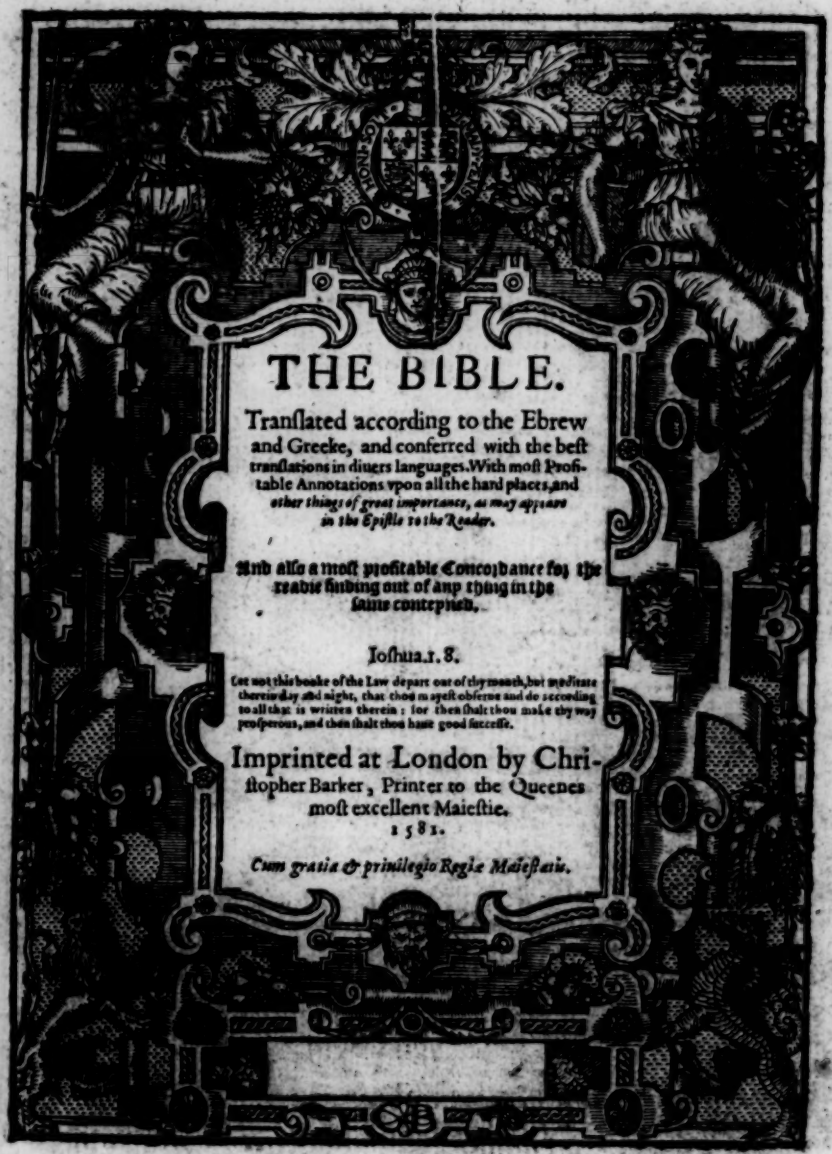

THE BIBLE.

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers languages. With most Profitable Annotations vpon all the hard places, and *other things of great importance, as may appeare in the Epistle to the Reader.*

And also a most profitable Concordance for the readie finding out of any thing in the same contained.

Iosh. 1. 8.

Let not this booke of the Law depart out of thy mouth, but meditate therein day and night, that thou mayest obserue and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Imprinted at London by Christopher Barker, Printer to the Queenes most excellent Maiestie.
1581.

Cum gratia & priuilegio Regiæ Maiestatis.

BIBLIOTHECA BODLEIANA

To the diligent and Christian Reader,

Grace, mercie and peace, through Christ Iesus.

BEsides the manifold & continuall benefites which almightie God bestoweth vpon vs, both corporal & spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace & vnspeakeable mercies, in that it hath pleased him to call vs vnto the marueilous light of his Gospell, & mercifully to regard vs after so horrible backesliding & falling away from Christ to Antichrist, from light to darkenesse, from the liuing God to dum & dead idoles, & that after so cruell murther of Gods Saints, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes & tokens of Gods especiall loue & fauour. To the intent therefore that we may not be vnmindefull of these great mercies, but serue him by all meanes (according to our duetie) to be thankefull for the same, it behoueth vs so to walke in his feare & loue, that all the dayes of our life we may procure the glory of his holy name. Now forasmuch as this thing chiefly is attained by the knowledge & practising of the word of God, (which is the light to our paths, the key of the kingdome of heauen, our cõfort in affliction, our shield & sword against Satan, the schole of al wisdome, the glasse wherin we behold Gods face, the testimony of his fauour, & the only foode & nourishmẽt of our soules) we thought that we could bestow our labours & study in nothing which could be more acceptable to God & comfortable to his Church, then in the translating of the holy Scriptures into our natiue tongue: the which thing, albeit that diuers heretofore haue indeuoured to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleere light which God hath now reuealed, the translations required greatly to be perused and reformed. Not that we vendicate any thing to our selues about the least of our brethren: for God knoweth with what feare & trembling we haue bene, for the space of two yeres & more day & night occupied herein) but being earnestly desired, & by diuers, whose learning & godlines we reuerence, exhorted, & also incouraged by the ready willes of such, whose hearts God likewise touched, not to spare any charges for the furtherance of such a benefite & fauour of God toward his Church (though the time then was most dangerous, & the persecution sharpe & furious) we submitted our selues at length to their godly iudgements, & seing the great opportunitie & occasion, which God presented vnto vs in his Church, by reason of so many godly & learned men, and such diuersities of translations in diuers tongues, we vndertooke this great and wonderfull worke (with all reuerence, as in the presence of God, as intreating the word of God, whereunto we thinke our selues insufficient) which now God according to his diuine prouidence and mercie hath directed to a most prosperous ende. And this we may with good conscience protest, that we haue in euery point and worde, according to the measure of that knowledge which it pleased almightie God to giue vs, faithfully rendred the text, and in all harde places most syncerely expounded the same. For God is our witnesse that we haue by all meanes endeuoured to set forth the puritie of the words and right sense of the holy Ghost for the edifying of the brethren in faith and charitie.

Now as we haue chiefly obserued the sense, & laboured alwaies to restore it to al integritie: so haue we moll reuerently kept the proprietie of the words, cõsidering that the Apostles who spake & wrote to the Gentiles in the Greke tongue, rather cõformed them to the liuely phrase of the Ebrewe, then enterprised farre by mollifying their language to speake as the Gentiles did. And for this & other causes we haue in many places reserued the Ebrewe phrases, notwithstanding that they may seeme somewhat hard in their eares that are not well practised & also delite in the sweete sounding phrases of the holy Scriptures. Yet least either the simple should be discouraged, or the malicious haue any occasion of iust cauillation, seeing some translation reade after one sort, & some after another, wherras al may serue to good purpose & edification, we haue in the margent noted that diuersitie of speach or reading which may also seeme agreeable to the mind of the holy Ghost, & proper for our language with this marke a.

Againe, whereas the Ebrew speach seemed hardly to agree with ours, we haue noted it in the margent after this sort b, vsing that which was more intelligible. And albeit that many of the Ebrew names be altered from the old text, & restored to the true writing & first originall, whereof they haue their signification, yet in the vsuall names latin is changed for feare of troubling the simple readers. Moreouer, wher as the necessitie of the sentice required any thing to be added (for such is the grace & proprietie of the Ebrew & Greke tongues, that it cannot but either by circumlocution, or by adding the verbe or some word, be vnderstand of them that are not wel practised therin) we haue put it in the text with another kind of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrew examples, which haue so euen from the beginning distinguished them. VVhich thing as it is most profitable for memorie, so doeth it agree with the best translations, & is most easie to finde out both by the best Concordances, & also by the quotations which we haue diligently herein perused & set forth by this c. Besides this the principall matters are noted & distinguished by this marke ¶. Tos and the arguments both for the bookes and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of euery page some notable word or sentence which may greatly further as well for memorie, as for the chiefe point of the page. And considering howe hard a thing it is to vnderstand the holy Scriptures, and what errors, folli and heresies growe dayly for lacke of the true knowledge thereof, and howe many are discouraged (as they pretend) because they cannot attaine to the true and simple meaning of the same, we haue also indeuoured both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, as well for the vnderstanding of such wordes as are obscure, and for the declaration of the text, as for the application of the same, as may most appertaine to Gods glory and the edification of his Church. Finally that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glory, there are adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other containing all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could iustly desire, is omitted. Therefore, as brethren that are partakers of the same hope and saluation with vs, we beseeche you, that this rich pearle and inestimable treasure may not be offred in vaine, but as sent from God to the people of God, for the increase of his kingdome, the comfort of his Church, & discharge of our consciences, whome it hath pleased him to raise vp for this purpose, so you would willingly receiue the words of God, earnestly studie it, and in all your life practise it, that you may nowe appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirite, that God in vs may be fully glorified, through Christ Iesus our Lorde, who liueth and reigneth for euer. Amen.

¶ Prope

Proper Lessons to be read for the first Lessons both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

Sundayes of Aduent.	For morning.	For Euening.
The first.	Isaiah.i.	Isaiah.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxii

Sundayes after Christmas.	For Morning.	For Euening.
The first.	xxxvii	xxxviii
ii	xli	xliii

Sundayes after the Epiphanie.	For Morning.	For Euening
The first.	xliiii	xlvi
ii	li	lviii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Gen.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	For Morning.	For Euening.
First Sunday.	Gen.xix.	Gen.xxii.
ii	xxvii	xxxiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod.iii.	Exod.v.
vi.	ix	x

Easter day.	For Morning.	For Euening.
i. Lesson.	Exod.xii.	Exod.xiiii.
ii. Lesson.	Rom.vi.	Actes.ii.

Sundayes after Easter.

	For Morning.	For Euening.
The first.	Rom.xvi.	Romb.xvi.
ii	xviii	xvv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii.

Whitsunday.	For Morning.	For Euening.
i. Lesson.	Deut.xvi.	Wisedome.i.
ii. Lesson.	Actes.x. verse xxxiiii. Then Peter opened [his] mouth, &c.	Actes.xix. And it came to passe, whiles Apollos was at Corinthus &c. vnto verse xxi. Now when these things.

Trinitie Sunday.	For Morning.	For Euening.
i. Lesson.	Gen.xviii.	Ioshua.i.
ii. Lesson	Matth.iii.	

Sundayes after Trinitie.

	For Morning.	For Euening.
The first.	Iosh.x.	Iosh.xxiii.
ii	Iudges.iiii.	Iudges.v.
iii	i. Sam.ii.	i. Sam.iii.
iiii	xii	xiii
v	xv	xvi
vi	ii. Sam.xii.	ii. Sam.xxi.
vii	xxii	xxiii
viii	i. Kings.xiii	i. King.xvii.
ix	xviii.	xx
x	xxi	xxii
xi	ii. Kings.v.	ii. King.ix.
xii	x	xviii
xiii	xix	xxiii.
xiiii	Jeremiah.v.	Jeremiah.xxii.
xv	xxxv	xxxvi
xvi	Ezekiel.ii.	Ezekiel.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel.iii.	Daniel.vi.
xx	Joel.ii.	Micah.vi.
xxi	Habakkuk.ii.	Prouerb.i.
xxii	Prouerb.ii.	iii
xxiiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

Lessons proper for holy dayes.

	For Morning.	For Euening.
S. Andrewe.	Prouerb.xx.	Prouerb.xxi.
S. Thomas Apost	xxiii.	xxiiii.
Natiui. of Christ.		
i. Lesson.	Isaiah.ix.	Isai.vii. vers.x. And the Lorde spake againe, &c
ii. Lesson.	Luke.ii. vnto verse.xv. And it came to passe.	Titus.iii. verse iiii. But whē the bountifulnes &c.

S. Steuen.		
i. Lesson.	Prouer.xxviii.	Eccles.xliii.
ii. Lesson.	Act.vi. ver.viii. Nowe Steuen full of faith & power, &c. vnto the xxv. verse of the vii. chapter following, And when.xl. yeeres were expired.	Acts.vii. from verse xxv. And when xl. yeeres were expired, there appeared vnto him, &c. vnto verse lv. But he being ful of the holy ghost &c.

by continuall and orderly exercile of reading and praying.

Queſtion.

What orderly exercile thinke you moſt conuenient to be vſed herein?

Anſwere.

That as euery day, twiſe at the leaſt, we moſt commonly receiue foode to the nourishment of this corporall life: ſo no day be let paſſe without ſome reading in ſuch ſort, that occaſion thereby may bee taken to ſpeake againe vnto God by praier, as he in his word ſpeaketh vnto vs: So that at the leaſt two chapters would be orderly and aduiſedly read euery day, al other buſines, impediments and lets ſet aparte.

Queſtion.

This ſeemeth very eaſie to be done, what thinke you elſe requiſite?

Anſwere.

That ſome ſpeciall places of Scripture be ſo committed to memorie, that the minde may euer be furniſhed with ſome good matter againſt all temptations. To which ende I note theſe Scriptures vnto you, whereunto you may ioyne other at your owne choiſe: Pſalmes 139.37.50. Eſay. 53. Iohn 17. Rom. 8. 1. Tim. 4.

Queſtion.

But the Scriptures are harde and not eaſie to vnderſtand.

Anſwere.

Diſcourage not your ſelfe herewith: for God maketh them eaſie to ſuch as in humilitie ſeeke him: and that hardeneſſe that you finde ſcrueth to moue you to the more diligence, and to make inquire of ſuch as haue knowledge, when any doubt ariſeth. That which you perceiue not at one time, God ſhall reueale at another: So that you ſhall haue your growing in grace, knowledge and godlineſſe, to Gods glorie and your owne comfort in Chriſt, whoſe name for euer be praiſed. Amen.

¶ The names and order of all the bookes of the Olde and New Testament, with the nomber of their Chapters, and the leafe where they begin.

Genesis hath chapters	50	leafe	1	Prouerbes chap.	31	leafe	243
Exodus	40		22	Ecclesiastes	12		253
Leuiticus	27		40	The Song of Salomon	8		256
Nombers	36		53	Isaiah	66		258
Deuteronomie	34		70	Ieremiah	52		282
Ioshua	24		85	Lamentations	5		306
Iudges	21		96	Ezekiel	48		309
Ruth	4		106	Daniel	12		330
1.Samuel	31		107	Hosea	14		338
2.Samuel	24		121	Ioel	3		341
1.Kings	22		132	Amos	9		342
2.Kings	25		145	Obadiah	1		345
1.Chronicles	29		157	Ionah	4		345
2.Chronicles	36		169	Micah	7		346
The prayer of Manasseh, apocryphe			184	Nahum	5		349
Ezra	10		184	Habakkuk	3		349
Nehemiah	13		188	Zephaniah	3		351
Ester	10		194	Haggai	2		352
Iob	42		197	Zechariah	14		352
Psalmes	150		210	Malachi	4		357

The bookes called Apocrypha.

1.Esdras	9		353	Ieremiah	6		408
2.Esdras	16		365	The song of ỹ three children.			411
Tobit	14		375	The storie of Susanna			412
Iudeth	16		379	The idole Bel and the Dragon			413
The rest of Esther	6		384	1.Maccabees	16		413
Wisedome	19		386	2.Maccabees	15		425
Ecclesiasticus	51		392				
Baruch with the Epistle of							

The bookes of the Newe Testament.

Matthewe	28		441	2.Thessalonians	3		530
Marke	16		455	1.Timotheus	6		531
Luke	24		464	2.Timotheus	4		533
Iohn	21		479	Titus	3		534
The Actes	28		490	Philemon	1		535
The Epistle to the Romanes	16		504	To the Hebrewes	13		535
1.Corinthians	16		521	The Epistle of Iames	5		540
2.Corinthians	13		517	1.Peter	5		541
Galatians	6		521	2.Peter	3		543
Ephesians	6		514	1.Iohn	5		544
Philippians	4		526	2.Iohn	1		545
Colossians	4		527	3.Iohn	1		546
1.Thessalonians	5		529	Iude	1		546
				Reuelation	22		556

arabi apponimus versui denotat nouam translationē cōsulendam esse

The first booke of Moses, called * Genesis.

* This word signifieth the beginning and generacion of the creatures.

THE ARGVMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world and all things therein were created by God, and that man being placed in this great tabernacle of the world to beholde Gods wonderful workes, and to prayse his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience: who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come, by whome he should ouercome Satan, death and hell. Secondly, that the wicked, vnmindefull of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called them continually to repentance) at length to destroy the whole worlde. Thirdly, he assureth vs by the examples of Abraham, Izhak, Iaakob, and the rest of the Patriarkes, that his mercies neuer faile them, whome he chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he euer assisteth them, sendeth comfort, and delivereth them. And because the beginning, increase, preseruation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the worlde: and also by the fewnesse of them, which haue at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisdome might be confounded, and the Name of God euermore praysed.

CHAP. I.

1 *God created the heauen & the earth,* 3 *The light and the darkenes,* 8 *The firmament.* 9 *He separateth the water from the earth.* 16 *He created the sunne, the moone, & the starres.* 21 *He created the fish, birds, beastes.* 26 *He created man and giueth him rule ouer all creatures,* 29 *And prouideth nourisher for man and beast.*

IN the [a] beginning * God created the heauen & the earth.
2 And the earth was [b] "without forme & voyde, and [c] darkenesse was vpon the "deepe, and the Spirite of God [d] moued vpon the "waters.
3 Then God said, *Let there be light: And there was [e] light.
4 And GOD sawe the light that it was good, and God separated "the light from the darkenes.
5 And God called the light, Day, and the darkenes, he called Night. † "So the euening and the morning were the first day.
6 ¶ Againe God said, *Let there be a [f] firmament in the middes of the waters: and let it separate the waters from the waters.
7 Then God made the firmament, and separated the waters, which were [g] vnder the firmament, from the waters which were * aboue the firmament. & it was so.
8 And God called the firmament, [h] Heauen. † "So the euening and the morning were the second day.
9 ¶ God said againe, *Let the waters vnder the heauen be gathered into one place, and let the drie land appeare, and it was so.
10 And God called the drie land, Earth, and he called the gathering together of the waters, Seas: and God sawe that it was good.
11 Then God said, [i] Let the earth bud forth the bud of the herbe, that sheddeth seed, the fruitefull tree, which beareth fruite according to his kinde, which hath his seed in it selfe vpon the earth. and it was so.
12 And the earth brought forth the bud of the herbe, & herbe that sheddeth seede according to his kind, also the tree & beareth fruite, which hath his seede in it selfe according to his kinde: and God [k] sawe that it was good.
13 † So the euening and the morning were the third day.
14 ¶ And God said, *Let there be [l] lights in the firmament of the heauen, to [m] separate the day from the night, and let them be for [n] signes, and for seasons, and for dayes, and yeres.
15 And let them be for lights in the firmament of the heauen to giue light vpon the earth. and it was so.
16 God then made two * great lights: the greater light [o] to rule the day, & the lesse light to rule the night: he made also the starres.
17 And God set them in the firmament of the heauen, to shine vpon the earth,
18 And to * rule in the day, & in the night, and to separate the light from the darkenes: and God sawe that it was good.
19 † So

a First of all, and before that any creature was, God made heauen and earth of nothing, Wisd. 11.14. *Psal.* 33.6. & 136.5. *secclus.* 18.1. *Actes* 14.15. & 17.24.

b As a rude lumpe and without any creature in it: for the waters couered all.

[1] *Or, waste.*

c Darkenes couered the deepe waters: for as yet the light was not created.

" *Ebr. face of the deepe.*

d He maintained this confuse heape by his secret power.

" *Ebr. faces of the waters. Heb.* 11.3.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God.

" *Ebr. betweene the light, and betweene the darkenes.*

† The first day. " *Ebr. So was the euening, so was the morning.* *Psal.* 33.6. & 136.5. *ier.* 10.12. & 51.15.

[2] *Or, spreading ouer, and ayre.*

f As the sea and riuers, from those waters that are in the cloudes, which are vpholden by Gods power, least they should ouerwhelme y world. *Psal.* 148.4.

g That is, the region of the aire, & al that is aboue vs.

h So that we see it is the onely power of Gods worde that maketh the earth fruitefull, which els naturally is barren.

i This sentence is so oft repeted, to signifie that God made all his creatures to serue to his glorie, and to the profite of mans but for sinne they were accursed, yet to the elect, by Christ, they are restored and serue to their wealth.

† The third day. *Psal.* 136.7. *deut.* 4.19.

k By the lights he meaneth the sunne, y moone and the starres.

l Which is the artificiall day, from the sunne rising to the going downe.

m. Of things appertaining to naturall and politicall orders and seasons.

n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for els the moone is lesse then the planet Saturnus.

o To giue it sufficient light, as instruments appoynted for the same, to serue to mans vse. *Ierem.* 31.35.

† The fourth day

19 †So the euening and the morning were the fourth day.

20 Afterward God sayde, Let the waters bring forth in abundance euery † creeping thing that hath "life: and let the foule flie vpon the earth in the "open firmament of the heauen.

21 Then God created the great Whales, and euery thing liuing & mouing, which the † waters brought forth in abundance according to their kinde, & euery feathered foule according to his kinde: & God sawe that it was good.

22 Then God † blessed them, saying, Bring forth fruite and multiplie, and fil the waters in the seas, and let the foule multiplie in the earth.

23 †So the euening and the morning were the fift day.

24 ¶ Moreouer God sayde, Let the earth bring forth the "liuing thing according to his kinde, cattell, and that which creepeth, and the beast of the earth, according to his kinde. and it was so.

25 And God made the beast of the earth according to his kinde, and the cattel according to his kinde, and euery creeping thing of the earth according to his kinde: and God sawe that it was good.

26 Furthermore God said, * Let vs make man in our † image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, & ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 "Thus God created the man in his image: in the image of God created he him: he created them * male and female.

28 And God † blessed them, and God sayd to them, * Bring forth fruite and multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God sayd, Behold, I haue giuen vnto you × euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shall be to you for meate.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shal be for meate, and it was so.

31 * And God sawe all that he had made, and loe, it was very good. †So the euening and the morning were the sixt daye.

p As fish and wormes which slide, swimme or creepe.
"Ebr. the soule of life.
"Ebr. face of the firmament.
q The fish and soules had both one beginning, wherein we see that nature giueth place to Gods will, forasmuch as the one sort is made to flie aboue in the aire, and the other to swimme beneath in the water.
r That is, by the vertue of his worde he gaue power to his creatures to ingender.
† The fift day.
"Ebr. soule of life. Chap. 15. & 9.6. 1. cor. 11.7. coloss. 3.10.
s God commanded the water & y earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsel with his wisdome and vertue, purposing to make an excellent worke aboue al the rest of his creation.
t This image & likenesse of God in man is expounded, Ephes. 4.24: where it is written, that mā was created after God in righteousnes and true holines, meaning by these two wordes all perfection, as wisdome, trueth, innocencie, power, &c. VVisd. 2.23. ecclus. 17.1. Mat. 19.4.
u The propagation of man is the blessing of God, Psal. 128. Chap. 8.17. & 9.1.
x Gods great liberalitie to man taketh away all excuse of his ingratitude. Chap. 9.3. Exod. 33.17. ecclus. 39.16. mark. 7.37.
† The sixt day.

CHAP. II.

2 God resteth the seuenth day, and sanctifieth it. 15 He setteth man in the garden. 22 He createth the women. 24 Mariage is ordained.

THus the heauens & the earth were finished, and all the * hoste of them.

2 For in the seuenth day God ended his worke which he had made, * and the seuenth day he † rested from all his work, which he had made.

3 So God blessed the seuenth day, & "sanctified it, because that in it he had rested from all his worke, which God had created and made.

4 ¶ These are the † generations of the heauens and of the earth, when they were created, in the day that the Lord God made the earth and the heauens,

5 And euery * plant of y field, before it was in the earth, and euery herbe of the field, before it grew: for the Lord God had not caused it to † raine vpon the earth, neyther was there a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ The Lord God also † made the man "of the dust of the ground, and breathed in his face breath of life, * and the man was a liuing soule.

8 And the Lord God planted a garden Eastward in † Eden, and there he put the man whome he had made.

9 (For out of the ground made the Lord God to growe euery tree pleasant to the sight, and good for meate: the † tree of life also in the middes of the garden, & the tree of knowledge of good and of euill.

10 And out of Eden went a riuer to water the garden, & from thence it was deuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole land † of Hauilah, where is gold.

12 And the gold of that land is good: there is * Bdellium, and the Onix stone.

13 And the name of the second riuer is Gihon: the same compasseth the whole land of * Cush.

14 The name also of the third riuer is * Hiddekel: this goeth toward the Eastside of * Asshur: & the fourth riuer is * Perath.)

15 ¶ Then the Lord God tooke the man, and put him into y garden of Eden, that he might † dresse it and keepe it.

16 And the Lord God † commanded the man, saying, "Thou shalt eate freely of euery tree of the garden,

17 But of the tree of knowledge of good & euill, thou shalt not eate of it: for * in the day that thou eatest thereof, thou shalt dye the "death.

18 Also the Lord God sayd, It is not good that the man should be himselfe alone: I will make him an helpe "meete for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of

a That is, the innumerable abundance of creatures in heauen and earth. Exo. 11.22. & 31. 17. Leui. 5.14. Deut. 4.4.
b For he had now finished his creation, but his prouidence still watcheth ouer his creatures, & gouerneth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnes towards him.
† Or, the originall and beginning.
† Or, tree, as chap. 21.15.
d God onely openeth the heauens & shutteth them, he sendeth drought & raine according to his good pleasure.
† Or, formed.
e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owne nature. 1. Cor. 15.45.
f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & aboundant in all things.
g Which was a signe of the life receiued of God.
h That is, of miserable experience, which came by disobeying God. Eccles. 14.29.
i Which Hauilah is a country ioyning to Persia Eastward, & inclineth toward † West.
* Or, precious stone, or pearls. Plinie saith it is the name of a tree.
† Or, Ethiopia.
* Or, Tygris.
* Or, Assyria.
* Or, Euphrates.
k God would not haue man idle, though as yet there was no neede to labour.
l So † man might know there was a soueraigne Lord, to whom he owed obedience.
" Eb. Eating thou shalt eate of.
* Or, whatsoeuer.
m By this death he meaneth the separation of man from God, who is our life & chiefe felicitie: & also that our disobedience is the cause thereof.
" Eb. before him.

the

n By mooving them to come and submit themselues to Adam.
m *Ebr.* hail.
o Signifiyng, that mankinde was perfit, when the woman was created, which before was like an vnperfit building.
2. *Cor.* 11. 8.
p *Or, Manne, because she commeth of man: for in Ebrew Ish, is man, and Ishah the woman.* *Matth.* 19. 5. *mark.* 10. 7. 1. *cor.* 6. 16. *ephes.* 5. 31.
P So that mariage requireth a greater duety of vs toward our wiues, then otherwise we are bounde to shewe to our parents. q For before sinne entred, all things were honest and comely.

CHAP. III.

1 *The woman seduced by the serpent, 6 entiseth her husband to sinne.* 8 *They both flee from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is dust.* 22 *Man is cast out of Paradise.*

Wisd. 2. 24.
a As Satan can change himselfe into an Angel of light, so did he abuse the wisdome of the serpent to deceiue man.
b God suffered Satan to make the serpent his instrument & to speake in him.
c In douting of Gods threatning, she yeelded to Satan.
2. *Cor.* 11. 3.
d This is Satans chiefest subtilty, to cause vs not to feare Gods threatnings.
Ebr. die the death.
e As though he should say, God doth not forbid you to eat of the fruit, saue that he knoweth that if ye should eate therof, ye should be like to him. *Ecclus.* 25. 26. 1. *tim* 2. 14.

NOwe *the serpent was more subtell then any beast of ꝑ field, which the Lord God had made: & he said to the woman, Yea, hath God in deede said, Ye shall not eat of euery tree of ꝑ garde?
2 And the woman said vnto ꝑ serpent, Wee eat of the fruit of the trees of the garden,
3 But of the fruite of the tree, which is in the middes of the garden, God hath said, Ye shal not eat of it, neither shal ye touch it, lest ye die.
4 Then the serpent saide to the woman, Ye shall not die at all,
5 But God doth know, that when ye shal eat thereof, your eyes shalbe opened, and ye shalbe as gods, knowing good & euil.
6 So the woman (seeing that the tree was good for meate, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) toke of the fruit therof, and did eate, and gaue also to her husband with her, and he did eate.
7 Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaues together, and made themselues breeches.
8 Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man & his wife hid themselues from the presence of the Lord God among ꝑ trees of the garden.
9 But ꝑ Lord God called to the man, and said vnto him, Where art thou?
10 Who said, I heard thy voice in the garden, and was afraide: because I was naked, therefore I hid my selfe.
11 And he said, Who tolde thee, that thou wast naked? Hast thou eaten of the tree, whereof I commaunded thee that thou shouldest not eate?
12 Then the man said, The woman which thou gauest to be with me, she gaue me of the tree, and I did eate.
13 And the Lord God saide to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, and I did eate.
14 Then the Lord God saide to the serpent, Because thou hast done this, thou art cursed aboue all cattell, and aboue euery beast of the fielde: vpon thy belly shalt thou goe, and dust shalt thou eate all the dayes of thy life.
15 I will also put enimitie betweene thee and the woman, and betweene thy seede and her seed. He shall breake thine head, and thou shalt bruise his heele.
16 Vnto the woman he said, I will greatly increase thy sorowes, and thy conceptions. In sorowe shalt thou bring forth children, and thy desire shalbe subiect to thine husband, & he shall rule ouer thee.
17 Also to Adam he saide, Because thou hast obeyed the voyce of thy wife, & hast eaten of the tree, (whereof I commanded thee, saying, Thou shalt not eate of it) cursed is the earth for thy sake: in sorow shalt thou eate of it all the dayes of thy life.
18 Thornes also, and thistles shal it bring forth to thee, & thou shalt eate the herbe of the field.
19 In the sweate of thy face shalt thou eate bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.
20 (And the man called his wines name Heuah, because shee was the mother of all liuing)
21 Vnto Adam also and to his wife did the Lord God make coates of skinnes, and clothed them.
22 And the Lord God said, Behold, the man is become as one of vs, to knowe good and euil. And now lest he put forth his hand, and take also of the tree of life and eate and liue for euer,
23 Therefore the Lord God sent him forth from the garde of Eden, to till the earth, whence he was taken.
24 Thus hee cast out man, and at the East side of the garde of Eden he set the Cherubins, and the blade of a sword shaken, to keepe the way of the tree of life.

f Not so much to please his wife, as moued by ambition at her perswasion. g They began to feele their miserie, but they sought not to God for remede. *Ebr. things to gird about them to hide their priuities.* *Or, winde.* h The sinnefull conscience fleeth Gods presence.
i His hypocrisie appeareth in that he h d the cause of his nakednes, which was the transgression of Gods commande-ment.
k His wickednes and lacke of true repentance appeareth in this, that he burdeneth God with his fault, because he had giuen him a wife.
l In stead of confessing her sinne, she increaseth it by accusing the serpent.
m He asked the reason of Adam and his wife, because he would bring them to repentance, but he asketh not ꝑ serpent, because he would shewe him no mercie.
n As a vile and contemptible beast, Isa. 65. 25.
o He chiefely meaneth Satan, by whose motiō and craft the serpent deceiued the woman.
p That is, the power of sinne and death.
q Satan shall sting Christ and his members, but not ouercome them.
r The Lord comforteth Adam by the promes of the blessed seede, & also punisheth the body for ꝑ sinne, which the soule shoulde haue bene punished for, that the spirite hauing conceiued hope of forgiuenes, might liue by faith.
s The transgression of Gods commandement was the cause that both mankinde and all other creatures were subiect to the curse.
t These are not the naturall fruites of the earth, but proceede of the corruption of sinne.
u. Or gaue them knowledge to make themselues coates.
x By this derision hee reproacheth Adams miserie, whereinto he was fallen by ambition.
y Adam deprined of life, lost also the signe thereof.

CHAP. IIII.

The generation of mankinde. 3 Kain and Habel offer sacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wiues. 26 True religion is restored.

a Mans nature, the state of mariage, and Gods blessing were not vtterly abolished through sinne, but the qualitie or condition thereof was changed.

1 AFterward the man knew Heuah his wife, which [a] conceiued & bare Kain, and said, I haue obteined a man [b] by the Lord.

2 And again she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in processe of time it came to passe, that Kain brought an [c] oblation vnto the Lord of the fruite of the ground.

b That is, according to ỳ Lords promise, as chap. 3.15: some read, To the Lord, as reioycing for the sonne, which she had borne, who she would offer to the Lord as the first fruites of her birth.

4 And Habel also brought of the first fruites of his sheepe, and of the fatte of them, and the Lorde had respect vnto * Habel, and to his offering,

c This declareth that the father instructed his children in the knowledge of God, & also how God gaue them sacrifices to signifie their saluation: albeit they were destitute of the sacrament of ỳ tree of life. *Hebr.* 11.4.

5 But vnto Kain & to his offering he had no [d] regard: wherefore Kain was exceeding wroth, & his countenance fell downe.

d Because hee was an hypocrite and offred onely for an outward shewe without sincerities of heart.

6 Then the Lord said vnto Kain, Why art thou wroth? and why is thy countenance cast downe?

7 If thou do wel, shalt thou not be [e] accepted? & if thou doest not well, sinne lieth at the [f] doore: also vnto thee his [g] desire shall be subiect, and thou shalt rule ouer him.

e Both thou and thy sacrifice shal be acceptable to mee.

f Sinne shal still torment thy conscience.

g The dignitie of the first borne is giuen to Kain ouer Habel. *Wisd.* 10.3.

8 ¶ Then Kain spake to Habel his brother. And [h] when they were in the fielde, Kain rose vp against Habel his brother, & slewe him.

9 Then the Lord said vnto Kain, Where is Habel thy brother? Who answered, I cannot tell. [i] Am I my brothers keeper?

10 Againe he saide, What hast thou done? the [k] voice of thy brothers blood crieth vnto me from the earth.

11 Now therefore thou art cursed [l] from the earth, which hath opened her mouth to receiue thy brothers blood frō thine hand.

12 When thou shalt till the ground, it shall not hencefoorth yeld vnto thee her strength: a [l] vagabond and a runnagate shalt thou be in the earth.

13 Then Kain said to the Lord, [m] My punishment is greater, then I can beare.

14 Beholde, thou hast cast me out this day from [n] the earth, and from thy face shall I be hid, and shalbe a vagabond, and a runnagate in the earth, and whosoeuer findeth me, shall slay me.

15 Then the Lord said vnto him, Yoursselfe whosoeuer slayeth Kain, he shall be [o] punished seuen folde. And the Lorde set a [o] marke vpon Kain, lest any man finding him should kill him.

matth. 23.35. 1 *iohn* 3.12. *iuda* 11.

h This is the nature of the reprobate whē they are reproued of their hypocrisie, euē to neglect God & despite him.

i God reuengeth the wrongs of his Saints, though none complaine: for the iniquitie it selfe cryeth for vengeance.

k The earth shalbe a witnes against thee, which mercifully receiued that blood, which thou most cruelly sheddest.

l Thou shalt neuer haue rest: for thine heart shalbe in continual feare and care.

m He burdeneth God as a cruel iudge, because he did punish him so sharply.

[l] *Or, my sinne is greater then can be pardoned.*

[n] *Ebr. from off the face of.*

n Not for the loue hee bare to Kain, but to suppresse murther.

o Which was some visible signe of Gods iudgement, that others should feare thereby.

16 Then Kain went out from the presence of the Lord, and dwelt in the land of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoch: and he built a citie, and called the name of the citie by the name of his sonne, Henoch.

18 And to Henoch was borne Irad, and Irad begat Mehujael, and Mehujael begat Methushael, and Methushael begat Lamech.

19 ¶ And Lamech toke to him [q] two wiues: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal, who was the [r] father of such as dwell in the tents, and of such as have cattell.

21 And his brothers name was Jubal, who was the father of al that play on ỳ harpe and [s] organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of braſſe and of yron: and the sister of Tubal-kain was Naamah.

23 Then Lamech saide vnto his wiues Adah & Zillah, Heare my voice, ye wiues of Lamech: hearken vnto my speach: [t] for I woulde slay a man in my wound, and a yong man in mine hurt.

24 If Kain shalbe auenged seuen fold, truly Lamech, [u] seuentie times seuen folde.

25 ¶ And Adam knew his wife againe, and she bare a sonne, and she called his name Sheth: for God, saide she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to [x] call vpon the Name of the Lord.

p Thinking thereby to be sure, and to haue lesse occasion to feare Gods iudgements against him.

q The lawful institution of mariage, which is, that two should be one flesh, was first corrupte in ỳ house of Kain by Lamech.

r *Or, first inuenter.*

s *Or, flutes & pipes.*

t His wiues seeing that all men hated him for his crueltie, were afraid: therfore he braggeth that there is none so lustie that were able to resist, although he were already wounded, & a yong man in mine hurt.

u He mocked at Gods sufferance in Kain, iesting as though God would suffer none to punish him, & yet giue him licence to murther others.

x In these dayes God began to moue the hearts of the godly to restore religion, which a long time by the wicked had bene suppressed.

CHAP. V.

The genealogie, 5 Age and death of Adam. 6 His succession vnto Noah and his children. 24 Henoch was taken away.

1 THis is the [y] booke of ỳ generations of Adam. In the day that God created Adam, in the [a] likeness of God made he him,

2 Male and female created he them, and blessed them, and called their name [b] Adam in the day that they were created.

3 ¶ Now Adam liued an hundreth and thirtie yeres, and begate a childe in his owne [c] likenes after his image, and called his name Sheth.

4 *And the dayes of Adam, after he had begotte Sheth, were eight hundreth yeres, and he begate sonnes and daughters.

5 So all the dayes that Adam liued, were nine hundreth and thirtie yeres: and he died.

6 And [d] Sheth liued an hundreth and fiue yeres, and begate Enosh.

7 And Sheth liued, after he begat Enosh, eight hundreth and seuen yeres, and begate sonnes and daughters.

[y] *Or, rehearsall of the stocke.*

a Read cha. 1.26

b By giuing them both one name, he noteth the inseparable coniunction of man and wife.

c As wel concerning his creatiō, as his corruptiō. 1 *Chro.* 1.1.

d He proueth Adams generation by them, which came of Sheth, to shewe which is the true Church, and also what care God had ouer ỳ same from the beginning, in that hee continued euer his graces toward it by a continuall succession.

8 So all the dayes of Sheth were * nine hundreth and twelue yeres: and he died.
9 ¶ Also Enoth lived ninetie yeres and begate Kenan.
10 And Enoth lived, after he begate Kenan, eight hundreth and fiftene yeres, and begate sonnes and daughters.
11 So all the dayes of Enoth were nine hundreth and fiue yeres: and he died.
12 ¶ Likewise Kenan lived seuentie yeres, and begate Mahalaleel.
13 And Kenan lived, after he begate Mahalaleel, eight hundreth and fortie yeres, and begate sonnes and daughters.
14 So all the dayes of Kenan were nine hundreth and ten yeres: and he died.
15 ¶ Mahalaleel also lived sixtie and fiue yeres, and begate Jered.
16 Also Mahalaleel lived, after he begate Jered, eight hundreth and thirtie yeres, and begate sonnes and daughters.
17 So all the dayes of Mahalaleel were eight hundreth ninetie and fiue yeres: and he died.
18 ¶ And Jered lived an hundreth sixtie and two yeres, and begate Henoch.
19 Then Jered lived, after he begate Henoch, eight hundreth yeres, and begate sonnes and daughters.
20 So all the dayes of Jered were nine hundreth sixtie and two yeres: & he died.
21 ¶ * Also Henoch lived sixtie and fiue yeres, and begate Methushelah.
22 And Henoch [f] walked with God, after he begate Methushelah, three hundreth yeres, and begat sonnes and daughters.
23 So all the dayes of Henoch were three hundreth sixtie and fiue yeres.
24 And Henoch walked with God, and he was no more seene: for [g] God tooke him away.
25 Methushelah also lived an hundreth eightie & seuen yeres, and begat Lamech.
26 And Methushelah lived, after he begat Lamech, seuen hundreth eightie and two yeres, and begat sonnes and daughters.
27 So all the dayes of Methushelah were nine hundreth sixtie and nine yeres: and he dyed.
28 ¶ Then Lamech lived an hundreth eightie and two yeres, and begate a sonne,
29 And called his name Noah, saying, This same shal [h] ease vs concerning our work & sorow of our hands, as touching the earth, which the Lord hath cursed.
30 And Lamech lived, after he begate Noah, fiue hundreth ninety & fiue yeres, and begate sonnes and daughters.
31 So all the dayes of Lamech were seuen hundreth seuentie and seuen yeres: and he dyed.
32 And Noah was fiue hundreth yere olde. And Noah begat Shem, Ham and Japheth.

* Eccles. 14. 16. hebr. 11. 5.

e The chiefe cause of long life in the first age, was the multiplication of mankind, that according to Gods cõmandement at the beginning the world might be increased w people, which might vniuersally prayse his Name.

f That is, he led an vpright and godly life.

g To shew that there was a better life prepared, and to be a testimonie of the immortalitie of soules & bodies. As to inquire where he became, is mere curiositie.

h Lamech had respect to the promes, Chap. 3. 15, & desired to see the deliuerer which should be sent, and yet saw but a figure thereof: he also spake this by the spirit of prophecie, because Noah deliuered the Church; & preserued it by his obedience.

CHAP. VI.

3 God threatneth to bring the flood. 5 Man is altogether corrupt. 6 God repenteth that he made him. 18 Noah and his are preserued in the Arke, which he was commanded to make.

1 AND when men began to be multiplied vpon the earth, & there were daughters borne vnto them,
2 Then the sonnes of God saw [b] the daughters [b] of men that they were [c] faire, and they tooke them wiues of all that they [b] liked.
3 Therefore the Lord said, My Spirit shal not alway [d] striue with man, because he is but flesh, & his dayes shalbe an [e] hundreth and twentie yeres.
4 There were [a] giants in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in olde time were men of [f] renoume.
5 ¶ When the Lord saw that the wickednes of man was great in the earth, & all the imaginations of the thoughts of his [*] heart were onely euill [**] continually,
6 Then it [g] repented the Lord, that he had made man in the earth, and he was sorie in his heart.
7 Therefore the Lord sayd, I will destroy from the earth the man, whome I haue created, from man [h] to beast, to the creeping thing, & to the foule of the heauen: for I repent that I haue made them.
8 But Noah [i] found grace in the eyes of the Lord.
9 ¶ These are the [k] generations of Noah. Noah was a iust & vpright man in his time: and Noah walked with God.
10 And Noah begat three sonnes, Shem, Ham and Japheth.
11 The earth also was corrupt before God: for the earth was filled with [l] crueltie.
12 Then God looked vpon the earth, and beholde, it was corrupt: for all flesh had corrupt his way vpon the earth.
13 And God said vnto Noah, [*] An ende of al flesh is come before me: for the earth is filled with [**] crueltie [**] through them: and behold, I wil destroy them with [p] earth.
14 ¶ Make thee an Arke of [**] pine trees: thou shalt make [**] cabines in the Arke, & shalt pitch it within & without [q] pitch.
15 And [r] thus shalt thou make it: The length of the Arke shalbe three hundreth cubits, the breadth of it fiftie cubits, and the height of it thirtie cubites.
16 A window shalt thou make in [s] Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [t] low, second and third roume.
17 And I, beholde, I will bring a flood of waters vpon the earth to destroy al flesh, wherein is the breath of life vnder [p] heauen: all that is in the earth shall perish.
18 But with thee wil I [u] establish my couenant, and thou shalt goe into the Arke, thou, and thy sonnes, and thy wife, and thy sonnes wiues with thee.
19 And of euery liuing thing, of al flesh two of euery sort shalt thou cause to come in-

a The children of the godly, which began to degenerate.
b Those [*] came of wicked parents, as of Kain.
c Hauing more respect to their beautie, and to worldly considerations, then to their maners and godlines.
[*] Or, had chosen.
d Because man could not be wonne by Gods lenitie and long sufferãce, where-by he stroue to ouercome him, he would no longer stay his vengeance.
e Which terme God gaue man to repent before he would destroy the earth, 1. Pet. 3. 20.
[*] Or, tyrants.
f Which vsurped autoritie ouer others, & did degenerate from that simplicitie, wherein their fathers liued.
Chap. 8. 21. mat. 15. 19. 1 Rom 17. 9
[**] Ebr. euery day.
g God doth neuer repent, but he speaketh after our capacity, because he did destroy him, and in that, as it were, did disauow him to be his creature.
h God declareth howe much he detesteth sin, seeing the punishment therof extendeth to the bruite beastes.
i God was mercifull vnto him.
[*] Or, historie.
k Meaning, that all were giuen to the contempt of God, and oppression of their neighbours. [*] Or, I wil destroy mankinde. [**] Or, oppression and wickednes. [**] Ebr. from the face of them. [**] Ebr. Gopher. [**] Ebr. nefas. [**] Or, of this measure. l That is, of three heights. m To the intent that in this great enterprise & mockings of the whole world thou mayest be confirmed, that thy faith fayle not.

to the Arke, to kéepe them aliue with thée: they shalbe male and female.
20 Of the foules after their kinde, and of the cattell after their kinde, of euery créeping thing of the earth after his kinde, two of euery sort shall come vnto thée, that thou mayest kéepe them alme.
21 And take thou with thée of all meate that is eaten: and thou shalt gather it to thée, that it may be meate for thée and for them.
22 * Noah therfore did according vnto all, that God commanded him: euen so did he.

Heb.11.7.
a That is, he obeyed Gods commandement in all poyntes, without adding or diminishing.

CHAP. VII.

1 *Noah & his entre into the Arke.* 20 *The flood destroyeth all the rest vpon the earth.*

1 And the Lorde sayd vnto Noah, Enter thou and all thyne house into the Arke: for thée haue I séene * a righteous before me in this a age.
2 Of euery b cleane beast thou shalt take to thée by sevens, the male & his female: but of vncleane beastes by couples, the male and his female.
3 Of the foules also of the heauen by sevens, male and female, to kéepe séede alme vpon the whole earth.
4 For seuen dayes hence I will cause it raine vpon the earth fourtie dayes and fourtie nights, & all the substance that I haue made, will I destroy frō off þ earth.
5 * Noah therefore did according vnto all that the Lord commanded him.
6 And Noah was sixe hundreth yeres olde, when the flood of waters was vpon the earth.
7 ¶ So Noah entred & his sonnes, & his wife, & his sonnes wives with him into the Arke, because of þ waters of þ flood.
8 Of the cleane beasts, and of the vncleane beastes, and of the foules, and of all that créepeth vpon the earth,
9 There c came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.
10 And so after seuen dayes the waters of the flood were vpon the earth.
11 ¶ In the sixe hundreth yére of Noahs life in the d second moneth, the seuenteenth day of the moneth, in the same day were all the e fountaines of the great déepe broken vp, and the windowes of heauen were opened,
12 And the raine was vpō the earth fourtie dayes and fourtie nights.
13 In the self same day entred Noah with Shem, & Ham, & Japheth, the sonnes of Noah, & Noahs wife, & the three wives of his sonnes with them into the Arke.
14 They & euery beast after his kinde, and all cattell after their kinde, & euery thing that créepeth & moueth vpon the earth after his kinde, and euery foule after his kinde, euen euery bird of euery feather.
15 For they came to Noah into the Arke, two and two, f of all flesh wherein is the breath of life.
16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord s shut him in.
17 Then the flood was fourty dayes vpon the earth, & the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.
18 The waters also waxed strong, & were increased exceedingly vpon the earth, and the Arke went vpon the waters.
19 The waters " prevailed so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.
20 Fifteene cubites vpwarde did the waters prevaile, when the mountains were couered.
21 * Then all flesh perished that moued vpon the earth, both foule and cattel and beast, and euery thing that créepeth and moueth vpon the earth, and euery man.
22 Euery thing in whose nostrels the spirite of life did breathe, whatsoeuer they were in the drie land, they dyed.
23 So h he destroyed euery thing that was vpon the earth, from man to beast, to the créeping thing, & to the foule of the heauen: they were euen destroyed from the earth. And Noah onely i remained, and they that were with him in the Arke.
24 And the waters prevayled vpon the earth an hundreth and fiftie dayes.

Vvisd.10.4. ecclus. 39.27,28.
" Ebr. waxed very mightie.
h That is, God.
i Learne what it is to obey God onely, & to forsake the multitude, 1.Per.3.20.

CHAP. VIII.

13 *The flood ceaseth.* 16 *Noah is commanded to come forth of the Arke with his.* 20 *He sacrificeth to the Lord.* 22 *God promiseth that all things shall continue in their first order.*

1 And God a remembred Noah and b euery beast, and all the cattell that was with him in the Arke: therfore God made a winde to passe vpon the earth, and the waters ceased.
2 The fountaines also of the déepe & the windowes of heauen were stopped and the raine from heauen was restrayned,
3 And the waters returned from aboue the earth, going & returning: and after the ende of the hundreth and fiftieth day the waters abated.
4 And in the c seuenth moneth, in the seuenteenth day of the moneth, the Arke rested vpon the mountaines of Ararat.
5 And the waters were going and decreasing until the d tenth moneth: in the tenth moneth, and in the first day of the moneth were the toppes of the mountaines séene.
6 ¶ So " after fourtie dayes, Noah opened the windowe of the Arke, which he had made,
7 And sent forth a † rauen, which went out going forth and returning, until the waters were dried vp vpon the earth.
8 Againe he sent a † doue from him, that he might sée if the waters were diminished from off the earth.
9 But the doue found no rest for the sole of her foote: therefore shée returned vnto him into the Arke (for the waters were vpon the whole earth) and he c put forth his hand, and receiued her, and tooke her to him into the Arke.
10 And he abode yet other seuen dayes, & againe he sent forth þ doue out of þ Arke.
11 And

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth ſ he remembreth thē.
b If God remember euery brute beast, what ought to be the assurance of his children?
c Which cōteined part of September and part of October.
d Which was the moneth of December.
" Ebr. at the ende of fourtie dayes.
† The rauen is sent forth and returneth.
† He sendeth the doue.
e It is like, that the rauen did flie to & fro, resting on ſ Arke, but came not into it, as the doue that was take in.

11 And the doue came to him in the euening, and lo, in her mouth was an olive leafe that she had pluckt: wherby Noah knew that the waters were abated fro off the earth.
12 Notwithstanding he waited yet other seuen dayes, and sent forth the doue, which returned not againe vnto him any more.
13 And in the sixe hundreth and one yere, in the first day of the first moneth the waters were dried vp from off the earth: and Noah remoued the couering of the Arke and looked, and beholde, the vpper part of the ground was dry.
14 And in the seconde moneth, in the seuen and twentieth day of the moneth was the earth dry.
15 Then God spake to Noah, saying,
16 Go forth of the Arke, thou and thy wife, and thy sonnes and thy sonnes wiues with thee.
17 Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, and euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, and bring forth fruite and increase vpon the earth.
18 So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.
19 Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth after their kindes went out of the Arke.
20 Then Noah built an altar to the Lord and tooke of euery cleane beast, and of euery cleane foule, and offered burnt offrings vpon the altar.
21 And the Lord smelled a sauour of rest, and the Lord sayde in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither will I smite any more all thing as I haue done.
22 Hereafter seede time and harueste, and cold and heate, and sommer and winter, and day and night shall not cease, so long as the earth remaineth.

*Or, bill.
f Which was a signe that the waters were much diminished: for oliues grow not on the hie mountaines.
g Called in Ebrew Abib, conteyning part of March and part of April.
h Noah declareth his obedience, in that hee would not depart out of the Arke wout Gods expresse commandement, as he did not enter in wout the same the Arke being a figure of the Church, wherein nothing must be done without the worde of God. *Chap.1.12.& 9.1*
i For sacrifices, which were as an exercise of their faith, whereby they vsed to giue thankes to God for his benefites.
*Or, a sweet sauor.
k That is, therby he sheweth himselfe appeased, & his anger to rest. *Chap.6.5. matth.15.19.*
l The order of nature destroyed by the flood, is restored by Gods promes.

CHAP. IX.

1 *The confirmation of mariage.* 2 *Mans authoritie ouer all creatures.* 3 *Permission of meates.* 6 *The power of the sword.* 14 *The rainebowe is the signe of Gods promise.* 21 *Noah is drunken and mocked of his sonne, whom hee curseth.* 29 *The age and death of Noah.*

a God increased them with fruit, & declared vnto them his counsel as touching the replenishing of the earth. *Chap.1.28. and 8 17.*
b By the vertue of this commandement beastes rage not so much against man as they would, yea and many serue to his vse thereby.

AND GOD a blessed Noah and his sonnes, and sayde to them, Bring forth fruite, and multiplie, and replenish the earth.
2 Also the b feare of you, and the dread of you shalbe vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: vnto your hande are they deliuered.
3 Euery *thing that moueth and liueth, shalbe meat for you: as the *greene herbe, haue I giuen you all things.
4 *d But flesh with the life thereof, I meane, with the blood thereof, shall ye not eate.
5 e For surely I will require your blood, wherein your liues are: at the hande of euery beast will I require it: and at the hand of man, euen at the hand of a mans *brother will I require the life of man.
6 Who so *sheadeth mans blood, *by man shal his blood be shed: *for in the *image of God hath he made man.
7 But bring ye forth fruite and multiplie: growe plentifully in the earth, and increase therein.
8 Then God spake also to Noah and to his sonnes with him, saying,
9 Behold, I, euen I establish my k couenat with you, and with your seede after you,
10 And with euery liuing creature that is with you, with the foule, with the cattell, and with euery beast of the earth with you, from all that goe out of the Arke, vnto euery beast of the earth.
11 *And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.
12 Then God said, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetual generations.
13 I haue set my l bowe in the cloude, and it shalbe for a signe of the couenant betweene me and the earth.
14 And when *I shal couer the earth with a cloude, and the bowe shall be seene in the cloude,
15 Then will I remember my l couenant, which is betweene me and you, and betweene euery liuing thing in all flesh, and there shalbe no more waters of a flood to destroy all flesh.
16 Therefore the bowe shalbe in the cloud, that I may see it, and remember the euerlasting couenant betweene God, and euery liuing thing in all flesh that is vpon the earth.
17 God saide yet to Noah, m This is the signe of the couenant, which I haue established betweene me and all flesh that is vpon the earth.
18 Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Japheth. And Ham is the father of Canaan.
19 These are the three sonnes of Noah, and of them was the *whole earth ouerspred.
20 n Noah also began to be an husbande man and planted a vineyard.
21 And he dranke of the wine and was *drunken, and was vncouered in the middes of his tent.
22 And when Ham the father p of Canaan sawe the nakednes of his father, q he told his two brethren without.
23 Then tooke Shem and Japheth a gar-

d That is, liuing creatures & the flesh of beasts are strangled: & hereby all cruelty is forbidden.
e That is, I will take vengeance for your blood.
*Or, neighbour. *Mat.26 52. reuel.13.10.*
f Not onely by the Magistrate, but oft times God raiseth vp one murtherer to kill another. *a. Isaie. 43 20*
Chap.1.27.
g Therefore to kill man is to deface Gods image, and so iniurie is not onely done to man, but also to God.
h To assure you the world shalbe no more destroyed by a flood.
i The children which are not yet borne, are comprehended in Gods couenant made with their fathers. *Isa.54.9.*
k Hereby wee see that signes or sacraments ought not to be separated from the worde. *Ecclus.43.11, 12.*
l When men shall see my bow in the heauen, they shal knowe that I haue not forgotten my conenant with them.
m. God doth repeate this the oftener, to confirme Noahs faith so much more.
n This declareth what was the vertue of Gods blessing, when he said, increase and bring forth, cha. 1.28.
Or, Noah began again.
o This is set before our eyes to shewe what an horrible thing drunkennes is.
p Of whome came the Canaanites that wicked nation, who were also cursed of God.
q In derision and contempt of his father.

ment, and put it vpon both their shoulders, and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knewe what his yonger sonne had done vnto him,

25 And said, r Cursed be Canaan: a seruãt of seruants shall he be vnto his brethren.

26 He said moreouer, Blessed be the Lord God of Shem, and let Canaan be s his seruant.

27 God t persuade Japheth, that he may dwell in the tents of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham & his posteritie were accursed.

s That is, a most vile slaue.

t Or, their.

u Or, enlarge, or, cause to returne.

t He declareth that the Gentiles, which came of Iapheth, & were separated from the Church, should be ioyned to the same by the perswasion of Gods spirit and preaching of the Gospel.

CHAP. X.

1 *The increase of mankinde by Noah and his sonnes.* 10 *The beginning of cities, countreys and nations.*

1 Nowe these are the a generations of the sonnes of Noah, Shem, Ham and Japheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Japheth were Gomer & Magog, and b Madai, and Iauan, and Tubal, and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the c yles of the Gentiles deuided in their landes, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were d Cush, and Mizraim, & Put, & Canaan.

7 And the sonnes of Cush, Seba and Hauilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be e mightie in the earth.

9 He was a mightie hunter before the Lord. wherefore it is saide, f As Nimrod the mightie hunter before the Lord.

10 And þ beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land g of Shinar.

11 Out of that land came Ashur, & builded Niniueh, & the h citie Rehoboth, & Calah:

12 Resen also betweene Niniueh and Calah: this is a great citie.

13 And Mizraim begate i Ludim, and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) & k Caphtorims.

15 ¶ Also Canaam begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spred abroade.

19 Then þ border of the Canaanites was from Zidon, as thou commest to Gerar vntil Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboim, euen vnto Lasha.

20 These are þ sonnes of Ham according to their families, according to their tongues in their countreys and in their nations.

21 ¶ Vnto l Shem also the father of all the sonnes of Eber, and elder brother of Japheth were children borne.

22 * The sonnes of Shem were Elam and Ashur, & Arpachshad, & Lud, and Aram.

23 And the sonnes of Aram, Vz and Hul, and Gether and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth m diuided: and his brothers name was Ioktan.

26 Then Ioktan begate Almodad & Sheleph, and Hazarmaueth, and Jerah,

27 And Hadoram, and Vzal, and Dicklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab: all these were the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys & nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and n out of these were the nations diuided in the earth after þ flood.

a In the yere an hundreth and thirtie after the flood.

b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke stayed.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preserre their owne glory to Gods honour,

f Meaning, that hee declared by effect that he knewe their wicked enterprise: for Gods power is euery where, and doeth neither ascend nor descend.

g God speaketh this in derision, because of their foolish perswasion and enterprise.

i In his stocke the Church was preserued: therefore Moses leaueth off speaking of Iapheth and Ham, and intreateth of Shem more at large.

k Of whom came the Ebrewes or Iewes

l This diuision came by the diuersitie of languages, as appeareth, chap. 11.9.

m Or, the streames of the citie.

n Or, of these came diuers nations.

CHAP. XI.

1 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of Shem vnto Abram.* 31 *Abrams departure from Ur with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

1 Then þ whole earth was of one o language and one speach.

2 And as p they went from the East, they found a plaine in the land of q Shinar, and there they abode.

3 And they said one to another, Come, let vs make bricke, and burne it in the fire. So they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let vs r build vs a citie & a tower, whose top may reach vnto the heauen, that we may get vs a name, lest we be scattered vpon þ whole earth.

5 But the Lord s came downe, to see the citie and tower, which the sonnes of men builded.

6 And the Lord said, t Beholde, the people is one, and they all haue one language, and this they begin to doe, neither can they nowe be stopped from whatsoeuer they haue imagined to doe.

o Wisd. 10.5.

p 6.16. Deut. 32.7.

q Or, Babylon.

r Or, the Cappadocians.

s Gen. 18.21.

7 Come

h He speaketh, as though hee tooke counsell with his owne wisdome & power: to wit, with the Sonne, and holy Ghost: signifying the greatnes and certaintie of the punishment.

i By this great plague of the confusion of tongues, appeareth Gods horrible iudgement against mans pride and vaine glory.

Or, confusion.

1.Chro.1.17.

k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

1.Chro.1.25.

1.Chron.1.26. ioih.24.2.

l He maketh mention first of Abram, not because he was the first borne, but for the historie, which properly appertaineth vnto him. For by comparing this place with verse 32. and chap. 12. verse 4. it may be gathered, that Abram was borne, when his father was 130. yeeres olde.

a Ebr. Casdim.

m Some thinke that this Iscah was Sarai.

n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

7 Come on, h let vs go downe, and i there confound their language, that euery one perceiue not anothers speache.
8 So the Lord scattered them from thence vpon all the earth, and they left off to builde the citie.
9 Therefore ꝓ name of it was called *Babel, because the Lord did there confounde the language of all ꝓ earth: from thence then did the Lorde scatter them vpon all the earth.
10 ¶ These are ꝓ generations k of Shem: Shem was an hundreth yere old, & begate Arpachshad two yere after the flood.
11 And Shem lived, after he begat Arpachshad, fiue hundreth yeres, & begat sonnes and daughters.
12 Also Arpachshad lived fiue and thirtie yeres, and begate Shelah.
13 And Arpachshad lived, after hee begate Shelah, foure hundreth and three yeres, and begate sonnes and daughters.
14 And Shelah lived thirtie yeres, and begate Eber.
15 So Shelah lived, after he begate Eber, foure hundreth and three yeres, and begate sonnes and daughters.
16 Likewise Eber lived foure and thirtie yeres, and begate Peleg.
17 So Eber lived, after he begate Peleg, foure hundreth & thirtie yeres, and begate sonnes and daughters.
18 And Peleg lived thirtie yeres, and begate Reu.
19 *And Peleg lived, after he begate Reu, two hundreth and nine yeres, and begate sonnes and daughters.
20 Also Reu lived two and thirtie yeres, and begate Serug.
21 So Reu lived, after he begate Serug, two hundreth and seuen yeres, and begate sonnes and daughters.
22 Moreouer Serug lived thirtie yeres, and begate Nahor.
23 And Serug lived, after he begate Nahor, two hundreth yeres, and begate sonnes and daughters.
24 And Nahor lived nine & twentie yeres, and begate Terah.
25 So Nahor lived, after he begat Terah, an hundreth and nineteene yeres, and begate sonnes and daughters.
26 *So Terah lived seuentie yeres, and begate Abram, Nahor, and Haran.
27 ¶ Nowe these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.
28 Then Haran died before Terah his father in the land of his nativitie, in Vr of *the Caldees.
29 So Abram and Nahor toke them wives. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.
30 But Sarai was barren, & had no child.
31 Then n Terah toke Abram his sonne, and Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to ꝓ goe into the lande of Canaan, and they came to o Haran, and dwelt there.
32 So the dayes of Terah were two hundreth and fiue yeres, and Terah died in Haran.

Iosh.24.2.neh.9.7 iudith 5.7. act.7.4

o Which was a citie of Mesopotamia.

CHAP. XII.

1 *Abram by Gods commandement goeth to Canaan.*
3 *Christ is promised.* 7 *Abram buildeth altars for exercise and declaration of his faith among the infidels.* 10 *Because of the dearth he goeth into Egypt.*
15 *Pharaoh taketh his wife, and is punished.*

1 Now the Lorde had said vnto Abram, p Get thee out of thy countrey, and from thy kindred, and from thy fathers house vnto q the lande that I will shewe thee.
2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be r a blessing.
3 I will also blesse them that blesse thee, & curse them that curse thee, & in thee shall all families of the earth be blessed.
4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was seuentie and fiue yere olde, when he departed out of Haran.)
5 Then Abram toke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the s soules that they had gotten in Haran, and they departed, to goe to the lande of Canaan: and to the land of Canaan they came.
6 ¶ So Abram t passed through the lande vnto the place of Shechem, and vnto the u plaine of Moreh (and the x Canaanite was then in the land)
7 And the Lord appeared vnto Abram, & said, Vnto thy seede wil I giue this land. And there builded he an y altar vnto the Lord, which appeared vnto him.
8 Afterwarde remouing z thence vnto a mountaine Eastwarde from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Hai on the East: & there he built an i altar vnto the Lord, and called on the Name of the Lord.
9 k Againe Abram went forth going and tourneying toward the South.
10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt, to sojourne there: for there was a great famine in the land.
11 And when he drewe neere to enter into Egypt, he saide to Sarai his wife, Beholde now, I know that thou art a faire woman to looke vpon:
12 Therefore it will come to passe, that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee alive.
13 Say, I pray thee, that thou art my m sis-

Act. 7.3.

a From the flood to this time were foure hundreth twentie and three yeeres.

b In appointing him no certaine place, he prooueth so much more his faith and obedience.

c The worlde shall recouer by thy seede, which is Christ, the blessing which they lost in Adam. Meaning, as well seruants as cattell.

d Or, substance.

e He wandered to and fro in the lande before hee could find a setling place: thus God exerciseth the faith of his children.

Or, oke grone.

f Which was a cruel and rebellious nation, by whom God kepe his in continuall exercise.

g It was not ynough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe. *cap.13.18*

h Because of the troubles that he had among that wicked people.

i And so serued

k Thus the children of God may looke for no rest in this worlde, but must waite for the heauenly rest and quietnesse.

l This was a newe tryall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

m By this we may learne not to vse vnlawful meanes, nor to put others in danger to saue our selues, reade verse 20: albeit it may appeare that Abram feared not so much death, as that, if he shoulde die without issue, Gods promise should not haue taken place: wherein appeared a weake faith.

vid. ver 19. 11 cap

a. 8 vol. Angl. com.

d. mund. 2023

ster, that I may fare wel for thy sake, and that my "life may be preserued by thee.

"Ebr. that my soule may liue.

14 ¶ Nowe when Abram was come into Egypt, the Egyptians beheelde the woman: for she was very faire.

15 And þ Princes of Pharaoh sawe her, & commended her vnto Pharaoh: so the woma was [a] take into Pharaohs house:

a To be his wife.

16 Who intreated Abram well for her sake, and hee had sheepe, and beeues, and hee asses, and men seruants and maide seruants, and shee asses, and camels.

17 But the Lord [o] plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

o The Lord took the defence of this poore stranger against a mightie king: & as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and said, Why hast thou done this vnto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, She is my sister, that I should take her to be my wife? Nowe therefore behold thy wife, take her and go thy way.

20 And Pharaoh gaue men [p] commandement concerning him: & they conueyed him forth, & his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 He calleth vpon the name of the Lord. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram renewed. 18 Abram buildeth an altar to the Lord.

1 Then [a] Abram went vp from Egypt, he, and his wife, and all that he had, & Lot with him towarde the South.

a His great riches gotten in Egypt hindred him not to follow his vocatiõ.

2 And Abram was very riche in cattell, in siluer and in golde.

3 And hee went on his iourney from the South towarde [b] Beth-el, to the place where his tent had bin at the beginning, betweene Beth-el and Haai,

b He calleth the place by ỹ name, which was after giuen vnto it, Chap. 28. 19. Chap. 12. 7.

4 Vnto the place of the [*] altar, which hee had made there at the first: and there Abram called on the name of the Lord.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tentes,

6 So that the land could not [c] beare them, that they might dwell together: for their [*] substance was great, so that they could not dwell together.

c This incommoditie came by their riches, which brake friendship, and as it were the bond of nature. Chap. 36. 7.

7 Also there was debate betweene the heardmen of Abrams cattel, & the heardmen of Lots cattel. (and the [d] Canaanites and the Perizzites dwelled at that time in the land.)

d Who seeing their contention, might blaspheme God and destroy them.

8 Then said Abram vnto Lot, Let there be no [e] strife, I pray thee, betweene thee and me, neither betweene mine heardmen & thine heardmen: for we be brethren.

e He cutteth off the occasion of contention: therefore the euill ceaseth.

9 Is not the whole lande before thee? depart I pray thee from mee: if thou wilt take the left hand, then I will goe to the right: or if thou goe to the right hande, then I will take the left.

f Abram resigneth his owne right to bye peace.

10 So when Lot lifted vp his eyes, he sawe that all the plaine of Iorden was watered euery where; (for before the Lorde destroyed Sodom and Gomorah, it was as [f] the [g] garden of the Lorde, like the lande of Egypt, as thou goest vnto Zoar)

g Which was in Eden, chap. 2. 10.

11 Then Lot chose vnto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the [h] one from the other.

h This was done by Gods prouidence, that only Abram and his seed might dwell in the lande of Canaan.

12 Abram dwelled in the lande of Canaan, and Lot abode in the cities of the plaine, and pitched his tent euen to Sodom.

i Lot thinking to get Paradise, founde hell.

13 Nowe the men of Sodom were wicked and exceeding [i] sinners against the Lorde.

14 ¶ Then the Lord said vnto [k] Abram, (after that Lot was departed from him) Lift vp thine eyes nowe, and looke from the place where thou art, Northwarde, & Southward, & Eastward, & Westward:

k The Lord comforted him, lest he should haue taken thought for ỹ departure of his nephewe. Chap. 12. 7. & 15. 7, 18. & 26. 4. Iere. 31. 34.

15 For all [*] the land, which thou seest, will I giue vnto thee, & to thy seede for [l] euer.

l Meaning, a long time, and til the comming of Christ, as Exod. 12. 14. and 21. 6. deut. 15. 17. and spiritually this is referred to the promise, and not lande of Canaan.

16 And I will make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the lande, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, and came & dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIIII.

12 In the ouerthrowe of Sodom Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchi-zedek commeth to meete him. 23 Abram would not be enriched by the King of Sodom.

1 And in the daies of Amraphel king of [a] Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the [b] nations:

a That is, of Babylon: by kings here meaning them that were gouernours of cities.

b Of a people gathered of diuers countreys.

2 These men made warre with Bera king of Sodom, and with Birsha king of Gomorah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these [c] ioyned together in the vale of [*] Siddim, which is the [d] salt Sea.

c Ambition is the chiefe cause of warres among princes.

*Or, of the laboured fieldes.

d Called also the dead Sea, or the lake Asphaltes.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, & the kings that were with him, and smote the [*] Rephaims in Ashteroth Karnaim, & the Zuzims in Ham, & the Emims in [*] Shaueh Kiriathaim,

*Or, giants. Cap. 15.

*Or, plaine. Ios. 13.

6 And the Horites in their mount Seir, vnto the plaine of Paran, which is by the wildernes.

7 And they returned & came to En-mishpat, which is Kadesh, and [*] smote all the countrey of the Amalekites, and also the Amorites þ dwelled in Hazezon-tamar.

*Or, destroyed.

8 Then went out the king of Sodom, and the king of Gomorah, & the king of Admah, and the king of Zeboiim, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Chedor-laomer king of Elam, and Tidal king of nations, & Amraphel king of Shinar, and Arioch king of Ellasar: foure kings against fiue.

10 Nowe the [e] vale of Siddim was full of slime

e And afterward was ouerwhelmed with water, and so was called the salt sea.

[a] Or, were discomfited.

slime pittes, & the kings of Sodom and Gomorah fled and [a] fell there: and the residue fled to the mountaine.

11 Then they tooke all the substance of Sodom and Gomorah, & all their vitailes, and went their way.

f The godly are plagued many times with the wicked: therfore their company is dangerous.

12 They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrewe, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, & brother of Aner, which were [b] confederate with Abram.

g God moued them to ioyne with Abram, and preserued him from their idolatrie and superstitions.

14 When Abram heard that his brother was taken, he [c] brought forth of them that were borne and brought vp in his house, three hundreth and eightéene, and pursued them vnto Dan.

[c] Or, armed.

15 Then he, & his seruants deuided themselues against them by night, and smote them and pursued them vnto Hobah, which is on the left side of [d] Damascus,

[d] Ebr. Dammesek.

16 And he recouered all the substance, & also brought againe his brother Lot, and his goods, & the women also and the people.

17 ¶ After that he returned from þ slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shaueh, which is the [e] Kings dale.

[e] 2. Sam. 18.18. Heb. 7.1.

18 And [f] Melchi-zedek king of Shalem [h] brought forth bread and wine: and he was a Priest of the most high God.

h For Abram & his souldiers refection, and not to offer sacrifice.

19 Therefore he [i] blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth,

i In that Melchi-zedek fed Abram, he declared himselfe to represent a King: and in that he blessed him, the hie Priest.

20 And blessed be þ most high God, which hath deliuered thine enemies into thine hand. * And Abram gaue him tithe of all.

Heb. 7.8.

21 Then the king of Sodom saide to Abram, Giue me the [g] persons, and take the goods to thy selfe.

[g] Ebr. soules.

22 And Abram sayd to the King of Sodom, [h] I haue lift vp mine hand vnto the Lord the most hie God possessor of heauen and earth,

[h] Or, I haue sworne.

23 [i] That I will not take of all that is thine, so much as a thred or shoelatchet, lest thou shouldest say, I haue made Abram riche,

[i] Ebr. If I take from thee a thride, &c. reade 1. Sam. 14.44.

24 [k] Saue one? that, which the yong men haue eaten, and the partes of the men which went with me, Aner, Eshcol, and Mamre: let them take their partes.

k He would not that his liberalitie should be hurtfull vnto others.

CHAP. XV.

1 The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

1 AFter these things, the [l] worde of the Lord came vnto Abram in a [m] vision, saying, Feare not, Abram, I am thy buckler, and thine exceeding * great reward.

[l] Or, the Lorde spake to Abram. Num. 12.6. Psal. 16 6.

[m] His feare was not only least he should not haue children, but lest the promise of the blessed seede should not be accomplished in him.

2 And Abram sayd, [n] O Lorde God, what wilt thou giue me, seeing I goe childelesse, and the steward of mine house is this Eliezer of Damascus?

[n] Ebr. Dammesek.

3 Againe Abram said, Beholde, to me thou hast giuen no seede: wherefore lo, a seruaunt of mine house shalbe mine heire.

4 Then beholde, the word of the Lord came vnto him, saying, This man shall not be thine heire, but one that shall come out of thine owne bowels, he shalbe thine heire.

5 Moreouer he brought him forth & sayd, * Looke vp now vnto heauen, and tell the starres, if thou be able to number them: & he said vnto him, So shall thy seede be.

6 And Abram * beleeued the Lord, and he counted that to him for righteousnesse.

7 Againe he said vnto him, I am the Lord, that brought thee out of [o] Vr of the Caldees, to giue thee this land to inherite it.

8 And he sayd, O Lorde God, [p] whereby shall I knowe that I shall inherite it?

9 Then he said vnto him, Take me an heifer of three yeres olde, and a shee goate of three yeres olde, and a ramme of three yeres old, a turtle doue also & a pigeon.

10 So he tooke all these vnto him, and [q] deuided them in the middes, and laid euery piece one against another: but the birdes deuided he not.

11 Then foules fell on the carkeises, and Abram droue them away.

12 And when the sunne went downe, there fell an heauie sléepe vpon Abram: and lo, [r] a very fearefull darkenes fell vpon him.

13 Then he sayd to Abram, * Knowe for a suretie, that thy seede shalbe a stranger in a land that is not theirs, * [s] foure hundreth yeres, and shall serue them: and they shal intreat them euill.

14 Notwithstanding the nation, whom they shal serue, will I iudge: & afterward shal they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the [t] fourth generation they shall come hither againe: for the [u] wickednesse of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darkenes: and beholde, a smoking fornace, and a fierie brand, which went betweene those pieces.

18 * In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, * from the riuer of Egypt vnto the great riuer, the riuer [x] Euphrates:

19 The Kenites, and the Kenizites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites also, & the Canaanites, and the Girgashites, and the Iebusites.

Rom. 4.18.
Rom. 4.3. gal. 3.6. iam. 2.23.
Chap. 11.28.

b This is a particular motion of Gods Spirit, which is not lawful for all to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon & Ezechiah.

c This was the olde custome in making couenãts, Iere. 34.18: to the which God added these conditions, that Abrams posteritie should be as tome in pieces, but after, they should be coupled together: also † it should be assaulted, but yet deliuered.

[o] Ebr. a fiars of great darkenesse. Act. 7.6. Exod. 12.40.

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

[p] Or, after foure hundreth yeres.

e Though God suffer the wicked for a time, yet his vengeáce falleth vpon them, whē the measure of their wickednes is full.

Chap. 12.7. & 13. 15. & 26.4. Deut. 4.5. 1. King. 4.21. 2. chron. 9.26.

[x] Ebr. Perath. Psal. 2.14.

CHAP. XVI.

2 Sarai being barren, giueth Hagar to Abram. 4 Which conceiueth, & despiseth her dame: 6 And being ill handled, fleeth. 7 The Angel cõforteth her. 11. 12 The name and maners of her sonne. 13 She calleth vpon the Lord, whom she findeth true.

1 NOw [a] Sarai Abrams wife bare him no children, and she had a maide an Egyptian, Hagar by name.

a It seemeth † she had respect to gods promise, which could not be accomplished without issue.

2 And Sarai sayde vnto Abram, Beholde now, the Lord hath [b] restrained me from

b She faileth in binding Gods power to the cõmon order of nature, as though God could not giue her children in her olde age:

child

child bearing. I pray thee go in vnto my maid: ‖ it may be that I shall "receiue a childe by her. And Abram obeyed the voyce of Sarai.

‖Or, peradventure. "Ebr. be builded by her.

3 Then Sarai Abrams wife tooke Hagar her maide þ Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, & she conceiued. & when she saw þ she had conceiued, her dame was ᶜdespised in her eyes.

c This punishment declareth what they gaine that attempt any thing against the word of God.

5 Then Sarai said to Abram, "Thou doest me wrong. I haue giuen my maide vnto thy bosome, & she seeth that she hath conceiued, and I am despised in her eies: the Lord iudge betwene me and thee.

"Eb. Mine iniurie is vpon thee.

6 Then Abram said to Sarai, Behold, thy maid is in thine ‖ hand: do with her as it pleaseth thee. Then Sarai dealt roughly with her: wherefore she fled from her.

‖Or, power.

d Which was Christ, as appeareth verse 13. & chap. 18. 17.

7 ¶ But the ᵈAngel of the Lord found her beside a fountaine of water in þ wildernes, by þ fountaine in the way to Shur,

8 And he said, Hagar Sarais maid, where commest thou? & whither wilt thou go? And she said, I flee frō my dame Sarai.

9 Then the Angel of the Lord said to her, ᶜReturne to thy dame, and humble thy selfe vnder her hands.

e God reiecteth none estate of people in their miseries, but sendeth them comfort.

10 Againe the Angel of the Lord said vnto her, I will so greatly increase thy seede, þ it shal not be numbred for multitude.

‖Or, fierce & cruel, or, as a wilde asse. Chap. 25. 18.

11 Also the Angel of the Lord said vnto her, See, thou art with childe, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

f That is, the Ishmaelites shall bee a peculiar people by themselues, and not a portion of another people.

12 And he shalbe a ‖wilde man: his hand shalbe against euery man, & euery mans hand against him. * and ᶠhe shall dwell in the presence of all his brethren.

g She rebuketh her owne dulnes and acknowledgeth Gods graces, who was present with her euery where. Chap. 24. 62.

13 Then she called the name of the Lorde, that spake vnto her, Thou God lookest on me: for she said, ᵍHaue I not also here looked after him that seeth me?

‖Or, the well of the liuing & seeing me.

14 *Wherefore þ well was called, ‖Beer-lahai-roi. lo, it is betwene Kadesh & Bered.

15 ¶ And Hagar bare Abram a sonne, and Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was fourescore and six yere olde, when Hagar bare him Ishmael.

CHAP. XVII.

5 Abram; name is changed to confirme him in the promise. 8 *The land of Canaan is the fift time promised* 12 *Circumcision is instituted.* 15 *Sarai is named Sarah.* 18 *Abraham prayeth for Ishmael.* 19 *Izhak is promised.* 23 *Abraham & his house are circumcised.*

1 When Abram was ninetie yere old and nine, the Lorde appeared to Abram, and said vnto him, I am God ‖ all sufficient. * walke before me, and be thou ‖ vpright,

‖Or, almightie. Chap. 5. 22. ‖Or, without hypocrisie.

2 And I will make my couenant betwene me and thee, and I will multiplie thee exceedingly.

a Not onely according to the flesh, but of a farre greater multitude by faith, Rom. 4. 17.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I make my couenant with thee, & thou shalt be ᵃfather of many nations,

5 Neither shall thy name any more be called Abram, but thy name shalbe ᵇ Abraham: * for a father of many nations haue I made thee.

b The changing of his name is a seale to cōfirme Gods promise vnto him. Rom. 4. 17.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, kings shall proceede of thee.

7 Moreouer I will establish my couenant betwene me and thee, and thy seede after thee in their generations, for an *euerlasting couenant, to be God vnto thee and to thy seede after thee.

Chap. 13. 16.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stráger, euē al the land of Canaan, for an euerlasting possession, and I wil be their God.

9 ¶ Againe God said vnto Abrahā, Thou also shalt keepe my couenant, thou, & thy seede after thee in their generations.

10 ᶜThis is my couenant, which ye shall keepe betwene me & you, and thy seede after thee, * Let euery man childe among you be circumcised:

c Circumcision is called the couenant, because it signifieth the couenāt, & hath the promise of grace ioyned to it: which phrase is common to all Sacraments. Act. 7. 8.

11 That is, ye shal circumcise the ᵈforeskin of your flesh, and it shalbe a* signe of the couenant betwene me and you.

d That priuie part is circumcised, to shew that all that is begotten of mā is corrupt, and must be mortified. Rom. 4. 11.

12 And euery man child of eight dayes old among you, shall be circumcised in your generations, aswell he that is borne in thine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He þ is borne in thine house, & he that is bought with thy money, must needes be circumcised: so my couenant shalbe in your flesh for an euerlasting couenant.

14 But the vncircumcised ᵉman childe, in whose flesh the foreskin is not circumcised, euen that person shall be cut off from his people, because he hath broken my couenant.

e Albeit women were not circumcised, yet were they partakers of Gods promes for vnder the mankinde all was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promes.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not cal Sarai, but ‖ Sarah shalbe her name.

‖Or, Lady, or princesse.

16 And I will blesse her, & will also giue thee a sonne of her, yea, I will blesse her, and she shall be the mother of nations: kings also of people shall come of her.

17 Then Abraham fell vpon his face, and laughed, and said in his heart, Shall a child be borne vnto him, that is an hundreth yere olde? And shall Sarah that is ninetie yere olde beare?

f Which proceeded of a sudden ioye, and not of infidelitie. Chap. 18. 10. & 21. 2.

18 And Abraham said vnto God, Oh, that Ishmael might liue in thy sight.

19 Then God said, * Sarah thy wife shall beare thee a sonne in deed, and thou shalt call his name Izhak: and I will establish my couenant with him for an ᵍeuerlasting couenant, and with his seede after him.

g The euerlasting couenant is made with the children of the Spirite: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.

20 And as concerning Ishmael, I haue heard thee: lo, I haue blessed him, & will make him fruitful, and will multiply him "exceedingly: twelue princes shal he beget, & I will make a great nation of him.

"Ebr. greatly, & greatly. Chap. 21. 2.

21 But my couenant wil I establish with Izhak, which Sarah shall beare vnto thee, the next * yere at this season.

22 And he left off talking with him, & God went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne & all that were borne in his house, and

and all that was bought with his money, that is, euery man childe among the men of Abrahams house, & he circumcised the foreskinne of their flesh in that selfe same day, as God had commanded him.
24 Abraham also himselfe was ninetie yeere olde and nine, when the foreskinne of his flesh was circumcised.
25 And Ishmael his sonne was thirteene yeere old, when the foreskinne of his flesh was circumcised.
26 The selfe same day was Abraham circumcised, and Ishmael his sonne:
27 And all the men of his house, both borne in his house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

Abraham receiueth three Angels into his house. 10 Izhak is promised againe. 12 Sarah laugheth. 18 Christ is promised to all nations. 19 Abraham taught his familie to know God. 21 The destruction of Sodom is declared vnto Abraham. 23 Abraham prayeth for them.

1 AGaine the Lorde * appeared vnto him in the ᵃ plaine of Mamre, as he sate in his tent doore about the heate of the day.
2 And he lift vp his eyes, and looked: and lo, three ᵃ men stoode by him, and when he saw them, he ran to meete them from the tent doore, & bowed himselfe to the ground,
3 And he said, ᵇ Lord, if I haue now found fauour in thy sight, goe not, I pray thee, from thy seruant.
4 Let a little water, I pray you, be brought, and wash your feete, and rest your selues vnder the tree.
5 And I will bring a morsel of bread, that you may comfort your hearts, afterward ye shall go your waies: for therefore are ye ᵈ come to your seruant. And they said, Doe euen as thou hast said.
6 Then Abraham made haste into the tent vnto Sarah, and said, Make readie at once three ᵉ measures of fine meale: knede it, and make cakes vpon the hearth.
7 And Abraham ran to the beasts, & tooke a tender and good calfe, and gaue it to the seruant, who hasted to make it ready.
8 And he tooke butter and milke, and the calfe, which he had prepared, and set before them, and stood himselfe by them vnder the tree, and ᶠ they did eate.
9 ¶ Then they said to him, Where is Sarah thy wife? And he answered, Behold, she is in the tent.
10 And he said, ᵍ I will certainely come vnto thee, according to the time ʰ of life: and loe, Sarah thy wife shall haue a sonne. And Sarah heard in the tent doore, which was behinde him.
11 (Nowe Abraham and Sarah were olde and stricken in age, & it ceased to be with Sarah after the maner of women)
12 Therefore Sarah ⁱ laughed within her selfe, saying, After I am waxed olde, ʲ and my lord also, shall I haue lust?
13 And ᵏ the Lord said vnto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certeinely beare a childe, which am olde?
14 (Shall any thing be ˡ * hard to the Lord? at the time appointed will I returne vnto thee, euen according to the time of life, and Sarah shall haue a sonne)
15 But Sarah denied, saying, I laughed not: for she was afraid. And he said, ᵐ It is not so: for thou laughedst.
16 ¶ Afterwarde the men did rise vp from thence and looked towarde Sodom: and Abraham went with them to bring them on the way.
17 And the ⁿ Lord said, Shall I hide from Abraham that thing which I doe,
18 Seeing that Abraham shalbe in deede a great & mightie nation, and ᵒ all the nations of the earth shalbe blessed in him?
19 For I knowe him ᵖ that hee will commaund his sonnes and his housholde after him, that they keepe the way of the Lord, to do righteousnes and iudgement, that the Lord may bring vpon Abraham that he hath spoken vnto him.
20 Then the Lord said, Because the crie of Sodom and Gomorah is great, and because their sinne is exceeding grieuous,
21 I will ᵠ go downe now, and see whether they haue done altogether according to that ʳ crie, which is come vnto me: and if not, that I may know.
22 And the men turned thence and went toward Sodom: but Abraham stood yet before the Lord.
23 Then Abraham drewe neere, and saide, Wilt thou also destroy ˢ righteous with the wicked?
24 If there be fiftie righteous within the citie, wilt thou destroy & not spare ᵗ the place for the fiftie righteous that are therein?
25 Be it far vnto thee from doing this thing, to slay the righteous with the wicked: & that the righteous should bee euen as the wicked, bee it far from thee. Shall not the Iudge of all the world ᵘ doe right?
26 And the Lord answered, If I finde in Sodom ˣ fiftie righteous within the citie, then will I spare all the place for their sakes.
27 Then Abraham answered and said, Behold nowe, I haue begun to speake vnto my Lord, and I am ʸ but dust and ashes.
28 If there shall lacke fiue of fiftie righteous, wilt thou destroy all the citie for fiue? And he saide, If I finde there fiue & fourtie, I will not destroy it.
29 And he yet spake to him againe, & said, What if there shalbe found fourty there? Then he answered, I will not doe it for fourties sake.
30 Againe he said, Let not my Lord nowe be angrie that I speake, What if thirtie be found there? Then he said, I will not do it, if I finde thirtie there.
31 ¶ Moreouer he said, Behold, now I haue begunne to speake vnto my Lorde, What if twentie be founde there? And he answered, I will not destroy it for twenties sake.
32 Then he saide, Let not my Lord be now angrie, and I will speake but this ᶻ once, What if ten be founde there? And he answered, I will not destroy it for tens sake.
33 ¶ And

h They were wel instructed which obeied to be circumcised without resistance: which thing declareth that masters in their houses ought to be as preachers to their families, that from the hiest to the lowest they may obey the will of God.

Hebr.13.2.
ᵃ Or, oke grene.

a That is, three Angels in mans shape.
b Speaking to one of them, in whom appeared to be most maiestie: for he thoght they had bene men.
c For men vsed bec. use of the great heat to go bare footed in those partes.
d As sent of God, & I should do my duetie to you.
ᵉ Abr. Seim.
e For as God gaue them bodies for a time, so gaue he them y faculties therof, to walke, to eate and drinke, and such like.
Gen.17.19,21.& 21.2.rom.9.9.
f That is, about this time, when she shalbe alive, or when y childe shall come into this life.
g For she rather had respect to the order of nature, then beleeued the promise of God.
1.Peter.3.6.

Or, bid.
Zach.8.6.
ᵃ Ebr. No.
h Iehouah the Ebrew worde, which we call Lord, sheweth that this Angel was Christ: for this worde is onely applied to God.
Chap.12.3.& 22.18.
i He sheweth that fathers ought both to knowe Gods iudgements, and to declare them to their childre.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good aduise.
l For our sinnes crie for vengeance though none accuse vs.
ᵃ Eb. do iudgement
m God declareth that his iudgements were done with great mercie, forasmuch as al were so corrupt, that not onely fiftie, but ten righteous men could not be founde there: and also that the wicked are spared for the righteous sake.
n Hereby we learne, that the neerer we approch vnto God, the more doeth our miserable estate appeare, & the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, euen to the sixt request, how much more will hee graunt the prayers of the godly for the afflicted Church?

c.33 vol. Arg. con. 2
a Isaiz 19 24. iob 22. 30 42 v. 32.
b. 15 vol. con. vlt.

33 ¶ And the Lord went his way when he had left communing with Abraham, & Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiueth two Angels into his house. 4 The filthy lustes of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lye with their father, of whom came Moab and Ammon.

a Wherin we see Gods prouident care in preserving his: albeit he reuileth not himselfe to all alike: for Lot had but two Angels, and Abraham three.

1 AND in the euening there came two a Angels to Sodom: and Lot sate at þ gate of Sodom, & Lot sawe them, and rose vp to meete them, & he bowed himselfe with his face to the ground:

Chap. 18. 1.

b That is, he prayed them so instantly.

c Not for that they had necessitie, but because the time was not yet come that they would reueile themselues.

2 And he said, See nowe my Lords, I pray you turne in nowe into your seruants house, and tarry all night, and b wash your feete, and ye shall rise vp early and goe your wayes. Who saide, Nay, but we will abide in the streete all night.

3 Then b he prayed vpon them earnestly, & they turned in to him, and came to his house, and he made them a feast, and did bake vnleauened bread, & they c did eate.

d Nothing is more dangerous, then to dwell where sinne reigneth: for it corrupteth all. 1. Cor. 15. 33.

4 But before they went to bed, the men of the citie, euen þ men of Sodom compassed the house round about from the yong euen to the olde, d all the people from all quarters.

5 Who cryed vnto Lot, saide to him, Where are the men, which came to thee this night? bring them out vnto vs that we may know them.

6 Then Lot went out at þ doore vnto the, and shut the doore after him,

7 And saide, I pray you, my brethren, do not so wickedly.

e Hee deserueth praise in defending his ghestes, but he is to be blamed in seeking vnlawfull meanes.

8 Beholde nowe, I haue two a daughters, which haue not knowen man: them will I bring out nowe vnto you, & do to them as seemeth you good: onely vnto these men doe nothing: f for therefore are they come vnder the shadow of my roofe.

f That I should preserue them from all iniurie. 2. Peter 2. 7.

9 Then they saide, Away hence. and they said, He is come alone as a stranger, and shall he iudge and rule? we will nowe deale worse with thee then with them. So they preassed sore vpon Lot a himself, and came to breake the doore.

10 But the men put forth their hand and pulled Lot vnto the house to them & shut to the doore.

11 a Then they smote the men that were at the doore of the house with blindenesse both small and great, so that they were wearie in b seeking the doore.

a Visit. 19. 16.

b Ebr. finding.

12 ¶ Then the men said vnto Lot, Whom hast thou yet here? either some in lawe, or thy sonnes, or thy daughters, or whatsoeuer thou hast in the citie, bring it out of this place.

§ This proueth that the Angels are ministers, as well to execute Gods wrath, as to declare his fauour. *Chap. 18. 20.*

13 For we b will destroy this place, because the c cry of them is great before the Lord, and the Lord hath sent vs to destroy it.

b Or, should marie.

14 Then Lot went out and spake vnto his sonnes in law, which married his daughters, and saide, Arise, get you out of this place: for the Lord will destroy the citie: but he seemed to his sonnes in lawe as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters a which are here, lest thou be destroyed in the punishment of the citie.

a Ebr. which are found.

16 And as he a prolonged the time, b þ men caught both him & his wife, and his two daughters by the hands (the Lord being merciful vnto him) and they brought him forth, and set him without the citie.

a The mercie of God striueth to ouercome mans slownes in following Gods calling.

17 ¶ And when they had brought them out, the Angel saide, Escape for thy life: a looke not behind thee, neither tarry thou in all the plaine: escape into the mountaine, least thou be destroyed.

Visit. 10. 6.

b He willed him to flee vnto Gods iudgements, and not to be sorie to depart from that rich countrey and full of vaine pleasures.

18 And Lot said vnto them, Not so, I pray thee, my Lord.

19 Beholde now, thy seruant hath founde grace in thy sight, and thou hast magnified thy mercie, which thou hast shewed vnto me in sauing my life: and I cannot escape in the mountaine, least some euill take me, and I die.

c Though it be litle, yet it is great ynough to saue my life: wherin he offendeth in chusing another place then the Angel had appointed him.

20 See nowe this citie hereby to flie vnto, which is a litle one: Oh let me escape thither: is it not a a litle one, and my soule shall liue?

a Ebr. thy sure.

21 Then he said vnto him, Behold, I haue receiued a thy request also concerning this thing, that I will not ouerthrowe this citie, for the which thou hast spoken.

b Because Gods commandement was to destroy the citie and to saue Lot.

22 Haste thee, saue thee there: for I can do b nothing til thou be come thither. Therefore þ name of þ citie was called c Zoar.

c Which before was called Bela, *chap. 14. 2.*

23 ¶ The sunne did rise vpon the earth, when Lot entred into Zoar.

24 Then the Lord a rained vpon Sodom and vpon Gomorah brimstone, and fire from the Lord out of heauen,

a Deut. 29. 23. Isa. 13. 19. Jerem. 50. 40. Ezech. 16. 49. Hos. 11. 8. Amos. 4. 11. Luke 17. 29. Jude 7.

25 And ouerthrewe those cities and all the plaine, and all the inhabitants of the cities, & that that grewe vpon the earth.

26 ¶ But his wife behinde him looked backe, and she became a a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stand before the Lord,

28 And looking toward Sodom & Gomorah & toward all the land of the plaine, beholde, hee sawe the smoke of the lande mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, & sent Lot out from the middes of the destruction, when he ouerthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went vp frō Zoar, & dwelt in the mountaine with his two daughters: for he a feared to tarie in Zoar, but dwelt in a caue, he, & his two daughters.

31 And the elder said vnto the ponger, Our father is olde, and there is not a man in a the b earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father c drinke wine, & lie with him, that we may preserue seede of our father.

33 So they made their father drinke wine þ night, & the elder went & lay with her father: but he perceiued not, neither whe she lay downe, neither when she rose vp.

34 And on the morow the elder said to the ponger,

Ebr. which are found.

n As touching the body one sin and this was a notable monument of Gods vengeance to all them that passed that way.

o Hauing before felt Gods mercy, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in the countrey, which the Lord had nowe destroyed.

q For except he had bene ouercome with wine, he would neuer haue done that abominable ad

*Eb. keepe alive.

r Thus God permitted him to fal most horibly in § solicarie mountaines, whom the wickednes of Sodom could not ouercome.

§ Who as they were borne in most horrible incest, so were they and their posteritie vile & wicked.

t That is, sonne of my people: signifying, that they rather reioyced in their sinne, then repented for the same.

younger. Behold, peraduenture I lay with my father: let vs make him drinke wine this night also, & go thou & lie with him, that we may *preserue seed of our father. 35 So they made their father drinke wine that night also, and the younger arose, and lay with him, but he perceiued not, when she lay downe, neither when she rose vp. 36 Thus were *both the daughters of Lot with childe by their father. 37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day. 38 And the younger bare a sonne also, & she called his name *Ben-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

*Abraham dwelleth as a stranger in the land of Gerar. 2 Abimelech taketh away his wife. 3 God reproueth the King. 9 And the King, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

1 AFterward Abraham departed thence toward the South countrey and dwelled betweene Kadesh & *Shur, and soiourned in Gerar.

2 And Abraham said of Sarah his wife, b She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But GOD came to Abimelech in a dreame by night, & said to him, Behold, *thou art but dead, because of the woman which § hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he said, Lord, wilt thou slay euen *the righteous nation?

5 Said not he vnto me, She is my sister? yea & she her selfe said, He is my brother: with an vpright *minde, and *innocent hands haue I done this.

6 And God said vnto him by a dreame, I knowe that thou diddest this euen with an vpright minde, and I *kept thee also that thou shouldest not sinne against me: therefore suffred I thee not to touch her.

7 Now then deliuer § mal his wife again: for he is a *Prophet, & he *shall pray for thee that thou maiest liue: but if thou deliuer her not againe, be sure § thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruants, and told all these things *vnto them, and the men were sore afraide.

9 Afterward Abimelech called Abraham, and said vnto him, What hast thou done vnto vs? & what haue I offended thee, that thou hast brought on me and on my *kingdome this great sin? thou hast done things vnto me § ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou § thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely § *feare of God is not in this place, & they will slay me for my wiues sake.

12 Yet in very deed she is my *sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shewe vnto me in all places where we come, *Say § of me, He is my brother.

14 Then tooke Abimelech sheepe & beeues, and men seruants, & women seruants, and gaue them vnto Abraham, & restored him Sarah his wife.

15 And Abimelech said, Behold, my land is *before thee: dwell where it pleaseth thee.

16 Likewise to Sarah he said, Behold, I haue giuen thy brother a thousand pieces of siluer: behold, he is the *vaile of thine eyes to all that are with thee, and to all others: and she was *thus reproued.

17 ¶ Then Abraham prayed vnto God, & God healed Abimelech, & his wife, & his women seruants: and they bare children.

18 For § Lord *had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

a Which was toward Egypt.

b Abraham had now twise fallen into this faute: such is mans frailtie.

c So greatly God detesteth the breache of mariage.

d The infidels confessed § God would not punish but for iust occasion: therefore whensoeuer he punisheth, the occasion is iust.

e As one falling by ignorance, & not doing euil of purpose.

f Not thinking to doe any man harme.

g God by his holy spirite reteineth them that offend by ignorance, that they fall not into greater inconuenience.

h That is, one, to whom God reueileth himselfe familiarly.

i For the prayer of the godly is of force towards God.

*Eb. in their eares.

k The wickednes of the King bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for, where the feare of God is not.

m By sister, he meaneth his cosin germane, and by daughter, Abrahams neece, Chap. 11, 29. for so the Ebrewes vse these wordes.

CHAP. XXI.

*Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The couenant betweene Abimelech & Abrahā. 33 Abrahā called vpon the Lord.

1 NOwe the Lord visited Sarah, as he had said, and did vnto her *according as he had promised.

2 For *Sarah conceiued, and bare Abraham a sonne in his *olde age, at the same season that God tolde him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, *as God had commanded him.

5 So Abraham was an hundreth yere old, when his sonne Izhak was borne vnto him.

6 ¶ Then Sarah said, God hath made me to reioyce: al that heare will reioice vp me.

7 Againe she said, *Who would haue said to Abraham, that Sarah should haue giuen children sucke? for I haue borne him a sonne in his olde age.

8 Then the childe grew and was weaned: and Abraham made a great feast § same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne vnto Abraham) *mocking.

10 Wherefore she said vnto Abraham, *Cast out this bond woman and her sonne: for the sonne of this bond woman shall not be heire with my sonne Izhak.

11 And this thing was very grieuous in Abrahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not be grieuous in thy sight for the child, and for thy bond woman: in all that Sarah shall say vnto thee, heare her voyce: for in Izhak shall thy seede be *called.

13 As for the sonne of the bond woman, I will make him *a nation also, because he is thy seede.

14 So Abraham arose vp early in the morning,

*Chap. 12. 13.

*Or, at the commandement.

n Such an head, as with whom thou maiest be preserued from all dangers.

o God caused this heathē king to reproue her, because she dissembled, seeing that God had giuen her a husbād, as her vaile and defence.

p Had taken away from them the gift of conceiuing.

*Chap. 17. 19. & 18. 10.

*Matth. 1. 2. Act. 7. 8. Gal. 4. 23. Heb. 11. 11.

a Therefore the miracle was greater. *An. 2050.

*Chap. 17. 12.

b She accuseth her self of ingratitude that shee did not beleeue the Angel.

c He derided Gods promes made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

*Gal. 4. 30.

d The promised seed shalbe counted from Izhak, & not from Ishmael, Rom. 9. 7. Heb. 11. 18.

e The Ishmaelites shall come of him.

morning, and toke breed, and a bottel of water, and gaue it vnto Hagar, putting it on her shoulder and the childe also, and sent her away: who departing wandered in the wildernes of Beer-sheba.

15 And when the water of the bottell was spent, she cast the childe vnder a certaine tree.

16 Then she went and sate her ouer against him afarre off about a bow shoote: for she said, I will not see the death of the childe. And she sate downe ouer against him, and lift vp her voyce and wept.

17 Then God heard the voyce of the childe, and the Angel of God called to Hagar from heauen, and said vnto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the childe where he is.

18 Arise, take vp the childe, and holde him in thine hand: for I will make of him a great people.

19 And God opened her eyes, & she saw a well of water. So she went & filled the bottell with water, and gaue the boy drinke.

20 So God was with the childe, and he grew and dwelt in the wildernes, and was an archer.

21 And he dwelt in the wilderness of Paran, and his mother toke him a wife out of the land of Egypt.

22 And at that same time Abimelech and Phichol his chiefe captaine spake vnto Abraham, saying, God is with thee in all that thou doest.

23 Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children: but thou shalt deale with me, and with the countrey, where thou hast dwelt a stranger, according vnto the kindnes that I haue shewed thee.

24 Then Abraham said, I will sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs seruants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I of it but this day.

27 Then Abraham toke sheepe, & beeues, and gaue them vnto Abimelech: and they two made a couenant.

28 And Abraham set seuen lambes of the flocke by themselues.

29 Then Abimelech said vnto Abraham, What mean these seuen lambes, which thou hast set by themselues?

30 And he answered, Because thou shalt receiue of mine hand these seuen lambes, that it may be a witnes vnto me, that I haue digged this well.

31 Wherefore the place is called Beer-sheba, because there they both sware.

32 Thus made they a couenant at Beer-sheba: afterward Abimelech & Phichol his chiefe captaine rose vp, and turned againe vnto the land of the Philistims.

33 And Abraham planted a grone in Beer-sheba, and called there on the Name of the Lord, the everlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

CHAP. XXII.

1. 2 *The faith of Abraham is proued in offring his sonne Izhak.* 3 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother, of whome commeth Rebekah.*

AND after these things God did proue Abraham, & said vnto him, Abraham. Who answered, Here am I.

2 And he said, Take now thine only sonne Izhak whom thou louest, & get thee vnto the land of Moriah, & offer him there for a burnt offering vpon one of the mountaines, which I will shewe thee.

3 Then Abraham rose vp early in the morning and sadled his asse, and toke two of his seruants with him, & Izhak his sonne, and cloue wood for the burnt offring, and rose vp and went to the place, which God had tolde him.

4 Then the thirde day Abraham lift vp his eyes, and saw the place afarre off,

5 And said vnto his seruants, Abide you here with the asse: for I and the childe will goe ponder & worship, and come againe vnto you.

6 Then Abraham toke the wood of the burnt offring, and laid it vpon Izhak his sonne, & he toke the fire in his hand, and the knife: and they went both together.

7 Then spake Izhak vnto Abraham his father, & said, My father. And he answered, Here am I, my sonne. And he sayde, Behold the fire and the wood, but where is the lambe for the burnt offring?

8 Then Abraham answered, My sonne, God will prouide him a lambe for a burnt offring: so they went both together.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, and couched the wood, and bound Izhak his sonne, and laide him on the altar vpon the wood.

10 And Abraham stretched forth his hand, toke the knife to kill his sonne.

11 But the Angell of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the childe, neither do any thing vnto him: for now I know that thou feared God, seeing for my sake thou hast not spared thine owne sonne.

13 And Abraham lifting vp his eyes, looked: and behold, there was a ramme behinde him caught by the homes in a bush, then Abraham went and toke the ramm, and offered him vp for a burnt offring in the stead of his sonne.

14 And Abraham called the name of that place, Jehouah-ireh, as it is said this day, In the mount will the Lord be seene.

15 And the Angel of the Lord cried vnto Abraham from heauen the second time,

16 And said, By my selfe haue I sworne (saith the Lord) because thou hast done this thing, & hast not spared thine only sonne,

17 Therefore will I surely blesse thee, and will greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seed shall possesse the gate of his enemies.

18 And

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f True faith renounceth all naturall affections to obey Gods commandement.

g For his promes take made to Abraham, and not because the childe had discretion & iudgement to pray.

h Except God open our eyes, we can neither see, nor vse the meanes which are before vs.

i As touching outward things God caused him to prosper.

a Or, shot in the bowe and was an hunter.

b Ebr. deale falsely with me, or lie.

k So that it is a lawfull thing to take an othe in matters of importance, for to iustifie the truth, and to assure others of our sincerity.

l Wicked seruants doe many euils vnknowne to their masters

a Or, well of the othe: or, of seuen, meaning lambes.

m Thus we see the godly, as touching outward things, may make peace with the wicked that knowe not the true God.

n That is, he worshipped God in all pointes of true religion.

Heb. 11. 17.

a Ebr. Lasf. Enasa Which signifieth the feare of God, in which place he was honored: And Salomon afterward built the Temple.

b Herein stode the chiefest point of his tentation, seeing he was commanded to offer vp him in whom God had promised to blesse all the nations of the world.

c He doubted not, but God would accomplish his promise though he should sacrifice his sonne. The only way to ouercome all tentations is to rest vpon Gods prouidence.

d The only way to ouercome all tentations is to rest vpon Gods prouidence.

e For it is like that his Father had declared vnto him Gods commaundement, whereunto he shewed himself obedient.

Iam. 2. 21.

f That is, by the true obedience thou hast declared thy liuely faith.

a Or, and hast not withholden thine only sonne from me.

b Ebr. thy sonne, thine only sonne.

c Or, the Lord will see, or prouide.

g The name is changed, to shew that God doth both see & prouide secretly for his, and also openly as is seene in time conuenient.

Psal. 105. 9. and 44. 21. Iudg. 2. Hebr. 6. 13.

h Signifying that there is no greater then he.

a Or, holden.

Chap.12.3.& 18. 18.ecclus 44.22. actes 3.25.gal.3.8.

18 And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one tolde Abraham, saying, Beholde Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, & Kemuel the father of a Aram,

a Or, of the Syrians.

22 And Chesed, and Hazo, and Pildash, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his i concubine called Reumah, she bare also Tebah, and Gaham, & Thahash and Maachah.

i Concubine is oftentimes take in the good part, for those women which were inferiour to the wiues.

CHAP. XXIII.

Abraham lamenteth the death of Sarah. 4 He byeth a field, to bury her, of the Hittites. 13 The equitie of Abraham. 19 Sarah is buried in Machpelah.

1 WHen Sarah was an hundreth twentie and seuen yeere olde, (a so long lined she)

a Ebr. the yeres of the life of Sarah.

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan. and Abraham came to mourne for Sarah and to weepe for her.

9. cap. 23. cap 35. 27

3 ¶ Then Abraham rose vp from the sight of his corps, and talked with the b Hittites, saying,

a That is, whē he had mourned: so the godly may mourne, if they passe not measure: and the natural affection is commendable.

4 I am a stranger, & a forainer among you, giue me a possession of buriall with you, & I may burie my dead out of my sight.

b Ebr. sonnes of Heth.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince b of God among vs: in the chiefest of our sepulchres burie thy dead: none of vs shall forbid thee his sepulchre, but thou maiest burie thy dead therein.

b That is, godly or excellent: for the Ebrewes so speake of all things that are notable, because all excellencie cōmeth of God.

7 Then Abraham stoode vp, and bowed himselfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be c your mind, that I shall burie my dead out of my sight, heare me, & intreate for me to Ephron the sonne of Zohar,

c Ebr. in your soule

9 That he would giue me the cane d of Machpelah, which he hath in the ende of his field: that he would giue it me for as much "money as it is worth, for a possession to burie in among you.

d Or, double cane, because one was within another. e Ebr. in full siluer.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audience of all the Hittites that went in at the gates of his citie, saying,

11 No, my lord, heare me: the fielde giue I thee, and the cane, that therein is, I giue it thee: euen in the presence of the sonnes of my people giue I it thee, to burie thy dead.

e Meaning, all the citizens and inhabitants.

12 Then Abraham f bowed himselfe before the people of the land,

f To shew that he had them in good estimation and reuerence.

13 And spake vnto Ephron in the audience of the people of the country, saying, Seeing thou wilt giue it, I praye thee, heare me, I wil giue g price of the field: receiue it of me, and I wil burie my dead there.

g Or, siluer.

14 Ephron then answered Abraham, saying vnto him,

15 My lorde, hearken vnto me: the land is worth foure hundreth h shekels of siluer: what is that betweene me and thee? burie therefore thy dead.

h The common shekel is about 20. pence, so that 400 shekels mount to 33. pond, 6. shillings & 8 pence, after 5 shillings sterling the ounce.

16 So Abraham hearkened vnto Ephron, and Abraham weyed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth shekels of siluer currant money among marchants.

17 ¶ So the fielde of Ephron which was in Machpelah, and ouer against Mamre, euen the fielde & the cane that was therein, and all the trees that were in the field, which were in all the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, euen of all that i went in at the gates of his citie.

i Or, sirname.

19 And after this, Abraham burped Sarah his wife in the cane of the fielde of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

v 2. cap 23, 18.35.27 Ios. 10.36 37.14.13.

20 Thus the fielde and the cane, that is therein, was made sure vnto Abraham for a possession of buriall k by the Hittites.

f That is, all the people consented the same.

CHAP. XXIIII.

Abraham causeth his seruant to sweare to take a wife for Izhak of his owne kinred. 22 The seruant prayeth to God. 33 His fidelitie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent and she agreeth, & is married to Izhak.

1 NOw Abraham was olde, and a "stricken in yeeres, & the Lord had blessed Abraham in all things.

a Ebr. come into dayes.

2 Therefore Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had, a Put, I pray thee, thine hand vnder my thigh,

Chap.47.29.

a Which ceremonie declared the seruants obedience towards his master, & the masters power ouer the seruāt.

3 And I will make thee b sweare by the Lord God of the heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites among whom I dwell.

b This sheweth an othe may be required in a lawfull cause.

4 But thou shalt go vnto my c country, and to my kinred, and take a wife vnto my sonne Izhak.

c He would not that his sonne should marry out of the godly familie: for the inconueniences that come by marrying with the vngodly are set forth in sundry places of the Scriptures.

5 And the seruant said to him, What if the woman will not come with me to this land: shall I bring thy sonne againe vnto the land from whence thou camest?

6 To whom Abraham answered, Beware d thou bring not my sonne thither againe.

d Lest he should lose the inheritance promised. Chap.12.7.& 13. 15.& 15.18.& 26.4.

7 ¶ The Lorde God of heauen, who tooke me from my fathers house, and from the land where I was borne, and that spake vnto me, and that sware vnto me, saying, e Vnto thy seede will I giue this land, he shall sende his Angell before thee, and thou shalt take a wife vnto my sonne from thence.

e Meaning, all the citizens and inhabitants.

8 Neuerthelesse if the woman will not follow thee, then shalt thou be f discharged of this mine oth: onely bring not my sonne thither againe.

f That is, of my commandement.

25.i. 9 Then

9 Then the ſeruant put his hand vnder the thigh of Abraham his maiſter, and ſware to him for this matter.

10 ¶ So the ſeruãt toke ten camels of the camels of his maſter, and departed: (for hee had all his maſters goods in his hand:) & ſo he aroſe, and went to [b] Aram Naharaim, vnto the [c] citie of Nahor.

11 And he made his camels to [d] lie downe without the citie by a well of water, at euentide about the time that the women come out to draw water.

12 And he ſaid, O [e] Lord God of my maſter Abraham, I beſeeche thee, [f] ſend me good ſpeed this day, and ſhew mercy vnto my maſter Abraham.

13 Lo, I ſtand by the well of water, whiles the mens daughters of this citie come out to draw water.

14 [g] Graunt therefore that the mayde, to whom I ſay, Bowe downe thy pitcher, I pray thee, that I may drinke: if ſhe ſay, Drinke, & I will giue thy camels drinke alſo: may be ſhe that thou haſt ordeined for thy ſeruant Iſhak: and thereby ſhall I know that thou haſt ſhewed mercy on my maſter.

15 ¶ And nowe yet hee had left ſpeaking, behold, [h] Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, & her pitcher vpon her ſhoulder.

16 (And the maide was very faire to looke vpon, a virgine and vnknowen of man) and ſhe [i] went downe to the wel, and filled her pitcher, and came vp.

17 Then the ſeruant ranne to mete her, & ſayde, Let me drinke, I pray thee, a little water of thy pitcher.

18 And ſhe ſaid, Drinke [k] Sir: & ſhe haſted, and let downe her pitcher vpon her hand and gaue him drinke.

19 And when ſhe had giuen him drinke, ſhe ſayd, I wil draw water for thy camels alſo vntil they [l] haue dronken ynough.

20 And ſhee powred out her pitcher into the trough ſpeedily, and ranne again vnto the well to draw water, and ſhe drewe for all his camels.

21 So the man wondred at her, & held his peace, to knowe whether the Lorde had made his iourney proſperous or not.

22 And when the camels had left drinking, the man toke a golden [m] [k] abilement of [l] halfe a ſhekel weight, and two bracelets for her hands, of ten ſhekels weyght of golde:

23 And he ſaid, Whoſe daughter art thou? tell me, I praye thee, Is there rowme in thy fathers houſe for vs to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel the ſonne of Milcah who ſhe bare vnto Nahor.

25 Moreouer ſhe ſayd vnto him, We haue litter alſo and prouender ynough, and rowme to lodge in.

26 And the man bowed him ſelfe & worſhipped the Lord,

27 And ſaid, Bleſſed be the Lorde God of my maſter Abraham, which hath not withdrawen his mercy [n] and his truth from my maſter: for when I was in the way, the Lorde brought me to my maſters brethrens houſe.

28 And the maide ranne & told them of her mothers houſe according to theſe words.

29 ¶ Nowe Rebekah had a brother called Laban, and Laban ranne vnto the man to the well.

30 For when he had ſeene the earings and the bracelets in his ſiſters hands, & when he heard the wordes of Rebekah his ſiſter, ſaying, Thus ſaid the man vnto me, then he went to the man, and lo, [o] he ſtoode by the camels at the well.

31 And he ſaid, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I haue prepared the houſe, and rowme for the camels?

32 ¶ Then the man came into the houſe, & [p] he vnladed the [p] camels, and brought litter and prouender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward [p] meat was ſet before him: but he ſayd, I [q] will not eate, vntil I haue ſayd my meſſage. And he ſaid, Speake on.

34 Then he ſaid, I am Abrahams ſeruãt,

35 And the Lord hath [r] bleſſed my maſter wonderfully, that he is become great: for he hath giuen him ſheepe, & beeues, & ſiluer, and golde, & men ſeruants, & mayde ſeruants, and camels, and aſſes.

36 And Sarah my maſters wife hath borne a ſonne to my maſter, when ſhe was old, & vnto him hath he giue all that he hath.

37 Moreouer my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the [ſ] Canaanites, in whoſe land I dwell:

38 But thou ſhalt goe vnto my [t] fathers houſe and to my kinred, and take a wife vnto my ſonne.

39 Then I ſayd vnto my maſter, What if the woman wil not followe me?

40 Who anſwered me, The Lord, before whom I walke, will ſend his Angel with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred and my fathers houſe.

41 Then ſhalt thou be diſcharged of [u] mine othe, when thou commeſt to my kinred: and if they giue thee not one, thou ſhalt be free from mine othe.

42 So I came this day to the well, & ſaid, O Lord, the God of my maſter Abraham, if thou now proſper my [l] iourney which I go,

43 Behold, [m] I ſtand by the wel of water: when a virgin cometh forth to draw water, & I ſay to her, Giue me, I pray thee, a little water of thy pitcher to drinke,

44 And ſhe ſay to me, Drinke thou, and I wil alſo draw for thy camels, let her be the wife, which the Lord hath [n] prepared for my maſters ſonne.

45 And before I had made an end of ſpeaking in mine [x] heart, beholde, Rebekah came forth, and her pitcher on her ſhoulder, and ſhe went downe vnto the well, & drew water. Then I ſaid vnto her, Giue me drinke, I pray thee.

46 And ſhe made haſte, and toke downe her

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[b] Or, Meſopotamia, or Syria of the two floods: to wit, of Tygris and Euphrates.

[c] That is, to Charan.

[d] Ebr. to bow their knees.

[e] He groundeth his prayer vpon Gods promiſe made to his maſter.

[f] Or, cauſe me to meete.

[g] The ſeruant moued by Gods ſpirit deſired to be aſſured by a ſigne, whether God proſpered his iourney or no.

[h] God giueth good ſucceſſe to all things that are vndertaken for the glory of his name & according to his worde.

[i] Here is declared that God euer heareth the prayers of his, & granteth their requeſts.

[k] Ebr. my lord.

[l] Ebr. haue made an end of drinking.

[m] Or, earing.

[k] God permitted many things, both in apparel & other things, which are nowe forbid: ſpecially when they appertaine not to our mortificatiõ.

[l] The golden ſhekel is here meant and not that of ſiluer.

[m] He boaſteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promes.

[n] For he waited on Gods hand, who had nowe heard his praier.

[o] To wit, Laban.

[p] The gentle intertainement of ſtrangers vſed among the godly fathers.

[q] The fidelitie that ſeruãts owe to their maſters, cauſeth them to preferre their maſters buſines to their owne neceſſitie.

[r] To bleſſe, ſignifieth here to enriche, or encreaſe with ſubſtance, as the text in the ſame verſe declareth.

[ſ] The Canaanites were accurſed, & therefore the godly could not ioyne with them in marriage.

[t] Meaning, among his kinſfolkes, as verſ. 40.

[u] Which by mine authoritie I cauſed thee to make.

[l] Or, way. Verſe 13.

[m] Or, ſhewed.

[n] v. 63. f. 84.

[x] Signifying, that this prayer was not ſpoken by the mouth, but onely meditate in his heart.

her pitcher from her shoulder, and saide, Drinke, & I will giue thy camels drinke also. So I dranke, and she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare vnto him. Then I put the ornament vpon her face, and the bracelets vpon her hands:

48 And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the "right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if ye will deale [a] mercifully and truely with my master, tell me: and if not, tell me that I may turne me to the [a] right hand or to the left.

50 Then answered Laban and Bethuel, & saide, [b] This thing is proceeded of the Lord: we can not therefore say vnto thee, neither euill nor good.

51 Behold, Rebekah is [a] before thee, take her and goe, that she may be thy masters sonnes wife, euen as the Lord hath [a] said.

52 And when Abrahams seruant heard their wordes, he bowed himselfe toward the earth vnto the Lord.

53 Then the seruant tooke foorth iewels of siluer, & iewels of gold, and raiment, and gaue to Rebekah: also vnto her brother and to her mother he gaue giftes.

54 Afterward they did eate & drinke, both he, and the men that were with him, and tarried all night. and when they rose vp in the morning, he saide, [a] Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maide abide with vs, at the least [a] ten dayes: then shall she goe.

56 But he said vnto them, Hinder me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske [a] her [a] consent.

58 And they called Rebekah, and said vnto her, Wilt thou goe with this man? And she answered, I will goe.

59 So they let Rebekah their sister go, and her nourse, with Abrahams seruant and his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy seede possesse the [d] gate of his enemies.

61 ¶ Then Rebekah arose, and her maides, and rode vpon the camels, and followed the man. and the seruant tooke Rebekah, and departed.

62 Nowe Izhak came from the way of [a] Beer-lahai-roi, (for he dwelt in the South countrey)

63 And Izhak went out to [a] pray in the field toward the euening: who lift vp his eyes and looked, and behold, the camels came.

64 Also Rebekah lift vp her eyes, & when she sawe Izhak, she lighted downe from the camel.

65 (For she had said to the seruant, Who is yonder man, that commeth in the field to meete vs? and the seruant had said, It is my master) So she tooke [f] a vaile, and couered her.

66 And the seruant tolde Izhak all things, that he had done.

67 Afterward Izhak brought her into the tent of Sarah his mother, and her tooke Rebekah, and she was his wife, and he loued her: So Izhak was [a] comforted after his mothers death.

CHAP. XXV.

1 Abraham taketh Ketturah to wife, & getteth many children. 5 Abraham giueth all his goods to Izhak. 8 He dyeth. 12 The genealogie of Ishmael. 25 The birth of Iaakob and Esau. 30 Esau selleth his birthright for a messe of pottage.

1 NOw Abraham had take [a] him another wife called Ketturah,

2 Which bare him Zimran, & Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba, and Dedan: [a] And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian were Ephah, and Epher, & Hanoch, & Abida, and Eldaah. all these were [b] sonnes of Ketturah.

5 ¶ And Abraham gaue [a] all his goods to Izhak,

6 But vnto the [b] sonnes of the [c] concubines, which Abraham had, Abraham [d] gaue giftes, and sent them away from Izhak his sonne (while he yet liued) Eastward to the East countrey.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yeere.

8 Then Abraham [a] yeelded the spirit, & died in a good age, an olde man, and of great yeres, and was [c] gathered to his people.

9 And his sonnes, Izhak & Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which [a] field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, [a] and Izhak dwelt by Beer-lahai-roi.

12 ¶ Nowe these are the generations of Ishmael Abrahams sonne, whome Hagar the Egyptian Sarahs handmaide bare vnto Abraham.

13 [a] And these are the names of the sonnes of Ishmael, name by name, according to their kindreds: the [a] eldest sonne of Ishmael was Nebaioth, then Kedar, & Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, & Tema, Jetur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes and by their castels: twelue princes of their nations.

17 (And these are the yeres of the life of Ishmael, an hundreth thirtie and seuen yeere, and he yeelded the spirit, and died, and was gathered vnto his [f] people)

18 And

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y He sheweth what is our duetie, whē we haue receiued any benefite of the Lord.
[a] *Ebr. in the way of truth.*
z If you will freely and faithfully giue your daughter to my masters sonne.
a That is, that I may prouide els where.
b So soone as they perceiue it is Gods ordinance, they yeld.
[a] *Or, at thy commandement.*
[a] *Or, ordained.*

Verse 56. & 59.

[a] *Ebr. daies, or ten.*

e This sheweth that parents haue not authoritie to marrie their children without consent of the parties.
[a] *Ebr. her mouth.*
d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ.
Chap. 16. 14. and 25. 11.
e This was the exercise of the godly fathers, to meditate Gods promises and to pray for the accomplishment thereof.

f The custome was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
[a] *Or, had left mourning for his mother.*

a Whiles Sarah was yet aliue.

1. *Chron. 1. 32.*

[a] *Ebr. all that he had.*
b For by the vertue of Gods word he had not onely Izhak, but begat many more. Reade Chap. 22 14.
d To auoide the dissension that els might haue come because of the heritage.
e Hereby the ancients signified that man by death perished not wholy: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine. *Chap. 23. 16. Chap. 16. 14. and 24. 62.*
1. *Chro. 1. 29.*
[a] *Ebr. first borne.*

f Which dwelt among the Arabians, and were separate from the blessed seede

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Asshur. Ishmael [a] dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourtie yere old, when he tooke Rebekah to wife, the daughter of Bethuel the [1] Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lorde for his wife, because she was barren: & the Lorde was intreated of him, & Rebekah his wife conceiued.

22 But the children [2] strowe together within her: therefore she said, Seeing it is so, why am I [b] thus? wherefore she went to aske the Lorde.

23 And the Lord said to her, Two nations are in thy wombe, & two maner of people shalbe deuided out of thy bowels, & the one people shalbe mightier then the other, and the [c] elder shall serue the yonger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was al ouer as a rough garment, and they called his name Esau.

26 [d] And afterward came his brother out, and his hande helde Esau by the heele: therefore his name was called Iaakob. Nowe Izhak was three score yere olde when Rebekah bare them.

27 And the boyes grewe, and Esau was a cunning hunter, and [e] lined in the fields: but Iaakob was a [f] plaine man, & dwelt in tentes.

28 And Izhak loued Esau, for [g] venison was his meate, but Rebekah loued Iaakob.

29 Nowe Iaakob sod potage, and Esau came from the fielde and was weary.

30 Then Esau said to Iaakob, [h] Let me eat, I pray thee, of that potage so red, for I am weary. Therefore was his name called Edom.

31 And Iaakob saide, Sell me euen nowe thy birthright.

32 And Esau said, Loe, I am almost dead, what is then this [i] birthright to me?

33 Iaakob then saide, Sweare to me euen now. And he sware to him, and [k] sold his birthright vnto Iaakob.

34 Then Iaakob gaue Esau bread & potage of lentiles: and he did eate & drinke, and rose vp, and went his way: So Esau contemned his birthright.

CHAP. XXVI.

1 *God prouideth for Izhak in the famine.* 3 *He reuiueth his promise.* 9 *The king blameth him for denying his wife.* 14 *The Philistims hate him for his riches,* 15 *Stoppe his welles,* 16 *And drive him away.* 24 *God comforteth him.* 31 *He maketh alliance with Abimelech.*

1 And there was a famine in the land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimelech king of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, & said, [b] Goe not downe into Egypt, but abide in the land which I shall shew vnto thee.

3 Dwell in this land, & I wil be with thee, and will blesse thee: for to thee, and to thy seede I will giue all these [a] countreis: and I wil performe the othe which I sware vnto Abraham thy father.

4 Also I wil cause thy seed to multiply as the starres of heauen, & wil giue vnto thy seed all these countreis: & in thy seed shal all the nations of the earth be [1] blessed,

5 Because that Abraham [c] obeyed my voyce & kept mine [2] ordinance, my commandements, my statutes, & my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, She is my sister: for he [d] feared to say, She is my wife, lest, said he, the men of the place should kill me, because of Rebekah: for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech king of the Philistims looked out at a window, and loe, he sawe Izhak [e] sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said, Loe, she is of a surety thy wife, and why saidst thou, She is my sister? To whome Izhak answered, Because I thought this, It may be that I shall dye for her.

10 Then Abimelech sayde, Why hast thou done this vnto vs? one of the people had almost lien by thy wife, so shouldest thou haue brought [f] sinne vpon vs.

11 Then Abimelech charged al his people, saying, He that toucheth this man, or his wife, shall dye the death.

12 Afterwarde Izhak sowed in that land, and found in the same yere an [g] hundreth fold by estimation: and so the Lord blessed him.

13 And the man waxed mighty, and [h] still increased, till he was exceeding great,

14 For he had flockes of sheepe, & heards of cattell, and a mighty houshold: therefore the Philistims had [i] enuie at him,

15 In so much that the Philistims stopped & filled vp with earth all the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence and pitched his tent in the [k] valley of Gerar, and dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the daies of Abraham his father: for the Philistims had stopped them after the death of Abraham, and he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, & found there a well of [l] liuing water.

20 But the heardmen of Gerar did striue with Izhaks heardmen, saying, The water is ours: therefore called he the name of the well [m] Esek, because they were at strife with him.

21 Afterwarde they digged another well, and strowe for that also, and he called the name

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[1] Or, hurt one another.

h That is, with child, seeing one shall destroy another.

i For that is the onely refuge in all our miseries. Rom. 9.12.

Hosh. 12.3. mat. 1.2.

[a] Ebr. a man of the fields.

[b] Or, simple and innocent.

[c] Ebr. vnwise in his mouth.

[d] Or, feeds me quickly.

k The reprobate esteeme not Gods benefites, except they feele them presently, and therefore they preferre present pleasures. Hebr. 12.16.

l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God do the contrary.

a In the land of Canaan.

b Gods prouidence alwayes watcheth to direct the wayes of his children. Chap. 13.15. and 15.18.

Chap. 12.3. & 15.18. & 18.18. & 22.18. & 28.14.

c He commendeth Abrahams obedience, because Izhak should be the more ready to folow the like: for as God made this promise of his free mercie, so doth the confirmation therof proceede of the same fountaine.

[1] Ebr. my keeping.

d Where by we see that feare and distrust is found in the most faithfull.

e Or shewing some familiar signe of loue, wherby it might be knowen that she was his wife.

f In al ages men were perswaded that Gods vengeance should light vpon wedlocke breakers.

[a] Or, an hundreth measures.

[b] Ebr. he went forth going and increasing.

g The malicious enuie alwayes the graces of God in others.

h The Ebrew word signifieth a flood or valley where water at any time runneth.

[a] Or, springing.

[b] Or, contention, strife.

[h] Or, hatred.

[i] Or, Largenesse, roume.

i God assureth Izhak against al feare by rehearsing the promes made to Abraham.

k To signifie that he would serue none other God, but the God of his father Abrahã.

l The Ebrewes in swearing begin commonly with If, & vnderstand the rest: that is, that God shall punish him that breaketh ỹ othe: here the wicked shewe that they are afrayd least that come to them which they would doe to other.

[m] Or, sithe.

[n] Or, the well of the oth.

Chap. 27. 46.

[o] Or, disobedient and rebellious.

[p] Ebr. I. s. I.

[q] Ebr. hunt.

r The carnal affection, which he bare to his sone, made him forget that which God spake to his wife, Gen. 25. 23.

name of it [h] Sitnah.

22 Then he remoued thence, and digged an other well, for the which they strone not: therefore called he the name of it [i] Rehoboth, and sayde, Because the Lorde hath nowe made vs rowme, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lorde appeared vnto him the same night, & sayd, I am the God [k] of Abyaham thy father: feare not, for I am with thee, & will blesse thee, and multiplie thy seed for my seruant Abrahams sake.

25 Then he built an [k] altar there, and called vpon the name of the Lord, and there spread his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath one of his friends, and Phichol the captaine of his armie.

27 To whome Izhak sayde, Wherefore come ye to me, seeing ye hate me, & haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and we thought thus, Let there be nowe an othe betweene vs, euen betweene vs and thee, and let vs make a couenant with thee.

29 [l] If thou halt doe vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou nowe, the blessed of the Lord, doe this.

30 Then hee made them a feast, and they did eate and drinke.

31 And they rose vp betimes in the morning, and sware one to another: then Izhak let them goe, and they departed from him in peace.

32 And that same day Izhaks seruants came and tolde him of a well, which they had digged, and said vnto him, We haue found water.

33 So he called it [n] Shibah: therefore the name of the citie is called [n] Beer-sheba vnto this day.

34 ¶ Nowe when Esau was fourtie yeere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, and Bashemath the daughter of Elon an Hittite also.

35 And they [o] were a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

Iaakob getteth the blessing from Esau by his mothers counsell. 38 Esau by weeping moueth his father to bless him. 41 Esau hateth Iaakob & threatneth his death. 43 Rebekah sendeth Iaakob away.

1 And when Izhak was olde, and his eyes were dimme, (so that he could not see) he called Esau his eldest sonne, and sayde vnto him, My sonne. And he answered him, [p] I am here.

2 Then he sayde, Beholde, I am nowe olde, and know not the day of my death.

3 Wherefore nowe, I pray thee take thine instruments, thy quiuer and thy bowe, & get thee to the field, that thou mayest [q] take me some venison.

4 Then make me sauourie meate, such as I loue, & bring it me [r] that I may eat, & that my soule may blesse thee, before I die.

5 (Nowe Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the fielde to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iaakob her sonne, saying, Beholde, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, & make me sauourie meat, that I may eate and blesse thee before the Lord, afore my death.

8 Nowe therefore, my sonne, heare my voice in that which I command thee.

9 [b] Get thee nowe to the flocke, and bring mee thence two good kyds of the goates, that I may make pleasant meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shal eat, to the intent that he may blesse thee before his death.

11 But Iaakob sayd to Rebekah his mother, Beholde, Esau my brother is rough, and I am smoothe.

12 My father may perhaps feele me, and I shall seeme [s] to him to be a mocker: so shal I bring a curse vpon me, & not a blessing.

13 But his mother said vnto him, [t] Vpon me be thy curse, my sonne: onely heare my voice, and go and bring me them.

14 So he went & fet them, & brought them to his mother: & his mother made pleasant meat, such as his father loued.

15 And Rebekah tooke faire clothes of her elder sonne Esau, which were in her house, and clothed Iaakob her ponger sonne:

16 And shee couered his hands and the smoothe of his necke with the skinnes of the kiddes of the goates.

17 Afterwarde she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, hee sayde, My father. Who answered, I am here: who art thou, my sonne?

19 And Iaakob said to his father, [d] I am Esau thy first borne, I haue done as thou badest me: arise, I pray thee: sit vp & eate of my venison, ỹ thy soule may blesse me.

20 Then Izhak said vnto his sonne, Howe hast thou found it so quickly my sonne? Who sayd, Because the Lorde thy God brought it to mine hand.

21 Againe said Izhak vnto Iaakob, Come neere nowe, that I may feele thee, my sonne, whether thou be he that my sonne Esau of not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and sayde, The [u] voice is Iaakobs voice, but the hands are the hands of Esau.

23 (For he knewe him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him)

24 Againe he said, Art thou that my sonne Esau? Who answered, [x] Yea.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak sayd vnto

B iii. him,

[s] Ebr. before his eyes.

[t] Or, as though I would become him: Or, I wil take the danger on me.

b This subtiltie is blame worthy because she should haue tarried till God had performed his promes.

c The assurance of Gods decree made her bolde.

d Although Iaakob was assured of this blessing by faith: yet he did euill to seeke it by lyes, and the more because he abuseth Gods name thereunto.

e This declareth that he suspected some thing, yet God would not haue his decree altered.

[x] Ebr. I am.

him, Come nere nowe, and kill me, my sonne.

27 And he came nere & killed him. Then he smelled the sauour of his garments, & blessed him, and sayde, Beholde, the smell of my sonne is as the smel of a field, which the Lord hath blessed.

Hebr.11.20.

28 *God giue thee therefore of the dew of heauen, and the fatnes of the earth, and plentie of wheat and wine.

29 Let people be thy seruants, & nations bow vnto thee: be lord ouer thy brethren, & let thy mothers children honour thee. cursed be he that curseth thee, and blessed be he that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, & Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from his hunting,

31 And he also prepared sauourie meate & brought it to his father, & sayd vnto his father, Let my father arise, and eat of his sonnes venison, p thy soule may blesse me.

32 But his father Izhak sayde vnto him, Who art thou? And he answered, I am thy sonne, euen thy first borne Esau.

f In perceiuing his error, by appoynting his heire against Gods sentence pronounced before.

33 Then Izhak was [f]striken with a marueilous great feare, and sayd, Who and where is hee that hunted venison, and brought it me, and I haue eat [q] of all before thou camest? & I haue blessed him, therefore he shalbe blessed.

*Or, sufficiently.

34 When Esau heard the wordes of his father, he cryed out with a great cry & bitter, out of measure, and sayd vnto his father, Blesse me, euen me also, my father.

g In ꝙ Chap.25. he was so called because he held his brother by ꝙ heele, as though he would ouerthrow him: and therefore he is here called an ouerthrower, or deceiuer.

35 Who answered, Thy brother came with subtiltie, & hath taken awap thy blessing.

36 Then he sayd, Was he not iustly called [g]Iaakob? for he hath deceiued me these two times: he tooke my birthright, & loe, nowe hath he taken my blessing. Also he said, Hast p not reserued a blessing for me?

h For Izhak did this as he was ꝙ minister & Prophet of God.

37 Then Izhak answered, and sayde vnto Esau, Beholde, I haue made him [h] thy lorde, and all his brethren haue I made his seruants: also with wheat and wine haue I furnished him. & vnto thee nowe what shal I doe, my sonne?

*Or, I am also (thy sonne.) Hebr.12.17.

38 Then Esau sayd vnto his father, Hast thou but one blessing, my father? blesse me, *euen me also, my father: and Esau lifted vp his voyce, and *wept.

i Because thine enemies shalbe round about thee.

39 Then Izhak his father answered, and sayd vnto him, Beholde, the fatnes of the earth shalbe thy dwelling place, and thou shalt haue of the dew of heauen frō aboue.

k Which was fulfilled in his posteritie the Idumeans: who were tributaries for a time to Israel, and after came to libertie. Obad.1.10.

40 And [i] by thy sword shalt thou liue, and shalt be thy brothers [k] seruant. But it shall come to passe, when thou shalt get the masterie, that thou shalt breake his yoke from thy necke.

l Hypocrites onely abstaine from doing euill for feare of men.

41 ¶ Therfore Esau hated Iaakob, because of the blessing, wherewith his father blessed him. And Esau thought in his mind, *The dayes of mourning for my father will come shortly, [l] then I will slaye my brother Iaakob.

42 And it was tolde to Rebekah of the wordes of Esau her elder sonne, and she sent and called Iaakob her younger sonne, and sayd vnto him, Beholde, thy brother Esau [m] is comforted against thee, meaning to kill thee:

m He hath good hope to recouer his birthright by killing thee.

43 Nowe therefore my sonne, heare my voyce: arise, and flee thou to Haran to my brother Laban,

44 And tarie with him a while vntill thy brothers fiercenes be swaged,

45 And till thy brothers wrath turne away from thee, and he forget the things, which thou hast done to him: then will I send & take thee from thence: why should I be [n] depriued of you both in one day?

n For ꝙ wicked sonne wil kill the godly: and the plague of God wil afterward light on the wicked sonne.

46 Also Rebekah sayde to Izhak, *I am weary of my life, for the *daughters of Heth. If Iaakob take a wife of ꝙ daughters of Heth like these of the daughters of the land, [p] what auaileth it me to liue?

Chap.26.35.

o Which were Esaus wiues.

p Hereby she persuaded Izhak to agree to Iaakobs departing.

CHAP. XXVIII.

1 *Izhak forbiddeth Iaakob to take a wife of the Canaanites.* 9 *Esau taketh a wife of the daughters of Ishmael against his fathers will.* 12 *Iaakob in the way to Haran seeth a ladder reaching to heauen.* 14 *Christ is promised.* 20 *Iaakob asketh of God onely meate and clothing.*

1 Then Izhak called Iaakob and [a] blessed him, and charged him, and sayde vnto him, Take not a wife of the daughters of Canaan.

a This second blessing was to confirme Iaakobs faith, lest he should thinke that his father had giuen it without Gods motion.

2 Arise, *get thee to *Padan Aram to the house of Bethuel thy mothers father, & thence take thee a wife of the daughters of Laban thy mothers brother.

Hose.12.12. Chap.24.10.

3 And God *all sufficient blesse thee, and make thee to increase, and multiply thee, p thou mayest be a multitude of people,

*Or, almightie.

4 And giue thee the blessing of Abraham, euen to thee & to thy seede with thee, that thou mayest inherite the land (wherein thou art a [b] stranger,) which God gaue vnto Abraham.

b. The godly fathers were put in minde continually, that they were but strangers in this world: to the intent they should lift vp their eyes to the heauens where they should haue a sure dwelling.

5 Thus Izhak sent forth Iaakob, and he went to Padan Aram vnto Laban sonne of Bethuel the Arammite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau sawe that Izhak had blessed Iaakob, and sent him to Padan Aram, to let him a wife thence, and giuen him a charge when he blessed him, saying, Thou shalt not take a wife of the daughters of Canaan,

*Or, besides his wiues.

7 And that Iaakob had obeyed his father and his mother, & was gone to Padan Aram:

c Thinking hereby to haue reconciled himselfe to his father, but all in vayne: for he taketh not away ꝙ cause of the euil. d Christ is the ladder, whereby God & man are ioined together, & by whom the Angels minister vnto vs: all graces by him are giuen vnto vs, & we by him sent into heauen.

8 Also Esau seeing that the daughters of Canaan displeased Izhak his father,

9 Then went Esau to Ishmael, and tooke *vnto the wiues, which he had, Mahalath the daughter of [c] Ishmael Abrahams sonne, the sister of Nabaioth, to be his wife.

10 ¶ And Iaakob departed from Beersheba, and went to Haran.

11 And he came vnto a certaine place, and tarried there all night, because the sunne was downe, and tooke of the stones of the place, and layed vnder his head and slept in the same place.

12 Then he dreamed, and beholde, there stoode a [d] ladder vpon the earth, and the top

top of it reached vp to heauen: & loe, the Angels of God went vp & downe vp it.
13 And beholde, the Lorde stoode aboue it, and saide, I am the Lorde God of Abraham thy father, and the God of Izhak: the lande, vpon the which thou sleepest, *will I giue thee and thy seede.
14 And thy seede shalbe as the dust of the earth, and thou shalt spread abroade *to the West, & to the East, & to the North, and to the South, and in thee and in thy seede shal all the *families of the earth be blessed.
15 And loe, I am with thee, and will keepe thee whither soeuer thou goest, and will bring thee againe into this lande: for I will not forsake thee vntil I haue performed that, that I haue promised thee.
16 ¶ Then Iaakob awoke out of his sleepe, and saide, Surely the Lorde is in this place, and I was not aware.
17 And he was afraid, & said, How feareful is this place! this is none other but the house of God, & this is the gate of heauen.
18 Then Iaakob rose vp early in the morning, & tooke the stone that he had layde vnder his head, and set it vp as a pillar, and powred oyle vpon the top of it.
19 And hee called the name of that place Beth-el: notwithstanding the name of the citie was at the first called Luz.
20 Then Iaakob vowed a vowe, saying, If God will be with me, & wil keepe me in this iourney which I goe, & will giue me bread to eate, and clothes to put on:
21 So that I come againe vnto my fathers house in safetie, then shall the Lord be my God.
22 And this stone, which I haue set vp as a pillar, shalbe Gods house: and of all that thou shalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 *Iaakob commeth to Laban & serueth seuen yeere for Rahel.* 23 *Leah brought to his bed in stead of Rahel.* 27 *He serueth seuen yeere more for Rahel.* 32 *Leah conceiueth and beareth foure sonnes.*

1 Then Iaakob lift vp his feete and came into the "East countrey.
2 And as hee looked about, beholde, there was a well in the field, & loe, three flocks of sheepe lay thereby (for at that well were the flocks watered) & there was a great stone vpon the welles mouth.
3 And thither were al the flocks gathered, and they rolled the stone from the welles mouth, & watred the sheepe, & put the stone againe vpon the welles mouth in his place.
4 And Iaakob saide vnto them, My brethren, whence be ye? And they answered, We are of Haran.
5 Then he said vnto them, Knowe ye Laban the sonne of Nahor? Who said, We know him.
6 Againe hee saide vnto them, Is hee in good health? And they answered, Hee is in good health, and beholde, his daughter Rahel commeth with the sheepe.
7 Then he saide, Loe, it is yet hie day, neither is it time that the cattel should be gathered together: water ye the sheepe and goe feede them.
8 But they said, We may not until all the flockes be brought together, and till men rolle the stone from the welles mouth, that we may water the sheepe.
9 ¶ While he talked with them, Rahel also came with her fathers sheepe, for shee kept them.
10 And assoone as Iaakob saw Rahel the daughter of Laban his mothers brother, & the sheepe of Laban his mothers brother, then came Iaakob nere, & rolled the stone from the welles mouth, & watered the flocke of Laban his mothers brother.
11 And Iaakob kissed Rahel, and lift vp his voice and wept.
12 (For Iaakob tolde Rahel, that hee was her fathers "brother, and that hee was Rebekahs sonne) then shee ran and tolde her father.
13 And when Laban heard tell of Iaakob his sisters sonne, hee came to meete him, and embraced him and kissed him, and brought him to his house: and hee tolde Laban *all these things.
14 To whom Laban saide, Well, thou art my bone and my flesh. and hee abode with him the space of a moneth.
15 ¶ Then Laban said vnto Iaakob, Though thou be my brother, shouldest thou therefore serue me for nought? tell me, what shalbe thy wages?
16 Now Laban had two daughters, the elder called Leah, and the ponger called Rahel.
17 And Leah was "tender eyed, but Rahel was beautifull and faire.
18 And Iaakob loued Rahel, and saide, I will serue thee seuen yeres for Rahel thy ponger daughter.
19 Then Laban answered, It is better, that I giue her thee, then that I should giue her to another man: abide with me.
20 And Iaakob serued seuen yeres for Rahel, and they seemed vnto him but a fewe dayes, because he loued her.
21 ¶ Then Iaakob said to Laban, Giue me my wife that I may goe in to her: for my "terme is ended.
22 Wherefore Laban gathered together al the men of the place, and made a feast.
23 But when the euening was come, hee tooke Leah his daughter and brought her to him, and he went in vnto her.
24 And Laban gaue his maide Zilpah to his daughter Leah, to be her seruant.
25 But when the morning was come, beholde, it was Leah. Then saide hee to Laban, Wherefore hast thou doue thus to me? Did not I serue thee for Rahel? wherefore then hast thou beguiled me?
26 And Laban answered, It is not the *maner of this place, to giue the ponger before the elder.
27 Fulfil seuen yeres for her, and we will also giue thee this for the seruice, which thou shalt serue mee yet seuen yeres more.
28 Then Iaakob did so, and fulfilled her seuen yeres, so hee gaue him Rahel his daughter to be his wife.
29 Laban also gaue to Rahel his daughter

Chap. 35. 1. & 48. 3.

f He felt the force of this promise onely by faith: for all his life time hee was but a stranger in this land. *Deut.* 12. 20. *and* 19. 14. *Chap.* 13. 3. *and* 18. 18. *and* 22. 18. *and* 26. 4.

f He was touched with a godly feare and reuerence.

g To be a remembrance onely of the vision shewed vnto him. *Chap.* 31. 13.

"Or, house of God.

h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiseth to be thankefull.

a That is, he went foorth on his iourney.

"Ebr. to the land of the children of the East.

b Thus he was directed by the only prouidence of God, who brought him also to Labans house.

c It seemeth that in those dayes the custome was to call euen strangers, brethren.

d Or, Is he in peace? by the which word the Ebrewes signifie all prosperitie.

"Or, nephew.

e That is, the cause why hee departed from his fathers house, and what he sawe in the way.

f That is, of my blood and kinred.

"Or, bleare eyed.

g Meaning, after that the yeeres were accomplished.

"Ebr. my dayes are full.

h The cause why Iaakob was deceiued was, that in olde time the wife was couered with a vaile, when shee was brought to her husband, in signe of chastity and shamefastnesse.

i Hee esteemed more the profite that he had of Iaakobs seruice, then either his promise or the maner of the countrey, though he alledged custome for his excuse.

der Bilhah his maide to be her seruant.
30 So entred he in to Rahel also, & loued also Rahel more then Leah, and serued him yet seuen yeeres mo.
31 ¶ When the Lorde sawe that Leah was despised, he "made her [k] fruitefull: but Rahel was barren.
32 And Leah conceiued & bare a sonne, and she called his name Reuben: for she said, Because the [l] Lord hath looked vpon my tribulation, now therefore mine husband will [m] loue me.
33 And she conceiued againe, and bare a sonne, and saide, Because the Lord heard that I was hated, he hath therefore giuen me this sonne also, and she called his name Simeon.
34 And she conceiued againe and bare a sonne, and saide, Nowe at this time will my husband keepe me companie, because I haue borne him three sonnes: therefore was his name called Leui.
35 Moreouer she conceiued againe & bare a sonne, saying, Nowe will I "praise the Lord: [n] therefore she called his name Iudah, and "left bearing.

CHAP. XXX.

4 Rahel and Leah being both barren giue their maides vnto their husband, and they beare him children. 15 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs sake. 43 Iaakob is made very rich.

1 And when Rahel sawe that she bare Iaakob no children, Rahel enuied her sister, & said vnto Iaakob, Giue me children, or els I die.
2 Then Iaakobs anger was kindled against Rahel, and he said, Am I in [a] Gods stede, which hath withholden from thee the fruite of the wombe?
3 And she said, Beholde my maid Bilhah, goe in to her, and she shall beare vpon my [b] knees, and "I shall haue children also by her.
4 Then she gaue him Bilhah her maide to wife, and Iaakob went in to her.
5 So Bilhah conceiued and bare Iaakob a sonne.
6 Then saide Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.
7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the second sonne.
8 Then Rahel said, With "excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.
9 And when Leah sawe that she had left bearing, she toke Zilpah her maide, and gaue her Iaakob to wife.
10 And Zilpah Leahs maide bare Iaakob a sonne.
11 Then saide Leah, [d] A companie commeth: and she called his name, Gad.
12 Againe Zilpah Leahs maide bare Iaakob another sonne.
13 Then saide Leah, Ah, blessed am I, for the daughters will blesse me. and she called his name, Asher.
14 ¶ Now Reuben went in the daies of the wheat harueſt & found [e] mandrakes in the fielde and brought them vnto his mother Leah. Then said Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.
15 But she answered her, Is it a smal matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then said Rahel, Therefore he shal sleepe with thee this night for thy sonnes mandrakes.
16 And Iaakob came from the fielde in the euening, & Leah went out to meete him, & saide, Come in to me, for I haue "bought and paied for thee with my sonnes mandrakes: and he slept with her that night.
17 And God heard Leah & she conceiued, and bare vnto Iaakob the fift sonne.
18 Then said Leah, God hath giuen me my rewarde, because I gaue my [f] maide to my husbande, and she called his name Issachar.
19 After, Leah conceiued againe, and bare Iaakob the sixt sonne.
20 Then Leah saide, God hath indued me with a good dowrie: now will mine husband dwel with me, because I haue borne him sixe sonnes: and she called his name Zebulun.
21 After that, she bare a daughter, and she called her name, Dinah.
22 ¶ And God remembred Rahel, & God heard her, and "opened her wombe.
23 So she conceiued and bare a sonne, and said, God hath taken away my [g] rebuke.
24 And she called his name Ioseph, saying, The Lorde wil giue me yet another sonne.
25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe vnto my place and to my countrey.
26 Giue me my wiues and my children, for whom I haue serued thee, and let me goe: for thou knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue nowe found fauour in thy sight, tarie: I haue [h] perceiued that the Lord hath blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I will giue it thee.
29 But he saide vnto him, Thou knowest, what seruice I haue done thee, & in what taking thy cattell hath bene "vnder me.
30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee "by my coming: but now when shall [k] I trauel for mine owne house also?
31 Then he saide, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for me, I wil returne, feed, & keepe thy sheepe.
32 I will passe through all thy flocks this day, & [i] separate from them all the sheepe with litle spots and great spots, and all [l] blacke lambes among the sheepe, and the great spotted, & litle spotted among the goates: [m] and it shalbe my wages.
33 So shall my [n] righteousnes answere for me

[a] It is onely God that maketh barren and fruitfull, and therefore I am not in fault.
[b] I will receiue her children on my lappe, as though they were mine owne.
"Ebr. I shalbe builded.
"Ebr. wrestlings of God.
[c] The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children.
[d] That is, God doeth increase me with a multitude of children: for so Iaakob doeth expound this name Gad, Cha. 49. 19.
"Ebr. opened her wombe.
[k] This declareth that oft times they which are despised of men, are fauoured of God.
[l] Hereby appeareth that she had recourse to God in her affliction.
[m] For children are a great cause of mutuall loue betweene man and wife.
[n] Or, confesse. Matth. 1. a.
"Ebr. floods from bearing.
[e] Which is a kinde of herbe whose roote hath a certaine likenes of the figure of a man.
"Ebr. lying I haue bought.
[f] In stead of acknowledging her fault, shee boasteth as if God had rewarded her therefore.
[g] Because fruitfulnes came of Gods blessing, who saide, Increase and multiplie: barrennesse was counted as a curse.
[h] The order of nature requireth that euery one prouide for his owne familie,
"Or, with me.
"Ebr. at my foot.
"Or, tryed by experience.
"Or, made her fruitfull.
"Or, separate thee.
"Or, rod.
[i] That which shall hereafter be thus spotted.
[k] God shall testifie for my righteous dealing by rewarding my labours.

me hereafter, when it shall come for my reward before thy face, & euery one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe [a] theft with me.

34 Then Laban sayde, Goe to, would God it might be according to thy saying.

35 Therefore [b] hee tooke out the same day the hee goates that were partie coloured and with great spots, & all the goates with litle and great spots, & all that had white in them, & all the [c] blacke among the sheepe, & put them in the keeping of his sonnes.

36 And he set three daies iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob [d] tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, & made the white appeare in the rods.

38 Then he put the rods which he had pilled, in the gutters & watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe [e] were in heate before the rods, & afterwarde brought forth yong of partie colour, and with small and great spottes.

40 And Iaakob parted these lambes, and turned the faces of the flocke towardes these lambes partie coloured and all maner of blacke, among the sheepe of Laban: so he put his owne flocks by themselues, and put them not with Labans flocke.

41 And in euery ramming time of the [m] stronger sheepe, Iaakob layde the rods before the eyes of the sheepe in the gutters, that they might conceiue before the rodds.

42 But when the sheepe were feeble, he put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man encreased exceedingly, and had many flocks, & maide seruants, and men seruants, and camels and asses.

CHAP. XXXI.

1 *Laban children murmure against Iaakob.* 3 *God commandeth him to returne to his country.* 13.24 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

1 NOwe he heard the [a] wordes of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath hee gotten all this honour.

2 Also Iaakob beheld the countenance of Laban, "that it was not towardes him as in times past:

3 And the Lorde had sayde vnto Iaakob, Turne againe into the land of thy fathers, and to thy kindred, & I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the fielde vnto his flocke.

5 Then sayde he vnto them, I see your fathers countenance, that it is not towards me "as it was wont, and the [b] God of my father hath bene with me.

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, and changed my wages "tenne times: but God suffered him not to hurt me.

8 If he thus sayde, The spotted shalbe thy wages, then all the sheepe bare spotted: and if he sayde thus, The partie coloured shalbe thy reward, then bare all the sheepe partie coloured.

9 Thus hath [c] God taken away your fathers [f] substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and behold, the hee goates leaped vpon the shee goates, that were partie coloured with litle and great spottes spotted.

11 And the Angel of God sayde to me in a dreame, Iaakob. And I answered, Loe, I am here.

12 And he sayde, Lift vp now thine eyes, & see all the hee goates leaping vpon the shee goates that are partie coloured, spotted with litle and great spottes: for I haue seene all that Laban doth vnto thee.

13 [d] I am the God of Beth-el, where thou [g] anointedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this country and returne vnto the lande where thou wast borne.

14 Then answered Rahel and Leah, and said vnto him, Haue we any more portion and inheritance in our fathers house?

15 Doeth not hee count vs as strangers? for he hath [e] solde vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which GOD hath taken from our father, is ours, and our children: nowe then whatsoeuer God hath said vnto thee, doe it.

17 ¶ Then Iaakob rose vp, & let his sonnes and his wiues vpon camels.

18 And he caried away all his flockes, and all his substance which he had gotten, to wit, his riches, which hee had gotten in Padan Aram, to go to Izhak his father vnto the land of Canaan.

19 When Laban was gone to shere his sheepe, then Rahel stole her fathers [f] idoles.

20 Thus Iaakob [g] stole away the heart of Laban the Aramite: for hee tolde him not that he fled.

21 So fled hee with all that he had, and hee rose vp, and passed the [h] riuer, and set his face toward mount Gilead.

22 And the thirde day after was it tolde Laban, that Iaakob fled.

23 Then hee tooke his "brethren with him, and followed after him seuen dayes iourney, & [i] ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, and said vnto him, Take heede that thou speake not to Iaakob "ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban sayde to Iaakob, What hast thou done? "thou hast euen stollen away mine heart and caried away my daughters

a The children vttered in words that which the father dissembled in heart: for the couetous thinke that what soeuer they can not snatche, is pluck from them.
"*Ebr. not so, not he with him, as yesterday, and yer yesterday.*
"*Ebr. as yesterday and before yesterday.*
b The God who my father worshipped.

[a] Or, counted theft.

[b] Or, Laban.

[c] Or, redde, or browne.

1 Iaakob herein vsed no deceit: for it was Gods commandement as hee declareth in the next Chapter verse 9, & 11.

[d] Or, concinned.

m As they which tooke the ram about September, and brought foorth about March: so the feebler in March and lambde in September.

[a] Or, many times.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceite.

[e] Or, cattell.

d This Angel was Christ which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing. *Chap. 28. 18.*

e For they were giuen to Iaakob in recompence of his seruice: which was a kind of sale.

f For so the word here signifieth, because Laban calleth them gods, verse 30.

[f] Or, went away priuily from Laban.

[g] Or, Euphrates.

[h] Or, kinsfolkes and friendes.

[i] Or, ioyned with him.

"*Ebr. from good to euill.*

[g] Or, conueyed thy selfe away priuily.

daughters as though they had bene taken captiues with the sword.
27 Wherefore diddest thou flee so secretly and steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth & with songs, with timbrell and with harpe?
28 But thou hast not suffered mee to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.
29 I am "able to doe you euill: but the [g] God of your father spake vnto mee yesternight, saying, Take heede thou speake not to Iaakob ought saue good.
30 Nowe though thou wentest thy way, because thou greatly longedst after thy fathers house, yet wherefore hast thou [a] stolen my gods?
31 Then Iaakob answered, and saide to Labã, Because I was afraid, & thought that thou wouldest haue taken thy daughters from me.
32 But with whom thou findest thy gods, [f]let him not liue. Search thou before our brethren what I haue of thine, and take it to thee, (but Iaakob wist not that Rahel had stollen them)
33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maids tents, but found them not. So he went out of Leahs tent, and entred into Rahels tent.
34 (Now Rahel had taken the idoles, and put them in the camels [h] litter and sate down vpon them) and Laban searched all the tent, but found them not.
35 Then said she to her father, "My lord, be not angry that I cannot rise vp before thee: for the custome of women is vpon me: so he searched, but founde not the idoles.
36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?
37 Seeing thou hast searched all my stuffe, what hast thou found of all thine houshold stuffe? put it here before my brethe and thy brethren, that they may iudge betweene vs both.
38 This twentie yere I haue bene with thee: thine ewes and thy goates haue not [i]cast their yong, and the rammes of thy flocke haue I not eaten.
39 "Whatsoeuer was torne of beastes, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day or stollen by night.
40 I was in [k] day consumed with heate, and with frost in the night, & my slepe departed from mine eyes.
41 Thus haue I bene twentie yere in thine house, and serued thee fourteene yeres for thy two daughters, and sixe yeres for thy sheepe, & thou hast changed my wages ten times.
42 Except the God of my father, the God of Abiahám, and the feare of Izhak had bene with me, surely thou hadest sent me away now emptie: but God beheld my tribulation, & the labour of mine hands, and rebuked thee yesternight.
43 Then Laban answered, & said vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, and these sheepe are my sheepe, and all that thou seest, is mine, and what can I doe this day vnto these my daughters, or to their sonnes which they haue borne?
44 Nowe therefore come & let vs make a couenant, I and thou, which may be a witnes betweene me and thee.
45 Then tooke Iaakob a stone, and set it vp as a pillar:
46 And Iaakob saide vnto his brethren, Gather stones: who brought stones, and made an heape, and they did eate there vpon the heape.
47 And Laban called it [l] Jegar-sahadutha, and Iaakob called it [l] Galeed.
48 For Laban said, This heape is witnes betweene mee and thee this day: therefore he called the name of it Galeed.
49 Also he called it [m] Mizpah, because he said, The Lord [n] looke betweene me & thee, whe we shalbe [o] departed one from another,
50 If thou shalt vexe my daughters, or shalt take [p] wiues beside my daughters: there is no man with vs, beholde, God is witnes betweene me and thee.
51 Moreouer Laban saide to Iaakob, Beholde this heape, and beholde the pillar, which I haue set betweene me and thee,
52 This heape shalbe witnes, and the pillar shalbe witnes, that I will not come ouer this heape to thee, and that thou shalt not passe ouer this heape and this pillar vnto me for euill.
53 The God of Abiahami, and the God of [q] Nahor, & the God of their father be iudge betweene vs: But Iaakob sware by the [r] feare of his father Izhak.
54 Then Iaakob did offer a sacrifice vpon the mount, and called his brethren to eate [s] bread. and they did eate bread, and taried all night in the mount.
55 And early in the morning Laban rose vp and kissed his sonnes & his daughters, and [t] blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 *God comforteth Iaakob by his Angels.* 9. 10 *He prayeth vnto God confessing his vnworthines.* 13 *He sendeth presents vnto Esau.* 24. 28 *He wrestled with the Angel who nameth him Israel.*

NOwe Iaakob went forth on his iourney and [a] the Angels of God met him.
2 And when Iaakob sawe them, he saide, "This is Gods hoste: & called the name of the same place [a] Mahanaim.
3 Then Iaakob sent messengers before him to Esau his brother, vnto the lande of Seir into the countrey of Edom:
4 To whom he gaue commandement, saying, This shall ye speake to my [b] lorde Esau: Thy seruant Iaakob sayth thus, I haue bene a stranger with Laban, and taried vnto this time.
5 I haue beeues also and asses, sheepe, and men

"Ebr. power is in mine hand.

g He was an Idolater, & therefore would not acknowledge the God of Iaakob for his God.

a Ebr. stolen me.

f Or, let him dye.

h Or, straw, or saddle

"Ebr. let not anger be in the eyes of my lorde.

i Or, beene barren.

"Ebr. the torne, or, taken by pray. Exod. 22. 12.

k Or, I slept not.

b That is, the God whom Izhak did feare & reuerence.

i His consciens reproued him of his misbehauiour toward Iaakob, and therefore moued him to seeke peace.

"Or, the heape of witnes.

k The one nameth the place in the Syrian tongue, and the other in the Ebrewe tongue.

"Or, watch towre.

l To punish the trespasser.

"Or, hid.

m Nature compelleth him to condemne that vice, whereunto through couetousnesse he forced Iaakob.

n Beholde, how the idolaters mingle the true God with their fained gods.

o Meaning, by the true God whom Izhak worshipped.

"Or, meate.

p We see that there is euer some seede of the knowledge of God in the heartes of the wicked.

a Chap. 48. 16.

a He acknowledgeth Gods benefites: who for the preseruation of his, sendeth hostes of Angels.

"Or, tents.

b He reuerenced his brother in worldly things, because he chiefly looked to be preferred to the spiritual promes,

men seruants, and women seruants, and haue sent to shew my lord, that I may finde grace in thy sight.

6 So the messengers came againe to Iaakob, saying, We came vnto thy brother Esau, and hee also commeth against thee and foure hundreth men with him.

c Albeit he was cõforted by the Angels, yet the infirmitie of the flesh doeth appeare.

7 Then Iaakob was c greatly afraid, and was sore troubled, & deuided the people that was with him, and the sheepe, & the beeues, & the camels into two companies.

8 For he said, If Esau come to the one companie and smite it, the other companie shall escape.

9 ¶ Moreouer Iaakob said, O God of my father Abraham, and God of my father Isaak: Lorde, which saidest vnto me, Returne vnto thy countrey & to thy kinred, and I will doe thee good,

Chap.31.13.

10 I am not "worthy of the least of all the mercies, & all the trueth, which thou hast shewed vnto thy seruant: for with my staffe came I ouer this Iorden, and now haue I gotten two bandes.

"Ebr. I am lesse then all thy mercies.

11 I pray thee, deliuer me from the hand of my brother, from the hand of Esau: for I feare him, lest he will come and smite me, and the d mother vpon the children.

d That is poore and without all prouision.

12 For thou saidest, I will surely do thee good, & make thy seede as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And hee taried there the same night, and tooke of that which came to hand, a present for Esau his brother:

e Meaning, he will put all to death: this prouerbe commeth of them which kil the birde together with her yoag ones.

14 Two hundreth shee goates and twentie hee goates, two hundreth ewes & twentie rammes:

15 Thirtie milche camels with their colts, fourtie kine, and ten bullockes, twentie shee asses and ten foales.

f Not distrusting Gods assistance, but vsing such meanes as God had giuen him.

16 So he deliuered them into the hand of his seruants, euery droue by them selues, and sayd vnto his seruants, Passe before me, and put a space betweene droue & droue.

17 And he commanded the foremost, saying, If Esau my brother meete thee, and aske thee, saying, Whose seruant art thou? And whither goest thou? And whose are these before thee?

18 Then thou shalt say, They be thy seruant Iaakobs: it is a present sent vnto my lord Esau: and beholde, he himselfe also is behinde vs.

19 So likewise commanded he the second and the third, and all that followed the droues, saying, After this maner, ye shall speake vnto Esau, when ye finde him.

20 And ye shal say moreouer, Behold, thy seruant Iaakob commeth after vs (for he thought, I will appease his wrath with the present that goeth before me, and afterward I wil see his face: it may be that he wil "accept me.)

g He thought it no losse to depart with these goods to the intent he might folowe the vocation wherevnto God called him.

"Ebr. receiue my face. Deut. 1. 37. & 3. 16

21 So went the present before him: but he taried that night with the companie.

22 And he rose vp the same night, & tooke his two wiues, and his two maides, and his eleuen children, & went ouer the foorde Iabbok.

23 And he tooke them, and sent them ouer the riuer, and sent ouer that he had.

24 ¶ Now when Iaakob was left himselfe alone, there wrestled a h man with him vnto the breaking of the day.

h That is, God in forme of man.

25 And he saw that he could not i preuaile against him: therefore he touched the hollow of his thigh, and the hollow of Iaakobs thigh was loosed, as he wrestled with him.

i For God assaileth his with the one hand, and vpholdeth them with the other. *Hose.12.4.*

26 And he said, Let me go, for the morning appeareth. Who answered, I will not let thee go except thou blesse me.

27 Then sayd he vnto him, What is thy name? And he sayd, Iaakob.

28 Then sayd he, "Thy name shalbe called Iaakob no more, but Israel: because thou hast had k power with God, thou shalt also preuaile with men.

Chap.35.10.

k God gaue Iaakob both power to ouercome, & also the praise of the victorie.

29 Then Iaakob demanded, saying, Tell me I pray thee, thy name. And he sayde, Wherefore nowe doest thou aske my name? And he blessed him there.

30 And Iaakob called the name of the place, Peniel: for, said he, I haue seene God face to face, and l my life is preserued.

l Or, my soule is deliuered.

31 And the sunne rose to him as he passed Peniel, and he m halted vpon his thigh.

l The faithful so ouercome their tentations, that they feele the smart thereof, to the intet that they should not glory, but in their humilitie.

32 Therefore the children of Israel eate not of the sinew that shranke in the hollow of the thigh, vnto this day: because he touched the sinew that shranke in the hollow of Iaakobs thigh.

CHAP. XXXIII.

4 Esau and Iaakob meete and are agreed. 11 Esau receiueth his gifts. 19 Iaakob byeth a possession, 20 And buildeth an altar.

1 AND as Iaakob lift vp his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he a deuided the children vnto Leah, and to Rahel, and to the two maides.

a That if the one part were assailed, the other might escape.

2 And he put the maides, & their children formost, and Leah, and her children after, and Rahel, and Ioseph hindermost.

3 So he went before them & b bowed him selfe to the ground seuen times, vntill he came neere to his brother.

b By this gesture he partly did reuerence to his brother, & partly praied to God to mitigate Esaus wrath.

4 Then Esau ranne to meete him, and embraced him, and fell on his necke, and kissed him, and they wept.

5 And he lift vp his eies, and saw the women, and the children, and sayd, Who are these with thee? And he answered, They are the children whom God of his grace hath giuen thy seruant.

6 Then came the maids neere, they, & their children, and c bowed themselues.

c Iaakob and his familie are the image of the Church vnder the yoke of tyrants, which for feare are brought to subiection.

7 Leah also with her children came neere & made obeisance: and after, Ioseph & Rahel drew neere and did reuerence.

8 Then he said, What meanest thou by all this droue, which I met? Who answered, I haue sent it, that I may finde fauour in the sight of my lord.

9 And Esau sayd, I haue inough, my brother: keepe that thou hast to thy selfe.

d In that that his brother imbraced him so louingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

10 But Iaakob answered, Nay, I pray thee: if I haue found grace nowe in thy sight, then receiue my present at mine hand: for n I haue seene thy face, as though I had seene the face of God, because thou hast accepted me.

11 I pray thee take my n blessing, that is brought

n Or, gift.

brought thee: for God hath had mercy on me, and therefore I haue all things: so he [a] compelled him, and he tooke it.

a By earnest intreatie.

12 And he sayde, Let vs take our iourney and go, and I wil go before thee.

13 Then he answered him, My lord knoweth, that the children are tender, and the ewes and kine with yong vnder mine hand: and if they should ouerdriue them one day, all the flocke would die.

14 Let now my lord go before his seruant, and I will driue softly, according to the pace of the cattel, which is before me, and as the children be able to endure, vntil [f] I come to my lord vnto Seir.

f He promised that which (as seemeth) his minde was not to performe.

15 Then Esau said, I wil leaue then some of my folke with thee. And he answered, What needeth this? let me finde grace in the sight of my lord.

16 ¶ So Esau returned, and went his way that same day vnto Seir.

17 And Jaakob went forward towarde Succoth, & built him an house, & made boothes for his cattell: therefore he called the name of the place [b] Succoth.

[b] Or, tentes.

18 ¶ Afterward, Jaakob came safe to Shechem a citie, which is in the land of Canaan, whē he came from [c] Padan Aram, and pitched before the citie.

[c] Or, Mesopotamia.

19 And there he bought a parcel of ground, where he pitched his tent, at the hand of the sonnes of Hamor Shechems father, for an hundreth [d] pieces of money.

[d] Or, lambes, or money so marked.

20 And he set vp there an altar, and called [g] it, The mightie God of Israel.

g He calleth the signe the thing which it signifieth, in token that God had mightily deliuered him.

CHAP. XXXIIII.

1 Dinah is rauished. 8 Hamor asketh her in marriage for his sonne. 22 The Shechemites are circumcised at the request of Iaakobs sonnes, and the persuasion of Hamor. 25 The whoredome is reuenged. 28 Iaakob reproueth his sonnes.

1 Then Dinah the daughter of Leah, which she bare vnto Jaakob, [a] went out to see the daughters of the countrey.

a This example teacheth that to much libertie is not to be giuen to youth.

2 Whome when Shechem the sonne of Hamor the Hiuite lord of that countrey sawe, he tooke her, and lay with her, and [e] defiled her.

[e] Ebr. humbled her.

3 So his heart claue vnto Dinah the daughter of Jaakob: and he loued the maid, and [f] spake kindely vnto the maid.

[f] Eb. spake to the heart of the maide.

4 Then sayd Shechem to his father Hamor, saying, [b] Get me this maid to wife.

b This proueth that the consent of parents is requisite in marriage, seeing the very infidels did also obserue it as a thing necessarie.

5 (Now Jaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattel in the fielde: therefore Jaakob held his peace, vntill they were come.)

6 ¶ Then Hamor the father of Shechem went out vnto Jaakob to commune with him.

7 And when the sonnes of Jaakob were come out of the field & heard it, it grieued the men, & they were very angry, because he had wrought [h] villanie in Israel, in that he had lien with Jaakobs daughter: [i] which thing ought not to be done.

h Or, folie.

i Ebr. and it shall not be so done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wife, I pray you.

9 So make [k] affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

k Or, marriage.

10 And ye shal dwel with vs, and the land shalbe before you: dwel, and do your business in it, & haue your possessions therein.

11 Shechem also sayd vnto her father and vnto her brethren, [l] Let me finde fauour in your eyes, and I wil giue whatsoeuer ye shall appoint me.

l Or, grant my request.

12 [m] Aske of me abundantly both dowrie and gifts, and I wil giue as ye appoint me, so that ye giue me the maid to wife.

m Ebr. multiplie greatly the dowrie.

13 Then the sonnes of Jaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

14 And they said vnto them, [c] We can not doe this thing, to giue our sister to an vncircumcised man: for that were a [d] reproche vnto vs.

c They made the holy ordinance of God a meane to cōpasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with infidels.

15 But in this wil we consent vnto you: if ye wil be as we are, that euery manchilde among you be [e] circumcised,

e Their fault is the greater, in that they make religion a cloke for their craft.

16 Then wil we giue our daughters to you, and we wil take your daughters to vs, and wil dwell with you, & be one people.

17 But if ye wil not hearken vnto vs to be circumcised, then wil we take our daughter and depart.

18 Now their words pleased Hamor, and Shechem Hamors sonne.

19 And the yong man defered not to do the thing because he loued Jaakobs daughter: he was also the [g] most set by of all his fathers house.

g Or, most honorable.

20 ¶ Then Hamor and Shechem his sonne went vnto the [f] gate of their citie, and communed with the men of their citie, saying,

f For the people vsed to assemble there, & iustice was also ministred.

21 These men are [g] peaceable with vs: and that they may dwel in the land, and doe their affaires therein (for behold, the land hath roome inough for them) let vs take their daughters to wiues, and giue them our daughters.

g Thus many pretēd to speak for a publike profite, whē they onely speake for their owne priuate gaine and commoditie.

22 Onely herein wil the men consent vnto vs for to dwell with vs, & to be one people, if all the men children among vs be circumcised as they are circumcised.

23 Shall not [h] their flockes and their substance and all their cattel be ours? onely let vs consent herein vnto them, and they wil dwell with vs.

h Thus, they lacke no kind of perswasiō, which preferre their owne commodities before the common welth

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and all the men children were circumcised, euen all that went out of the gate of his citie.

25 And on the third day (when they were sore) two of the sonnes of Jaakob, [i] Simeon and Leui, Dinahs brethren toke either of them his sword & went into the citie boldly, and [k] slew euery male.

i For they were the chiefe of the companie. Chap. 49. 6.

k The people are punished with their wicked princes.

26 They slewe also Hamor and Shechem his sonne with the "edge of the sworde, & tooke Dinah out of Shechems house, and went their way.

"Ebr. mouth of the sworde.

27 Againe the other sonnes of Jaakob came vpon the dead, and spoyled the citie, because they had defiled their sister.

28 They

a. Gods wm. Moses 320.

28 They toke their sheepe, & their beues, and their asses, and whatsoeuer was in the citie, and in the fieldes.
29 Also they caried awap captiue & spoyled al their goods, & all their children and their wiues, & al that was in the houses.
30 Then Iaakob saide to Simeon & Leui, Ye haue troubled me, & made me [a] stinke among the inhabitantes of the lande, as well the Canaanites, as the Perizzites, & I being few in nomber, they shall gather themselues together against me, and slap me, and so shall I, and my house be destroyed.
31 And they answered, Shoulde he abuse our sister as a whore?

[a] Or, to be abhorred Exod. 34. 12.

CHAP. XXXV.

1 Iaakob at Gods commandement goeth vp to Beth-el to builde an altar. 2 He reformeth his household. 5 God maketh the enemies of Iaakob afraid. 8 Deborah dyeth. 12 The lande of Canaan is promised him. 18 Rahel dyeth in labour. 22 Reuben lyeth with his fathers concubine. 23 The sonnes of Iaakob. 29 The death of Izhak.

1 THen God said to Iaakob, Arise, go vp to Beth-el and dwell there, and make there an altar vnto God, that appeared vnto thee, * when thou fleddest from Esau thy brother.
2 Then said Iaakob vnto his household & to al that were with him, Put away the strange gods that are among you, and [b] clense your selues, and change your garments:
3 For we will rise & go vp to Beth-el, & I will make an altar there vnto God, which heard me in the day of my tribulation, & was with me in the way which I went.
4 And they gaue vnto Iaakob all the strange gods, which were in their handes, and all their [c] earinges which were in their eares, and Iaakob hid them vnder an oke, which was by Shechem.
5 Then they went on their iourney, & the [d] feare of God was vpon the cities that were round about them: so that they did not follow after the sonnes of Iaakob.
6 So came Iaakob to Luz, which is in the land of Canaan: (*) same is Beth-el) he and al the people that was with him.
7 And he built there an altar, and * had called the place, The God of Beth-el, because [b] God appeared vnto him there, when he fled from his brother.
8 Then Deborah Rebekahs nourse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it [a] Allen Bachuth.
9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.
10 Moreouer God saide vnto him, Thy name is Iaakob: thy name shall be no more called Iaakob, but Israel shall be thy name: & he called his name Israel.
11 Againe God said vnto him, I am God [a] al sufficient, grow, and multiply, a nation and a multitude of nations shall spring of thee, and kings shall come out of thy loines.
12 Also I will giue the land, which I gaue to Abraham & Izhak, vnto thee: & vnto thy seede after thee will I giue that land.
13 So God [c] ascended from him in the place where he had talked with him.
14 And Iaakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon: also he powred oyle thereon.
15 And Iaakob called [b] name of [b] place, where God spake with him, Beth-el.
16 ¶ Then they departed from Beth-el, & when there was [f] about halfe a dayes iourney of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in perill.
17 And when she was in paines of her labour, the midwife saide vnto her, Feare not: for thou shalt haue this sonne also.
18 Then as she was about to yeelde vp the ghost, (for she died) she called his name Ben-oni, but his father called him Beniamin.
19 Thus [d] died Rahel, & was buried in the way to Ephrath, which is Beth-lehem.
20 And Iaakob set [g] a [e] pillar vpon her graue: This is the pillar of Rahels graue vnto this day.
21 ¶ Then Israel went forwarde, and pitched his tent beyond Migdal-eder.
22 Now, when Israel dwelt in that land, Reuben went, and [h] lay [a] with Bilhah his fathers concubine, & it came to Israels eare. And Iaakob had twelue sonnes.
23 The sonnes of Leah: Reuben Iaakobs eldest sonne, and Simeon, and Leui, and Iudah, and Issachar, and Zebulun.
24 The sonnes of Rahel: Ioseph and Benjamin.
25 And [b] sonnes of Bilhah Rahels maide: Dan and Naphtali.
26 And the sonnes of Zilpah Leahs maid: Gad and Asher. These are the sonnes of Iaakob, which were borne him in Padan Aram.
27 ¶ Then Iaakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.
28 And the dayes of Izhak were an hundreth and fourescore yeres.
29 And Izhak gaue vp the ghost and dyed, and was [a] gathered vnto his people, being olde and ful of dayes: and his sonnes Esau and Iaakob buried him.

[a] God is euer at hand to succour his in their troubles. Chap. 28. 13.

[b] That by this outwarde acte they shoulde shewe their inward repentance.

[c] For therein was some signe of superstition, as in tablets and Agnus deis.

[d] Thus, notwithstanding the inconuenience that came before, God deliuered Iaakob. Chap. 28. 19.

[a] Or, oke of lamentation.

[a] Or, almightie.

[c] As God is saide to descend, when he sheweth some signe of his presence: so he is said to ascend, when the vision is ended.

[f] The Ebrewe word signifieth as much ground as one may goe from baite to baite, which is taken for halfe a dayes iourney.

Chap. 48. 7.

[g] The auncient fathers vsed this ceremonie to testifie their hope of y resurrection to come, which was not generally reueiled.

[h] This teacheth that the fathers were not chosen for their merites, but by Gods onely mercies, whose election by their faultes was not changed.

Chap. 49. 4.

CHAP. XXXVI.

1 The wiues of Esau. 7 Iaakob and Esau are riche. 9 The genealogie of Esau. 24 The finding of mules.

1 NOwe these are the [a] generations of Esau, which is Edom.
2 Esau toke his wiues of the [b] daughters of Canaan: Adah [b] daughter of Elon an Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon an Hiuite,
3 And tooke Basemath Ishmaels daughter, sister of Nebaioth.
4 And [a] Adah bare vnto Esau, Eliphaz: & Basemath bare Reuel.
5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the lande

[a] This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly thinges.

[b] Besides those wiues whereof is spoken, Chap. 26. 34. 1. Chron. 1. 35.

lande of Canaan.

6 So Esau toke his wiues & his sonnes, and his daughters, and all the soules of his house, and his flockes, & all his cattell, and all his substance, which he had gotten in the land of Canaan, and went
e Herein appeareth Gods prouidence, which causeth the wicked to giue place to the godly, that Iaakob might enioy Canaan according to Gods promes.
into another countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the lande, wherein they were strangers, could not receiue them because of their flockes.

8 Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of *Edom in mount Seir.

*Or, the Edomites. 1.Chro.1.35.

10 These are the names of Esaus sonnes: Eliphaz, the sonne of Adah, the wife of Esau, & Reuel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

*Or, nephewes.

13 ¶ And these are the *sonnes of Reuel: Nahath, and Zerah, Shamnah, and Mizzah: these were the sonnes of Bashemath Esaus wife.

*Or, niece.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, *daughter of Zibeon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah.

*Or, chiefe men.

15 ¶ These were *dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

d If Gods promes be so sure towards them, which are not of his houshold, how much more will he performe the same to vs?

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes that came of Eliphaz in the lande of Edom: these were the sonnes of Adah.

*Or, nephewes.

17 ¶ And these are the sonnes of Reuel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shamnah, Duke Mizzah: these are the Dukes that came of Reuel in the land of Edom: these are the sonnes of Bashemath Esaus wife.

*Or, nephewes.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, & these are the Dukes of them: This Esau is Edom.

1.Chron.1.38.

20 ¶ * These are the sonnes of Seir the Horite, which inhabited the land before,

e Before that Esau did there inhabite.

Iotan, & Shobal, and Zibeon, & Anah,

21 And Dishon, and Ezer, & Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

f Who not contented with those kindes of beasts, which God had created, found out the monstrous generation of mules betweene the Asse and the Mare.

22 And the sonnes of Lotan were, Hori, & Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Alian, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: both Aiah, and Anah: this was Anah that found *mules in the wilderne, as he fed his father Zibeons asses.

*Or, hotte springes.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, and Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: These be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the *kings that reigned in the lande of Edom, before there reigned any King ouer the children of Israel.

g The wicked rise vp suddenly to honour, and perishe as quickly: but the inheritance of the children of God continueth.
Psal.102.28.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his steade.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie was Anith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his stead.

h Which citie is by the riuer Euphrates.

38 When Shaul died, Baal-hanan the sonne of Achbor reigned in his steade.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, & the name of his citie was Pau: & his wines name Mehetabel the daughter of Matred, the daughter of Mezahab.

*Or, wife.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the lande of their inheritance. This Esau is the father of Edom.

i Of Edom came the Idumeans.

CHAP. XXXVII.

Ioseph accuseth his brethren. 5 Heo dreamith and is hated of his brethren. 28 They sell him to the Ishmeelites. 34 Iaakob bewaileth Ioseph.

1 IAakob now dwelt in the land, wherein his father was a stranger, in the land of Canaan.

a That is, the story of such things as came to him and his familie, as Chap. 5.1.

2 These are the *generations of Iaakob, when Ioseph was seuentene yere old: he kept shepe with his brethren, and the child was with the sonnes of Bilhah, & with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their *euill saying.

*Or, slander.

b He complained of the euill wordes and iniuries, which they spake and did against him.

3 Now Israel loued Ioseph more then all his sonnes, because he begate him in his olde age, and he made him a coate of many *colours,

*Or, pieces.

4 So when his brethren sawe that their father loued him more then all his brethren, then they hated him, & could not speake peaceably vnto him.

e God reuelled to him by a dreame, what should come to passe.

5 ¶ And Ia'eph [c] dreamed a dreame, and tolde his brethren, who hated him so much the more.

6 For he said vnto the, Heare, I pray you, this dreame which I haue dreamed.

7 Beholde now, we were binding sheaues in the middes of [f] field: and lo, my sheafe arose and also stood vpright, and beholde, your sheaues compassed round about, and did reuerence to my sheafe.

d The more that God sheweth himselfe fauourable to his, the more doeth the malice of the wicked rage against them.

8 Then his brethren said to him, What, shalt thou reigne ouer vs, and rule vs? or shalt [f] haue altogether dominion ouer vs? And they [d] hated him so much the more, for his dreames, and for his wordes.

e Not despising the vision, but seeking to appease his brethren.

9 ¶ Againe he dreamed another dreame, and tolde it his brethren, & said, Behold, I haue had one dreame more, & beholde, the Sunne and the Moone and eleuen starres did reuerence to me.

10 Then he told it vnto his father & to his brethren, and his father [e] rebuked him, & said vnto him, What is this dreame, which thou hast dreamed? shall I, & thy mother, and thy brethren come in deede and fall on the ground before thee?

*Or, kept diligently.

f He knew that God was author of the dreame, but he vnderstood not the meaning.

11 And his brethren enuied him, but his father [*] noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Doe not thy brethren keepe in Shechem? come and I will send thee to them.

14 And he answered him, I am here. Then he said vnto him, Go now, see whether it be well with thy brethren, and howe the flockes prosper, & bring me word againe. So he sent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tell me, I pray thee, where they keepe sheepe.

17 And the man said, They are departed hence: for I heard them say, Let vs goe vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

g The holy Ghost coueteth not mens sautes, as do vaine writers which make vice vertue.

18 And when they sawe him a farre off, euen before he came at them, they [g] conspired against him for to slay him.

19 For they said one to another, Beholde, this [h] dreamer commeth.

*Or, master of dreames.

20 Come nowe therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then we shall see, what will come of his dreames.

Chap.42.22.

21 *But when Reuben heard that, he deliuered him out of their hands, and said, [i] Let vs not kill him.

[i] Hebr. let vs not smite his life.

22 Also Reuben said vnto them, Shedde not bloud, but cast him into this pit that is in the wildernes, & lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethe, they stripe Ioseph out of his coat, his particoloured coate that was vpon him.

24 And they tooke him, and cast [k] him into a pit, and the pit was emptie, without water in it.

k Their hypocrisie appeareth in this, that they feared mā more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their fault.

25 Then they sate them downe to eate bread: and they lift vp their eyes and looked, and beholde, there came a company of Ishmeelites from Gilead, and their camels laden with [l] spicerie, and [l] balme, and myrrhe, and were going to carie it downe into Egypt.

*Or, rosin, turpentine, or triacle.

26 Then Iudah sayde vnto his brethren, What auaileth it, if we slay our brother, though we keepe his bloud secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our flesh: and his brethren obeyed.

*Wisd.10.13.

28 Then the [*] Midianites marchant men passed by, and they drewe forth, and lift Ioseph out of the pit, & sold Ioseph vnto the [l] Ishmeelites for twentie pieces of siluer: who brought Ioseph into Egypt.

*Psal.105.17.

l Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cōfound their names: as also appeareth, verse 36. & chap. 39.1. or els he was first offred to ſ Midianites, but solde to the Ishmeelites.

29 ¶ Afterward Reuben returned to the pit, & beholde, Ioseph was not in the pit: then he rent his clothes.

30 And returned to his brethren, and said, The childe is not yonder, and I, whither shall I goe?

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the bloud.

k To wit, the messegers which were sent.

32 So they sent that particoloured coate, [k] and they brought it vnto their father, and said, This haue we found: see nowe, whether it be thy sonnes coate, or no.

33 Then he knew it & said, It is my sonnes coate: a wicked beast hath *deuoured him: Ioseph is surely rente in pieces.

Chap.44.28.

34 And Iaakob rent his clothes, and put sackcloth about his loynes, and sorowed for his sonne a long season.

*Or, I wil mourne for him so long as I liue.

35 Then all his sonnes & al his daughters rose vp to comfort him, but he would not be comforted, but said, [*] Surely I will go downe into the graue vnto my sonne mourning: so his father wept for him.

l Which worde doeth not alway signifie him that is gelded, but also him that is in some high dignitie.

36 And the Midianites solde him into Egypt vnto Potiphar [l] an Eunuche of Pharaohs, and his [*] chiefe steward.

*Or, captaine of the garde.

CHAP. XXXVIII.

2 *The mariage of Iudah.* 7 *The trespasse of Er & Onan, & the vengeance of God that came thereupon.* 18 *Iudah lieth with his daughter in law Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29 *The birth of Pharez, and Zarah.*

1 And at that time Iudah went downe a from his brethren, and turned in to a man called Hirah an Adullamite.

a Moses describeth ſ genealogie of Iudah because the Messias should come of him.

2 And Iudah saw there the daughter of a man called [*] Shuah [b] Canaanite: and he tooke her to wife, and went in vnto her.

1 Chro.2.3.

b Which affinitie notwithstanding was cōdemned of God.

3 So she conceiued and bare a sonne, and he called his name Er.

4 *And she conceiued againe, and bare a sonne, and she called his name Onan.

Num.26.19.

5 Moreouer she bare yet a sonne, whome she

she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.

Numb.26.19. 7 And Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slew him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and doe the office of a kinsman vnto her, and raise vp seed vnto thy brother.

c This order was for the preseruation of the stocke, that the childe begotten by the second brother should haue the name & inheritance of the first: which is in the new Testament abolished.

9 And Onan knewe that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, a Remaine a widowe in thy fathers house, til Shelah my sonne grow vp (for he thought thus, Lest he die as well as his brethren.) So Tamar went and dwelt in her fathers house.

d For she could not marry in any other familie so long as Iudah would retaine her in his.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife died. Then Iudah (whe he had left mourning) went vp to his sheepe shearers to Timnah, he, & his neighbour Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in lawe goeth vp to Timnah, to shere his sheepe.

14 Then she put her widowes garments off from her, & couered her with a vaile, and wrapped her selfe, and sate downe in b Aenaim, which is by the way to Timnah, because she sawe that Shelah was growen, and she was not giuen vnto him to wife.

b Or, in the doore of the fountaine: or, where were two wayes.

15 When Iudah saw her, he iudged her an whore: for she had couered her face.

16 And he turned to her by the way towards her, & said, Come, I pray thee, let me lie with thee. (for he c knew not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

c God had wonderfully blinded him, that he could not know her by her talke.

17 Then said he, I will send thee a kid of the goates from the flocke. and she said, Wel, if thou wilt giue me a pledge, til it send it.

18 Then he said, What is the pledge that I shal giue thee? And she answered, Thy signet, & thy d cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

d Or, ring of thine head.

19 Then she rose, & went and put her vaile from her & put on her widowes raiment.

20 Afterward Iudah sent a kid of the goates by the hand of his e neighbour the Adullamite, for to receiue his pledge from the womans hand: but he found her not.

e That his wickednesse might not be known to others.

21 Then asked he the men of that place, saying, Where is the whore, that sate in Enaim by the way side? And they answered, There was no whore here.

22 He came therefore to Iudah againe, & said, I cannot finde her, and also the men of the place said, There was no whore there.

f Ebr. in contempt.

g He feareth man more then God.

23 Then Iudah said, Let her take it to her, least we be f shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in law hath played the whore, and loe, with playing the whore, she is great with child. Then Iudah said, Bring ye her forth and let her be g burnt.

g Because she was betrothed vnto Shelah.

25 When she was brought forth, she sent to her father in law, saying, By the man vnto whom these things pertaine, am I with childe: and said also, Knowe, I pray thee, whose these are, the seale, and the cloke, and the staffe.

26 Then Iudah knew them, and said, She is h more righteous then I: for she hath done it because I gaue her not to Shelah my sonne. So he lay with her i no more.

h We see that by the Law, which was written in mans heart, taught the that whoredome should be punished with death albeit no Law as yet was giuen.

i That is, she ought rather to accuse me then I her.

27 ¶ Now when the time was come that she should be deliuered, behold, there were twinnes in her wombe.

28 And while she was in trauel, the one put out his hand: and the midwife toke and bounde a red threede about his hand, saying, This is come out first.

29 But when he pluckt his hand backe againe, loe, his brother came out, and the midwife said, How hast k thou broken the breache vpon thee? and his name was called l Pharez.

k For the horrour of the sinne condemned him.

l Their hainous sinne was figured by this monstrous birth.

30 And afterwarde came out his brother that had the red threede about his hand, and his name was called Zarah.

m Or the separation between thee and thy brother.

1.Chro.2.4. matt.1.3.

CHAP. XXXIX.

1 Ioseph is solde to Potiphar. 2 God prospereth him. 7 Potiphars wife tempteth him. 13.20 He is accused and cast in prison. 21 God sheweth him fauour.

1 NOwe Ioseph was brought downe into Egypt: & Potiphar a an Eunuche of Pharaohs (and his chiefe Sherwarde an Egyptian) bought him at the hand of the Ishmeelites, which had brought him thither.

a Reade Chap. 37.36.

2 And the b Lord was with Ioseph, and he was a man that prospered and was in the house of his master the Egyptian.

b The fauour of God is the fountaine of all prosperitie.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph found fauour in his sight, and serued him: & he made him c ruler of his house, and put al that he had in his hand.

c Because God prospered him: and so he made religion to serue his profite.

5 And from that time that he had made him ruler ouer his house & ouer all that he had, the Lord d blessed the Egyptians house for Iosephs sake: and the blessing of the Lord was vpon all that he had in the house, and in the fielde.

d The wicked are blessed by the companie of the godly.

6 Therefore he left all that he had in Iosephs hand, e and tooke account of nothing, that was with him, saue only of the bread, which he did eate. And Ioseph was a faire person, and wel fauoured.

e For he was assured that all things should prosper well; therefore he ate and dranke, and tooke no care.

7 ¶ Nowe therefore after these things, his masters wife cast her eyes vpon Ioseph, and said, f Lie with me.

f In this worde he declareth the summe whereunto all her flatteries did tend.

8 But he refused and said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed al that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from

from me, but onely thee, because thou art his wife: howe then can I doe this great wickednes and so sinne against God?

g The feare of God preserued him against her continuall tentations.

10 And albeit she spake to Ioseph day by day, yet he hearkened not vnto her, to lie with her, or to be in her company.

11 Then on a certaine day Ioseph entred into the house, to doe his business: & there was no man of the houshold in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fledde, and got him out.

13 Now when she saw that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, and tolde them, saying, Beholde, he hath brought in an Ebrewe vnto vs to mocke vs: who came in to me for to haue slept with me: but I cried with a loud voyce.

15 And when he heard that I lift vp my voyce and cried, he left his garment with me, and fled away, and got him out.

16 So she layed vp his garment by her, vntil her lord came home.

17 Then she tolde him according to these wordes, saying, The Ebrewe seruant, which thou hast brought vnto vs, came in to me to mocke me.

18 But as soone as I lift vp my voyce and cryed, he left his garment with me, and fled out.

19 Then when his master heard the words of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

Or, to do vs villanie and shame.

h This declareth that where incontinencie is, thereunto is ioyned extreme impudencie and craft.

Or, after this maner.

20 And Iosephs master tooke him & put him in the prison, in the place, where the Kings prisoners lay bounde: and there he was in prison.

Ebr. in the prison house.

i His euill intreatment in the prison may be gathered of the Pſal. 105. 18.

21 ¶ But the Lord was with Ioseph, and shewed him mercy, and got him fauour in the sight of the master of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and whatsoeuer they did there, that did he.

Ebr. inclined mercy vnto him.

Or, lorde.

23 And the keeper of the prison looked vnto nothing that was vnder his hand, seeing that the Lord was with him: for whatsoeuer he did, the Lord made it to prosper.

k That is, nothing was done without his cõmandement.

CHAP. XL.

The interpretation of dreames is of God. 12. Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 AND after these things, the butler of the king of Egypt & his baker offended their lord the king of Egypt.

2 And Pharaoh was angrie against his two officers, against the chiefe butler, & against the chiefe baker.

Or, eunuches. the words signifieth them that were in high estate, or them that were gelded.

3 Therefore he put them in warde in his chiefe stewards house, in the prison and place where Ioseph was bound.

4 And the chiefe stewarde gaue Ioseph charge ouer them, & he serued them: and they continued a season in warde.

a God worketh many wonderful meanes to deliuer his.

5 ¶ And they both dreamed a dreame, euery one of them his dreame in one night, b each one according to the interpretation of his dreame, both the butler & the baker of the king of Egypt, which were bound in the prison.

b That is, euery dreame had his interpretatiõ, as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, beholde, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, "Wherefore looke ye so sadly to day?

"Ebr. why are your faces euill?

8 Who answered him, We haue dreamed, eche one a dreame, and there is none to interprete the same. Then Ioseph said vnto them, Are not interpretations of God? tell them me nowe.

c Can not God raise vp such, as shall interprete such things?

9 So the chiefe butler tolde his dreame to Ioseph, & said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, & as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, and I tooke the grapes, and wring them into Pharaohs cup, and I gaue the cup into Pharaohs hand.

12 Then Ioseph said vnto him, This d is the interpretation of it: The three branches are three dayes.

d He was assured by the Spirit of God, that his interpretation was true.

"Ebr. place. v. 20 Ier. 52. 31.

13 Within three dayes shall Pharaoh lift vp thine head, and restore thee vnto thine "office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, & shewe mercie, I pray thee, vnto me, & e make mention of me to Pharaoh, that thou maiest bring me out of this house.

e He refused not y meanes to be deliuered, which he thought God had appointed.

15 For I was stolen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me "in the dungeon.

"Or, in the pit.

16 And when the chiefe baker saw that the interpretacion was good, he said vnto Ioseph, Also me thought in my dreame, I had three f white baskets on mine head.

f That is, made of white twigs, or, as some read, baskets full of holes.

17 And in the vppermost basket there was of all maner bakers meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, & said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shal eate thy flesh from off thee.

g He sheweth that the ministers of God ought not to conceale that, which God reueileth vnto them.

20 ¶ And so the third day, which was Pharaohs "birthday, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, & the head of the chiefe baker among his seruants.

"Or, natiuitie.

21 And he restored the chiefe butler vnto his butlership, who gaue the cuppe into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

b Which was an occasion to appoynt his officers & so to examine them that were in prison. *v. 13.*

CHAP. XLI.

Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 43 Ioseph's name is changed. 50 He hath two sonnes: Manasseh and Ephraim.

Ephraim. 54 *The famine beginneth throughout the world.*

1 And [a]two yeres after, Pharaoh also dreamed, and beholde, he stood by a riuer,

2 And lo, there came out of the riuer seuen [*]goodly kine and fat fleshed, and they fed in a [b]medowe:

3 And lo, seuen other kine came vp after them out of the riuer, euilfauoured and leane fleshed, and stode by the other kine vpon the brinke of the riuer.

4 And the euilfauoured and leane fleshed kine did eate vp the seuen wellfauoured & fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the [b]seconde time: & beholde, seuen eares of corne grew vpon one stalke, ranke and goodly.

6 And loe, seuen thinne eares, and blasted with the Eastwinde, sprang vp after thē:

7 And the thinne eares deuoured ꝑ seuen ranke and full eares. then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, his spirite was [c]troubled: therefore he sent and called all the soothsayers of Egypt, & all the wisemen thereof, and Pharaoh tolde them his dreames: but [d]none could interpret them to Pharaoh.

9 Then spake the chiefe butler vnto Pharaoh, saying, I [e]call to minde my faultes this day.

10 Pharaoh being angry ꝓ his seruants, put me in warde in the chiefe stewardes house, both me and the chiefe baker.

11 The we dreamed a dreame in one night, both I, and he: we dreamed eche man according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrew, seruant vnto the chiefe stewarde, whom when we tolde, he declared our dreames to [*]vs, to euery one he declared according to his dreame.

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office, and hanged him.

14 *Then sent Pharaoh, & called Ioseph, & they brought him hastily out of prison, and he shaued him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue dreamed a dreame, and no man can interprete it, and I haue heard say of thee, that when thou hearest a dreame, thou canst interprete it.

16 And Ioseph answered Pharaoh, saying, [g]Without me: God shall [h]answere for the welth of Pharaoh.

17 And Pharaoh sayde vnto Ioseph, In my dreame, behold, I stode by the banke of the riuer:

18 And loe, there came vp out of the riuer seuen fat fleshed, and well fauoured kine, and they fed in the medowe.

19 Also loe, seuen other kine came vp after them, pore and very [i]euilfauoured, and leane fleshed: I neuer sawe the like in all the land of Egypt, for euilfauoured.

20 And the leane and euilfauoured kyne did eate vp the first seuen fat kine.

21 And when they [k]had eaten them vp, it could not be knowen that they had eaten them, but they were still as euilfauoured, as they were at the beginning: so did I awake.

22 Moreouer I sawe in my dreame, & behold, seuen eares sprang out of one stalke, full and faire.

23 And lo, seuen eares withered, thinne, & blasted with the East winde, sprang vp after them.

24 And the thinne eares deuoured the seuen good eares. Nowe I haue tolde the soothsayers, and none can declare it vnto me.

25 ¶ Then Ioseph answered Pharaoh, Both Pharaohs dreames are [b]one. God hath shewed Pharaoh, what he is about to doe.

26 The seuen good kyne are seuen peres, and the seuen good eares are seuen peres: this is one dreame.

27 Likewise the seuen thinne and euilfauoured kine, that came out after them, are seuen peres: and the seuen emptie eares blasted with the Eastwinde, are seuen peres of famine.

28 This is the thing which I haue sayde vnto Pharaoh, that God hath shewed vnto Pharaoh, what he is about to doe.

29 Behold, there come seuen peres of great [l]plentie in all the land of Egypt.

30 Againe there shal arise after them seuen peres of famine, so that all the plenty shal be forgotten in the land of Egypt, & the famine shal consume the land:

31 Neither shal the plentie [b]be knowen in ꝑ land, by reason of this famine that shall come after: for it shalbe exceeding great.

32 And therefore the dreame was doubled vnto Pharaoh the second time, because the thing is established by God, and God hasteth to performe it.

33 Nowe therefore let Pharaoh [i]prouide for a man of vnderstanding & wisedome, and set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers ouer the land, and take vp the fift part of the land of Egypt in the seuen plentifous peres.

35 Also let them gather all the foode of these good peres that come, and lay vp corne vnder the hand of Pharaoh for foode, in the cities, and let them kepe it.

36 So the foode shalbe for the prouision of the land, against the seuen peres of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his seruants.

38 Then said Pharaoh vnto his seruants, Can we finde such a man as this, in whom is the [k]Spirit of God?

39 Then Pharaoh said to Ioseph, For as much as God hath shewed thee all this, there is no man of vnderstanding, or of wisedome like vnto thee.

40 *Thou shalt be ouer mine house, and at thy [*]worde shal all my people be armed, onely in the kings throne will I be aboue thee.

41 Moreouer,

[a] *Ebr. at the ende of two yeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to prouide for Gods Church.

[b] *Or, faire to beholde.*

[b] *Or, fayre place.*

b All these meanes God vsed to deliuer his seruant, & to bring him into fauour and authoritie.

c This feare was ynough to teach him, that this vision was sent of God.

d The wise of ꝑ worlde vnderstand not Gods secrets, but to his seruants his wil is reuealed.

e He confesseth his fault against the King, before he speake of Ioseph.

* Reade Chap. 40. 5.

Psal. 105. 20.

f The wicked seeke to ꝑ Prophets of God in their necessitie, whome in their prosperitie they abhorre.

g As though he would say, If I interprete thy dreame, it commeth of God, & not of me.

[h] *Ebr. answere peace.*

[i] *Ebr. naught.*

[k] *Ebr. were gone into their inward parts.*

h Both his dreames tend to one ende.

[l] *Or, abundance and fatnesse.*

[b] *Or, they shall remember no more the plentie.*

i The office of a true Prophet is not only to shew ꝑ euils to come, but also the remedies for the same.

k None should be preferred to honor that haue not gifts of God meete for the same.

Psal. 105. 21. 1. mac. 2. 53. act. 7. 10.

[l] *Ebr. mouth.*

l Some read, the people shal kisse thy mouth: that is, shal obey thee in all things.

41 Moreouer, Pharaoh sayde to Joseph,
Beholde, I haue set thee ouer all the land
of Egypt.
42 And Pharaoh tooke off his ‖ ring from
his hand, and put it vpon Josephs hand,
& araped him in garments of fine linnen,
and put a golden chaine about his necke.
43 So hee set him vpon the “ best charet
that he had, saue one: and they cryed be-
fore him, m Abrech, and placed him ouer
all the land of Egypt.
44 Againe Pharaoh saide vnto Joseph, I
am Pharaoh, and without thee shall no
man lift vp his hand or his foote in al the
land of Egypt.
45 And Pharaoh called Josephs name
‖ Zaphnath-paaneah: and hee gaue him
to wife Asenath the daughter of Poti-
pherah ‖ prince of On. then went Joseph
abroad in the land of Egypt.
46 ¶ And Joseph was n thirtie yeere olde
when hee stoode before Pharaoh king of
Egypt: and Joseph departing from the
presence of Pharaoh, went throughout
all the land of Egypt.
47 And in the seuen plenteous yeeres the
earth “ brought foorth store.
48 And hee gathered vp all the foode of the
seuen plenteous yeeres, which were in
the lande of Egypt, and laide vp foode in
the cities: the foode of the field, that was
round about euery citie, laide he vp in the
same.
49 So Joseph gathered wheate, like vnto
the sande of the sea in multitude out of
measure, vntil he left numbring: for it was
without number.
50 Nowe vnto Joseph were borne * two
sonnes (before the yeres of famine came)
which Asenath ẏ daughter of Poti-phe-
rah prince of On bare vnto him.
51 And Joseph called the name of the first
borne Manasseh: for God, saide he, hath
made me forget all my labour and all my
o fathers houshold.
52 Also hee called the name of the seconde,
Ephraim: for God, said he, hath made me
fruitefull in the land of mine affliction.
53 ¶ So the seuen yeeres of the plentie that
was in the land of Egypt were ended.
54 * Then began the seuen yeeres of famine
to come, according as Joseph had saide:
and the famine was in all landes, but in
all the land of Egypt was ‖ bread.
55 At the length all ẏ lande of Egypt was
affamished, and the people cried to Pha-
raoh for bread. And Pharaoh saide vnto
all the Egyptians, Goe to Joseph: what
he saith to you, doe ye.
56 When the famine was vpon all ẏ land,
Joseph opened al places, wherein the store
was, and sold vnto the Egyptians: for the
famine waxed sore in the lande of Egypt.
57 And all countreys ‖ came to Egypt to
bye corne of Joseph, because the famine
was sore in all landes.

‖ Or, his signet.

“ Ebr. seconde charet.

m In signe of honour: which word some expound, tender father, or father of the King, or, kneele downe.

‖ Or, the expounder of secrets.

‖ Or, Priest.

n His age is mencioned both to shew that his authoritie came of God, and also that he suffered imprisonment and exile twelue yeeres and mo.

“ Ebr. made for gatherings.

* Chap. 46.20. and 48.5.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked, and prosperitie caused him to forget it.

* Psal. 105.16.

‖ Or, foode.

‖ Or, came to Egypt to Ioseph.

CHAP. XLII.

3 *Iosephs brethren come into Egypt to bye corne. 7 He knoweth them, and tryeth them. 24 Simeon is put in prison. 26 The other returne to their father to fet Beniamin.*

1 Then * Jaakob sawe that there was
a foode in Egypt, & Jaakob saide vn-
to his sonnes, Why b gaze ye one vp-
on another?
2 And he said, Beholde, I haue heard that
there is foode in Egypt, * Get you downe
thither, and bye vs foode thence, that we
may liue, and not die.
3 ¶ So went Josephs ten brethren downe
to bye corne of the Egyptians.
4 But Beniamin Josephs brother would
not Jaakob send with his brethren: for he
said, lest death should “ befall him.
5 And the sonnes of Israel came to bye
foode among them that came: for there
was famine in the land of Canaan.
6 Now Joseph was gouerner of the land,
who solde to all the people of the lande:
then Josephs brethren came, and bowed
their face to the ground before him.
7 And when Joseph saw his brethren, he
knew them, and c made himselfe strange
toward them, and spake to them rough-
ly, and said vnto them, Whence come ye?
Who answered, Out of the lande of Ca-
naan, to bye vitaile.
8 (Nowe Joseph knewe his brethren, but
they knew not him.
9 And Joseph remembred the * dreames,
which he dreamed of them) and he saide
vnto them, Ye are spies, and are come to
see the “ weakenes of the land.
10 But they said vnto him, Nay, my lord,
but to bye vitaile thy seruants are come.
11 We are all one mans sonnes: we meane
truely, and thy seruants are no spies.
12 But he said vnto them, Nay, but ye are
come to see the weakenes of the land.
13 And they saide, We thy seruants are
twelue brethren, the sonnes of one man
in the land of Canaan: and beholde, the
yongest is this day with our father, and
one ‖ is not.
14 Againe Joseph saide vnto them, This
is it that I spake vnto you, saying, Ye
are spies.
15 Hereby ye shalbe proued: d by the life of
Pharaoh, ye shall not goe hence, except
your yongest brother come hither.
16 Sende one of you which may fet your
brother, and ye shalbe kept in prison, that
your wordes may bee proued, whether
there be trueth in you: or els by the life of
Pharaoh ye are but spies.
17 So he put them in warde three dayes.
18 Then Joseph said vnto them the thirde
day, This do, and liue: for I e feare God.
19 If ye be true men, let one of your bre-
thren be bound in your prison house, and
goe ye, carie foode for the famine of your
houses:
20 * But bring your yonger brother vnto
me, that your wordes may be tryed, and
that ye die not: and they did so.
21 ¶ And they saide one to another, f Wee
haue verely sinned against our brother, in
that wee sawe the anguish of his soule,
when he besought vs, and we would not
heare him: therefore is this trouble come
vpon vs.
22 And Reuben answered them, saying,

* Acts 7.12.

a This storie sheweth plainely that all things are gouerned by Gods prouidẽce for the profite of his Church.

‖ Or, corne.

b As men destitute of counsel.

“ Ebr. should meete him.

c This dissembling is not to be followed, nor any particular factes of the fathers not approued by Gods worde.

* Chap. 37.5.

“ Ebr. nakednes, or filthines.

‖ Or, is dead.

d The Egyptians, which were Idolaters, vsed to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked, smelleth of their corruptions.

e And therefore am true and iust.

* Chap. 43.5.

f Affliction maketh men to acknowledge their faultes, which otherwise they would dissemble.

Chap. 37. 21.

g God will take vengeance vpon vs, and measure vs with our owne measure.

e Ebr. an interpreter between them.

h Though hee shewed himselfe rigorous, yet his brotherly affection remained.

warned I not you, saying, Sinne not against the childe, & ye would not heare? and loe, his blood is now required.

23 (And they were not aware that Ioseph vnderstoode them: for hee e spake vnto them by an interpreter.)

24 Then he turned from them, and h wept, and turned to them againe, and communed with them, and tooke Simeon from among them, & bounde him before their eyes.

25 ¶ So Ioseph commaunded that they should fill their sackes with wheate, and put euery mans money againe in his sacke, and giue them vitaile for the iourney: and thus did he vnto them.

26 And they layde their vitaile vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the inne, he espied his money: for lo, it was in his sackes mouth.

28 Then he saide vnto his brethren, My money is restored: for lo, it is euen in my sacke. And their heart e failed them, and they were i astonished, and said one to an other, What is this, that God hath done vnto vs?

e Ebr. went out.

i Because their conscience accused them of their sinne, they thought God would haue brought them to trouble by this money.

29 ¶ And they came vnto Iaakob their father vnto the lande of Canaan, and tolde him all that had befallen them, saying,

30 The man, who is lord of the lande, spake roughly to vs, and put vs in prison, as spies of the countrey.

31 And we saide vnto him, Wee are true men, and are no spies.

32 Wee be twelue brethren, sonnes of our father: one k is not, & the yongest is this day with our father in ꝑ land of Canaã.

k Or, cannot be founde.

33 Then the lord of the countrey said vnto vs, Hereby shall I knowe if ye be true men: Leaue one of your brethren with me, and take foode for the famine of your houses and depart,

34 And bring your yongest brother vnto me, that I may knowe ꝑ ye are no spies, but true men: & will I deliuer you your brother, and ye shall occupie in the land.

35 ¶ And as they emptied their sacks, behold, euery mans bundle of money was in his sacke: and when they and their father sawe the bundels of their money, they were afraide.

36 Then Iaakob their father said to them, Ye haue robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things l are against m me.

l Or, light vpon me.

m For they seemed not to be touched with any louecoward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliuer him to mine hand, & I will bring him to thee againe.

38 But hee saide, My sonne shall not goe downe with you: for his brother is dead, and hee is left alone: if death come vnto him by the way, which ye goe, then ye shal bring my gray head with sorow vnto the graue.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

1 NOw great a famine was in the land.

a This was a great tentation to Iaakob to suffer so great famine in that land, where God had promised to blesse him. Chap. 42. 20.

2 And when they had eaten vp ꝑ vitaile, which they had brought from Egypt, their father saide vnto them, Turne againe, and bye vs a litle foode.

3 And Iudah answered him, saying, The man charged vs by an othe, saying, b Neuer see my face, except your brother be with you.

4 If thou wilt sende our brother with vs, we will goe downe, and bye thee foode:

5 But if thou wilt not sende him, we will not go downe: for the man said vnto vs, c Looke mee not in the face, except your brother be with you.

Chap. 42. 20.

6 And Israel saide, Wherefore dealt ye so euil with me, as to tell the man, whether ye had yet a brother or no?

7 And they answered, The man asked straitly d of our selues and of our kinred, saying, Is your father yet aliue? haue ye any brother? And we tolde him e according to these words: could we knowe certainely that he would say, Bring your brother downe?

d Or, of our estate and condition.

e Ebr. to the mouth of these wordes: that is, that thing which he asked vs.

8 Then saide Iudah to Israel his father, Send the boy with me, that we may rise and goe, and that we may liue, and not die, both we, and thou, and our children.

9 I will be surety for him: of mine hande shalt thou require him. f If I bring him not to thee, and set him before thee, then let me beare the blame for euer.

Chap. 44. 32.

f Ebr. I will sinne to thee.

10 For except we had made this tarying, doubtlesse by this wee had returned the second time.

11 Then their father Israel said vnto them, If it must needes be so now, do thus: take of the best fruites of the land in your vessels, and bring the man a present, a litle rosen, and a litle honye, g spices & myrrhe, nuttes, and almondes:

g Or, sweete smels.

12 And take h double money in your hand, and ꝑ money, that was brought againe in your sackes mouthes: carry it againe in your hande, least it were some ouersight.

h When wee are in necessitie or danger, God forbiddeth not to vse all honest meanes to better our estate and condition.

13 Take also your brother, and arise, & goe againe to the man.

14 And i God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Beniamin: but I shalbe k robbed of my child, as I haue bene.

i Our chiefe trust ought to be in God and not in worldly meanes.

k He speaketh these words not so much of despaire, as to make his sonnes more carefull to bring againe their brother.

15 ¶ Thus the men tooke this present, and tooke twise so much money in their hand with Beniamin, and rose vp, and went downe to Egypt & stoode before Ioseph.

16 And whe Ioseph saw Beniamin with them, hee saide l to his steward, Bring these men home and kill meate, & make ready: for the men shall eate with me at noone.

l Or, to the ruler of his house.

17 And the man did as Ioseph bade, and brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were m afraide, and said, Because of the money, that came in our sackes mouthes at the first time, are we

m So the iudgement of God pressed their conscience.

we brought, that he may "picke a quarell against vs, and "lay some thing to our charge, and bring vs in bondage and our asses.

*Ebr. rolle himselfe vpon vs.
*Ebr. cast himselfe vpon vs.

19 Therefore came they to Iosephs steward, and communed with him at the doore of the house,

Chap.42.3.

20 And sayd, Sir, *we came in deede downe hither at the first time to buy food,

21 And as we came to an inne & opened our sackes, beholde, euery mans money was in his sackes mouth, euen our money in full weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our handes to buy foode, but we can not tell, who put our money in our sackes.

*Or, you are well.
f Notwithstanding the corruptions of Egypt, yet Ioseph taught his familie to feare God.

23 And he sayd, *Peace be vnto you, feare not: f your God and the God of your father hath giuen you that treasure in your sackes, I had your money: & he brought forth Simeon to them.

24 So the man ledde them into Iosephs house, & gaue them water to wash their feete, and gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone, (for they heard say, g they should eate bread there)

26 Whē Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

*Ebr. peace.

27 And he asked them of their "prosperitie, and sayd, Is your father the old man, of whome ye tolde me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good health, he is yet aliue: and they bowed downe, and made obeysaunce.

29 And he lifting vp his eyes, beholde his brother Beniamin his mothers sonne, and sayd, Is this your yonger brother, of whom ye tolde me? And he sayd, God be mercifull vnto thee, my sonne.

g For they two only were borne of Rahel.

30 And Ioseph made haste (for his "affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.

*Ebr. bowels.

31 Afterwarde he washed his face, & came out, and refrained himselfe, and sayd, Set on "meate.

*Ebr. bread.
h To signifie his dignitie.
i The nature of the superstitious is to condemne all other in respect of themselues.

32 And they h prepared for him by himselfe, and for them by themselues, and for the Egyptians, which did eate with him, by themselues, because the Egyptians might not eate bread with the Hebrewes: for that was an i abomination vnto the Egyptians.

33 So they sate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marueiled among themselues.

34 And they tooke meases frō before him, and sent to them: but Beniamins mease was fiue times so much as any of theirs: and they dranke k and had of the best wine with him.

k Sometime this worde signifieth to be drunken, but here it is meant, that they had ynough, and drunke of the best wine.

CHAP. XLIIII.

15 Ioseph accuseth his brother of theft. 33 Iudah offereth himselfe to be seruant for Beniamin.

AFterward he comanded his steward, saying, Fill the mens sackes with food, as much as they can carry, & put euery mans money in his sackes mouth.

2 And a put my cup, I meane the siluer cup, in the sackes mouth of the yongest, and his corne money. And he did according to the commandement that Ioseph gaue him.

a We may not by this example vse any vnlawful practises, seeing God hath commanded vs to walke in simplicitie.

3 And in the "morning the men were sent away, they, and their asses.

*Ebr. the morning shone.

4 And when they were out of the citie not farre off, Ioseph said to his steward, Vp, followe after the men: & when thou doest ouertake them, say vnto them, Wherefore haue ye rewarded euill for good?

5 Is that not the cuppe, wherein my lorde drinketh? b and in the which he vseth diuine and prophecie? ye haue done euil in so doing.

b Because the people thought he could deuine, he attributeth to himselfe that knowledge: or els he sayneth that he consulted with soothsayers for it: which similitude is worthy to be reproued.

6 ¶ And when he ouertooke them, he spake those wordes vnto them.

7 And they answered him, Wherefore sayth my lorde such wordes? God forbid that thy seruants should do such a thing.

8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan: howe then should we steale out of thy lordes house siluer or golde?

9 With whomesoeuer of thy seruants it be found, let him die, and we also will be my lordes bondmen.

10 And he said, Nowe then let it be according vnto your wordes: he with whom it is found, shall be my seruant, and ye shal be "blamelesse.

*Ebr. innocent.

11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.

12 And he searched, and began at the eldest and left at the yongest: and the cup was found in Beniamins sacke.

13 Then they c rent their clothes, and laded euery man his asse, and went againe into the citie.

c To signifie how greatly the thing displeased them, and howe sory they were for it.

14 ¶ So Iudah and his brethren came to Iosephs house (for he was yet there) and they fell before him on the ground.

15 Then Ioseph said vnto them, What act is this, which ye haue done? knowe ye not that such a man as I, can deuine and prophecie?

16 Then sayd Iudah, What shall we say vnto my lorde? what shal we speake? and howe can we iustifie our selues? d God hath found out the wickednesse of thy seruants: beholde, we are seruants to my lorde, both we, and he, with whome the cuppe is found.

d If we see no euident cause of our affliction, let vs looke to the secret counsell of God, who punisheth vs iustly for our sinnes.

17 But he answered, God forbid, that I should doe so, but the man, with whome the cup is found, he shalbe my seruant, & go ye in peace vnto your father.

18 ¶ Then Iudah dewe neere vnto him, & sayd, Oh my lorde, let thy seruant nowe speake a word in my lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen e as Pharaoh.

e Equal in authoritie: or, next vnto the King.

19 My lorde asked his seruants, saying, *Haue ye a father, or a brother?

Chap.42.13,16.

20 And we answered my lord, We haue a father that is olde, & a yong "child, which he begate in his age: and his brother is dead, and he alone is left of his mother, and his father loueth him.

"Ebr. childe of his olde age.

21 Nowe thou saydest vnto thy seruants, Bring him vnto me, that I may "set mine eye vpon him.

"Or, that I may see him.

22 And we answered my lord, The childe can not depart from his father: for if he leaue his father, his father would die.

23 Then saydest thou vnto thy seruants, "Except your yonger brother come down with you, looke in my face no more.

Chap. 43. 3.

24 So when we came vnto thy seruant our father, & shewed him what my lorde had sayd,

25 And our father said vnto vs, Goe againe, buy vs a litle foode.

26 Then we answered, We can not goe downe: but if our yongest brother "goe with vs, then will we go downe: for we may not see the mans face, except our yongest brother be with vs.

"Ebr. be with vs.

27 Then thy seruant my father saide vnto vs, Ye know that my f wife bare me two sonnes,

f Rahel bare to Iaakob, Ioseph and Beniamin. Chap. 37. 33.

28 And the one went out from me, and I said, Of a surete he is torne in * pieces, and I saw him not since.

29 Now ye take this also away from me: if death take him, then g ye shal bring my grey head in sorow to the graue.

g Ye shall cause me to die for sorowe.

30 Nowe therefore, when I come to thy seruant my father, and the childe be not with vs, (seeing that his "life dependeth on the childes life)

"Ebr. his soule is bound to his soule.

31 Then when he shal see that the childe is not come, he will die: so shal thy seruants bring the grey head of thy seruant our father with sorow to the graue.

32 Doubtlesse thy seruant became surete for the child to my father, and said, h If I bring him not vnto thee againe, then I will beare the blame vnto my father for euer.

Chap. 43. 9.

33 Now therefore, I pray thee, let me thy seruant bide for the child, as a seruant to my lord, and let the child go vp with his brethren.

h Meaning, he had rather remaine there prisoner, then to returne and see his father in heauinesse.

34 For i howe can I goe vp to my father, if the childe be not with me, vnlesse I would see the euill that shall come on my father?

CHAP. XLV.

1 Ioseph maketh himselfe knowen to his brethren. 8 He sheweth that all was done by Gods prouidence. 18 Pharaoh commandeth him to sende for his father. 24 Ioseph exhorteth his brethren to concord. 27 Iaakob reuiueth.

1 Then Ioseph could not refraine himselfe before all that stoode by him, but he cryed, a Haue forth euery man from me. And there tarried not one with him, while Ioseph vttered himselfe vnto his brethren.

a Not that he was ashamed of his kinred, but that he would couer his brethrens fault.

2 And he wept and cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet liue? But his brethren could not answere him, for they were astonished at his presence.

4 Again, Ioseph said to his brethre, Come neere, I pray you, to me. And they came neere. And he said, * I am Ioseph your brother, whom ye sold into Egypt.

Act. 7. 13.

5 Now therefore be not b sad, neither grieued with your selues, that ye sold me hither: * for God did sende me before you for your preseruation.

b This example teacheth, that we must by all meanes comfort them, which are truely humbled & wounded for their sinnes.

6 For nowe two yeres of famine haue bene through the land, and fiue yeres are behinde, wherein neither shall be earing nor haruest.

7 Wherefore God sent me before you to preserue your posteritie in this land, and to saue you alme by a great deliuerance.

(hap. 50. 20.

8 Nowe then you sent not me hither, but c God, who hath made me a father vnto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

c Albeit God detest sinne, yet he turneth mans wickednes to serue to his glorie.

9 Haste you and go vp to my father, & tell him, Thus sayth thy sonne Ioseph, God hath made me lorde of all Egypt: come downe to me, tarie not.

c ap 46. 28. 34
c ap 47. 4. b

10 And thou shalt dwel in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beastes, and all that thou hast.

11 Ioseph. 13. 4.

11 Also I will nourish thee there (for yet remaine fiue yeres of famine) lest thou perish through pouertie, thou & thy houshold, and all that thou hast.

12 And beholde, your eyes doe see, and the eyes of my brother Beniamin, that d my mouth speaketh to you.

d That is, that I speake in your owne language, and haue none interpreter.

13 Therefore tel my father of all mine honour in Egypt, and of all that ye haue seene, and make haste, and bring my father hither.

14 Then he fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreouer, he kissed all his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the "tydings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh well, and his seruants.

"Ebr. voyce.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This doe ye, lade your beastes, and depart, goe to the land of Canaan.

18 And take your father, and your householdes, and come to me, and I will giue you the e best of the land of Egypt, and ye shal eate of the f fat of the land.

e The most plentifull ground.

f The chiefest fruites & commodities.

19 And I command thee, Thus do ye, take you charets out of the land of Egypt for your children, and for your wiues, and bring your father and come.

20 Also "regard not your stuffe: for the best of all the land of Egypt is yours.

"Ebr. let not your eye spare your stuffe.

21 And the children of Israel did so: and Ioseph gaue them charets according to the commandement of Pharaoh: he gaue them vitaile also for the iourney.

22 He gaue them all, none except, change of rayment: but vnto Beniamin he gaue

three

three hundreth pieces of siluer, and fiue suites of raiment.

Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

23 And vnto his father * likewise he sent ten hee asses laden with the best things of Egypt, and tenne shee asses laden with wheate, and bread, and meate for his father by the way.

24 So sent he his brethren away, and they departed: and he said vnto them, ‖ Fall not out by the way.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

25 ¶ Then they went vp from Egypt, and came vnto ᵍ land of Canaan vnto Iaakob their father,

26 And tolde him, saying, Ioseph is yet aliue, and he also is gouernour ouer all the land of Egypt, and Iaakobs heart ʰ failed: for he beleeued them not.

h As one betweene hope and feare.

27 And they told him all the words of Ioseph, which he had saide vnto them: but when he sawe the charets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue inough: Ioseph my sonne is yet aliue: I will goe and see him per I die.

CHAP. XLVI.

1 *God assureth Iaakob of his iourney into Egypt.* 27 *The nombre of his familie when he went into Egypt.* 29 *Ioseph meeteth his father.* 34 *He teacheth his brethren what to answere to Pharaoh.*

1 Then Israel tooke his iourney with all that hee had, ᵍ came to Beer-sheba, and ᵃ offered sacrifice vnto the God of his father Izhak.

a Whereby he both signified, that he worshipped the true God, and also that he kept in his heart the possession of the land, from whence present necessitie droue him.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to goe downe into Egypt: for ‖ I will there make of thee a great nation.

b Conducting thee by my power.

4 I wil ᵇ go downe with thee into Egypt, and I will also ᶜ bring thee vp againe, and Ioseph shall ᵈ put his hand vpon thine eyes.

c In thy posteritie.

d Shal shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kinred. *Iob.14.4. psal.105.23. isa.52.4.*

5 Then Iaakob rose vp from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wiues in the charets, which Pharaoh had sent to carie him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, both * Iaakob and all his seede with him,

Exo.1.1. & 6.14. num.26.5. 1.chron.5.1.

7 His sonnes and his sonnes sonnes with him, his daughters & his sonnes daughters, and all his seede brought hee with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, euen Iaakob and his sonnes: * Reuben, Iaakobs first borne.

Exod.6.15. 1.chron.4.24.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachin, and Zohar, & Shaul the sonne of a Canaanitish woman.

1.Chron.6.1.

11 ¶ Also the sonnes of * Leui: Gershon, Kohath and Merari.

2. 1.chro.2.3 & 4. 4 31.chap.38.3.

12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah, & Pharez, and Zerah: (but Er and Onan died in the land of Canaan) And the sonnes of Pharez were Hezron and Hamul.

13 ¶ Also the sonnes of * Issachar: Tola, and Phuuah, and Iob, and Shimron.

1.Chron.7.1.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Jahleel.

15 These be the sonnes of Leah, which shee bare vnto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes, and his daughters, were three and thirtie.

‖ Or, persons.

16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni, & Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of * Asher: Jimnah, and Ishuah, and Ishui, and Beriah, and Serah their sister. And the sonnes of Beriah: Heber, and Malchiel.

1.Chron.7.30.

18 These are the children of Zilpah, whom Laban gaue to Leah his daughter: and these she bare vnto Iaakob, euen sixteene soules.

19 The sonnes of Rahel Iaakobs wife were Ioseph and Beniamin.

20 ¶ And vnto Ioseph in the lande of Egypt were borne Manasseh, & Ephraim, which * Aseneth the daughter of Potipherah prince of On bare vnto him.

Chap.41.50.

21 ¶ Also the sonnes of * Beniamin: Bela, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

1.Chron.7.6. and 8.1.

22 These are the sonnes of Rahel, which were borne vnto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Jahzeel, and Guni, and Jezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, and she bare these to Iaakob, in all seuen soules.

26 All the ‖ soules, that came with Iaakob into Egypt, which came out of his ‖ ‖ loynes (beside Iaakobs sonnes wiues) were in the whole, three score & sixe soules.

Deut.10.22.

‖ Or, persons. ‖ ‖ Hebr. thighes.

27 Also the sonnes of Ioseph, which were borne him in Egypt, were two soules: so that all the soules of the house of Iaakob, which came into Egypt, are seuentie.

28 ¶ Then hee sent Iudah before him vnto Ioseph, to ‖ direct his way vnto Goshen, and they came into the land of Goshen.

‖ Or, to prepare him a place.

29 Then Ioseph ‖ ‖ made ready his charet and went vp to Gothen to meete Israel his father, and presented himselfe vnto him, and fell on his necke, & wept vpon his necke a ‖ good while.

‖ ‖ Hebr. bound his charet. ‖ Hebr. yet, or still.

30 And Israel said vnto Ioseph, Now let me die, since I haue seene thy face, and that thou art yet aliue.

31 Then Ioseph saide to his brethren, & to his fathers house, I will go vp and shew Pharaoh, and tell him, My brethren, and my fathers house, which were in the land of Canaan, are come vnto me,

e He was not ashamed of his father and kinred, though they were of base condition.

32 And the men are ‖ shepheards, and because they are shepheards, they haue

C. iiii. brought

brought their shepe and their cattel, and
all that they haue.
33 And if Pharaoh call you, and aske you,
What is your trade?
34 Then ye shall say, Thy seruants are
men occupied about cattell, from our
childehode euen vnto this time, both we
and our fathers: that ye may dwell in
the land of Goshen: for euery shepe kee-
per is an f abomination vnto the Egyp-
tians.

f God suffereth the worlde to hate his, that they may forsake the filth of the world, and cleaue to him.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is giuen him. 22 The idolatrous priests haue liuing of the king. 28 Iaakobs age, when he dieth. 30 Ioseph sweareth to burie him with his fathers.

1 Then came Ioseph & told Pharaoh,
and said, My father, & my brethren,
and their shepe, & their cattell, and
all that they haue, are come out of the
land of Canaan, and beholde, they are in
the land of Goshen.
2 And Ioseph tooke part of his brethren,
euen a fiue men, and presented them vnto
Pharaoh.

a That the king might be assured they were come, and see what maner of people they were.

3 Then Pharaoh saide vnto his brethren,
What is your trade? And they answered
Pharaoh, Thy seruants are shepheards,
both we and our fathers.
4 They sayde moreouer vnto Pharaoh,
For to soiourne in the land are we come:
for thy seruants haue no pasture for their
shepe, so sore is the famine in the lande
of Canaan. Nowe therefore, wee pray
thee, let thy seruants dwell in the land of
Goshen.
5 Then spake Pharaoh to Ioseph, saying,
Thy father and thy brethren are come
vnto thee.
6 The b lande of Egypt is before thee: in
the best place of the land make thy father
and thy brethren dwell: let them dwell
in the lande of Goshen: and if thou kno-
west that there be men of actiuitie a-
mong them, make them rulers ouer my
cattell.

b Iosephs great modestie appeareth in that hee would enterprise nothing without the kings commandement.

7 Ioseph also brought Iaakob his father,
and set him before Pharaoh. And Iaa-
kob " saluted Pharaoh.
8 The Pharaoh said vnto Iaakob, "How
olde art thou?
9 And Iaakob saide vnto Pharaoh, The
whole time of my "pilgrimage is an hun-
dreth & thirtie yeres: fewe and euill haue
the dayes of my life bene, and I haue
not attained vnto the yeres of the life of
my fathers, in the dayes of their pilgri-
mages.

"Ebr. blessed.
"Ebr. How many dayes are the yeres of thy life?
Hebr. 11. 9, 13.

10 And Iaakob " tooke leaue of Pharaoh,
and departed from the presence of Pha-
raoh.
11 ¶ And Ioseph placed his father, & his
brethren, and gaue them possession in the
lande of Egypt, in ye best of the land, euen
in the lande of c Rameses, as Pharaoh
had commanded.
12 And Ioseph nourished his father, and
his brethren, and al his fathers houshold
with bread, d euen to the yong children.
13 ¶ Nowe there was no bread in all the
land: for the famine was exceeding sore: so
that the lande of Egypt, and the lande of
Canaan were "famished by reason of the
famine.

"Ebr. blessed.
c Which was a citie in the countrey of Goshen, Exod. 1. 11.
d Some reade, that he fed them as litle babes, because they could not prouide for themselues against that famine.
"Ebr. brought to an extremitie, or, at their wits ende.

14 And Ioseph gathered all the money,
that was found in the land of Egypt, &
in the land of Canaan, for ye corne which
they bought, and e Ioseph laide vp the
money in Pharaohs house.

e Wherein he both declareth his fidelitie toward the king, and his minde free from couetousnes.

15 So when money fayled in the lande of
Egypt, and in the lande of Canaan, then
all the Egyptians came vnto Ioseph, &
saide, Giue vs bread: for why should we
dye before thee? for our money is spent.
16 Then saide Ioseph, Bring your cattell,
and I will giue you for your cattell, if
your money be spent.
17 So they brought their cattell vnto Io-
seph, and Ioseph gaue them bread for the
horses, and for the flocks of shepe, and
for the heardes of cattell, and for the
asses: so he fedde them with bread for all
their cattell that yere.
18 But when the yere was ended, they
came vnto him the next yere, and sayde
vnto him, We will not hide from my
lorde, that since our money is spent, and
my lorde hath the heardes of the cattell,
there is nothing left in the sight of my
lord, but our bodies and our ground.
19 Why shall we perish in thy sight, both
we, and our f land? bye vs and our lande
for bread, and wee and our lande will be
bond to Pharaoh: therefore giue vs seed,
that we may liue and not die, and that
the land go not to waste.

f For except the grounde be tilled & sowen, it perisheth and is as it were dead.

20 So Ioseph bought all the lande of E-
gypt for Pharaoh: for the Egyptians
solde euery man his grounde because the
famine was sore vpon them: so the lande
became Pharaohs.
21 And he g remoued the people vnto the
cities, from one " side of Egypt euen to
the other.

g By this changing they signified that they had nothing of their owne, but receiued all of the kings liberalitie.
"Ebr. end of the border.

22 Onely the land of the Priestes bought
he not: for the Priestes had an ordinarie
of Pharaoh, & they did eate their ordi-
narie, which Pharaoh gaue them: wher-
fore they sold not their ground.
23 Then Ioseph said vnto the people, Be-
holde, I haue bought you this day, and
your land for Pharaoh: loe, here is seede
for you: sowe therefore the ground.
24 And of the encrease ye shall giue the fift
part vnto Pharaoh, and foure partes
shalbe yours for the seed of the fielde, and
for your meate, & for them of your house-
holds, and for your children to eate.
25 Then they answered, Thou hast saued
our liues: let vs finde grace in the sight
of my lorde, & we will be Pharaohs ser-
uants.
26 Then Ioseph made it a lawe ouer the
land of Egypt vnto this day, that Pha-
raoh should haue the fift part, h except the
land of the priestes onely, which was not
Pharaohs.
27 ¶ And Israel dwelt in the lande of E-
gypt, in ye countrey of Goshen: and they
had their possessions therein, and grewe
and multiplied exceedingly.

h Pharaohs prouiding for idolatrous priests shalbe a condemnation to all them which neglect the true ministers of Gods worde.

28 Moreouer,

28 Moreouer, Iaakob liued in the lande of Egypt ſeuentene yeres, ſo that the whole age of Iaakob was an hundreth fourtie and ſeuen yere.

29 Nowe when the time drew neere that Iſrael muſt dye, he called his ſonne Ioſeph, and ſaid vnto him, If I haue nowe found grace in thy ſight, *put thine hand nowe vnder my thigh, and deale mercifully and truely with me: burie me not, I pray the, in Egypt,

30 But when I ſhall [i] ſlepe with my fathers, thou ſhalt carie me out of Egypt, and burie me in their burial. And he aunſwered, I will doe as thou haſt ſaid.

31 Then he ſaid, Sweare vnto me. And he ſware vnto him. And Iſrael [k] worſhipped towards the beds head.

CHAP. XLVIII.

Ioſeph with his two ſonnes viſiteth his ſicke father. 3 Iaakob rehearſeth Gods promiſe. 5 Hee recounteth Ioſephs ſonnes as his. 19 Hee preferreth the yonger. 21 He prophecieth their returne to Canaan.

1 AGaine after this, one ſaide to Ioſeph, Lo, thy father is ſicke: then he tooke with him his [a] two ſonnes, Manaſſeh and Ephraim.

2 Alſo one told Iaakob, and ſaid, Behold, thy ſonne Ioſeph is come to thee, & Iſrael tooke his ſtrength vnto him and ſate vpon the bed.

3 Then Iaakob ſaide vnto Ioſeph, God [l] almightie appeared vnto me at [m] Luz in the land of Canaan, and bleſſed me,

4 And he ſaide vnto me, Beholde, I will make thee fruitefull, and will multiplie thee, and will make a great number of people of thee, & will giue this land vnto thy ſeede after thee for an [b] euerlaſting poſſeſſion.

5 ¶ And nowe thy [*] two ſonnes, Manaſſeh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, ſhalbe mine, as Reuben and Simeon are mine.

6 But thy [n] image, which thou haſt begotten after them, ſhalbe thine: they ſhalbe called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rahel [o] died vpon mine hand in the land of Canaan, by the way when there was but halfe a daye [p] iourney of ground to come to Ephrath: & I buried her there in the way to Ephrath: [q] ſame is Beth-lehem.

8 Then Iſrael beheld Ioſephs ſonnes, and ſaid, Whoſe are theſe?

9 And Ioſeph ſaid vnto his father, They are my ſonnes, which [c] God hath giuen me here. Then he ſaid, I pray thee, bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dimme for age, ſo that he could not well ſee.) Then he caused them to come to him, & hee kiſſed them and embraced them.

11 And Iſrael ſaide vnto Ioſeph, I had not thought to haue ſeene thy face: yet lo, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away [r] from his knees, and did reuerence [s] downe to the grounde.

13 Then tooke Ioſeph them both, Ephraim in his right hande towarde Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, & ſo brought them vnto him.

14 But Iſrael ſtretched out his right hand, and layde it on [d] Ephraims head, which was the ponger, and his left hand vpon Manaſſehs head (directing his handes of purpoſe) for Manaſſeh was the elder.

15 ¶ * Alſo he bleſſed Ioſeph and ſaid, The God, before whom my fathers Abraham and Izhak did walke, the God, which hath fedde me all my life long vnto this day,

16 The [e] Angel, which hath deliuered me from all euill, bleſſe the children, and let my [f] name be named vpon them, and the name of my fathers Abraham & Izhak, that they may grow as fiſhes into a multitude in the middes of the earth.

17 But when Ioſeph ſawe that his father laid his right hand vpon the head of Ephraim, it diſpleaſed him: and he ſtaied his fathers hande to remoue it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſaide vnto his father, Not ſo, my father, for this is the eldeſt: put thy right hand vpon his head.

19 But his father refuſed, and ſaide, I knowe well, my ſonne, I knowe well: he ſhalbe alſo a people, and he ſhalbe great likewiſe: but his ponger brother ſhalbe greater then he, and his ſeede ſhalbe full of nations.

20 So he bleſſed them that day, and ſaide, In thee Iſrael ſhall bleſſe, and ſay, God make thee as [t] Ephraim and as Manaſſeh. & hee ſet Ephraim before Manaſſeh.

21 Then Iſrael ſaid vnto Ioſeph, Behold, I die, and God ſhalbe with you, & bring you againe vnto the lande of [u] your fathers.

22 Moreouer, I haue giuen vnto thee one portion aboue thy brethren, which [h] I gate out of the hande of the Amorite by my [*] ſworde and by my bowe.

CHAP. XLIX.

Iaakob bleſſeth all his ſonnes by name, and ſheweth them what is to come. 10 Hee talketh them that Chriſt ſhall come out of Iudah. 29 He will be buried with his fathers. 33 He dyeth.

1 THen Iaakob called his ſonnes, and ſaide, Gather your ſelues together, that I may tell you what ſhall come to you in the [a] laſt dayes.

2 Gather your ſelues together, and heare, ye ſonnes of Iaakob, and hearken vnto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my [b] might, & the beginning of my ſtrength, the excellencie of dignitie, and the excellencie of power:

4 Thou waſt light as water: thou ſhalt not be excellent, becauſe thou * wenteſt vp to thy fathers bed: [*] then diddeſt thou defile my bed, thy dignitie is gone.

5 ¶ Simeon and Leui, brethren in euill, the [*] inſtruments of crueltie are in their habitations.

6 Into

Chap.24.2. i Hereby he proteſted that hee died in the faith of his fathers, teaching his children to hope for the promiſed lande.

k He reioyced that Ioſeph had promiſed him, and ſetting himſelfe vp vpon his pillow, prayſed God, Reade 1.Chro.29,10.

a Ioſeph more eſteemeth that his children ſhould be receiued into Iaakobs familie, which was the Church of God, then to enioy all ſ treaſures of Egypt. *Or, all ſufficient. Chap.28.13.*

b Which is true in the carnal Iſrael vnto the comming of Chriſt, and in the ſpirituall for euer. *Chap.41.50. v.16,17,18 Ioſu.14.4*

Chap.35.19.

c The faithfull acknowledge all benefits to come of Gods free mercies.

Or, his face to the grounde.

d Gods iudgements is oft times contrary to mans, and he preferreth that, which man deſpiſeth. *Hebr.11.21.*

e This Angel muſt be vnderſtand of Chriſt, as Chap.32.13. and 32.1.

f Let them be taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature. *v.5,6. Ioſu.14 4. Cap 17.14*

h In whom Gods graces ſhoulde manifeſtly appeare.

i Which they had by faith in the promes.

k By my childrē whom God ſpared for my ſake. *Chap.34.25.*

a When God ſhal bring you out of Egypt. And becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes. *Deut 32,6,30*

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence. *Chap.35.22. 1.chro.5.1.*

Or, it ceaſed to be my bed.

Or, their ſwordes were inſtruments of violence.

* Or Mountayne Apparatus pag.101.

d Or, tongue: meaning, that he neither consented to them in worde nor thought.
e The Shechemites, Chap. 34. 26.
f For Leui had no part, and Simeon was vnder Iudah, Ios. 19. 1. till God gaue them the place of the Amalekites, 1. Chro. 4. 43.
g As was verified in Dauid and Christ.
h His enemies shal so feare him.
*Or, kingdome.
i Which is Christ the Messias, the giuer of all prosperitie: who shall call the Gentiles to saluation.
k A countrey most abundant with vines and pastures is promised him.
*Ebr. an asse of great bones.
l His force shall be great, but he shall want courage to resist his enemies.
m Shall haue the honour of a Tribe.
n That is, full of subtiltie.
o Seeing the miseries that his posteritie should fall into, he bursteth out in praier to God to remedie it.
p He shal abound in corne & pleasant fruites.
q Ouercoming more by faire wordes then by force.
*Ebr. a sonne of increase.
*Ebr. daughters.
r As his brethrē, when they were his enemies, Potiphar, & others.
s That is, God.

6 Vnto their secret let not my soule come: vnto their assemblie be not thou ioyned with their assemblie: for in their wrath they slew a *man, and in their selfewill they digged downe a wall.
7 Cursed be their wrath, for it was fierce, and their rage, for it was cruell: I will *deuide them in Iaakob, and scatter them in Israel.
8 ¶ Thou Iudah, thy brethren shall praise thee: thine hand shall be in the necke of thine enemies: thy fathers sonnes shall *bowe downe vnto thee.
9 Iudah, as a Lions whelpe shalt thou come vp from the spoile, my sonne. Her shal lie downe and couch as a Lion, and as a Lionesse: *who shall stirre him vp?
10 The *scepter shall not depart from Iudah, nor a lawgiuer from betweene his feete, vntill *Shiloh come, and the people shalbe gathered vnto him.
11 Her shall binde his asse foale vnto the *vine, and his asses colte vnto the best vine. he shal wash his garment in wine, and his cloke in the blood of grapes.
12 His eyes shalbe red with wine, and his teeth white with milke.
13 ¶ Zebulun shall dwell by the sea side, & he shalbe an hauen for shippes: and his border shalbe vnto Zidon.
14 ¶ Issachar shalbe "a strong asse, couching downe betweene two burdens:
15 And her shall see that rest is good, & that the land is pleasant, and her shall bowe his shoulder to beare, and shalbe subiect vnto tribute.
16 ¶ Dan shall iudge his people as one of the tribes of Israel.
17 Dan shall be a "serpent by the way, an adder by the path, biting the horse heeles, so that his rider shall fall backwarde.
18 *O Lorde, I haue waited for thy saluation.
19 ¶ Gad, an hoste of men shall ouercome him, but he shall ouercome at the last.
20 ¶ Concerning Asher, his *bread shalbe fat, and he shal giue pleasures for a king.
21 ¶ Naphtali shalbe a hinde let go, giuing *goodly wordes.
22 ¶ Ioseph shalbe "a fruitfull bough, euen a fruitfull bough by the well side: the "small boughs shall runne vpon the wall.
23 And the archers grieued him, and shot against him, and hated him.
24 But his bowe abode strong, and the handes of his armes were strengthened, by the hands of the mightie God of Iaakob, of whom was the feder appointed by the stone of Israel,
25 Euen by the God of thy father, who shall helpe thee, and by the Almightie, who shall blesse thee with heauenly blessings from aboue, with blessings of the deepe, that lieth beneath, with blessings of the breastes, and of the wombe.
26 The blessings of thy father shall be stronger then the blessings of mine

t In as much as he was more neere to the accomplishment of the promes, & it had bin more often confirmed.

elders: vnto the ende of the hilles of the worlde they shalbe on the head of Ioseph, and on the toppe of the head of him that was "separate from his brethren.
27 ¶ Benjamin shall rauine as a wolfe: in the morning he shall deuoure the pray, & at night he shall deuide the spoile.
28 All these are the twelue tribes of Israel, and thus their father spake vnto them, & blessed them: euery one of them blessed he with a seuerall blessing.
29 And he charged them & said vnto them, I am readie to be gathered vnto my people: *burie me with my fathers in the caue that is in the field of Ephron the Hittite,
30 In the caue that is in the fielde of Machpelah beside Mamre in the land of Canaan: which caue Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.
31 There they buried Abraham & Sarah his wife: there they buried Isaak & Rebekah his wife: & there I buried Leah.
32 The purchase of the fielde and the caue that is therein, was bought of the children of Heth.
33 Thus Iaakob made an ende of giuing charge to his sonnes, and "pulled vp his feete into the bed, and gaue vp the ghost, and was gathered to his people.

u Either in dignitie, or when he was solde from his brethren.
Chap. 47. 30.
Chap. 23. 19 & 25. 9. 10
x Whereby is signified how quietly he dyed.

CHAP. L.

12 *Iaakob is buried.* 19 *Ioseph forgiueth his brethren.* 23 *He seeth his childrens children.* 25 *He dyeth.*

1 Then Ioseph fel vpō his fathers face, and wept vpon him, and kissed him.
2 And Ioseph commaunded his seruants the "physitions, to embaume his father, & the physitions embaumed Israel.
3 So fourtie daies were accomplished, (for so long did the daies of them that were embaumed last) and the Egyptians bewailed him "seuentie dayes.
4 And when the daies of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I haue now found fauour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,
5 Vpp father made me *sweare, saying, Loe, I die, burie me in my graue, which I haue made me in the land of Canaan: now therefore let me go, I pray thee, and burie my father, and I will come againe.
6 Then Pharaoh saide, Goe vp and burie thy father, "as he made thee to sweare.
7 ¶ So Ioseph went vp to burie his father, and with him went all the seruants of Pharaoh, both the elders of his house, and all the elders of the land of Egypt.
8 Likewise al the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their cattell left they in the land of Goshen.
9 And there went vp with him both charets and horsemen: and they were an exceeding great companie.
10 And they came to "Goren Atad, which is beyond Iordan, and there they made a great and exceeding sore lamentation: and he mourned for his father seuen dayes.

a He meaneth them that embaumed the dead and buried them.
b They were more excessiue in lamenting then the faithfull.
Chap. 47. 29.
c The very infidels woulde haue othes performed.
"Or, the corne floore of Atad.

11 And

11 And when the Canaanites the inhabitants of the land ſawe the mourning in Goren Atad, they ſayd, This is a great mourning vnto the Egyptians: wherefore the name thereof was called [a] Abel Mizraim, which is beyond Iorden.

[a] Or, the lamentation of the Egyptians.

12 So his ſonnes did vnto him, according as he had commanded them:

13 * For his ſonnes caried him into the land of Canaan, and buried him in the caue of the fielde of Machpelah, which caue * Abraham bought with the fielde, to be [b] a place to burie in, of Ephron the Hittite beſides Mamre.

Acts 7.16.

Chap.23.16.

[b] Or, a poſſeſſion.

14 ¶ Then Ioſeph returned into Egypt, he and his brethren, and all that went vp with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren ſawe that their father was dead, they ſayde, [d] It may be that Ioſeph will hate vs, & will pay vs againe all the euill, which we did vnto him.

d An euill conſcience is neuer fully at reſt.

16 Therefore they ſent vnto Ioſeph, ſaying, Thy father commanded before his death, ſaying,

e Meaning, that they which haue one God, ſhould be ioyned in moſt ſure loue.

17 Thus ſhal ye ſay vnto Ioſeph, Forgiue now, I pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee euil. And now, we pray thee, forgiue the treſpaſſe of the ſeruats of thy fathers [e] God. And Ioſeph wept, when [f] they ſpake vnto him.

[f] Or, the meſſengers a. mun. 23 68

18 Alſo his brethren came vnto him, and fell downe before his face, and ſayd, Behold, we be thy ſeruants.

19 To whom Ioſeph ſaid, * Feare not: for [g] am not I vnder [h] God?

Chap.45.5.

[g] Or, am I in Gods ſtede? meaning, to take vengeance.

20 When ye thought euil againſt me, God diſpoſed it to good, that he might bring to paſſe, as it is this day, & ſaue much people alme.

i Who by the good ſucceſſe ſeemeth to remit it, & therefore it ought not to be reuenged by me.

21 Feare not now therefore, I wil nourish you, and your children: and he comforted them, and ſpake [k] kindly vnto them.

[h] Eb. to their heart

22 ¶ So Ioſeph dwelt in Egypt, he, and his fathers houſe: and Ioſeph lined an [i] hundreth and ten yeare.

g Who, notwithſtanding he bare rule in Egypt about foureſcore yeeres, yet was ioyned with the Church of God in fayth and religion.

23 * And Ioſeph ſaw Ephraims children, euen vnto the third generation: alſo the ſonnes of Machir the ſonne of Manaſſeh were brought vp on Iosephs knees.

Numb.32.39. Hebr.11.22.

24 And Ioſeph ſaid vnto his brethren, * I am ready to die, and God wil ſurely viſit you, and bring you out of this land, vnto the land which he ſware vnto Abraham, vnto Izhak, and vnto Iaakob.

Exod.13.19.

25 And Ioſeph tooke an othe of the children of Iſrael, ſaying, * [l] God will ſurely viſit you, & ye ſhal carry my bones hence.

h He ſpeaketh this by the ſpirit of prophecie, exhorting his brethren to haue ful truſt in Gods promes for their deliuerance. Ioſu. 24,32. Exo.13.19.

26 So Ioſeph dyed, when hee was an hundreth and tenne yeare olde: and they embaumed him and put him in a chest in Egypt.

The ſecond booke of Moſes, called Exodus.

THE ARGVMENT.

AFter that Iaakob by Gods commaundement, Gen 46.3. had brought his familie into Egypt, where they remained for the ſpace of foure hundreth yeeres, and of ſeuentie perſons grewe to an infinite number, ſo that the King and the countrey grudged and endeuoured both by tyrannie and cruel ſlauerie to ſuppreſſe them: the Lord according to his promiſe, Gen.15 14. had compaſſion of his Church and deliuered them, but plagued their enemies in moſt ſtrange and ſundrie ſortes. And the more that the tyrannie of the wicked enraged againſt his Church, the more did his heauie iudgements encreaſe againſt them, till Pharaoh and his armie were drowned in the ſame Sea, which gaue an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderfull benefites: and albeit he had giuen them the Paſſeouer to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundrie murmurings and grudgings againſt him and his miniſters: ſometime moued with ambition, ſometime for lacke of drinke or meat to content their luſtes, ſometime by idolatrie, or ſuch like. Wherefore God viſited them with ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedie againſt his ſcourges, and earneſtly repent them for their rebellions and wickednes. And becauſe God loueth them to the ende, whom he hath once begun to loue, he puniſhed them not according to their deſerts, but dealt with them in great mercies, and euer with newe benefits laboured to ouercome their malice: for he ſtill gouerned them and gaue them his worde and Law, both concerning the maner of ſeruing him, and alſo the forme of iudgements and ciuill policie: to the intent that they ſhould not ſerue God after their owne inuentions, but according to that order, which his heauenly wiſedome had appointed.

CHAP. I.

1 *The children of Iaakob that came into Egypt.* 8 *The newe Pharaoh oppreſſeth them.* 12 *The prouidence of God toward them.* 15 *The Kings commaundement to the midwiues.* 22 *The ſonnes of the Ebrewes are commaunded to be caſt into the riuer.*

Gen.46.8.

1 NOw [a] these are the names of the children of Iſrael, which came into Egypt (euery man and his houſholde came thither with Iaakob)

a Moſes deſcribeth the wonderfull order that God obſerueth in performing his promes to Abraham, Gen. 15.14.

2 Reuben, Simeon, Leui, and Iudah,
3 Iſſachar, Zebulun, and Beniamin,
4 Dan, and Naphtali, Gad, and Aſher.
5 So all the [b] ſoules, that came out of the loines of Iaakob, were * ſeuentie ſoules: Ioſeph was in Egypt alreadie.

[b] Gr, perſons. Gen.46.27. deut. 10.22.

6 Nowe Ioſeph died and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael [c] brought forth fruite and increaſed in aboundance, and were multiplied, and were exceeding

Acts 7.17.

[c] Or, did grow.

b He meaneth the countrey of Goshen.
c He considered not howe God had preserued Egypt for Iosephs sake.

d Into Canaan, and so we shall lose our cõmodite.
Or, goe vp out of the land.
Or, corne and prouision.
e The more that God blesseth his, the more doth the wicked enuie them.

Ebr. wherewith they serued them selues of them by crueltie.
f These seeme to haue bene the chiefe of the rest. *VVisd.18.5.*
Or, seates whereupon they sate in trauell.

g Their disobedience herein was lawfull, but their dissembling euil.
h That is, God increased the families of the Israelites by their meanes.
i When tyrants can not preuaile by craft, they brast forth into open rage. 50 yeares (died in ye 40 yeare)

a This Leuite was called Amram, who maried Iochabed, Chap. 6.20. *Numb.26.59. 1.chron.23.13. ebr.11.23.*

erceeding mightie, so that the b land was full of them.
8 Then there rose vp a newe King in Egypt, who c knew not Ioseph.
9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.
10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioyne them selues also vnto our enemies, and fight against vs, and d so get them out of the land.
11 Therefore did they set taskemasters ouer them, to keepe them vnder with burdẽs: and they built the cities Pithom & Raamses, for the e treasures of Pharaoh.
12 But the more they vexed them, the more they multiplied and grew: therefore f they were more grieued against the children of Israel.
13 Wherefore the Egyptians by cruelties caused the children of Israel to serue.
14 Thus they made them wearie of their liues by sore labour in clay and in bricke, and in all worke in the field, with all maner of bondage, e which they laide vpon them most cruelly.
15 ¶ Moreouer the king of Egypt commãded the midwiues of the Ebrewe wome, (of which ỹ ones name was f Shiphrah, and the name of the other Puah)
16 And said, When ye doe the office of a nidwife to the women of the Ebrewes and see them on their e stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her liue.
17 Notwithstanding the midwiues feared God, and did not as the king of Egypt commaunded them, but preserued aliue the men children.
18 Then the king of Egypt called for the midwiues, and sayde vnto them, Why haue ye done thus, and haue preserued aliue the men children?
19 And the midwiues answered Pharaoh, Because the Ebrewe g women are not as the women of Egypt: for they are lively, and are deliuered per the midwife come at them.
20 God therefore prospered the midwiues, and the people multiplied and were very mightie.
21 And because ỹ midwiues feared God, therefore he h made them houses.
22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, i cast ye into the riuer, but reserue euery maide childe aliue.

CHAP. II.

3 Moses is borne and cast into the flagges. 5 He is taken vp of Pharaohs daughter & kept. 12 He killeth the Egyptian. 15 Hee fleeth and marieth a wife. 23 The Israelites crie vnto the Lord.

1 THen there went a a man of the house of Leui, and toke to wife a daughter of Leui,
2 And the woman conceiued and bare a sonne: & when she saw that he was faire, e she hid him three moneths.
3 But when she could no longer hide him, she toke for him an arke made of reede, and dawbed it with slime & with pitch, and b laid the childe therein, and put it among the bulrushes by ỹ riuers brinke.
4 Mowe his suster stoode a farre off, to wit what would come of him.
5 ¶ Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuers side: and when she saw the arke among the bulrushes, she sent her maid to fet it.
6 Then she opened it, and sawe it was a childe: and beholde, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.
7 Then sayde his suster vnto Pharaohs daughter, Shall I goe and call vnto thee a nurce of the Ebrewe women to nurce thee the childe?
8 And Pharaohs daughter sayde to her, Go. So the maide went and called the c childes mother,
9 To whome Pharaohs daughter sayde, Take this childe away, & nurce it for me, & I will reward thee. Then the woman toke the childe and nurced him.
10 Now the childe grewe, and she brought him vnto Pharaohs daughter, and hee was as her sonne, & she called his name Moses, because, sayd she, I drew him out of the water.
11 ¶ And in those dayes, when Moses was d grown, hee went forth vnto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrewe one of his brethren.
12 And he looked e round about, and when he saw no man, he f slew the Egyptian, and hid him in the sand.
13 Againe he came forth the second day, and behold, two Ebrewes strone: and he said vnto him that did the wrong, Wherefore smitest thou thy fellow?
14 And he answered, Who made thee a man of authoritie, and a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses g feared and said, Certeinly this thing is knowen.
15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sate downe by a well.
16 And the h Priest of Midian had seuen daughters, which came and drewe water, and filled the troughes, for to water their fathers sheepe.
17 Then the shepherdes came and droue them away: but Moses rose vp & i defended them, and watered their sheepe.
18 And when they came to Reuel their k father, he sayd, Howe are ye come so soone to day?
19 And they said, A man of Egypt deliuered vs from the hand of the shepheardes, and also drew vs water inough, and watered the sheepe.
20 Then he said vnto his daughters, And where is he? why haue ye so left ỹ man? l call him that he may eate bread.
21 And Moses agreed to dwell with the man: who gaue vnto Moses Tipporah his daughter;

22 And

b Committing him to the prouidence of God, whom she could not keepe from the rage of the tyrant.
c Mare-couraill cannot hinder that, which God hath determined shall come to passe.
d That is, was fourtie yere old, Act.7.23.
Ebr. thus & thus.
e Being assured that God had appointed him to deliuer the Israelites, Act. 7.25.
f Though by his feare he shewed his infirmitie, yet faith couered it, Hebr.11.27.
Or, priest.
Ebr. saued them.
Or, grandfather.
g Wherin he declared a thankful minde, which would recompense the benefite done vnto

his.

Chap.18.3.

h God humbleth his by afflictions, that they should crie vnto him, & receiue the fruit of his promes.

i He iudged their confession, acknowledged them to be his.

22 And the bare a sonne, * whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 ¶ Then in processe of time, the king of Egypt died, and the children of Israel sighed for the bondage, and h cried: and their crie for the bondage came vp vnto God.

24 Then God heard their mone, and God remembred his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The Name of God. 16 God teacheth him what to do.

1 WHen Moses kept the sheepe of Iethro his father in lawe, the priest of Midian, and drone the flocke to the a backe side of the desert, and came to the b mountaine of God, c Horeb,

2 Then the Angel of the Lorde appeared vnto him in a * flame of fire, out of the middes of a c bush: and hee looked, and behold, the bush burned with fire, and the bush was not consumed.

3 Therefore Moses said, I will turne aside nowe, and see this great sight, why the bush burneth not.

4 And when the d Lorde sawe that he turned aside to see, God called vnto him out of the middes of the bush, and said, Moses, Moses. And he answered, I am here.

5 Then he said, Come not hither, e put thy shoes off thy feete: for the place whereon thou standest is f holy ground.

6 Moreouer hee saide, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraide to looke vpon God.

7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their cry, because of their h taskmasters: for I know their sorowes.

8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a lande that i floweth with milke and honie, euen into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, & the Hiuites, & the Iebusites.

9 k And now loe, the cry of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

10 Come now therefore, & I will send thee vnto Pharaoh, that thou maist bring my people the children of Israel out of Egypt.

11 ¶ But Moses said vnto God, Who am l I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

12 And he answered, m Certenly I will be with thee: and this shalbe a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue GOD vpon this mountaine.

13 Then Moses said vnto God, Beholde, when I shall come vnto the children of Israel, and shal say vnto them, The God of your fathers hath sent me vnto you: if they say vnto me, What is his Name? what shall I say vnto them?

14 And God answered Moses, I * AM * THAT I AM. Also he said, Thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lorde God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, & this is my memoriall vnto all ages.

16 Goe and gather the elders of Israel together, and thou shalt say vnto them, The Lord God of your fathers, the God of Abraham, Izhak, & Iaakob appeared vnto mee, and saide, n I haue surely remembred you, and that which is done to you in Egypt.

17 Therefore I did say, I will bring you out of the affliction of Egypt vnto the land of the Canaanites, & the Hittites, and the Amorites, and the Perizzites, & the Hiuites, and the Iebusites, vnto a land that floweth with milke and honie.

18 Then shall they obey thy voyce, & thou and the elders of Israel shall go vnto the king of Egypt, and say vnto him, The Lorde God of the Ebrewes hath o met with vs: we pray thee now therefore, let vs go three dayes iourney in the wildernes, that we may p sacrifice vnto the Lord our God.

19 ¶ But I knowe, that the king of Egypt will not let you go, but by strong hand.

20 Therefore wil I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the middes thereof: and after that shall he let you goe.

21 And I will make this people to be fauoured of the Egyptians: so that when ye goe, ye shall not goe emptie.

22 p For euery woman shall aske of her neighbour, and of her q that soiourneth in her house, iewels of siluer and iewels of golde and raiment, and ye shal put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

CHAP. IIII.

Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the riuer is turned into blood. 14 Aaron is giuen to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne. 27 Aaron meeteth with Moses, and they come to the Israelites, and are beleeued.

1 THen Moses answered, and sayde, a But loe, they will not beleeue me, nor hearken vnto my voyce: for they will say, The Lorde hath not appeared vnto thee.

2 And the Lorde saide vnto him, What is that in thine hand? And he answered, A rodde.

3 Then

a It was so called after the lawe was giuen.
b Called also Sinai.
Acts 7.30.
c This signifieth that the Church is not consumed by the fire of afflictions, because God is in the middes thereof.
d Whom he called the Angel, verse 2.
e Resigne thy selfe vp to me, Ruth 4.7. Iosh.5.15. Exod.19.
f Because of my presence. Mat.22.32. 1.4
Acts 7.32.
g For sinne cannot man to feare Gods iustice.
h Whose cruelty was intolerable.
i Most plentifull of all things.

k He heard before, but now he would reuenge it.

l He doeth not fully disobey God, but acknowledgeth his owne weakenes.
m Neither feare thine owne weaknes, nor Pharaohs tyrannie.

n The God which haue ones beene, am, and shalbe: the God almightie, by whom all things haue their being, and the God of mercie-mindfull of my promes, Reuel.1.4.

o Ebr. in visiting haue visited.

o Or, appeared vnto vs.
o Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely.
p This example may not be followed generally: though at Gods comandement they did it iustly, receiuing some recompence of their labours. Chap.11.2. & 12.35.
q Or, in whose house she soiourneth.

a God beareth with Moses doubting, because hee was not altogether without faith.

3 Then saide he, Cast it on the grounde. So
he cast it on the grounde, and it was tur-
ned into a serpent: and Moses fled frō it.
4 Againe the Lorde saide vnto Moses, Put
forth thine hand, and take it by the taile.
Then hee put forth his hand and caught
it, and it was turned into a rodde in his
hand.
5 Doe this, [b] that they may beleeue, that the
Lord God of their fathers, the God of A-
braham, the God of Izhak, and the God
of Iaakob hath appeared vnto thee.
6 ¶ And the Lorde saide furthermore vnto
him, Thrust nowe thine hande into thy
bosome. And he thrust his hande into his
bosome, and when hee tooke it out a-
gaine, beholde, his hande was ‖ leprous
as snowe.
7 Moreouer he saide, Put thine hande into
thy bosome againe. So he put his hande
into his bosome againe, & pluckt it out of
his bosome, and beholde, it was turned
againe as his other flesh.
8 So shall it bee, if they will not beleeue
thee, neither obey ‖ the voyce of the first
signe, yet shall they beleeue for the voyce
of the second signe.
9 But if they will not yet beleeue these
two signes, neither obey vnto thy voyce,
then shalt thou take of the [c] water of the
riuer, and powre it vpon the drie lande:
so the water which thou shalt take out
of the riuer, shalbe turned to blood vpon
the drie land.
10 ¶ But Moses saide vnto the Lorde, Oh
my Lorde, I am not eloquent, “ neither
at any time haue bene, nor yet since thou
hast spoken vnto thy seruant: but I am
“ slow of speache and slowe of tongue.
11 Then the Lord said vnto him, Who hath
giuen the mouth to man? or who hath
made the domme, or ỽ deafe, or him that
seeth, or the blind? haue not I the Lorde?
12 Therefore go now, and * I will be with
thy mouth, and will teache thee what
thou shalt say.
13 But he said, Oh my Lorde, sende, I pray
thee, by the ‖ hande of him, whom thou
[d] shouldest send.
14 Then the Lord was [e] verie angrie with
Moses, and saide, Doe not I knowe Aa-
ron thy brother the Leuite, that hee him
selfe shall speake? for lo, he commeth also
forth to meete thee, and when hee seeth
thee, he wilbe glad in his heart.
15 Therefore thou shalt speake vnto him,
and [f] put the wordes in his mouth, and
I will be with thy mouth, and with his
mouth, and will teache you what ye
ought to doe.
16 And hee shalbe thy spokesman vnto the
people: and he shall be, euen hee shall be
as thy mouth, and thou shalt be to him
as * [g] God.
17 Moreouer thou shalt take this rodde in
thine hande, wherewith thou shalt doe
miracles.
18 ¶ Therefore Moses went and returned
to Iethro his father in law, and said vnto
him, I pray thee, let me goe, and returne
to my ‖ brethren, which are in Egypt, and

b This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

‖ Or, white as snow

‖ Or, the wordes confirmed by the first signe.

c Because these three signes should be sufficient witnesses to proue that Moses should deliuer Gods people.

“ Ebr. from yesterday, and yet yesterday.

“ Ebr. heauie of mouth. cap 6. 12. 30 nomb. 11, 11, 15

* Mat. 10. 19. and 12. 22. A

‖ Or, ministerie.

d That is, of the Messias: or some other, that is more meete then I.

e Though we prouoke God iustly to anger, yet he will neuer reiect his.

f Thou shalt instruct him what to say.

* Chap. 7. 1.

g Meaning, as a wise counseller, and full of Gods Spirite.

‖ Or, kinsfolke, and linage.

see whether they bee yet aliue. Then Ie-
thro said to Moses, Goe in peace.
19 (For the Lorde had saide vnto Moses in
Midian, Go, returne to Egypt: for they
are all dead which “ went about to kill
thee)
20 Then Moses tooke his wife, and his
sonnes, and “ put them on an asse, and re-
turned toward the land of Egypt, & Mo-
ses tooke the [h] rod of God in his hand.
21 And the Lorde saide vnto Moses, When
thou art entred and come into Egypt
againe, see that thou doe all the wonders
before Pharaoh, which I haue put in
thine hande: but I will [i] harden his
heart, and he shal not let the people goe.
22 Then thou shalt say to Pharaoh, Thus
saith the Lorde, Israel is my sonne, euen
my [k] first borne.
23 Wherefore I say to thee, Let my sonne
goe, that hee may serue me: if thou refuse
to let him goe, beholde, I will slay thy
sonne, euen thy first borne.
24 ¶ And as hee was by the way in the
inne, the Lorde met him, and [l] woulde
haue killed him.
25 Then Zipporah tooke a sharpe knife,
and [m] cut away the foreskinne of her
sonne, and cast it at his feete, and saide,
Thou art in deede a bloody husband vn-
to mee.
26 So ‖ hee departed from him. Then shee
saide, O bloody husbande (because of the
circumcision.)
27 ¶ Then the Lorde said vnto Aaron, Goe
meete Moses in the wildernes. And hee
went and mette him in the ‖ mount of
God, and kissed him.
28 Then Moses tolde Aaron all the words
of the Lord, who had sent him, and all the
signes wherewith he had charged him.
29 ¶ So went Moses & Aaron, & gathered
all the Elders of the children of Israel.
30 And Aaron tolde all the wordes, which
the Lord had spoken vnto Moses, and he
did the miracles in the sight of ỽ people,
31 And the [n] people beleeued, and when
they heard that the Lorde had visited the
children of Israel, and had looked vpon
their tribulation, they bowed downe,
and worshipped.

CHAP. V.

1 Moses and Aaron doe their message to Pharaoh, who letteth not the people of Israel depart, but oppresseth them more and more. 20 They crye out vpon Moses and Aaron therefore, and Moses complaineth to God.

1 Then afterwarde Moses and Aaron
went and saide to [a] Pharaoh, Thus
saith the Lorde God of Israel, Let
my people goe, that they may [b] celebrate
a feast vnto me in the wildernes.
2 And Pharaoh saide, Who is the Lord,
that I shoulde heare his voyce, and let
Israel goe? I know not the Lord, neither
will I let Israel go.
3 And they saide, ‖ Wee worship the God
of the Ebrewes: we pray thee, let vs goe
three daies iourney in the desert, & sacri-
fice vnto the Lorde our God, least “ hee
bring vpon vs the pestilence or sworde.

“ Ebr. sought thy soule.

“ Ebr. caused them to ride.

h Whereby hee wrought the miracles.

i By reteining my spirit, and deliuering him vnto Satan to increase his malice.

k Meaning, most deare vnto him.

l God punished him with sickenes for neglecting his Sacrament.

m This act was extraordinarie: for Moses was sore sicke, and God euen then required it.

‖ Or, the Angel.

‖ Or, Horeb.

n So that Moses had now experience of Gods promes that hee shoulde haue good successe.

a Faith ouercommeth feare, and maketh men bolde in their vocation.

b And offer sacrifice.

‖ Or, God hath met vs.

“ Ebr. lest he meete vs with pestilence.

4 Then said the king of Egypt vnto them, Moses & Aaron, Why cause ye the people to cease from their workes? get you to your burdens.
5 Pharaoh sayde furthermore, Beholde, much people is nowe in the land, and ye c make them leaue their burdens.
6 Therefore Pharaoh gaue commaundement the same day vnto the taskemasters of the people, and to their d officers, saying,
7 Ye shall giue the people no more strawe, to make bricke (a as in time past) but let them goe and gather them strawe themselues:
8 Notwithstanding lay vpon them the nomber of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs goe to offer sacrifice vnto our God.
9 e Lay more worke vpon the men, & cause them to doe it, and let them not regarde f vaine wordes.
10 ¶ Then went the taskemasters of the people and their officers out, & tolde the people, saying, Thus saith Pharaoh, I will giue you no more straw.
11 Go your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.
12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble in stead of strawe.
13 And the taskemasters hasted them, saying, Finish your dayes worke a euery dayes taske, as ye did when ye had straw.
14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demanded, Wherefore haue ye not fulfilled your taske in making bricke yester day and to day, as in times past?
15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?
16 There is no straw giuen to thy seruats, and they say vnto vs, Make bricke: and lo, thy seruants are beaten, and h thy people is blamed.
17 But he saide, i Ye are too much idle: therefore ye say, Let vs goe to offer sacrifice to the Lord.
18 Go therefore now and worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.
19 Then the officers of the children of Israel k sawe themselues in an euill case, because it was sayde, Ye shall diminish nothing of your brick, nor of euery dayes taske.
20 ¶ And they met Moses & Aaron, which stoode in their way, as they came out from Pharaoh,
21 To whom they sayde, The Lorde looke vpon you and iudge: for ye haue made our sauour to l stinke before Pharaoh & before his seruants, in that ye haue put a sworde in their hand to slay vs.
22 Wherefore Moses returned to the Lord, and sayde, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?
23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, & yet thou hast not deliuered thy people.

c As though ye would rebell.
d Which were of the Israelites, and had charge to see them doe their worke.
a Ebr. yesterday, & yer yesterday.
e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.
Ebr. the worke of a day in his day.
h Or, thy people the Egyptians are in the fault.
i Ebr. Idle, ye are idle.
k Or, looked falde on them, which sayd.
Reade Gen. 34. 30.
l It is a grieuous thing to ſ seruants of God, to be accused of euill, specially of their brethren, when they do as their duetie requireth.

CHAP. VI.

3 God renewath his promes of the deliuerance of the Israelites. 9 Moses speaketh to the Israelites, but they beleeue him not. 10 Moses and Aaron are sent againe to Pharaoh. 14 The genealogie of Reuben, Simeon, and Leui, of whom came Moses and Aaron.

1 Then ꝑ Lorde said vnto Moses, Now shalt thou see, what I will doe vnto Pharaoh: for by a strong hand shall he let them go, and euen m be constrained to driue them out of his land.
2 Moreouer God spake vnto Moses, and sayd vnto him, I am the Lord,
3 And I appeared vnto Abraham, to Isaak, and to Iaakob by the Name of n Almightie God: but by my name a Jehouah was I not knowen vnto them.
4 Further more as I made my couenant with them to giue them the land of Canaan, the land of their pilgrimage, wherein they were strangers:
5 So I haue also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and haue remembred my couenant.
6 Wherefore say thou vnto the children of Israel, I am the Lorde, and I will bring you out from the burdens of the Egyptians, & wil deliuer you out of their bondage, and wil redeme you in a stretched out arme, and in great o iudgements.
7 Also I will b take you for my people, and wil be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.
8 And I will bring you into the land which I p sware that I would giue to Abraham, to Isaak and to Iaakob, and I wil giue it vnto you for a possession: I am the Lord.
9 ¶ So Moses tolde the children of Israel thus: but they hearkened q not vnto Moses, for anguish of spirit and for cruell bondage.
10 Then the Lord spake vnto Moses, saying,
11 Go speake to Pharaoh king of Egypt, that he let the children of Israel go out of his land.
12 But Moses spake before the Lord, saying, Beholde, the children of Israel hearken not vnto me, how then shal Pharaoh heare me, which am of r vncircumcised lippes?
13 Then the Lord spake vnto Moses and vnto Aaron, & charged them to go to the children of Israel and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
14 ¶ These be the s heads of their fathers houses: the t sonnes of Reuben the first borne of Israel are Hanoch and Pallu, Hezron & Carmi: these are the families of Reuben.
15 u Also the sonnes of Simeon: Jemuel & Jamin,

m Ebr. in a strong hand.
n Or, all sufficient.
a Whereby he signifieth ſ he will performe in deede that, which he promised to their fathers: for this Name declareth that he is constant, & wil performe his promes.
o Or, plagues.
b He meaneth, as touching the outward vocation: the dignitie wherof they lost afterwarde by their rebellion: but as for election to life euerlasting, it is immutable.
p Ebr. lift vp mine hand.
c So hard a thing it is to shew true obedience vnder the crosse.
q Or, barbarous and rude in speach: and by this word (vncircumcised) is signified the whole corruption of mans nature.
r This genealogie sheweth of whome Moses & Aaron came.
Gen. 46. 9. numb. 26. 5. 1. chron. 5. 3. 1. Chron. 4. 24.

Iamin, and Ohad, and Iachin, and Zo-
ar, & Shaul the sonne of a Canaanitish
woman: these are the families of Simeon.
16 ¶ * These also are the names of the sonnes
of Leui in their generations: Gershon
and Kohath and Merari (and the yeeres
of the life of Leui were an hundreth [f] thir-
tie and seuen yeere)

Nomb.3.17. 1.chron.6.1. and 23.6.

f For he was 41. yere old, when he came into Egypt, & there liued 94.

17 The sonnes of Gershon were Libni and
Shimi by their families.
18 * And the sonnes of Kohath, Amram
and Izhar, and Hebron and Vzziel. (and
Kohath liued an hundreth thirtie and
three yeere)

Nom.26.57. 1.chro.6.1. and 23.6.

19 Also the sonnes of Merari were Maha-
li and Mushi: these are the families of
Leui by their kinreds.
20 * And Amram tooke Iochebed his [g] fa-
thers sister to his wife, and she bare him
Aaron and Moses (and Amram liued an
hundreth thirtie and seuen yeere)

Chap.2.2. nomb.26.59.

g Which kinde of marriage was after in the lawe forbidden, Leui. 18.12.

21 ¶ Also the sonnes of Izhar: [h] Korah,
and Nepheg, and Zichri.

h Moses and he were brethrens children, whose rebellion was punished, Nom. 16.1.

22 And the sonnes of Vzziel: Mishael, and
Elzaphan, and Sithri.
23 And Aaron tooke Elisheba daughter of
[i] Amminadab, sister of Nahashon to his
wife, which bare him Nadab, and Abi-
hu, Eleazar and Ithamar.

i Who was a prince of Iudah, Nom.2.3.

24 Also the sonnes of Korah: Assir, and
Elkanah, and Abiasaph: these are the fa-
milies of the Korhites.
25 And Eleazar Aarons sonne tooke him
one of the daughters of Putiel to his
wife, which bare him * Phinehas: these
are the principall fathers of the Leuites
throughout their families.

Nomb.25.11.

26 These are Aaron and Moses to whom
the Lord said, Bring the children of Isra-
el out of the land of Egypt, according to
their [k] armies.

k For their families were so great, that they might be compared to armies.

27 These are that Moses & Aaron, which
spake to Pharaoh King of Egypt, that
they might bring the children of Israel
out of Egypt.
28 ¶ And at that time when the Lorde spake
vnto Moses in the land of Egypt,
29 When the Lord, I say, spake vnto Mo-
ses, saying, I am the Lorde, speake thou
vnto Pharaoh the king of Egypt all that
I say vnto thee.
30 Then Moses said before the Lord, Be-
hold, I am of [l] vncircumcised lippes, and
how shal Pharaoh heare me?

l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercie. v 12 cap 4. 10 nomb 11 . 15

CHAP. VII.

God hardeneth Pharaohs heart. 10 Moses and Aaron doe the miracles of the serpent, & the blood: and Pharaohs sorcerers doe the like.

1 Then the Lorde sayde to Moses, Be-
holde, I haue made thee [||] Pharaohs
[a] God, and Aaron thy brother shall
[*] be thy Prophet.

||Or, a God to Pharaoh.

a I haue giuen thee power and authoritie to speake in my name & to execute my iudgementes vpon him.

*Or, shal speake for thee before Pharaoh.

2 Thou shalt speake all that I comman-
ded thee: and Aaron thy brother shall
speake vnto Pharaoh, that he suffer the
children of Israel to go out of his land.
3 But I wil harden Pharaohs heart, and
multiplie my miracles and my wonders
in the land of Egypt.
4 And Pharaoh shall not hearken vnto
you, that I may lay mine hand vpon
Egypt, and bring out mine armies, euen
my people, the children of Israel out of the
land of Egypt, by great [b] iudgements.

b To strengthen Moses faith, God promiseth againe to punish most sharply the oppression of his Church.

5 Then the Egyptians shall know that I
am the Lorde, when I stretch forth mine
hand vpon Egypt, & bring out the chil-
dren of Israel from among them.
6 So Moses and Aaron did as the Lorde
commanded them, euen so did they.
7 (Nowe Moses [c] was foure score yeere
old, & Aaron fourescore and three, when
they spake vnto Pharaoh)

c Moses liued in affliction and banishment fourtie yere before he enioyed his office to deliuer Gods people.

8 ¶ And the Lord had spoken vnto Moses
and Aaron, saying,
9 If Pharaoh speake vnto you, saying,
Shewe a miracle for you, then thou shalt
say vnto Aaron, Take thy rod, and cast
it before Pharaoh, and it shall be turned
into a [||] serpent.

||Or, dragon.

10 ¶ Then went Moses and Aaron vnto
Pharaoh, and did euen as the Lord had
commanded: & Aaron cast forth his rod
before Pharaoh & before his seruants,
and it was turned into a serpent.
11 Then Pharaoh called also for the wise
men and [d] sorcerers: and those charmers
also of Egypt did in like maner with their
enchantments.

d It seemeth that these were Iannes and Iambres, reade 2. Tim.3.8: so euer the wicked maliciously resist the trueth of God.

12 For they cast downe euery man his rod,
and they were turned into serpents: but
Aarons rod deuoured their rods.
13 So Pharaohs heart was hardened, and
he hearkened not to them, as the Lorde
had sayd.
14 ¶ The Lorde then sayde vnto Moses,
Pharaohs heart is [||] obstinate, he refu-
seth to let the people goe.

||Or, heauie & dull.

15 Go vnto Pharaoh in the morning, (lo,
he wil come foorth vnto the water) and
thou shalt stand & meete him by the ri-
uers brinke, & the rod, which was turned
into a serpent, shalt thou take in thine hand.

e To wit, the riuer Nilus.

16 And thou shalt say vnto him, The Lord
God of the Ebrewes hath sent me vnto
thee, saying, Let my people goe, that they
may serue me in the wildernesse: and be-
hold, hitherto thou wouldest not heare.
17 Thus saith the Lord, In this thou shalt
know that I am the Lord: beholde, I wil
smite with the rod that is in mine hand
vpon the water that is in the riuer, and
it shalbe turned to blood.
18 And the fish that is in the riuer shal die,
and the riuer shal stinke, & it shal [||] grieue
the Egyptians to drinke of the water of
the riuer.

||Or, they shalbe wearie, and abhorre to drinke.

19 ¶ The Lord then spake to Moses, Say
vnto Aaron, Take thy rod, & stretch out
thine hand ouer the waters of Egypt,
ouer their streames, ouer their riuers,
and ouer their ponds, and ouer al pooles
of their waters, and they shalbe † blood,
and there shall be blood throughout all
the land of Egypt, both in vessels of wood,
and of stone.

† The first plague.

20 So Moses and Aaron did euen as the
Lorde commanded: * and he lift vp the
rod, & smote the water that was in the
riuer in the sight of Pharaoh, and in the
sight of his seruants: & * all the water that
was in the riuer, was turned into blood.

Chap.17.5. Psal.78.44.

21 And

Vnda cruore, solum ranis, mordacibus artus
vermibus infixit, ~~corpus~~ musca, lue, scabie, grando
foris, locustis, tenebris, sequitur mors πρωτογενών

Unda cruore, solum ranis, mordacibus ~~mo~~ artus
vermibus infixit ~~corpus~~, muscis, lue, scabie:
grando ferit, segetes comminuit pecudes; cicadae
caetera, post tenebras sequitur mors πρωτογενών

f To signifie that it was a true miracle, and ỳ God plagued them in that, which was most necessarie for the preseruation of life.

21 And the [f] fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: & there was blood throughout all the land of Egypt.

VVisd.17.7.

22 * And the enchanters of Egypt did [g] likewise with their sorceries: and the heart of Pharaoh was "hardened: so that he did not hearken vnto them, as the Lord had sayd.

g In outward apearãce, & after the seuen daies were ended.

"Ebr. was made strong.

23 Then Pharaoh returned, and went againe into his house, "neither did this yet enter into his heart.

"Ebr. he set not his heart at all thereunto.

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer.

"Or, seuen dayes were accomplished

25 And this "continued fully seuen dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogges are sent. 13 Moses prayeth, and they dye. 17 Lice are sent, whereby the sorcerers acknowledge Gods power. 24 Egypt is plagued with noysome flyes. 30 Moses prayeth againe: 32 But Pharaohs heart is hardened.

1 Afterward the Lord sayd vnto Moses, Go vnto Pharaoh, and tell him, Thus sayeth the Lorde, Let my people go, that they may serue me:

2 And if thou wilt not let them goe, beholde, I will smite all thy countrey with [a] frogges:

a There is nothing so weake, that God cã not cause to ouercome the greatest power of man.

3 And the riuer shall scrall full of frogges, which shall goe vp and come into thine house, and into thy chamber, where thou sleepest, and vpon thy bed, and into the house of thy seruants, and vpon thy people, and into thine ouens, and "into thy kneading troughes.

"Or, vpon thy dough, or, into thine amberies.

4 Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.

5 ¶ Also the Lorde sayd vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rodde vpon the streames, vpon the riuers, & vpon the pondes, and cause frogges to come vp vpon the land of Egypt.

6 Then Aaron stretched out his hand vpon the waters of Egypt, and the † frogs came vp, & couered the land of [b] Egypt.

† The second plague.

b But Goshen, where Gods people dwelt, was excepted.

VVisd.17.7.

7 * And the sorcerers did likewise with their sorceries, and brought frogges vp vpon the land of Egypt.

8 Then Pharaoh called for Moses and Aaron, and said, [c] Pray ye vnto the Lord that he may take away the frogges from mee, and from my people, and I will let the people go, that they may doe sacrifice vnto the Lord.

c Not loue, but feare causeth the very infidels to seeke vnto God.

9 And Moses said vnto Pharaoh, "Concerning me, euen "command when I shal pray for thee, and for thy seruãts, and for thy people, to destroy the frogges from thee and from thine houses, that they may remaine in the riuer onely.

"Ebr. Haue this honour ouer me.

"Or, speake plaine vnto me.

10 Then he said, To morowe. And he answered, Be it "as thou hast sayde, that thou mayest know, that there is none like vnto the Lord our God.

"Ebr. according to thy worde.

11 So the frogges shal depart from thee, & from thine houses, & from thy seruants, and from thy people: onely they shal remaine in the riuer.

12 Then Moses & Aaron went out from Pharaoh: and Moses cryed vnto the Lorde concerning the frogges, which he had "sent vnto Pharaoh.

"Or, layd vpon.

13 And ỳ Lord did according to the saying of Moses: so the frogges [d] dyed in the houses, in the townes, and in the fieldes.

d In things of this life God oft times heareth the prayers of the iust for the vngodly.

14 And they gathered them together by heapes, and the land stanke of them.

15 But when Pharaoh sawe that he had rest giuen him, he "hardened his heart, and hearkened not vnto them, as the Lorde had sayd.

"Or, made his heart heauie.

16 ¶ Againe the Lorde saide vnto Moses, Say vnto Aaron, Stretch out thy rodde, and smite the dust of the earth, that it may be turned to † lice throughout all the land of Egypt.

† The third plague.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lice came vpon man and vpon beast: all the dust of the earth was lice throughout all the land of Egypt.

18 Nowe the enchanters assayed likewise with their enchantments to bring forth lice, but they [e] could not. So the lice were vpon man and vpon beast.

e God confounded their wisdome & authoritie in a thing most vile.

19 Then said the enchanters vnto Pharaoh, This is [f] the finger of God. But Pharaohs heart remained obstinate, & he hearkened not vnto them, as the Lord had sayd.

f They acknowledged that this was done by Gods power and not by sorcerie, Luke 11.20.

20 ¶ Moreouer, the Lord sayd to Moses, Rise vp early in the morning, and stand before Pharaoh (loe, he wil come forth vnto the water) and say vnto him, Thus sayeth the Lorde, Let my people goe, that they may serue me.

21 Els, if thou wilt not let my people goe, beholde, I will send "swarmes of flyes both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shall be full of swarmes of flyes, and the ground also whereon they are.

"Or, a multitude of venimous beasts, as serpents, &c.

22 But the land of Goshen, where my people are, wil I cause to be "wonderfull in that day, so that no swarmes of flyes shalbe there, that thou mayst knowe that I am the Lord in the midds of the "earth.

"Or, I wil separate

"Or, land of Egypt.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

VVisd.16.9.

24 And the Lorde did so: * for there came † great swarmes of flies into the house of Pharaoh, and into his seruants houses, so that through all the land of Egypt, the earth was corrupt by ỳ swarmes of flies.

† The fourth plague.

25 Then Pharaoh called for Moses and Aaron, and sayd, Goe, doe sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for then we should offer vnto the Lord our God that, which is an [g] abomination vnto the Egyptians. Loe, can we sacrifice the abomination of the Egyptians before their eies, & they not stone vs?

g For the Egyptians worshipped diuers beastes, as the oxe, the sheepe, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 Let vs goe three dayes iourney in the desert,

desert, & sacrifice vnto the Lord our God, * as he hath commanded vs.

Chap.3.18.

28 And Pharaoh sayd, I will let you goe, that ye may sacrifice vnto the Lord your God in the wildernesse: but [h] goe not farre away, pray for me.

h So the wicked prescribe vnto Gods messengers how farre they shall goe.

29 And Moses sayd, Beholde, I will goe out from thee, and pray vnto the Lord, that the swarmes of flyes may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from henceforth [i] deceiue no more, in not suffering the people to sacrifice vnto the Lord.

i He could not iudge his heart, but yet he charged him to doe this vnfaynedly.

30 So Moses went out from Pharaoh, and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, and the swarmes of flyes departed from Pharaoh, from his seruants, and from his people, & there remained not one.

32 Yet Pharaoh [k] hardened his heart at this time also, & did not let the people go.

k Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 *The morraine of beastes.* 10 *The plague of botches and sores.* 23 *The horrible haile, thunder, and the lightning.* 26 *The land of Goshen euer is excepted.* 27 *Pharaoh confesseth his wickednes.* 33 *Moses prayeth for him,* 34 *Yet is he obstinate.*

1 Then the Lord sayd vnto Moses, Goe to Pharaoh, & tell him, Thus sayth the Lorde God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them goe, & wilt yet holde them still,

3 Beholde, the hand of the Lorde is vpon thy flocke which is in the fielde: for vpon the horses, vpon the asses, vpon the camels, vpon the cattel, and vpon the sheep shalbe a † mightie great morraine.

† The fift plague.

4 And the Lorde shall doe [a] wonderfully betweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing die of all, that perteineth to the children of Israel.

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

5 And the Lord appointed a time, saying, To morowe the Lorde shall finish this thing in this land.

6 So the Lorde did this thing on the morowe, and all the cattell of Egypt died: but of the cattell of the children of Israel died not one.

7 Then Pharaoh [b] sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people goe.

b Into the land of Goshē, where the Israelites dwelled.

8 ¶ And the Lord said to Moses & to Aaron, Take your handfull of [a] ashes of the fornace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh,

a Or, imbers.

9 And they shalbe turned to dust in all the land of Egypt: and it shalbe as a scabbe breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the fornace, and stode before Pharaoh: and Moses sprinkled them towarde the heauen, and there came † a scabbe breaking out into blisters vpon man, and vpon beast.

† The fift plague.

11 And the sorcerers could not stand before Moses, because of the scabbe: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lorde hardened the heart of Pharaoh, and he hearkened not vnto them, * as the Lord had said vnto Moses.

13 ¶ Also the Lord sayd vnto Moses, Rise vp early in the morning, and stand before Pharaoh, and tell him, Thus sayeth the Lorde God of the Ebrewes, Let my people go, that they may serue me.

14 For I will at this time sende all my plagues vpon [c] thine heart, and vpon thy seruants, and vpon thy people, that thou mayest knowe that there is none like me in all the earth.

c So that thine owne conscience shal condemne thee of ingratitude & malice.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And in deede, * for this cause haue [d] I appointed thee, to [e] shewe my power in thee, and to declare my [f] Name throughout all the world.

Rom.9.17.

[d] Or, set thee vp.

[e] Or, to shew thee.

[d] That is, that all the worlde may magnifie my power in ouercomming thee.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Beholde, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Sende therefore nowe, and [g] gather thy cattell, and all that thou hast in the fielde: for vpon all the men, & the beastes, which are found in the fielde, and not brought home, the hayle shall fall vpon them and they shall dye.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the worde of the Lord among the seruants of Pharaoh, made his seruants and his cattel flee into the houses:

21 But such as [h] regarded not the [i] worde of the Lorde, left his seruants, and his cattell in the fielde.

[h] Ebr. set not his heart to.

f The worde of the minister is called the word of God.

22 ¶ And the Lord said to Moses, Stretch forth thine hand towarde heauen, that there may be hayle in all the land of Egypt, vpon man, and vpon beast, & vpon all the herbes of the fielde in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, and the Lord sent thunder and † hayle, and [k] lightning vpon the ground: and the Lorde caused hayle to rayne vpon the land of Egypt.

Ioel.2.10.11.

† The seuenth plague.

[k] Ebr. fire walked.

24 So there was hayle, and fire mingled with the haile, so grieuous, as there was none throughout all the land of Egypt, since [l] it was a nation.

[l] Or, since it was inhabited.

25 And the hayle smote throughout all the land of Egypt all that was in the fielde, both man and beast: also the hayle smote all the herbes of the fielde, and brake to pieces all the trees of the fielde.

26 Only in the land of Goshen (where the children of Israel were) was no hayle.

g The wicked confesse their sinnes to their condemnation, but they can not be diuerse to obteine remission.

27 Then Pharaoh sent & called for Moses and Aaron, and sayd vnto them, I haue now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye vnto the Lord (for it is ynough) that there be no more [m] mightie thunders and

[m] Ebr. voyces of God.

and haile, and I will let you goe, and ye
shall tary no longer.
29 Then Moses said unto him, Assoone as
I am out of the citie, I will spread mine
handes unto the Lorde, and the thunder
shall cease, neither shal there be any more
haile, that thou mayest knowe that * the
earth is the Lords.
30 As for thee and thy seruants, I knowe
ʰ afore I pray, ye will feare before the face
of the Lord God.
31 (And the flaxe, & the barley were smit-
ten: for the barley was eared, and the
flaxe was bolled.
32 But the wheate and the rye were not
smitten, for they were ‖ hid in the ground)
33 Then Moses went out of the citie from
Pharaoh, and spred his handes to the
Lorde, and the thunder and the haile cea-
sed, neither rained it upon the earth.
34 And when Pharaoh saw that the raine
and the haile and the thunder were cea-
sed, hee sinned againe, and hardened his
heart, both he, and his seruants.
35 So the heart of Pharaoh was harde-
ned: neither woulde he let the children of
Israel goe, as the Lorde had saide ‖ by
Moses.

Psal.24.1.

h Meaning, that when they haue their request, they are neuer the better, though they make many faire promises. wherein we see the practises of the wicked.

‖ Or, late sowen.

‖ Ebr. by the hands of Moses.

CHAP. X.

7 Pharaohs seruants counsell him to let the Israelites depart. 13 Grashoppers destroy the countrey. 16 Pharaoh confesseth his sinne. 22 Darkenesse is sent. 28 Pharaoh forbiddeth Moses to come any more in his presence.

1 AGaine the Lord said unto Moses, Go
to Pharaoh: for * I haue hardened
his heart, and the heart of his ser-
uants, that I might worke these my mi-
racles ‖ in the middes of his realme,
2 And that thou mayest declare in the
ᵃ eares of thy sonnes, and of thy sonnes
sonne, what things I haue done in E-
gypt, and my miracles, which I haue
done among them: that ye may knowe
that I am the Lord.
3 Then came Moses & Aaron unto Pha-
raoh, and they said unto him, Thus saith
the Lord God of the Ebrewes, How long
wilt thou refuse ᵇ to humble thy selfe be-
fore mee? Let my people goe, that they
may serue me.
4 But if thou refuse to let my people goe,
beholde, to morowe will I bring ‖ * gras-
hoppers into thy coastes.
5 And they shal couer the face of the earth,
that a man cannot see the earth: and they
shal eat the residue which remaineth un-
to you, and hath escaped from the haile:
and they shal eate al your trees that bud
in the field.
6 And they shall fill thine houses, and all
thy seruants houses, and the houses of
all the Egyptians, as neither thy fa-
thers, nor thy fathers fathers haue seene,
since the time they were upon the earth
unto this day. So he returned, and went
out from Pharaoh.
7 Then Pharaohs seruantes sayde unto
him, Howe long shall he be ‖ an ᶜ offence
unto us? let the men goe, that they may
serue the Lorde their God: wilt thou first
know that Egypt is destroyed?
8 So Moses and Aaron were brought a-
gaine unto Pharaoh, & he saide to them,
Goe, serue the Lorde your God, but who
are they that shall goe?
9 And Moses answered, We will go with
our yong & with our old, with our sonnes
and with our daughters, with our sheepe
and with our cattell will we goe: for wee
must celebrate a feast unto the Lord.
10 And he saide unto them, Let ᵈ the Lorde
so be with you, as I will let you goe and
your children: behold, for ᵉ euill is before
your face.
11 It shall not be so: nowe goe ye that are
men, and serue the Lorde: for that was
your desire. Then they were thrust out
from Pharaohs presence.
12 ¶ After, the Lorde sayde unto Moses,
Stretch out thine hand upon the land of
Egypt for the grashoppers, that they
may come upon the land of Egypt, and
eate all the herbes of the lande, euen all
that the haile hath left.
13 Then Moses stretched foorth his rodde
upon the lande of Egypt: and the Lorde
brought an East winde upon the land al
that day, and all that night: and in the
morning the East winde brought the
† grashoppers.
14 So the grashoppers went up upon all
the land of Egypt, and ‖ remained in all
quarters of Egypt: so grieuous gras-
hoppers, like to these were neuer before,
neither after them shalbe such.
15 For they couered all the face of þ earth,
so that the land was darke: and they did
eate all the herbes of the land, and al the
fruites of the trees, which the haile had
left, so þ there was no greene thing left
upon the trees, nor among the herbes of
the field throughout al þ lande of Egypt.
16 Therefore Pharaoh called for ᶠ Moses
and Aaron in haste, and said, I haue sin-
ned against the Lord your God, and a-
gainst you.
17 And nowe forgiue mee my sinne onely
this once, and pray unto the Lorde your
God, that hee may take away from mee
this death onely.
18 Moses then went out from Pharaoh,
and prayed unto the Lord.
19 And the Lorde turned a mightie strong
West winde, & tooke away the grashop-
pers, & violently cast them into the ᵍ red
Sea, so that there remained not one gras-
hopper in all the coast of Egypt.
20 But the Lorde hardened Pharaohs
heart, and hee did not let the children of
Israel goe.
21 ¶ Againe the Lorde saide unto Moses,
Stretch out thine hand toward heauen,
that there may bee upon the lande of E-
gypt darkenesse, euen darkenesse that
may be ʰ felt.
22 Then Moses stretched foorth his hande
toward heauen, and there was a † blacke
* darkenesse in al the land of Egypt three
dayes.
23 No man sawe another, neither rose up
from the place where hee was for three
dayes:

* Chap.4.21.

‖ Or, in his presence, or among them.

a The miracles should be so great, that they should be spoken of for euer. where also wee see the duetie of parents toward their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

‖ Or, locustes.

* Wisd.16.9.

‖ Or, snare.

c Meaning, the occasion of all these euils: so are the godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.

e Punishment is prepared for you. Some read, Ye intend some mischiefe.

† The eight plague.

‖ Or, he caused them to remaine.

f The wicked in their miserie seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemeth red, because the sande or grauell is red: the Ebrewes call it the sea of bulrushes.

h Because it was so thicke.

† The ninth plague.

* Wisd.17.2.

dayes: *but all the children of Israel had
light where they dwelt.

VVisd.18.1. chap.9.26.&8.6.

24 Then Pharaoh called for Moses and
said, Go, serue the Lord: only your sheepe
and your cattel shall abide, and your chil-
dren shall go with you.
25 And Moses said, Thou must giue vs al-
so sacrifices, and burnt offrings, that we
may do sacrifice vnto the Lord our God.
26 Therefore our cattell also shall go with
vs: there shall not an [i] hoofe be left, for
thereof must we take to serue ye Lorde our
God: neither do we know [k] how we shall
serue the Lorde, vntill we come thither.
27 (But the Lorde hardened Pharaohs
heart, and he would not let them goe)
28 And Pharaoh saide vnto him, Get thee
from me: looke thou see my face no more:
for whensoeuer thou commest in my
sight, thou shalt [l] die.
29 Then Moses said, Thou hast said well:
from hencefoorth will I see thy face no
more.

i The ministers of God ought not to yeeld one iote to the wicked, as touching their charge.
k That is, with what beastes or how many.
l Though before he cōfessed Moses iust, yet against his owne conscience he threatneth to put him to death.

CHAP. XI.

1 God promiseth their departure. 2 He willeth them to borrowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 (NOw the Lord had said vnto Moses,
Yet will I bring one plague more
vpon Pharaoh, and vpon Egypt:
after that, hee will let you goe hence:
when he letteth you goe, he shall [a] at once
chase you hence.
2 Speake thou nowe to the people, that
euery man ‖require of his neighbour, and
euery woman of her neighbour *iewels
of siluer and iewels of gold.
3 And the Lorde gaue the people fauour in
the sight of the Egyptians: also *Moses
was very great in the lande of Egypt, in
the sight of Pharaohs seruants, and in
the sight of the people.)
4 Also Moses saide, Thus saith the Lord,
*About midnight will I goe out into the
middes of Egypt.
5 *And all the first borne in the lande of E-
gypt shall die, from the first borne of
Pharaoh that sitteth on his throne, vn-
to the first borne of the maide seruant,
that is at [b] the mill, and all the first borne
of beastes.
6 Then there shalbe a great crie through-
out all the lande of Egypt, such as was
neuer none like, nor shalbe.
7 But against none of the children of Is-
rael shall a dogge moue his tongue, nei-
ther against man nor beast, that ye may
knowe that the Lord putteth a difference
betweene the Egyptians and Israel.
8 And all these thy seruants shall come
downe vnto me, and fall before me, say-
ing, Get thee out, and all the people that
[c] are at thy feete, and after this will I de-
part. So he went out from Pharaoh ve-
ry angrie.
9 And the Lord said vnto Moses, Pharaoh
shall not heare you, [d] that my wonders
may be multiplied in the land of Egypt.
10 So Moses & Aaron did all these won-
ders before Pharaoh: but the Lord har-
dened Pharaohs heart, and he suffered
not the children of Israel to goe out of
his land.

a Without any condition, but with haste and violence.
‖Or, borowe.
Chap.3.22. and 12.35.
Ecclus.45.1.
Chap.12.29.
VVisd.18.11.
b From the highest to the lowest.
c That is, vnder thy power and gouernement.
d God hardeneth the heartes of ye reprobate, that his glorie thereby might be the more set forth, Rom.9.17.

CHAP. XII.

1 The Lord instituteth the Passeouer. 26 The fathers must teach their children the mysterie thereof. 29 The first borne are slaine. 31 The Israelites are driuen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

1 THen the Lorde spake to Moses and to
Aaron in the land of Egypt, saying,
2 This [a] moneth shalbe vnto you the
beginning of moneths: it shall be to you
the first [b] moneth of the yeere.
3 Speake ye vnto all the Congregation of
Israel, saying, In the tenth of this mo-
neth let euery mā take vnto him a lambe,
according to the house of the [c] fathers, a
lambe for an house.
4 And if the housholde be too litle for the
lambe, he shall take his neighbour, which
is next vnto his house, according to the
nomber of the persons: euery one of you,
according to his [d] eating shall make your
count for the lambe.
5 Your lambe shall be without blemish, a
male of a yeere olde: ye shall take it of the
lambes, or of the kiddes.
6 And ye shall keepe it vntill the fourteenth
day of this moneth: then [e] all the multi-
tude of the Congregation of Israel shall
kill it ‖ at euen.
7 After, they shall take of the blood, and
strike it on the two postes, and on the vp-
per doore poste of the houses where they
shall eate it.
8 And they shall eate the flesh the same
night, roste with fire, & vnleauened bread:
with sowre herbes they shall eate it.
9 Eate not thereof rawe, boyled nor sod-
den in water, but roste with fire, both his
[f] head, his feete, and his purtenance.
10 And ye shall reserue nothing of it vnto
the morning: but that, which remaineth
of it vnto the morowe, shal ye burne with
fire.
11 ¶ And thus shall ye eate it, Your loynes
girded, your shoes on your feet, and your
staues in your handes, and ye shal eate it
in haste: for [g] it is the Lords Passeouer.
12 For I will passe through the land of E-
gypt the same night, and wil smite all the
first borne in ye lande of Egypt, both man
and beast, and I will execute iudgement
vpon all the ‖ gods of Egypt. I am the
Lord.
13 And the blood shall be a token for you
vpon the houses where ye are: so when I
see the blood, I will passe ouer you, & the
plague shal not be vpon you to destructi-
on, when I smite the land of Egypt.
14 And this day shall be vnto you a [h] re-
membrance: and ye shall keepe it an ho-
ly feast vnto the Lorde, throughout your
generations: ye shall keepe it holy by an
ordinance [i] for euer.
15 Seuen dayes shall ye eate vnleauened
bread, and in any case ye shall put away
leauen the first day out of your houses:
for whosoeuer eateth leauened breade
from

a Called Nisan, conteyning part of March, and part of April.
b As touching the obseruation of feastes: as for other policies, they reckoned frō September.
c As the fathers of the housholdes had great or small families.
d He shall take so many as are sufficient to eate the lambe.
e Euery one in his house.
‖Ebr. betweene the two euenings, or twilight.
f That is, all that may be eaten.
g The lambe was not ye Passeouer, but signified it: as sacraments are not the thing it selfe, which they doe represent, but signifie it.
‖Or, Princes, or Idoles.
h Of the benefite receiued for your deliuerance.
i That is, vntill Christes comming: for then ceremonies had an ende.

from the firſt day vntill the ſeuenth day,
that perſon ſhalbe cut off from Iſrael.
Or, calling together of the people to serue God.
16 And in the firſt day ſhalbe an holy *aſ-
ſemblie: alſo in the ſeuenth day ſhall be
an holy aſſemblie vnto you: no worke
ſhall be done in them, ſaue about that
which euery man muſt eate: that onely
may ye doe.
v.18,19,20.39 cap 13.3.6.7.
17 Ye ſhall keepe alſo the feaſt of vnleaue-
ned bread: for that ſame day I will bring
your armies out of the land of Egypt:
therefore yee ſhall obſerue this daye,
throughout your poſteritie, by an ordi-
nance for euer.
Leuit.23.5. nomb.28.16.
k For in olde time ſo they compted, beginning the day at ſunne ſet till the next day at the ſame time.
18 ¶ *In the firſt moneth and the foure-
teenth day of the moneth at k euen, yee
ſhall eate vnleauened bread vnto the one
& twentieth day of the moneth at euen.
19 Seuen dayes ſhall no leauen be found
in your houſes: for whoſoeuer eateth lea-
uened bread, that perſon ſhalbe cut off frō
the Congregation of Iſrael: whether he
be a ſtranger, or borne in the land.
20 Ye ſhal eate no leauened bread: but in
all your habitations ſhall ye eate vnlea-
uened bread.
21 ¶ Then Moſes called all the Elders of
Iſrael, and ſayd vnto them, Chooſe out &
take you for euery of your houſholdes a
lambe, and kill the Paſſeouer.
Heb.11.28.
Or, transome, or vpper doore poste.
Or, two side postes.
22 And take *a bunche of hyſſope, & dip it
in the blood that is in the baſen, & ſtrike
the *lintel, and the *doore cheekes with
the blood that is in the baſen, & let none
of you goe out at the doore of his houſe,
vntil the morning.
23 For the Lord will paſſe by to ſmite the
Egyptians: and when he ſeeth the blood
vpō the lintel & on the two doore cheekes,
the Lord wil paſſe ouer the doore, and wil
not ſuffer the l deſtroyer to come into
your houſes to plague you.
l The Angel ſent of God to kill the firſt borne.
24 Therefore ſhal ye obſerue this thing as
an ordināce both for thee and thy ſonnes
for euer.
m The land of Canaan.
Or, ceremonie.
25 And when ye ſhal come into the m land,
which the Lord will giue you, as he hath
promiſed, then ye ſhal keepe this *ſeruice.
Iosh.4.6.
26 *And when your children aſke you,
What ſeruice is this ye keepe?
27 Then ye ſhal ſay, It is the ſacrifice of
the Lordes Paſſeouer, which paſſed ouer
the houſes of the children of Iſrael in E-
gypt, when he ſmote the Egyptians, and
preſerued our houſes. Then the people
n bowed themſelues, and worſhipped.
n They gaue God thankes for ſo great a benefite.
28 So the children of Iſrael went, and did
as the Lord had commanded Moſes and
Aaron: ſo did they.
Chap.11.4.
† The tenth plague.
Wisd.18.5.
29 ¶ Now at *midnight, the Lord † ſmote
all the firſt borne in the land of Egypt,
from the firſt borne of Pharaoh that ſate
on his throne, vnto the *firſt borne of the
captiue that was in priſon, and all the
firſt borne of beaſtes.
30 And Pharaoh roſe vp in the night, he,
and all his ſeruants and all the Egypti-
ans: & there was a great crie in Egypt:
for there was o no houſe where there was
not one dead.
o Of thoſe houſes, wherein any firſt borne was, either of men or beaſtes.
31 And he called to Moſes and to Aaron
by night, and ſayde, Riſe vp, get you out
from among my people, both ye, and the
children of Iſrael, and go ſerue the Lorde
as ye haue ſayd.
32 Take alſo your ſheepe and your cattell
as ye haue ſayd, and depart, and p bleſſe
me alſo.
p Pray for me.
33 And the Egyptians did force the peo-
ple, becauſe they would ſende them out
of the land in haſte: for they ſayde, We
dye all.
34 Therefore the people tooke their dowe
before it was leauened, euen their dowe
bound in clothes vpon their ſhoulders.
35 And the children of Iſrael did according
to the ſaying of Moſes, and they aſked of
the Egyptians *iewels of ſiluer, and
iewels of gold, and raiment.
Chap.3.22. and 11.2.
36 And the Lord gaue the people fauour
in the ſight of the Egyptians: and they
*granted their requeſt: ſo they ſpoyled the
Egyptians.
Or, lent them.
37 Then the *children of Iſrael tooke their
iourney from q Rameſes to Succoth a-
bout ſix hundreth thouſand men of foote,
beſide children.
Nomb.33.3. iosh.24.6.
q Which was a citie in Goſhen, Gen.47.11.
38 And r a great multitude of ſundrie
ſortes of people went out with them, and
ſheepe, and beeues, and cattell in great a-
bundance.
r Which were ſtrangers, and not borne of the Iſraelites.
39 And they baked the dowe which they
brought out of Egypt, & made vnleaue-
ned cakes: for it was not leauened, be-
cauſe they were thruſt out of Egypt, nei-
ther could they tarie, nor yet prepare
themſelues vitailes.
40 ¶ So the dwelling of the children of Iſ-
rael, while they dwelled in Egypt, was
*foure hundreth and thirtie yeeres.
Gen.15.13.act.7.6.gal.3.17.
41 And when the ſ foure hundreth & thir-
tie yeeres were expired, euen the ſelfe
ſame day departed all the hoſtes of the
Lorde out of the land of Egypt.
ſ From Abrahams departing from Vr in Chaldea vnto the departing of the children of Iſrael from Egypt, are 430.yeres.
42 It is a night to be kept holy to the Lord,
becauſe he brought them out of the land
of Egypt: this is that night of the Lord,
which all the children of Iſrael muſt keep
throughout their generations.
43 Alſo the Lord ſaid vnto Moſes & Aa-
ron, This is the lawe of the Paſſeouer:
t no ſtranger ſhal eate thereof.
t Except he be circumciſed and onely profeſſe your religion.
44 But euery ſeruant that is bought for
money, when thou haſt circumciſed him,
then ſhall he eate thereof.
45 A ſtranger or an hired ſeruant ſhall not
eate thereof.
46 *In one houſe ſhall it be eaten: thou
ſhalt carie none of the fleſh out of the
houſe, *neither ſhall ye breake a bone
thereof.
Nomb.9.12.
Iohn 19.36.
47 All the Congregation of Iſrael ſhal ob-
ſerue it.
48 But if a ſtranger dwell with thee, and
will obſerue the Paſſeouer of the Lorde,
let him circumciſe all the males, that be-
long vnto him, & then let him come and
obſerue it, and he ſhalbe as one that is
borne in the land: for none vncircumciſed
perſon ſhal eate thereof.
u They that are of the houſholde of God, must be all ioyned in one faith and religion.
49 One u lawe ſhal be to him that is borne
in the lande, and to the ſtranger that

dwelleth among you.
50 Then all the children of Israel did as the Lord commanded Moses and Aaron: so did they.
51 And the selfe same day did the Lorde bring the children of Israel out of ꝑ land of Egypt by their armies.

CHAP. XIII.

a The first borne are offered to God. 3 The memoriall of their deliuerance. 6 The institution of the Passeouer. 8. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wildernesse. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

1 And the Lord spake vnto Moses, saying,
2 *Sanctifie vnto mée all the first borne: that is, euery one that first openeth the wombe among the children of Israel, as wel of man as of beast: for it is mine.
3 ¶ Then Moses sayde vnto the people, *Remember this day in the which yée came out of Egypt, out of the "house of bondage: for by a mighty hand the Lord brought you out from thence: therefore no leauened bread shalbe eaten.
4 This day come ye out in the moneth of cAbib.
5 ¶ Nowe when the Lorde hath brought thée into the lande of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which hée sware vnto thy fathers, that hee would giue thée, a land flowing with milke and hony) then thou shalt keepe this seruice in this moneth.
6 Seuen dayes shalt thou eate vnleauened bread, and the d seuenth day shall be the feast of the Lord.
7 Vnleauened bread shall be eaten seuen dayes, and there shall no leauened bread be seene with thée, nor yet leauen be seene with thée in all thy quarters.
8 ¶ And thou shalt shewe thy sonne e in that day, saying, This is done, because of that which the Lorde did vnto me, when I came out of Egypt.
9 And it shall be a signe vnto thée f vpon thine hand, and for a remembrance betweene thine eyes, that the Lawe of the Lorde may be in thy mouth: for by a strong hand the Lord brought thée out of Egypt.
10 Keepe therefore this ordinance in his season appointed from yéere to yéere.
11 ¶ And when the Lorde shall bring thée into the land of the Canaanites, as hée sware vnto thée and to thy fathers, and shal giue it thée,
12 *Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euery thing that first doeth open the wombe, and commeth forth of thy beast: the males shalbe the Lordes.
13 But euery "first foale of an asse, thou shalt redéeme with a lambe: and if thou redéeme him not, then thou shalt breake his necke: likewise also the first borne of man among thy sonnes shalt thou h bye out.
14 ¶ And when thy sonne shall aske thée *to morowe, saying, What is this? thou shalt then say vnto him, With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage.
15 For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt: from the first borne of man euen to the first borne of beast: therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme.
16 And it shall be as a token vpon thine hand, and as "frontlets betweene thine eyes, that the Lord brought vs out of Egypt by a mighty hand.
17 ¶ Nowe when Pharaoh had let the people goe, God carried them not by the way of the Philistims countrey, "though it were nerer: (for God said, Lest the people repent when they see warre, & turne againe to Egypt)
18 But God made the people to go about by the way of the wildernesse of the red sea: and the children of Israel went vp karmed out of the land of Egypt.
19 (And Moses toke the bones of Ioseph with him: for he had made the children of Israel sweare, saying, *God will surely visite you, and ye shall take my bones away hence with you)
20 ¶ *So they tooke their iourney from Succoth, and camped in Etham in the edge of the wildernesse.
21 *And the Lorde went before them by day in a pillar of a lcloude to leade them the way, and by night in a pillar of fire to giue them light, that they might go both by day and by night.
22 *He tooke not away the pillar of the cloude by day, nor the pillar of fire by night from before the people.

CHAP. XIIII.

4. 8 Pharaohs heart is hardened, and pursueth the Israelites. 11 The Israelites striken with feare murmure against Moses. 13 Moses doeth encourage them. 21 He deuideth the Sea. 23. 27 The Egyptians follow and are drowned.

1 Then the Lorde spake vnto Moses, saying,
2 Speake to the children of Israel, that they "returne & campe before b Pihahiroth, betweene Migdol and the Sea, ouer against *Baal-zephon: about it shall ye campe by the Sea.
3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wildernesse hath shut them in.
4 And I wil harden Pharaohs heart that he shal followe after you: so I will cget me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shal knowe that I am the Lord: and they did so.
5 ¶ Then it was tolde the king of Egypt, that the people fledde: and the heart of Pharaoh & of his seruants was turned against the people, and they sayd, Why haue we this done, and haue let Israel go out of our seruice?
6 And he made ready his charets, & tooke his

Chap.22.29.& 34.19.Iesu.27.26 nom.3.13.& 8.16 Luke 2.23.
Exod.23.13.
"Ebr. house of seruants.
a Where they were in most cruel slauerie.
b To signifie ỹ they had not leisure to leauen their bread.
c Conteyning part of March & part of April, when corne began to ripe in that countrey.
d Both the seuenth and the first day were holy, as chapter 22.16.
e When thou doest celebrate the feast of vnleauened bread.
f Thou shalt haue continuall remembrance thereof, as thou wouldest of a thing that is in thine hand or before thine eyes. *v.16. Chap.22.29.& 34.19.etc.44.30.*
"Ebr. that first commeth forth.
g This is also vnderstand of the horse and other beastes, which were not offred in sacrifice.
h By offering a cleane beast in sacrifice, Leuit. 22.6. *cap 27.2.*
Or, heretofore. wardes. cap 10. 12. 26 & 3.
Or, signes of remembrance. vi Deut.6.8.9
Or, because.
i Which the Philistims would haue made against them by stopping them the passage.
k That is, not priuily, but openly, and as the worde doeth signifie, stiuender by fiue and fiue.
Gen.50.25. Iosh.24.32. Numb.33.6. Numb.14.14. deut.1.33. psal.78.14. 1.cor.10.1.
l To defend it from the heate of the sunne. *Nehe.9.19.*
Or, Hahiroth.
a From towne the countrey of the Philistims.
b So the sea was before them, mountaines on either side, and the enemie at their backe: yet they obeyed God and were deliuered. *Numb.33.7.*
c By punishing his obstinate rebellion. *cap 9 16. & 10.1 & 14*

his people with him,
7 And tooke ſixe hundreth choſen charets, and [d] all the charets of Egypt, and captaines ouer euery one of them.
8 (For the Lorde had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Iſrael: but the children of Iſrael went out with an [e] hie hand)
9 *And the Egyptians purſued after them, and all the horſes and charets of Pharaoh, and his horſemen & his hoſte ouertooke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.
10 And when Pharaoh drew nie, the children of Iſrael lift vp their eyes, & behold, the Egyptians marched after them, and they were ſore [f] afrayde: wherefore the children of Iſrael cryed vnto the Lord.
11 And they ſaide vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerued vs thus, to carie vs out of Egypt?
12 Did not wee tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerue the Egyptians? for it had bene better for vs to ſerue the Egyptians, then that we ſhould die in the wildernes.
13 Then Moſes ſaide to the people, Feare ye not, ſtand ſtill, and beholde [g] the ſaluation of the Lorde which hee will ſhewe to you this day. For the Egyptians, whom ye haue ſeene this day, ye ſhall neuer ſee them agame.
14 The Lorde ſhall fight for you: therefore [h] holde you your peace.
15 ¶ And the Lorde ſayde vnto Moſes, Wherefore cryeſt thou vnto me? ſpeake vnto the children of Iſrael that they goe forward:
16 And lift thou vp thy rodde, and ſtretche out thine hand vpon the Sea and deuide it, and let the children of Iſrael go on drie ground thorowe the middes of the ſea.
17 And I, beholde, I will harden the heart of the Egyptians, that they may followe them, and I will get mee honour vpon Pharaoh, and vpon all his hoſte, vpon his charets, and vpon his horſemen.
18 Then the Egyptians ſhall knowe that I am the Lorde, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horſemen.
19 (And the Angel of God, which went before the hoſte of Iſrael, remoued and went behinde them: alſo the pillar of the cloude went from before them, and ſtoode behinde them,
20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloud and darkenes, yet gaue it [k] light by night, ſo that all the night long the one came not at the other)
21 And Moſes ſtretched forth his hande vpon the Sea, and the Lorde cauſed the ſea to runne backe by a ſtrong Eaſt winde all the night, & made the Sea drie lande: for the waters were [l] deuided.
22 Then the * children of Iſrael went through the middes of the Sea vpon the drie grounde, and the waters were a wall vnto them on their right hande, and on their left hand.
23 And the Egyptians purſued and went after them to the midſt of the Sea, euen all Pharaohs horſes, his charets, and his horſemen.
24 Nowe in the morning [i] watch, when the Lorde looked vnto the hoſte of the Egyptians, out of the fire and cloudie pillar, he ſtroke the hoſte of the Egyptians with feare.
25 For hee tooke off their charet wheeles, and they drawe them with [m] much adoe: ſo that the Egyptians euery one ſaide, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.
26 ¶ Then the Lord ſaid to Moſes, Stretch thine hande vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.
27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lorde [n] ouerthrewe the Egyptians in the midſt of the Sea.
28 So the water returned and couered the charets and the horſemen, euen all the hoſte of Pharaoh that came into the Sea after them: there remained not one of them.
29 But the children of Iſrael walked vpon drie land through the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.
30 Thus the Lorde ſaued Iſrael the ſame day out of the hande of the Egyptians, and Iſrael ſawe the Egyptians dead vpon the Sea banke.
31 And Iſrael ſawe the mightie [o] power, which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lorde, and beleeued the Lorde, and his [p] ſeruaunt Moſes.

CHAP. XV.

1. 20 *Moſes with the men and women ſing praiſe vnto God for their deliuerance.* 23 *The people murmure.* 25 *At the praier of Moſes the bitter waters are ſweete.* 26 *God teacheth the people obedience.*

1 Then [a] ſang Moſes and the children of Iſrael this ſong vnto the Lorde, & ſaid in this maner, I will ſing vnto the Lorde: for hee hath triumphed gloriouſly: the horſe and him that rode vpon him hath he ouerthrowen in the Sea.
2 The Lord is my ſtrength and [b] praiſe, and he is become my ſaluation. Hee is my God, and I will [b] prepare him a tabernacle, he is my fathers God, and I will exalt him.
3 The Lord is a [c] man of warre, his [d] Name is Iehouah.
4 Pharaohs charets and his hoſte hath he caſt into the Sea: his choſen captaines alſo were drowned in the red Sea.
5 The depthes haue couered them, they ſanke to the bottome as a ſtone.
6 Thy [e] right hand, O Lord, is glorious in

d Ioſephus writeth that beſides theſe charets there were 50000. horſemen, & 200000. footemen.
e With great ioy & boldneſſe. *Iob.34.6. 1.mac.4.9.*
f They, which a litle before in their deliuerãce reioyced, being now in danger are afraid, and murmure.
g Such is the impatiencie of the fleſh, that it cannot abide Gods appointed time.
[g] *Or, deliuerance.*
h Onely put your truſt in God without grudging or doubting.
i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inwarde groninges to the Lord. *a.pſalm 9.10.21*
k The cloude ſheweth light to the Iſraelites, but to the Egyptians it was darkenes, ſo that their two hoſtes could not ioyne together. *Iob.4.23. Pſal.114.3. Pſal.78.13. 1.cor.10.1. hab.11.29.*
l Which was about the three laſt houres of the night.
[m] *Or, heauily.*
m So the Lorde by the water ſaued his, and by the water drowned his enemies.
[n] *Ebr. hand.*
n That is, the doctrine which he taught them in the Name of the Lord. *a. Gen.14.20 Pſal.95.4.6. Eſdr 9.17. Deut.16.14. Rom.8.11. 2.ſam.22.1. pſal.18.2. Luk. 75. pſal 116.12. 1.cron.16.2.*
a Praiſing God for the ouerthrow of his enemies and their deliuerance. *VViſd.10.20.*
[b] *Or, the occaſion of my ſong of praiſe.*
b To worſhip him therein.
c In battell he ouercommeth euer.
d Euer conſtant in his promiſe.
[e] *Or, power.*

power: thy right hand, O Lord, hath dyuided the enemie.

7 And in thy great glory thou hast ouerthrowen them that rose against e thee: thou sentest forth thy wrath, which consumed them as the stubble.

e Those, that are enemies to Gods people, are his enemies.

8 And by the blast of thy nostrels the waters were gathered, the flouds stood stil as an heape, the depthes congealed together in the a heart of the Sea.

a Or, in the depth of the sea.

9 The enemie saide, I will pursue, I wil ouertake them, I will deuide the spoyle, b my lust shalbe satisfied vpon them, I wil drawe my sword, mine hand shal destroy them.

b Ebr. my soule shalbe filled.

10 Thou blewest with thy winde, the Sea couered them, they sanke as lead in the mightie waters.

11 Who is like vnto thee, O Lorde, among the c gods? who is like thee so glorious in holinesse, d fearefull in prayses, doing wonders?

c For so, oftentimes the scripture calleth the mightie men of the worlde.

d Which ought best to be praysed with al feare and reuerence.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercie carye this people, which thou deliueredst: thou wilt bring them in thy strength vnto thine holy e habitation.

e That is, into the land of Canaan: or into mount Zion.

14 The people shal heare and be afraid: sorowe shall come vpon the inhabitants of Palestina.

15 Then the Dukes of Edom shalbe amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

Deut.2.25. Iosh.2.9.

16 f Feare and dread shall fall vpon them: because of the g greatnes of thine arme, they shal be still as a stone, till thy people passe, O Lord: till this people passe, which thou hast purchased.

f Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine h inheritance, which is i place that thou hast prepared, O Lorde, for to dwell in, euen the sanctuarie, O Lorde, which thyne handes shall establish.

g Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for euer and euer.

19 For Pharaohs horses went with his charets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on dry land in the mids of the Sea.

20 ¶ And Miriam the prophetesse, sister of Aaron, tooke a timbrel in her hand, & all the women came out after her with timbrels and k daunces.

k Signifying their great ioy, which custome the Iewes obserued in certaine solemnities, Iud. 11.34. and 21.21 but it ought not to be a cloke to couer our wanton daunces.

21 And Miriam l answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrowne in the Sea.

l By singing the like song of thankesgiuing.

22 Then Moses brought Israel from the red Sea, and they went out into the wildernesse of m Shur: and they went three dayes in the wildernes, and founde no waters.

m Which was called Etham, Nom. 33.8.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of the place was called n Marah.

n Or, bitternes.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed vnto the Lorde, and the Lorde shewed him a o tree, which when he had cast into the waters, the waters were swete: there he made them an ordinance and a lawe, and there he p proued them,

Ecclus.38.5.

26 And saide, If thou wilt diligently hearken, O Israel, vnto the voyce of the Lord thy God, and wilt doe that, which is q right in his sight, and wilt giue eare vnto his commaundements, and keepe all his ordinances, then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

n That is, God, or, Moses in Gods name.

o Which is, to do that onely that God commandeth.

27 ¶ * And they came to Elim, where were twelue fountaines of water, and seuentie r palme trees, and they camped there by the waters.

Num.33.9.

r Or, dates tree.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lord sendeth quailes and Manna. 23 The Sabbath is sanctified vnto the Lorde. 27 The seuenth day Manna could not be found. 32 It is kept for a remembrance to the posteritie.

1 AFterwarde all the Congregation of the children of Israel departed from Elim, and came to the wildernesse of a Sin (which is betweene Elim and Sinai) the fifteenth day of the seconde moneth after their departing out of the land of Egypt.

a This is § 18 place wherein they had camped: there is an other place called Zin, which was § 33. place wherein they camped: and is also called Kadesh, Nom. 33. 36.

2 And b whole Congregation of the children of Israel murmured against Moses and against Aaron in the wildernes.

b So hard a thing it is to tame flesh not to murmure against God, when the belly is pinched.

3 For the children of Israel saide to them, Oh that we had died by the hande of the Lord in the land of Egypt, when we sate by the fleshpots, when we ate bread our bellies full: for ye haue brought vs out into this wildernesse, to kill this whole companie with famine.

4 ¶ Then said the Lorde vnto Moses, Behold, I wil cause bread to rame fro heauen to you, & the people shall go out, and gather c that that is sufficient for euery d day, that I may proue them, whether they will walke in my lawe or no.

Ebr. the portion of a day in his day.

c To signifie, that they should patiently depend vpon Gods prouidence from day to day.

5 But the sixt day they shall prepare that, which they shall bring home, and it shall be twise as much as they gather daily.

6 Then Moses and Aaron saide vnto all the children of Israel, At euen ye shall knowe, that the Lord hath brought you out of the land of Egypt:

d He gaue them not Manna because they murmured, but for his promise sake.

7 And in the morning ye shall see the glory of the Lorde: e for he hath heard your grudgings against the Lorde: and what are we that ye haue murmured against vs?

8 Againe Moses saide, At euen shall the Lord giue you flesh to eate, & in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are wee? your murmurings are not against vs, but against the f Lord.

e He that contemneth Gods ministers, contemneth God himselfe.

9 ¶ And Moses saide to Aaron, Say vnto all the Congregation of the children of Israel, Draw nere before the Lorde: for

he hath heard your murmurings.
10 Nowe as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernesse, and beholde, the glory of the Lorde appeared * in a cloude.
Chap.33.22.
11 (For the Lord had spoken vnto Moses, saying,
Psalm.45.4.
12 * I haue heard the murmurings of the children of Israel: tell them therefore, and say, * At euen ye shall eate flesh, and in the morning ye shall be filled with bread, and ye shall knowe that I am the Lorde your God)
Or, in the twilight.
Num.11.31.
13 And so at euen the * quailes came and couered the campe: and in the morning the dewe lay rounde about the hoste.
Num.11.7. psal.78.24. wisd.16.20.
14 * And when the dewe that was fallen was ascended, beholde, a small rounde thing was vpō the face of the wildernesse, small as the hoare frost on the earth.
Le mu. herb. EX
15 And when the children of Israel saw it, they saide one to another, It is f MAN, for they wist not what it was. And Moses saide vnto them, * This is the bread which the Lord hath giuen you to eate.
f Which signifieth a part, portion, or gift: also meate prepared.
Iob.6.31. 1.cor.10.3.
16 ¶ This is the thing which the Lord hath commanded: gather of it euery man according to his eating g an Omer for " a man, according to the number of your persons: euery man shall take for the which are in his tent.
g Which containeth about a pottell of our measure.
" Hebr. for an head.
17 And the children of Israel did so, and gathered, some more, some lesse.
18 And when they did measure it with an Omer, * he that had gathered much, had nothing ouer, and hee that had gathered litle, had no h lacke: so euery man gathered according to his eating.
2.Cor.8.15.
19 Moses then said vnto them, Let no man reserue thereof till morning.
h God is a riche feeder of all, and none can iustly complaine.
20 Notwithstanding they obeyed not Moses: but some of them reserued of it till morning, and it was full of wormes, and i stanke: therefore Moses was angrie with them.
i No creature is so pure, but being abused, it turneth to our destruction.
21 And they gathered it euery morning, euery man according to his eating: for when the heat of the sunne came, it was melted.
22 ¶ And the first day they gathered k twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.
k Which portion should serue for the Sabbath and the day before.
23 And he answered them, This is that, which the Lorde hath saide, To morowe is the rest of the holy Sabbath vnto the Lord: bake þ to day which ye will bake, & seethe that which ye will seethe, & all that remaineth, lay it vp to be kept till the morning for you.
l God tooke away the occasion from their labour, to signifie howe holy hee would haue the Sabbath kept.
24 And they layed it vp till the morning, as Moses bade, & it stanke not, neither was there any worme therein.
25 Then Moses said, Eate that to day: for to day is the Sabbath vnto the Lorde: to day ye shall not l finde it in the fielde.
26 Sixe dayes shall ye gather it, but in the seuenth day is the Sabbath: in it there shall be none.
m In their infidelity was so great, that they did expressely against Gods commandement.
27 ¶ Notwithstanding, there m went out some of the people in the seuenth day for to gather, and they founde none.
28 And the Lord saide vnto Moses, Howe long refuse ye to keepe my commandements, and my lawes?
29 Beholde, how the Lord hath giuen you the Sabbath: therefore he giueth you the first day bread for two daies: tarry therefore euery man in his place: let no man go out of his place the seuenth day.
30 So the people rested the seuenth day.
31 And the house of Israel called the name of it, MAN. and it was like " to coriander seede, but white: & the taste of it was like vnto wafers made with honie.
n In forme and figure, but not in colour, Numb. 11.7.
32 And Moses saide, This is that which the Lord hath commanded, Fil an Omer of it, to keepe it for your posteritie: that they may see the bread wherwith I haue fedde you in wildernes, when I brought you out of the land of Egypt.
33 Moses also said to Aaron, Take a * pot and put an Omer full of MAN therein, & set it before the Lorde to be kept for your posteritie.
o Of this vessell reade Heb.9.4.
34 As the Lord commanded Moses, so Aaron laied it vp before the p Testimonie to be kept.
p That is, the Arke of ỹ couenant: to wit, after that the Arke was made.
35 And the children of Israel did eat MAN * fourtie yeares, vntill they came vnto a land inhabited: they did eate MAN vntil they came to the borders of the lande of Canaan.
Iosh.5.12. nehe.9.15.
q Which measure conteined about ten pottels. Exo.16.36.
26 The Omer is þ tenth part of þ q Ephah.

CHAP. XVII.

1 The Israelites come into Rephidim and grudge for water. 6 VVater is giuen them out of the rocke. 11 Moses holdeth vp his hands, and they ouercome the Amalekites. 15 Moses buildeth an altar to the Lorde.

1 AND all the Congregation of þ children of Israel departed frō the wildernes of Sin, by their iourneys " at the commandement of the Lord, and camped in a Rephidim, where was no water for the people to drinke.
r Beyond the mouth.
a Moses here noteth not euery place where they camped, as Num 33: but only those places where some notable thing was done.
2 * Wherefore the people contended with Moses, and saide, Giue vs water that we may drinke. And Moses saide vnto them, Why contend ye with me? Wherefore do ye b tempt the Lord?
Numb.20.4.
b Why distrust you God? why loke you not for succour of him without murmuring against vs?
3 So the people thirsted there for water, and the people murmured against Moses, and saide, Wherefore hast thou thus brought vs out of Egypt to kill vs and our children and our cattell with thirst?
c How ready the people are for their owne matters to slaye the true Prophets, & howe slowe they are to reuenge Gods cause against his enemies and false prophets.
4 And Moses cried to the Lorde, saying, What shall I do to this people? for they be almost ready to c stone me.
Chap.7.20. Num.20.9. wisd.11.4.
5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: & thy rod, wherewith thou * smotest the riuer, take in thine hand, and goe:
6 * Beholde, I will stand there before thee vpon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.
Psal.78.15. & 105 41.1.cor.10.4.
7 And hee called the name of the place, d Massah

*Or, Tentation.
*Or, ſtrife.

d When in aduerſitie we think God to be abſẽt, then wee neglect his promiſe and make him a lyar.
Deut.25.17.
wiſd.11.3.
e Who came of Eliphaz, ſonne of Eſau, Gen.36.12.
f That is, Horeb, which is alſo called Sinai.
g So that we ſee how dangerous a thing it is to faint in prayer.
h In the booke of the lawe.
"Ebr. put it in the eares of Ioſhua.
Nom.24.20.
1.ſam.15.3.
i That is, the Lord is my banner: as he declared by holding vp his rod and his handes.
"Ebr. the hand of the Lord vpon the throne.

*Maſſah and *Meribah, becauſe of the
contention of the children of Iſrael, and
becauſe they had tempted the Lord, ſay-
ing, Is the d Lord among vs, or no?
8 ¶ *Then came e Amalek and fought
with Iſrael in Rephidim.
9 And Moſes ſaide to Ioſhua, Chuſe vs
out men, and goe fight with Amalek:
to morowe I will ſtand on the top of the
f hil with the rod of God in mine hande.
10 So Ioſhua did as Moſes bad him, and
fought with Amalek: and Moſes, Aaron,
and Hur, went vp to the top of the hill.
11 And when Moſes helde vp his hande,
Iſrael preuailed: but when hee let his
hand g downe, Amalek preuailed.
12 Nowe Moſes handes were heauie:
therefore they tooke a ſtone and put it
vnder him, and he ſate vpon it: and Aa-
ron & Hur ſtaied vp his handes, the one
on the one ſide, and the other on the other
ſide: ſo his handes were ſteady vntill the
going downe of the ſunne.
13 And Ioſhua diſcomfited Amalek and
his people with the edge of the ſworde.
14 ¶ And the Lorde ſaide to Moſes, Write
this for a remembrance h in the booke,
and "rehearſe it to Ioſhua: for *I will
vtterly put out the remembrance of A-
malek from vnder heauen.
15 (And Moſes built an altar, and called
the name of it, i Iehouah-niſſi)
16 Alſo he ſaide, "The Lord hath ſworne,
that hee will haue warre with Amalek
from generation to generation.

CHAP. XVIII.

1 *Iethro commeth to ſee Moſes his ſonne in lawe. 8 Moſes telleth him of the wonders of Egypt. 9 Iethro reioyceth, and offereth ſacrifice to God. 21 VVhat maner of men officers and iudges ought to be. 24 Moſes obeyeth Iethroes counſell in appointing officers.*

Chap.2.16.
a It may ſeeme that hee ſent her backe for a time to her father for her impatiencie, leſt ſhe ſhoulde be a let to his vocation, which was ſo dangerous, chap.4.25.
Chap.2.22.
b Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth ẏ mount where Chriſt was transfigured, the holy mount: for by Chriſtes preſence it was holy for a time, 2.Peter.1.18.
c That is, hee ſent meſſengers to ſay vnto him.
"Ebr. of peace.

…ay 17.9.10. nov 6 1633

1 WHen Iethro the *Prieſt of Midi-
an Moſes father in lawe hearde
all that God had done for Moſes,
and for Iſrael his people, and howe the
Lord had brought Iſrael out of Egypt,
2 Then Iethro the father in lawe of Mo-
ſes tooke Zipporah Moſes wife, (after
he had a ſent her away)
3 And her two ſonnes, (whereof the one
was called *Gerſhom: for hee ſaide, I
haue bene an aliant in a ſtrange lande:
4 And the name of the other was Eliezer:
for the God of my father, ſayde hee, was
mine helpe, and deliuered mee from the
ſworde of Pharaoh)
5 And Iethro Moſes father in lawe came
with his two ſonnes, and his wife vnto
Moſes into the wilderneſſe, where hee
camped by the b mount of God.
6 And he c ſaide to Moſes, I thy father in
lawe Iethro am come to thee, and thy
wife and her two ſonnes with her.
7 ¶ And Moſes went out to meete his fa-
ther in lawe, and did obeyſance, and kiſ-
ſed him, & eche aſked other of his "wel-
fare: and they came into the tent.
8 Then Moſes tolde his father in lawe all
that the Lorde had done vnto Pharaoh,
and to the Egyptians for Iſraels ſake,
and all the trauaile that had come vnto
them by the way, and how the Lorde deli-
uered them.
9 And Iethro reioyced at all the good-
neſſe, which the Lorde had ſhewed to Iſ-
rael, and becauſe he had deliuered them
out of the hand of the Egyptians.
10 Therefore Iethro ſaide, d Bleſſed be
the Lorde who hath deliuered you out of
the hande of the Egyptians, and out of
the hande of Pharaoh: who hath alſo
deliuered the people from vnder the hand
of the Egyptians.
11 Nowe I knowe that the Lorde is grea-
ter then all the gods: *for as they haue
dealt proudly with them, ſo are they e re-
compenſed.
12 Then Iethro Moſes father in lawe
tooke burnt offerings and ſacrifices to
offer vnto God. And Aaron and all the
Elders of Iſrael came to eate bread
with Moſes father in lawe f before God.
13 ¶ Nowe on the morowe, when Moſes
ſate to iudge the people, the people ſtoode
about Moſes from morning vnto euen.
14 And when Moſes father in lawe ſawe
all that hee did to the people, hee ſayde,
What is this that thou doeſt to the peo-
ple? why ſitteſt thou thy ſelfe alone, and
all the people ſtande about thee from
morning vnto euen?
15 And Moſes ſaid vnto his father in law,
Becauſe the people come vnto mee to
ſeeke g God.
16 When they haue a matter, they come
vnto me, and I iudge betweene one and
another, and declare the ordinances of
God, and his lawes.
17 But Moſes father in lawe ſaide vnto
him, The thing which thou doeſt, is not
well.
18 Thou both "weariest thy ſelfe greatly,
and this people that is with thee: for the
thing is too heauie for thee: *thou art not
able to doe it thy ſelfe alone.
19 Heare now my "voyce, (I will giue thee
counſell, and God ſhalbe with thee) Be
thou for the people to h Godwarde, and
report thou the cauſes vnto God,
20 And admoniſh them of the ordinances,
and of the lawes, & ſhewe them the way,
wherein they muſt walke, and the worke
that they muſt doe.
21 Moreouer, prouide thou among all the
people i men of courage, fearing God,
men dealing truely, hating couetouſnes:
and appoint ſuch ouer them to be rulers
ouer thouſands, rulers ouer hundreths,
rulers ouer fifties, & rulers ouer tennes.
22 And let them iudge the people at all
ſeaſons: but euery great matter let them
bring vnto thee, and let them iudge all
ſmall cauſes: ſo ſhall it be eaſier for thee,
when they ſhal beare the burdẽ with thee.
23 If thou doe this thing, (and God ſo
command thee) both thou ſhalt be able
to endure, and al this people ſhall alſo go
quietly to their place.
24 So Moſes k obeied the voyce of his fa-
ther in law, and did all that he had ſaide:
25 And Moſes choſe men of courage out
of

d Whereby it is euident that hee worſhipped the true God, and therefore Moſes refuſed not to marrie his daughter.
Chap.1.10,16,22. and 5.7. and 14.8.
e For they that drowned ẏ children of the Iſraelites, periſhed themſelues by water.
f They ate in that place, where the ſacrifice was offered: for part was burnt, and the reſt eaten.
g That is, to know Gods will, and to haue iuſtice executed.
"Ebr. thou wilt faint and fall.
Deut.1.9.
"Or, counſell.
h Iudge thou in harde cauſes, which cannot be decided but by conſulting with God.
19 vol. 4
i What maner of men ought to be choſen to beare office.
k Godly counſell ought euer to be obeyed, though it come of our inferiors: for to ſuch God oftentimes giueth wiſdome to humble them that are exalted, and to declare that one member hath neede of an other.

of all Israel, and made them heads ouer the people, rulers ouer thousands, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tennes.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters them selues.

1 Read the occasion, Nō.10.19.

27 Afterward Moses [1] let his father in law depart, and he went into his countrey.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dyeth. 16 God appeareth vnto Moses vpon the mount in thunder and lightning.

a Which was in the beginning of the month Siuan conteining part of May and part of Iune. *Ca.12.4.*

b That they departed from Rephidim. *Nū.33.15.*

c God called Iaakob Israel: therefore the house of Iaakob & the people of Israel signify only Gods people. *Deut.29.2.*

d For ✠ egle by flying hie, is out of danger, and in carying her birds rather on her wings thē in her talēs, declareth her loue. *Deut.5.2. Deut.10.14. Psal.24.1. 1.Pet.2.9.vers.6. Chap.24.3. Deut.5.27.& 26. 27.Iosh.24.16.*

1 In the a third moneth, after the children of Israel were gone out of the land of Egypt, the same b day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse: euen there Israel camped before the mount.

3 *But Moses went vp vnto God, for the Lorde had called out of the mount vnto him, saying, Thus shalt thou say to the house of c Iaakob, and tell the children of Israel,

4 *Ye haue seene what I did vnto the Egyptians, & howe I bare you vpon d egles wings, and haue brought you vnto me.

5 Now therefore *if ye will heare my voice in deede, and keepe my couenant, then ye shalbe my chiefe treasure aboue all people, *though all the earth be mine.

6 Ye shall be vnto me also a kingdome of *Priestes, and an holy nation. These are the words which thou shalt speake vnto the children of Israel.

7 ¶ Moses then came & called for the Elders of the people, & propoled vnto them al these things, which the Lord commanded him.

8 And the people answered all together, & said, *All that the Lord hath commanded, we will doe. And Moses reported the wordes of the people vnto the Lorde.

9 And the Lorde said vnto Moses, Lo, I come vnto thee in a thicke cloud, that the people may heare, whiles I talke with thee, and that they may also beleeue thee for euer. (for Moses had told the wordes of the people vnto the Lorde)

e Teach them to be pure in heart, as they shew thē selues outwardly cleane by washing. *nombr.11.49 Exod.19.14. Iosh.3.5*

10 Moreouer, the Lorde said vnto Moses, Goe to the people, and e sanctifie them to day and to morowe, and let them wash their clothes.

11 And let them be readye on the third day: for the thirde day the Lorde will come downe in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people round about, saying, Take heede to your selues ✠ ye go not vp to the mount, nor touch the border of it: whosoeuer toucheth the *mount, shall surely die.

Nū.12.20.

13 No hand shal touch it, but he shalbe stoned to death, or striken through ✠ darts: whether it be beast or man, he shall not liue: when the [1] horne blowerh long, they

[1] Or, trumpet.

shall come vp ‖ into the mountaine.

14 ¶ Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be readie on the third day, and come not at your f wiues.

f But giue your selues to prayer and abstinence, that you may at this time attend onely vpon the Lord, 1.Cor.7.5.

16 And the third day, when it was morning, there was thunders & lightnings, a and a thick cloude vpon the mount, and the sound of the trumpet exceeding loud, so ✠ all the people that was in the campe, was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stoode in the nether part of the mount.

18 *And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, & the smoke thereof ascended, as the smoke of a fornace, and all the mount g trembled exceedingly.

Deut.4.11.& 5.22. 20.1. cap.5.24

g God vsed these fearefull signes, that his lawe should be had in greater reuerence, & his maiestie the more feared.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

h He gaue autoritie to Moses by plaine wordes, that the people might vnderstand him.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

21 Then the Lord said vnto Moses, Goe downe, charge ✠ people, that they breake not their bounder, to go vp to the Lorde to gaze, lest many of them perish.

22 And let the ‖ Priestes also which come to the Lorde be sanctified, least the Lord [1] destroy them.

[1] Or, rulers. ‖ Or, breake out vpon them.

23 And Moses said vnto ✠ Lord, The people can not come vp into the mount Sinai: for ✠ hast charged vs, saying, Set markes on the mountaine, and sanctifie it.

24 And ✠ Lord said vnto him, Go, get thee downe, and come vp, thou, & Aaron with thee: but let not the [1] Priestes & the people breake their boundes to come vp vnto the Lord, least he destroy them.

i Neither dignitie nor multitude haue autoritie to passe the boundes, that Gods word prescribeth.

25 So Moses went downe vnto the people, and tolde them.

CHAP. XX.

1 The commandements of the first table. 12 The commandements of the seconde. 18 The people afraide, are comforted by Moses. 23 Gods of siluer and golde are againe forbidden. 24 Of what sort the altar ought to be.

a When Moses and Aaron were gone vp, or had passed ✠ boundes of the people, God spake thus out of the moste Horeb, that all ✠ people heard. *cap.19.18 Deu.5.6.psa.81.10*

1 Then God [a] spake all these wordes, saying,

2 *I am ✠ Lord thy God, which haue brought thee out of the land of Egypt, out of the house of ‖ bondage.

[1] Or, seruants.

3 Thou shalt haue none other gods [b] before me.

b To whose eyes al things are open. *Leuit.26.1. psal. 97.7.*

4 *Thou shalt make thee no grauen image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

c By this outward gesture all kinde of seruice & worship to idols is forbidde.

5 Thou shalt not [c] bowe downe to them, neither serue them: for I am the Lord thy God, a [d] ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation & vpon the fourth of them that hate me:

d And will be reuenged of the contemners of mine honour,

6 And

c So ready is he rather to shewe mercie then to punish.
Leui.19.12. deu.5. 11. mat.5.33.
d Either by swearing falsly or rashly by his Name, or by contemning it.
e Which is by meditating ỹ spiritual rest, by hearing Gods word, & resting from worldly trauails.
Chap.23.12. ezek.20.12.
Or, citie.
Gen.2.2. *

Deut.5.16. c
mat.15.4. f
ephes.6.2.
h By the parents also is meant all that haue authoritie ouer vs.
Matth.5.21.
i But loue and preserue thy brothers life.
k But be pure in heart, word and deede.
l But studie to saue his goods.
m But further his good name, & speake trueth.
Rom.7.7.
n Thou mayest not so much as wish his hinderance in any thing.
Or, heard.
Ebr. firebrands.
Deut.5.24. & 18. 16. heb.12.18.
o Whether you will obey his precepts as you promised, *cha.19.8.*

Chap.27.8. & 38.7. Leuit.3.2. 16 & 22 13. num.12.27 Deut.27.5. iosh.8.31.
Ebr. it, that is, the stone.
p Which might be by his stouping, or flying abroade of his clothes.

6 And shewing mercie vnto c thousandes to them that loue me, & kéepe my commandements.
7 * Thou shalt not take the Name of the Lorde thy God in d vaine: for the Lorde will not hold him guiltles that taketh his Name in vaine.
8 Remember the Sabbath day, e to kéepe it holy.
9 * Sixe dayes shalt thou labour, and doe all thy worke,
10 But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy man seruãt, nor thy maid, nor thy beast, nor thy stranger that is within thy *gates.
11 * For in sixe dayes the Lorde made the heauen and the earth, the sea, and all that in them is, & rested the seuenth day: therefore the Lorde blessed the Sabbath day, and hallowed it.
12 ¶ f Honour thy h father and thy mother, that thy daies may be prolonged vpon ỹ land, which ỹ Lord thy God giueth thee.
13 * Thou shalt not i kill.
14 Thou shalt not k commit adulterie.
15 Thou shalt not l steale.
16 Thou shalt not beare false m witnesse against thy neighbour.
17 * Thou shalt not n couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruant, nor his maide, nor his ore, nor his asse, neither any thing that is thy neighbours.
18 ¶ And all the people o saw the thunders, and the *lightnings, and the sound of the trumpet, and the mountaine smoking. and when the people saw it, they fled and stode a farre off,
19 And sayde vnto Moses, * Talke thou with vs, and we will heare: but let not God talke with vs, lest we die.
20 Then Moses said vnto ỹ people, Feare not: for God is come to * proue you, and that his feare may be before you, that ye sinne not.
21 So the people stood a farre off, but Moses drew neere vnto the darknesse where God was.
22 ¶ And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, Ye haue seene that I haue talked with you from heauen.
23 Ye shall not make therefore with me gods of siluer, nor gods of golde: you shal make you none.
24 * An altar of earth thou shalt make vnto mee, and thereon shalt offer thy burnt offerings, and thy * peace offrings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come vnto thee, and blesse thee.
25 * But if thou wilt make me an altar of stone, thou shalt not builde it of hewen stones: for if thou lift vp thy tole vpon them, thou hast polluted * them.
26 Neither shalt thou go vp by steps vnto mine altar, that thy q filthinesse be not discouered thereon.

CHAP. XXI.

Temporal and ciuill ordinances appointed by God, touching seruitude, murthers, and wrongs: the obseruation whereof doth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into all mischiefe and cruelties.

1 NOwe these are the lawes, which thou shalt set before them:
2 * If thou bye an Ebrewe seruant, he shal serue sixe yeres, and in the seuenth he shal go out free, a for nothing.
3 If he came b himselfe alone, he shal goe out himselfe alone: if he were maried, then his wife shall go out with him.
4 If his master haue giuen him a wife, and she hath borne him sonnes or daughters, the wife and her children shalbe her c masters, but he shal go out himselfe alone.
5 But if the seruant say thus, I loue my master, my wife and my children, I will not go out free,
6 Then his master shall bring him vnto the * Iudges, and set him to the d doore, or to the poste, and his master shall bore his eare through with a nawle, & he shal serue him for e euer.
7 Likewise if a man f sell his daughter to be a seruant, she shall not goe out as the men seruants doe.
8 If shee please not her master, who hath betrothed her to himselfe, then shall g he cause to bye her: he shall haue no power to sel her to a strange people, seeing her * despised her.
9 But if he hath betrothed her vnto his sonne, he shall deale with her h according to the custome of the daughters.
10 If he take i him another wife, he shal not diminish her food, her rainment, & recompence of her virginitie.
11 And if he doe not these k three vnto her, the shal she go out free, paying no money.
12 ¶ * He that smiteth a man, and he die, shall die the death.
13 And if a man hath not layed wayt, but l God hath offered him into his hand, * then I will appoynt thee a place whither he shal flee:
14 But if a man come presumptuously vpon his neighbour to slay him with guile, thou shalt take him from mine m altar, that he may die.
15 ¶ Also he that smiteth his father or his mother, shal die the death.
16 ¶ And he ỹ stealeth a man, & selleth him, if it be found with him, shall die ỹ death.
17 ¶ * And he that curseth his father or his mother, shall die the death.
18 ¶ When men also striue together, & one smite another with a n stone, or with the fist, and he die not, but lieth in bed,
19 If he rise again & walke vpon his staffe, then shal he ỹ smote him go o quite, saue only he shall beare his charges * for his resting, and shall pay for his healing.
20 ¶ And if a man smite his seruant, or his maide with a rod, & he die vnder his hand, he shalbe surely punished.
21 But if he continue a day, or two daies, he shal not p be punished: for he is his money.
22 ¶ Also if men strine and hurt a woman with

Leuit.25.39. deu.15. 12. iere.34.14.
a Paying no money for his libertie.
b Not hauing wife nor children.
c Til her time of seruitude was expired, which might be the seuenth yeere or the fiftieth.
Ebr. gods.
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was euery fiftieth yeere.
Or, for euer.
f Constrained either by power or tie, or els to the intent that the master should marie her.
g By giuing an other money to buy her of him.
Or, defloured her.
h That is, he shall giue her downe.
i For his sonne.
k Neither marie her him selfe, nor giue another money to buy her, nor before her vpon his sonne.
Leuit.24.17.
l Though a man be killed at warres, yet it is Gods prouidence that it should be.
Deut.19.3.
m The horne of the place ought not to defend the murther.
Leuit.20.9. prou.20.20. matth.15.4. mark.7.10.
n Either fauor him or neere.
o By the ciuil iustice.
Or, losing of his time.
p By the ciuil Magistrate, but before God he is a murtherer.

with childe, so that her child depart from
her, & q death follow not, he shalbe surely
punished according as the womans hus-
band shall appoint him, or he shal pay as
the *Judges determine.
23 But if death follow, then thou shalt pay
life for life,
24 *r Eye for eye, tooth for tooth, hande for
hand, foote for foote,
25 Burning for burning, wound for wou͂d,
stripe for stripe.
26 ¶ And if a man smite his seruant in the
eye, or his maide in the eye, and hath pe-
rished it, he shal let him go free for his eie.
27 Also if he smite ſ out his seruants tooth,
or his maides tooth, he shall let him goe
out free for his tooth.
28 ¶ If an oxe gore a man or a woman,
that hee die, the * oxe shalbe t stoned to
death, and his flesh shall not be eaten, but
the owner of the oxe shall go quite.
29 If the oxe were wont to push in times
past, and it hath bene * tolde his master,
and hee hath not kept him, and after hee
killeth a man or a woman, the oxe shall
be stoned, and his owner shall die also.
30 If there be set to him a u summe of mo-
ney, then he shal pay the raunsome of his
life, whatsoeuer shall be layde vpon him.
31 Whether hee hath gored a sonne, or go-
red a daughter, he shalbe iudged after the
same maner.
32 If the oxe gore a seruant or a maide, hee
shall giue vnto their master thirtie x she-
kels of siluer, and the oxe shall be stoned.
33 ¶ And when a man shall open a well, or
when he shal digge a pit and couer it not,
and an oxe or an asse fall therein,
34 The owner of the pitte shall y make it
good, & giue money to the owners there-
of, but the dead beast shalbe his.
35 ¶ And if a mans oxe hurt his neigh-
bours oxe that he die, then they shall sell
the liue oxe, and deuide the money there-
of, and the dead oxe also they shall deuide.
36 Or if it be knowen that yͤ oxe hath vsed
to push in times past, and his master
hath not kept him, he shall paye oxe for
oxe, but the dead shalbe his owne.

q Of the mother or childe.
*Or, arbiters.
Leuit.24.20. deut.19.21. mat.5.38.
r The execution of this law onely belonged to the magistrate, Mat.5.38.
ſ So God reuengeth crueltie in most least things.
Gen.9.5.
t If the beast be punished, much more shall the murtherer.
*Or, testified to his.
u By the next of the kindred of him that is so slaine.
x Reade Gen. 23.15.
y This lawe forbiddeth not onely not to hurt, but to beware lest any be hurt.
- at yͤ discretion of yͤ iudge to recompence yͤ losse cap 22.9.

CHAP. XXII.

Of theft. 5 Domage. 7 Lending. 14 Borowing. 16 Entising of maides. 18 VVitchcraft. 20 Idolatrie. 21 Support of strangers, widowes, and fatherlesse. 25 Vsurie. 28 Reuerence to Magistrates.

1 If a man steale an a oxe or a sheepe, & kil
it or sell it, hee shall restore fiue oxen for
the oxe, * & foure sheepe for the sheepe.
2 ¶ If a thiefe be found b breaking vp, and
be smitten that he die, no blood shall be
shed for him.
3 But if it be * in the day light, c blood shall
be shed for him: for hee shoulde make full
restitution: if he had not wherewith, then
should he be solde for his theft.
4 If the theft be found * with him, aliue,
(whether it be oxe, asse, or sheepe) hee shall
restore the double.
5 ¶ If a man do hurt field, or vineyard, and
put in his beast to feede in an other mans
fielde, he shall recompense of yͤ best of his
own field, & of yͤ best of his own vinyard.
6 ¶ If fire breake out, & catch in yͤ thornes,
and the stackes of corne, or the standing
corne, or the fielde be consumed, hee that
kindled the fire shal make full restitution.
7 ¶ If a ma͂ deliuer his neighbour money
or stuffe to keepe, and it be stollen out of
his house, if the thiefe be founde, he shall
pay the double.
8 If the thiefe be not founde, then the ma-
ster of the house shalbe brought vnto the
* Judges to sweare, whether he hath d put
his hand vnto his neighbors good, or no.
9 In all maner of trespasse, whether it be
for oxen, for asse, for sheepe, for raiment,
or for any maner of lost thing, which an
other chalengeth to be his, the cause of
both parties shal come before the Judges,
& whom the Judges condemne, he shall
paye the double vnto his neighbour.
10 If a man deliuer vnto his neighbour to
keepe asse, or oxe, or sheepe, or any beast,
and it die, or be * hurt, or taken away by
enemies, and no man see it,
11 e An othe of the Lorde shall be betweene
them twaine, that hee hath not put his
hand vnto his neighbours good, and the
owner of it shall take the othe, and he shal
not make it good:
12 * But if it be stollen from him, hee shall
make restitution vnto yͤ owner thereof.
13 If it be torne in pieces, hee shall bring
f recorde, and shall not make that good,
which is deuoured.
14 ¶ And if a man borowe ought of his
neighbour, and it be hurt, or els die, the
owner thereof not being by, hee shall
surely make it good.
15 If the owner therof be by, hee shall not
make it good: for if it be an hired thing, it
g came for his hire.
16 ¶ * And if a man entise a maide that is
not betrothed, and lye with her, hee shall
endow her, and take her to his wife.
17 If her father refuse to giue her to him,
hee shall paye money, according to the
dowrie of virgins.
18 ¶ Thou shalt not suffer a witch to liue.
19 ¶ Whosoeuer lieth with a beast, shall
die the death.
20 ¶ * Hee that offereth vnto any gods, saue
vnto the Lord onely, shalbe slaine.
21 ¶ * Moreouer, thou shalt not doe iniurie
to a stranger, neither oppresse him: for ye
were strangers in the land of Egypt.
22 ¶ * Ye shall not trouble any widow, nor
fatherlesse childe.
23 If thou vexe or trouble such, & so he call
& cry vnto me, I wil surely heare his cry.
24 Then shal my wrath be kindled, and I
will kill you with the sworde, and your
h wiues shalbe widowes, and your chil-
dren fatherlesse.
25 ¶ * If thou lende money to my people,
that is, to the poore with thee, thou shalt
not be as an vsurer vnto him: ye shall
not oppresse him with vsurie.
26 If thou take thy neighbours raiment
to pledge, thou shalt restore it vnto him
before the sunne goe downe:
27 For that is his couering onely, & this
is his garment for his skinne: wherein
shall

Leuit.19.15
a Either great beast of yͤ heard, or a small beast of the flocke.
2.Sam.12.6.
b Breaking an house to enter in, or vndermining.
*Ebr. when the sunne riseth vpon him.
c He shalbe put to death, that killeth him.
*Ebr. in his hand.
*Ebr. gods.
d That is, whether he hath stolen.
*Ebr. broken.
e They shoulde sweare by the Name of the Lorde.
Gene.31.39.
f He shal shewe some part of the beast, or bring in witnesses.
g He that hired it shalbe free by paying the hire.
Deut.22.28.
Leuit 19.31 cap. 20.27 Deut. 18.10.
Deut.13.13,14,15. 1.mac.2.24.
Leuit.19.33. cap 23.9
Zech.7.10.
h The iust plague of God vpon the oppressers.
Leuit.25.37. deut.23.19. psalm.15.5.

a.13 vol Angl. conc. of witchcrafte [illegible] word [illegible] used to signifie a witch not a poysoner. pag 178

i For colde and necessitie.

Acts 23.5.

k Thine abundance of thy corne, oyle, and wine. *pro.* 11.26. *Chap.* 13.2, 12. & 34.19. *Leuit.* 22.8. *Ezech.* 44.30.

l And so haue nothing to doe withit.

shall hée sléepe? therefore when he i crieth vnto me, I will heare him: for I am mercifull.

28 ¶ * Thou shalt not raile vpon the Iudges, neither speake euil of the ruler of thy people.

a 29 ¶ Thine k abundance and thy licour shalt thou not kéepe backe. * The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seuen dayes it shalbe with his dammc, & the eight day thou shalt giue it me.

31 ¶ Ye shalbe an holy people vnto mée, * neither shall ye eate any flesh that is torne of beastes in the fielde: ye shal cast it l to the dogge.

CHAP. XXIII.

2 Not to followe the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to leade the people. 25 VVhat God promiseth, if they obey him. 29 God will cast out the Canaanites by litle and litle, and why.

1 *Or, report a false tale.* *Or, enuell.* THou shalt not * receiue a false tale, neither shalt thou put thine hande with the wicked, to be a false witnes.

2 ¶ Thou shalt not followe a multitude to doe euill, neither "agree in a controuersie to decline after many and ouerthrow the trueth.

3 ¶ Thou shalt not estéeme a poore man in his cause.

4 ¶ If thou méete thine enemies ore, or his asse going astray, thou shalt b bring him to him againe.

5 If thou sée thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him vp againe with it.

6 ¶ Thou shalt not ouerthowe the right of thy poore in his suite.

7 Thou shalt kéepe thee farre from a false matter, * and shalt not slaye the d innocent and the righteous: for I will not iustifie a wicked man.

8 ¶ * Thou shalt take no gift: for the gift blindeth the "wise, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the e heart of a stranger, seeing ye were strangers in the lande of Egypt.

10 * Moreouer, sixe yéeres thou shalt sowe thy lande, and gather the fruites thereof,

11 But the seuenth yéere thou shalt let it rest and lie still, that the poore of thy people may eate, and what they leaue, the beastes of the field shal eate. In like maner thou shalt do with thy vineyard, and with thine oliue trées.

12 * Sixe dayes thou shalt doe thy worke, and in the seuenth day thou shalt rest, that thine ore, and thine asse may rest, and the sonne of thy maid and the stranger may be refreshed.

13 And ye shall take héede to all things that I haue said vnto you: and ye shall make f no mention of the name of other gods, neither shal it be heard out of thy mouth.

14 ¶ Three times thou shalt kéepe a feast vnto me in the yére.

15 Thou * shalt kéepe the feast of g vnleauened bread: thou shalt eate vnleauened bread seuen dayes, as I commaunded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and "none shall appeare before me emptie:

16 The h feast also of the haruest of the first fruites of thy labours, which thou hast sowen in the fielde: and the i feast of gathering fruites in the ende of the yére, when thou hast gathered in thy labours out of the field.

17 Three times in the yére shal all thy men children appeare before the Lorde Iehouah.

18 Thou shalt not offer the blood of my sacrifice with k leauened bread: neither shall the fatte of my sacrifice remaine vntill the morning.

19 * The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seethe a kidde in his l mothers milke.

20 ¶ * Beholde, I sende an Angel before thee, to kéepe thee in the way, & to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, & prouoke him not: for he will not spare your misdeedes, because my m Name is in him.

22 But if thou hearken vnto his voyce, and doe all that I speake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * shall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hiuites, and the Iebusites, and I will destroy them.

24 Thou shalt not bowe downe to their gods, neither serue them, nor doe after the workes of them: but * "vtterly ouerthowe them, and breake in pieces their images.

25 For ye shall serue the Lorde your God, and he shall blesse thy o bread and thy water, and I will take all sickes away from the middes of thee.

26 ¶ * There shall none cast their fruite nor be barren in thy land: the number of thy dayes will I fulfill.

27 I will send my p feare before thee, and will destroy all the people among whom thou shalt go: and I will make all thine enemies turne their backes vnto thee:

28 And I will sende * hornets before thee, which shall driue out the Hiuites, & Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yére, least the lande growe to a wildernesse: and the beastes of the fielde multiplie against thee.

30 By litle and litle I will driue them out from thy face, vntill thou increase, and inherite the lande.

31 And I will make thy coastes from the red sea vnto the sea q of the Philistims, and from the r desert vnto the f River: for I will deliuer the inhabitants of the lande into your hand, & thou shalt driue them out from thy face.

32 * Thou

Chap. 13.3. & 34.18.
g That is, Easter, in remembrance that the Angel passed ouer and spared the Israelites, whe before the first borne of the Egyptians. *Deut.* 16.16. *ecclus.* 35.4.
h Which is Witsuntide, in token that the Law was giuen 50. dayes after they departed from Egypt.
i This is the feast of tabernacles, signifying that they dwelled 40. yere vnder the tentes of the tabernacle in wildernes.
k No leauened bread shalbe eate in thine house. *Chap.* 34.26. *deut.* 16.4. 22.
l Meaning, that no fruites should be taken before iust time: and hereby are bridled al cruel & wanto appetites. *Chap.* 33.2. *deut.* 7.21.
m I will giue him mine authoritie, and he shall gouerne you in my Name. *Chap.* 33.2. *deut.* 7.21. *wisd.* 24.11. *Deut.* 7.25.
n God commandeth his not only not to worship idols, but to destroy them.
o That is, all things necessary for this present life. *Deut.* 7.14.
p I will make thé afraide at thy comming, and send mine Angel to destroy them, as Chap. 33.2. *Iosh.* 24.12.
q Called the sea of Syria.
r Of Arabia, called desert.
f To wit, Euphrates,

*Chap.34.15. deut.7.2.

*Hebr.offences, or sinne, Deut.7.16. and 12.30.31.3. Iud.2.3. 8.27.

32 *Thou shalt make no couenant with them, nor with their gods:
33 Neither shal they dwel in thy land, leaſt they make thee sinne against me: for if thou serue their goddes, surely it shall be thy *destruction.

CHAP. XXIIII.

*The people promiſt to obey God. 4 Moſes writeth the ciuil lawes. 9. 13 Moſes returneth into the mount Sinai. 14 Aaron and Hur haue the charge of the people. *18 Moſes was fourtie dayes & fourtie nightes in the mountaine.*

1 When he cal-led him vp to ſ mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

NOwe hee had a ſayde vnto Moſes, Come vp to the Lorde, thou, & Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael, and ye ſhall worſhip a farre off.
2 And Moſes himſelf alone ſhal come nere to the Lord, but they ſhall not come nere, neither ſhal the people go vp with him.

b When he had receiued theſe lawes in mount Sinai.

3 ¶ b Afterward Moſes came & tolde the people all the words of the Lord, & all the *lawes: and all the people answered with one voice, and ſaid, * All the things which the Lord hath ſaid, will we doe.

*Gr. iudgements. Chap.19.8. Chap.20.24.

4 And Moſes wrote all ſ words of ſ Lord, and roſe vp early, and set vp an * altar *vnder the mountaine, & twelue pillars according to the twelue tribes of Iſrael.

*Or, at the foote of the mountaine.

c For as yet the prieſthood was not giuē to Leui.

5 And he ſent yong c men of the children of Iſrael, which offered burnt offerings of beeues, and sacrificed peace offrings vnto the Lord.
6 Then Moſes tooke halfe of the blood, and put it in baſens, and halfe of the blood he ſprinkled on the altar.

*Or, of the books of the Lawe.

7 After he tooke the * booke of the couenāt, and read it in the audience of the people: who ſaid, All that the Lord hath ſayd, we will doe, and be obedient.

1. Pet.1.2. heb.9.20.

8 Then Moſes tooke the * blood, & ſprinkled it on the people, and ſayde, Beholde, the d blood of the couenant, which the Lord hath made with you concerning all theſe things.

d Which blood ſignifieth that ſ couenāt broken cānot be ſatiſfied without blood ſhedding.

9 ¶ Then went vp Moſes and Aaron, Nadab, and Abihu, and ſeuentie of the Elders of Iſrael.

e As perfectly as their infirmities could behold his maieſtie.

10 And they e ſawe the God of Iſrael, and vnder his feete was as it were a *worke of a Saphir ſtone, and as the very heauen when it is cleare.

*Or, brick worke.

f He made them not afraide, not puniſhed them.

11 And vpon the nobles of the children of Iſrael he f laide not his hand: alſo they ſawe God, and did eate and drinke.

g That is, reioyced.

12 ¶ And the Lorde h ſayde vnto Moſes, Come vp to me into the mountaine, and be there, and I will giue thee i tables of ſtone, & the lawe & the commandement, which I haue written, for to teach k them.

h The ſecond time.

i Signifying the hardnes of our hearts, except God doe write his lawes therin by his Spirit, Ier.31.33. ezek. 11.19. 2.cor.3.3. he.8.10.& 10.16

13 Then Moſes roſe vp, & his minister Ioſhua, & Moſes went vp into the mountaine of God,
14 And ſaid vnto ſ Elders, Tarry vs here, vntill we come againe vnto you: and beholde, Aaron, and Hur are with you: whoſoeuer hath any matters, let him come to them.
15 Then Moſes went vp to the moūt, and the cloude couered the mountaine,
16 And the glorie of the Lorde abode vpon mount Sinai, and the cloude couered * it ſix dayes: and the ſeuenth day he called vnto Moſes out of the middes of the cloude.

k To wit, the people.

*Or, him.

17 And the ſight of the glorie of the Lorde was like l conſuming fire on the toppe of the mountaine, in the eyes of the children of Iſrael.

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his ſpirite, he is like pleaſant Saphir. *Chap.34.28. deut.9.9.*

18 And Moſes entred into the middes of the cloude, & went vp to the mountaine: and Moſes was in the * mount fourtie dayes and fourtie nightes.

CHAP. XXV.

The voluntarie giftes for the making of the Tabernacle. 10 The forme of the Arke. 17 The Mercieſeate. 23 The table. 31 The Candleſticke. 40 All muſt be done according to the paterne.

1 THen the Lorde ſpake vnto Moſes, ſaying,
2 a Speake vnto the children of Iſrael, that they receiue an offring for me: of * euery man, whoſe heart giueth it freely, ye ſhal take the offring for me.

a After the moral and iudiciall lawe he giueth them the ceremonial law, that nothing ſhould be left to mans inuention. *Chap.35.5.*

3 And this is the offering which ye ſhall b take of them, golde, and ſiluer, & braſſe,
4 And * blue ſilke, and purple, and ſcarlet, and fine linen, and goates heare,
5 And rammes ſkinnes coloured red, and the ſkinnes of badgers, and the wood c Shittim,
6 Oyle for the light, ſpices for d anointing oyle, & for the perfume of ſweete ſauour,
7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the * breſt plate.

b For the building and vſe of the Tabernacle.

*Or, yelowe.

c Which is thought to be a kinde of cedar, which will not rot.

d Ordeined for the Prieſts. *Chap.28.4. & 37.1.*

8 Alſo they ſhal make me a e Sanctuarie, that I may dwell among them.
9 According to all that I ſhew thee, euen ſo ſhal ye make the forme of the Tabernacle, & the facion of all the inſtruments thereof.

Chap.28.15.

e A place both to offer ſacrifice and to heare the Lawe. *Chap.37.1.*

10 ¶ They ſhall make alſo an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe hie.
11 And thou ſhalt ouerlay it with pure golde: within and without ſhalt thou ouerlay it, and ſhalt make vpon it a * crowne of golde round about.

*Or, a circle and a border.

12 And thou ſhalt caſt foure rings of gold for it, and put them in the foure * corners thereof: that is, two rings ſhall be on the one ſide of it, and two rings on the other ſide thereof.

*Or, ſtaye.

13 And thou ſhalt make barres of Shittim wood, and couer them with golde.
14 Then thou ſhalt put the barres in the rings by the ſides of the Arke, to beare the Arke with them.
15 The barres ſhall be in the rings of the Arke: they ſhal not be taken away frō it.
16 So thou ſhalt put in the Arke the f Teſtimonie which I ſhall giue thee.

f The ſtone tables, the rod of Aaron and Manna, which were a teſtimonie of Gods preſence.

17 Alſo thou ſhalt make a * Mercieſeat of pure golde, two cubits and an halfe long, and a cubite and an halfe broade.

*Or, couering: or, propitiatorie.

18 And thou ſhalt make two Cherubims of golde: of worke beaten out with the hammer ſhalt thou make them at ſ two endes of the Mercieſeate.
19 And the one Cherub ſhalt thou make at the one ende, and the other Cherub at the

g There God appeared mercifully vnto them: and this was a figure of Chriſt.

the other end: of the matter of the Mercie seate shal ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, couering the Mercieseate with their wings, and their faces one to another: to the Mercie seate warde shall the faces of the Cherubims be.

21 And thou shalt put the Mercieseate aboue vpon the Arke, & in the Arke thou shalt put the Testimonie, which I will giue thee,

22 And there I [a] will declare my selfe vnto thee, and from aboue the Mercieseate *betweene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tell thee all things which I will giue thee in commandement vnto the children of Israel.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubits long, & one cubite hyoad, & a cubite and an halfe hie:

24 And thou shalt couer it vp pure golde, & make therto a crown of gold roũd about.

25 Thou shalt also make vnto it a boyder of [a] foure fingers round about: and thou shalt make a golden crowne round about the boyder thereof.

26 After, thou shalt make for it four rings of golde, & shalt put the rings in the foure corners that are in the foure feete therof:

27 Euer against the boyder shal þ rings be for places for barres, to beare the Table.

28 And þ shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that þ Table may be borne vp them.

29 Thou shalt make also [b] dishes for it, and incense cuppes for it and couerings for it, and goblets wherwith it shalbe couered, euen of fine golde shalt thou make them.

30 And thou shalt set vpon þ Table shewe bread before me continually.

31 ¶ * Also thou shalt make a Candlestick of pure golde: of [i] worke beaten out with the hãmer shal the Candlestick be made, his shaft, & his branches, his bowles, his knops: and his floures shalbe of þ same.

32 Sixe branches also shal come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.

33 Three bowles like vnto almondes, one knop and one floure in one branche: and three bowles like almondes in the other branche, one knoppe and one floure: so throughout the sixe branches that come out of the Candlestick.

34 And in the shaft of the Candlestick shal be foure bowles like vnto almondes, his knops and his floures.

35 And there shall be a knoppe vnder two branches made therof: and a knop vnder two branches made therof: and a knop vnder two branches made therof, according to the sixe branches comming out of the Candlestick.

36 Their knops and their branches shall be therof, all this shall be one beaten worke of pure golde.

37 And thou shalt make the seuen lampes thereof: & the lampes thereof shalt thou put thereon, to giue light toward that that is before it.

38 Also the snuffers and snuffedishes therof shall be of pure golde.

39 Of a [k] talent of fine golde shalt thou make it with all these instruments.

40 *Looke therefore that thou make them after their facion, that was shewed thee in the mountaine.

CHAP. XXVI.

1 *The forme of the Tabernacle and the appertinances.*
33 *The place of the Arke, of the Mercieseate, of the Table, and of the Candlestick.*

1 AFterward thou shalt make the Tabernacle with ten curtaines of fine twined linnen, and blewe silke, and purple, and skarlet: and in them þ shalt make Cherubims of [a] broydred worke.

2 The length of one curtaine shall be eight and twentie cubites, & the breadth of one curtaine, foure cubites: euery one of the curtaines shall haue one measure.

3 Fiue curtaines shall be coupled one to another: and the other fiue curtaines shal be coupled one to another.

4 And thou shalt make strings of blewe silke vpon the edge of the one curtaine, which is in the selvedge [b] of the coupling: and likewise shalt thou make in the edge of the other curtaine in the selvedge, in the second coupling.

5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the [c] second coupling: the strings shall be one right against another.

6 Thou shalt make also fiftie [u] taches of golde, and couple the curtaines one to another with the taches, and it shalbe one [u] Tabernacle.

7 ¶ Also þ shalt make curtaines of goates heare, to be a [d] couering vpon the Tabernacle: thou shalt make them to the nomber of eleuen curtaines.

8 The length of a curtaine shalbe thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines shalbe of one measure.

9 And thou shalt couple fiue curtaines by themselues, & the sixe curtaines by themselues: but thou shalt double the [e] first curtaine vpon the forefront of the couering.

10 And thou shalt make fiftie strings in the edge of one curtaine in the selvedge of the coupling, and fiftie strings in the edge of the other curtaine in the second coupling.

11 Likewise thou shalt make fiftie [u] taches of brasse, and fasten them on the strings, & shalt couple the couering together, that it may be one.

12 And the [f] remnant that resteth in the curtaines of the couering, euen the halfe curtaine that resteth, shall be left at the backeside of the Tabernacle.

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer, for that couering thou shalt make

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a Or, will appoint with thee. Numb. 7. 89.

Chap. 37. 10.

a Or, an hand breade.

b To set the bread vpon.

Chap. 37. 17.

i It shall not be molten, but beaten out of the lumpe of golde with the hammer.

Numb. 8. 4.

k This was the talent wherewith the temple, and walled 120 foote. Heb. 8. 5 and 7. 44.

a That is, of most cunning & fine worke.

Chap. 36. 8

b On the side that the curtaines might be tied together.

c In tying together both the sides.

u Or, hookes.

u Or, partition.

d Least mine & weather should marre it.

e That is, fiue on the one side, and fiue on the other, & the sixt should hang ouer the doore of the Tabernacle.

u Or, hookes.

f For these curtaines were two cubits longer then the curtaines of the Tabernacle: so that they were sider by a cubite on both sides.

make a g couering of rammes skinnes dyed redde, and a couering h of badgers skinnes aboue.

15 ¶ Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

16 Ten cubits shalbe the length of a board, and a cubite & an halfe cubit the breadth of one board.

17 Two tenons shall be in one board set in order as the feete of a ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, euen twentie boardes on the South side, euen full South.

19 And thou shalt make fourtie i sockets of siluer vnder the twentie boardes, two sockets vnder one boarde for his two tenons, and two sockets vnder another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the Northside shalbe twentie boardes,

21 And their fourtie sockets of siluer, two sockets vnder one boarde, and two sockets vnder another boarde.

22 And on the side of the Tabernacle, toward the West, shalt k make fiue boards.

23 Also two boardes shalt thou make in p corners of the Tabernacle in p two sides.

24 Also they shalbe l ioyned beneath, and likewise they shall be ioyned aboue to a ring: thus shall it be for them two: they shalbe for the two corners.

25 So they shall be eight boards hauing sockets of siluer, euen sixteene sockets, that is, two sockets vnder one board, and two sockets vnder another board.

26 ¶ Then thou shalt make fiue barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And fiue barres for the boardes of the other side of the Tabernacle: also fiue barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal goe through the mids of the boards, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle * according to the fashion thereof, which was shewed thee in the mount.

31 ¶ Moreouer, thou shalt make a vaple of blue silke, and purple, and skarlet, & fine twined linen: thou shalt make it of broydred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with gold, (whose k hookes shalbe of golde) standing vpon foure sockets of siluer.

33 ¶ Afterward thou shalt hang the vaple "on the hookes, that thou mayest bring in thither, that is, (within the vaple) the Arke of the Testimonie: and the vaple shal make vnto you a separation betweene the Holy place and the l most Holy place.

34 Also thou shalt put the mercie seat vpon the Arke of the Testimonie in the most Holy place,

35 And thou shalt set the Table m without the vaple, and the Candlestick ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blue silke, and purple, and skarlet, and fine twined linnen wrought with needle.

37 And thou shalt make for the hanging fiue pillars of Shittim, and couer them with golde: their heads shall be of golde, and thou shalt cast fiue sockets of brasse for them.

CHAP. XXVII.

1 The altar of the burnt offering. 9 The court of the Tabernacle. 20 The lampes continually burning.

1 MOreouer thou shalt make the o altar of Shittim wood, fiue cubites long and fiue cubites broade (the altar shalbe foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shalbe of itselfe, & thou shalt couer it with brasse.

3 Also thou shalt make his ashpans for his ashes, and his beesomes, and his basens, and his fleshhookes, and his p censers: thou shalt make all the instruments thereof of brasse.

4 And thou shalt make vnto it a grate like networke of brasse: also vpon that "grate shalt thou make foure brasen rings vpon the foure corners thereof.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasse.

7 And the barres thereof shalbe put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betweene the boardes: as God shewed thee in the mount, so shal they make it.

9 ¶ Also thou shalt make the q court of the Tabernacle in the Southside, euen full South: the court shall haue curtaines of fine twined linen, of an hundreth cubites long, for one side,

10 And it shall haue twentie pillars, with their twentie sockets of brasse: the heads of the pillars, & their r filets shalbe siluer.

11 Likewise on the Northside in length there shalbe hangings of an hundreth cubites long, and the twenty pillars thereof with their twentie sockets of brasse: the heads of the pillars and the filets shalbe siluer.

12 ¶ And the breadth of the court on the West side shall haue curtaines of fiftie cubites, with their ten pillars and their ten sockets.

13 And the breadth of the court, Eastward full East shall haue s fiftie cubites.

14 Also hangings of fifteene cubites shalbe on the one t side with their three pillars and their three sockets.

15 Likewise on the other side shall be hangings of fifteene cubites, with their three

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g To be put vpō for couering that was made of goates heare.

h This was the third couering for the Tabernacle.

i Or, *base pieces, wherein were the mortaises for the tenons.*

k The Ebrewe worde signifieth twinoes: declaring that they should be so perfect and well ioyned as were possible.

l Chap. 25. 9. 40. heb. 8. 5. and 9. 23.

m 38. 12.

k Some reade, heads of the pillars.

" Ebr. *vnder the hookes: meaning that it should hang downwards from the hookes.*

l Whereunto the hie Priest onely entred once a yere.

m Meaning, in the holy place. *cap 40. 4. 22.*

n This hanging or vaile was betweene the holy place, and there where the people were.

o For the burnt offering. *cap 38. 1.*

p Of the same wood and matter, not fastened vnto it.

q *Or, fire pannes.*

" *Ebr. net.*

r This was the first entrie into the Tabernacle, where the people abode.

s They were certaine hoopes or circles for to beautifie the pillar.

t Meaning, curtaines of fiftie cubites.

f Of the doore of the court.

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pillars and their three sockets.

16 ¶ And in the gate of the court shall be a vaile of twentie cubites, of blue silke, and purple, and scarlet, & fine twined linen wrought with needle, with the foure pillars thereof and their foure sockets.

17 All the pillars of the court shal haue fillets of siluer rownd about, with their heads of siluer, and their sockets of brasse.

18 ¶ The length of the court shalbe an hundreth cubites, and the breadth fiftie [a] at either ende, and the height fiue cubites, and the hangings of fine twined linen, and their sockets of brasse.

[a] Ebr. fiftie in fiftie

19 All the vessels of the Tabernacle for all maner seruice thereof, & all the [g] pinnes thereof, and all the pinnes of the court shalbe brasse.

[g] Or, stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund the children of Israel, that they bring vnto thee pure [b] oyle olyue beaten, for the light, that the lampes may alway [c] burne.

[h] Such as commeth from the oliue, when it is first pressed or beaten.

[§] Or, vpend vp.

21 In the tabernacle of the Congregation without the vayle, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

CHAP. XXVIII.

1 The Lord calleth Aaron & his sonnes to the Priesthood. 4 Their garments. 12. 29 Aaron entreth into the Sanctuarie in the name of the children of Israel. 30 Vrim and Thummim. 38 Aaron beareth the iniquitie of the Israelites offrings.

Leuit. cap 8 & 9 7.

1 And cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serue mee in the Priestes office: I meane Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, [a] glorious and beautifull.

[a] Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all [*] cunning men, whome I haue filled with the spirite of wisedome, that they make Aarons garments to [b] consecrate him, that he may serue me in the Priests office.

[*] Ebr. wise in heart

[b] Which is, to separate him from the rest.

4 Now these shalbe the garments, which they shall make, a brestplate, and an [c] Ephod, and a robe, and a broydered coat, a miter, and a girdle. so these holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serue me in the Priests office.

[c] A short and strait coat without sleeues put vpmost vpon his garments to keepe the close vnto him.

cap 39. 1. &c.

5 Therefore they shall take golde, and blue silke, & purple, and scarlet, and fine linen,

6 ¶ And they shall make the Ephod of golde, blue silke, and purple, scarlet, and fine twined linen of broydred worke.

7 The two shoulders thereof shalbe ioyned together by their two edges: so shall it be closed.

[d] Which went about his vpmost coate.

8 And the [d] embroydered gard of the same Ephod, which shalbe vpon him, shall be of the selfe same worke and stuffe, euen of golde, blue silke, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onix stones, and grauе vpon them the names of the children of Israel:

10 Six names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to [e] their generations.

[e] As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh and graueth in stone, and shalt make them to be set and enbossed in golde.

cap 39. 6.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of [f] remembrance of the children of Israel: for Aaron shal beare their names before the Lord vpon his two shoulders for a remembrance.

[f] That Aaron might remember the Israelites to Godward.

13 So thou shalt make bosses of golde,

14 ¶ And two chaines of fine golde [g] at the ende, of wrethed worke shalt thou make them, & shalt fasten the wrethed chaynes vpon the bosses.

[g] Of the bosse.

15 ¶ Also thou shalt make the breast plate of [h] iudgement with broydered worke: like the worke of the Ephod shalt thou make it: of golde, blue silke, and purple, and scarlet, and fine twined linen shalt thou make it.

[h] It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.

16 [i] Foure square it shalbe and double, an hand breadth long and an hand breadth broade.

[i] The description of the brest plate.

17 Then thou shalt set it full of places for stones, euen foure rowes of stones: the order shall be this, a [k] rubie, a topaze, and a carbuncle in the first row.

[k] Or, Sardoine.

[l] Or, Emerand.

18 And in the second rowe thou shalt set an [l] emerande, a saphir, and a [m] diamond.

[m] Or, Carbuncle.

19 And in the third rowe a turkeis, an achate, and an hematite.

[n] Or, Iasper.

20 And in the fourth row a [*] chrysolite, an onix, and a iasper: and they shall be set in golde in their embossements.

[*] Ebr. Tarshish.

21 And the stones shall be according to the names of the children of Israel, twelue, according to their names, grauen as signets, euery one after his name, & they shalbe for the twelue tribes.

22 ¶ Then thou shalt make vpon the brest plate two chaynes at the endes of wrethen worke of pure golde.

23 Thou shalt make also vpon the brest plate two rings of gold, and put the two rings on [k] the two endes of the brest plate.

[k] Which are vpmost toward the shoulders.

24 And thou shalt put the two wrethen chaines of golde in the two rings in the endes of the brest plate.

25 And the other two endes of the two wrethen chaines, thou shalt fasten in the two embossements, and shalt put them vpon the shoulders of the Ephod on the foreside of it.

26 ¶ Also thou shalt make two rings of golde, which thou shalt put in the [l] two other endes of the brest plate, vpon the border thereof, towarde the inside of the Ephod.

[l] Which are beneath.

27 And two other rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath in the forepart of it ouer against the coupling of it vpon the broydred

bjodyded gard of the Ephod.
28 Thus they shal binde the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it may bee fast vpon the bjodyded garde of the Ephod, and that the brest plate be not loosed from the Ephod.
29 So Aaron shall [m] beare the names of the children of Israel in the brest plate of iudgement vpon his heart, when hee goeth into the holy place, for a remembrance continually before the Lord.
30 ¶ Also thou shalt put in the brest plate of iudgement the [n] Vrim and the Thummim, which shalbe vpon Aarons heart, when hee goeth in before the Lorde: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.
31 ¶ And thou shalt make the robe of the Ephod altogether of blue silke.
32 And the hole for his head shalbe in the middes of it, hauing an edge of wouen worke rounde about the coller of it: so it shalbe as the coller of an habergeon that it rent not.
33 ¶ And beneath vpon the skirts thereof thou shalt make pomegranates of blue silke, and purple, & skarlet, rounde about the skirtes thereof, and belles of gold betweene them round about:
34 That is, [a] a golden bell and a pomegranate, a golden bell and a pomegranate round about vpon the skirts of the robe.
35 So it shalbe vpon Aaron, when he ministreth, & his sound shalbe heard, when hee goeth into the holy place before the Lord, and when he commeth out, and hee shall not die.
36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are graven, [o] HOLINES TO THE LORD,
37 And thou shalt put it on a blue silke lace, and it shalbe vpon the miter: euen vpon the forefront of the miter shall it be.
38 So it shall be vpon Aarons forehead, that Aaron may [p] beare the iniquitie of the offrings, which the children of Israel shall offer in all their holy offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.
39 Likewise thou shalt embjoyder the fine linnen coate, and thou shalt make a miter of fine linnen, but thou shalt make a girdle of needle worke.
40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdles, and bonets shalt thou make them for glory and comelines.
41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, & fil their hands, and sanctifie them, that they may minister vnto me in the Priestes office.
42 Thou shalt also make them linnen breeches to couer their priuities: from the lopnes vnto the thighs shall they reach.
43 And they shalbe for Aaron & his sonnes when they come into the Tabernacle [o] of the Congregation, or when they come

m Aaron shall not enter into the holy place in his owne name, but in the name of all the children of Israel.
n Vrim signifieth light, and Thummim perfection: declaring that the stones of the brest plate were most cleare, and of perfect beautie: by Vrim also is meant knowledge, and Thummim holines, shewing what vertues are required in the Priests.
a Exod.45 9. Leuit.
o Holines appertaineth to the Lord: for he is most holy, and nothing vnholy may appeare before him.
p Their offrings could not be so perfect, but some fault would be therein: which sinne the high Priest bare, and pacified God.
q That is, consecrate them, by giuing them things to offer, and thereby admit them to their office.
o Or, of mine.

vnto the altar to minister in the holy place, that they [r] commit not iniquitie, & so die. This shalbe a law for euer vnto him and to his seede after him.

r In not hiding their nakednes.

CHAP. XXIX.

1 *The maner of consecrating the Priestes.* 38 *The continuall sacrifice.* 45 *The Lord promiseth to dwel among the children of Israel.*

1 THis thing also shalt thou doe vnto them when thou consecratest them to be my Priestes, * Take a yong calfe, & two rammes without blemish, Leuit.9.2. cap 8 14
2 And vnleauened bread and cakes vnleauened tempered with oyle, and wafers vnleauened anoynted with oyle: (of fine wheate flowre shalt thou make them)
3 Then thou shalt put them in one basket, and [a] present them in the basket with the calfe and the two rammes,
4 And shalt bring Aaron & his sonnes vnto the doore of ✠ Tabernacle of the Congregation, and wash them with water.
5 Also thou shalt take the garments, and put vpon Aaron the tunicle, & the [b] robe of the Ephod, and the Ephod, and the brestplate, & shalt cloth them with him with the bjodyded gard of the Ephod.
6 Then thou shalt put the miter vpon his head, and shalt put the holie * crowne vpon the miter.
7 And thou shalt take the anointing *oyle, and shalt powre vpon his head, and anoynt him.
8 And thou shalt bring his sonnes, & put coates vpon them,
9 And shalt gird them with girdles, both Aaron and his sonnes: and shalt put the bonets on them, and the Priestes office shalbe theirs for a perpetuall lawe: thou *shalt also [c] fil the handes of Aaron, and the handes of his sonnes.
10 After, thou shalt present the calfe before the Tabernacle of the Congregation, * & Aaron and his sonnes shall [c] put their handes vpon the head of the calfe.
11 So thou shalt kil the calfe before the Lorde, at the doore of the Tabernacle of the Congregation.
12 Then thou shalt take of the blood of the calfe, & put it vpon the hornes of the altar with thy finger, and shalt powre all the rest of the blood at ✠ foote of the altar.
13 * Also thou shalt take all the fatte that couereth the mwardes, and the kal, that is on the liuer, and the two kidneis, and the fatte that is vpon them, and shalt burne them vpon the altar.
14 But the flesh of the calfe, & his skinne, and his dounig shalt thou burne with fire without the hoste: it is a [e] synne offering.
15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hands vpon the head of the ramme.
16 Then thou shalt kil the ramme, and take his blood, and sprinkle it rounde about vpon the altar,
17 And thou shalt cut the ramme in pieces, and wash the mwardes of him and his legs, and shalt put them vpon the pieces thereof, and vpon his head.
18 So thou shalt burne the whole ramme

a Exod.29.23. Leuit.8.26. Num.6.19.
b Which was next vnder the Ephod.
Chap.28.36.
Chap.30.25.
Chap.28.41.
Or, consecrate them.
Leuit.1.4.
c Signifying that the sacrifice was also offred for them, and that they did approue it.
Leuit.3.3.
Exod.29.13.
e Ebr. sinne, 2.cor.5.21.

vpon the altar: for it is a burnt offering vnto the Lord. d for a ſweete ſauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou ſhalt take the other rammne, and Aaron and his ſonnes ſhal put their handes vpon the head of the rammne.

20 Then ſhalt thou kill the rammne, and take of his bloud and put it e vpon the lap of Aarons eare, and vpon the lap of the right eare of his ſonnes, and vpon the thumbe of their right hande, & vpon the great toe of their right foote, and ſhalt ſprinkle the bloud vpon the altar rounde about.

21 And thou ſhalt take of the bloud that is f vpon the altar, and of the anoynting oyle, and ſhalt ſprinkle it vpon Aaron, and vpon his garments, and vpon his ſonnes, and vpon the garments of his ſonnes with him: ſo he ſhal be halowed, and his clothes, and his ſonnes, and the garments of his ſonnes with him.

22 Alſo thou ſhalt take of the rammes the fat and the rumpe, euen g fat that couereth the inwards, & the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right ſhoulder, (for it is the h rammne of conſecration)

23 And one loafe of bread, and one cake of bread tempered with oyle, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou ſhalt put all this in the handes of Aaron, & in the handes of his ſonnes, and ſhalt ſhake them to and fro before the Lord.

25 Againe, thou ſhalt receiue them of their handes, and burne them vpon the altar beſides the burnt offring for a ſweete ſauour before the Lorde: for this is an offering made by fire vnto the Lorde.

26 Likewiſe thou ſhalt take the breſt of the rammne of the conſecration, which is for Aaron, and ſhalt ſhake it to i and fro before the Lord, and it ſhall be thy part.

27 And thou ſhalt ſanctifie the breſt of the ſhaken offering, and the ſhoulder of the k heaue offring, which was ſhake to and fro, & which was heaued vp of the ram of the conſecration, which was for Aaron, and which was for his ſonnes.

28 And Aaron and his ſonnes ſhall haue it by a ſtatute for euer, of the children of Iſrael: for it is an heaue offring, and it ſhall be an heaue offering of the children of Iſrael, of their l peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, ſhall be his ſonnes after him, to be anoynted therein, and to bee conſecrate therein.

30 That ſonne that ſhall be Prieſt in his ſtrade, ſhall put them on ſeuen dayes, when he commeth into the Tabernacle of the Congregation to miniſter in the holy place.

31 ¶ So thou ſhalt take the rammne of the conſecration, and ſeethe his fleſh in the holy place.

32 * And Aaron and his ſonnes ſhall eate the fleſh of the rammne, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they ſhall eate theſe things, wherewith their atonement was made, to conſecrate them, and to ſanctifie them: but a ſtranger ſhal not eat thereof, becauſe they are holy things.

34 Howe if ought of the fleſh of the conſecration, or of the bread remaine vnto the morning, then thou ſhalt burne the reſt with fire: it ſhall not be eaten, becauſe it is an holy thing.

35 Therefore ſhalt thou do thus vnto Aaron and vnto his ſonnes, according to all things, which I haue commanded thee: ſeuen dayes ſhalt thou "conſecrate them,

36 And ſhalt offer euery day a calfe for a ſinne offering, for m reconciliation: and thou ſhalt cleanſe the altar, when thou haſt offered vpon it for reconciliation, & ſhalt anoint it, to ſanctifie it.

37 Seuen dayes ſhalt thou cleanſe the altar, and ſanctifie it, ſo the altar ſhall be moſt holy: and whatſoeuer toucheth the altar, ſhalbe holy.

38 ¶ * Now this is that which thou ſhalt preſent vpon the altar: euen two lambes of one yeere old, day by day continually.

39 The one lambe thou ſhalt preſent in the morning, and the other lambe thou ſhalt preſent at euen.

40 And with the one lambe, a n tenth part of fine floure mingled with the fourth part of an o hin of beaten oyle, and the fourth part of an hin of wine, for a drinke offering.

41 And the other lambe thou ſhalt preſent at euen: thou ſhalt doe thereto according to the offring of the morning, and according to the drinke offering thereof, to be a burnt offering for a ſweete ſauour vnto the Lord.

42 This ſhal be a continual burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lorde, where I will p make appointment with you, to ſpeake there vnto thee.

43 There I will appoint with the children of Iſrael, and the place ſhall be ſanctified by my q glory.

44 And I will ſanctifie the Tabernacle of the Congregation and the altar: I will ſanctifie alſo Aaron and his ſonnes to be my Prieſtes,

45 And I will * dwell among the children of Iſrael, and will be their God.

46 Then ſhall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwel among them: ¶ I am the Lord their God.

CHAP. XXX.

1 *The altar of incenſe.* 13 *The ſumme that the Iſraelites ſhould pay to the Tabernacle.* 16 *The braſen laner.* 23 *The anoynting oyle.* 34 *The making of the perfume.*

1 FVrthermore thou ſhalt make an altar r for ſweete perfume, of Shittim wood thou ſhalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite (it ſhall be foure ſquare) and the height thereof two cubites:

d Or a ſauour of reſt, which cauſeth the wrath of God to ceaſe.

e Meaning, the ſoft and nether part of the eare.

f Wherewith the altar muſt be ſprinckled.

g Which is offred for the conſecration of the hie Prieſt.

Leu. cap. 7. cap. 8. 27

h This ſacrifice the Prieſt did moue toward the Eaſt, Weſt, North & South.

i So called, becauſe it was not onely ſhaken to and fro, but alſo lifted vp. Leuit. 8. 27. 29. numb. 6. 20.

k Which were offerings of thankes giuing to God for his benefites.

Leuit. 8. 31. & 24. 9. matth. 12. 4.

" Elſe, fill their handes.

m To appeaſe Gods wrath that ſinne may be pardoned.

cap 30 29

Numb. 28. 3.

n That is, an Omer, reade Chap. 16. 16.

o Which is about a pinte.

Leuit 23. 13. numb. 15. 4. 28. 5.

p Or, declare my ſelfe to you.

p Becauſe of my glorious preſence.

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord, that am their God.

r Vpon which the ſweete perfume was burnt. verse 34. cap. 15. cap. 37.

1 That is, by the ſacrifices.

b Of the same wood & matter.

*Or, a circle and border.

c That is, ꝑ the Sanctuarie and not in the Tolicest of all.

d Meaning, whē he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

Numb.1.2,3.

g Whereby he testified that he redemed his life which he had forfaite, as is declared by David, 2.Sam.24.1.

h This shekel valued two cōmon shekels: and ꝑ gerah valued about 12.pence after fiue shilling sterling ꝑ ounce of silver.

Leui.27.25. numb.3.47. ezech.45.12. Gen.23

i That God is should be mercifull vnto you.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

bites: the ꝑnes thereof shall be b of the same,
3 And thou shalt ouerlaye it with fine golde, both the top thereof and the sides thereof round about, and his ꝑnes: also thou shalt make vnto it *a crowne of golde round about.
4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.
5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.
c 6 After, thou shalt set it c before the vayle, that is nere the Arke of the Testimonie, before the Mercieate that is vpon the Testimonie, where I will appoynt with thee.
d 7 And Aaron shall burne thereon swete incense euery morning: when he d dresseth the lampes thereof, shal he burne it.
8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: this perfume shalbe perpetually before the Lord, throughout your generations.
e 9 Ye shall offer no e strāge incense therein, no burnt sacrifice, nor offering, neither powre any drinke offering f thereon.
10 And Aaron shall make reconciliation vpon the ꝑnes of it once in a yere, with the blood of the sinne offering in the daye of reconciliation: once in the yere shal he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.
11 ¶ Afterward the Lorde spake vnto Moses, saying,
Numb.1.2,3. 12 *When thou takest the summe of the children of Israel after their nober, then they shal giue euery man g a redemption of his life vnto the Lorde, when thou telest them, that there be no plague among them when thou countest them.
13 This shall euery man giue, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuarie: (*a shekel is twentie gerahs) the halfe shekel shalbe an offring to the Lord. Exo 4 part 196.
14 All that are nombred from twenty yere olde and aboue, shall giue an offering to the Lorde.
15 The riche shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, i for the redemption of your liues.
16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.
17 ¶ Also the Lord spake vnto Moses, saying,
18 Thou shalt also make a laner of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.
19 For Aaron and his sonnes shal k wash their handes and their feete thereat.
20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offring to the Lord, they shall wash themselues with water, lest they die. cap 38 8.
21 So they shall wash their handes and their feete that they die not: and this shall be to them an ordinance l for euer, both vnto him and to his seede throughout their generations. l So long as the Priesthode shall last.
22 ¶ Also the Lord spake vnto Moses, saying,
23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundreth m shekels, of sweete cinnamom halfe so much, that is, two hundreth and fiftie, and of sweete n calamus, two hundreth and fiftie: m Waying so much. n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours.
24 Also of Cassia fine hundreth, after the shekel of the Sanctuarie, and of oyle oliue an *Hin. (hap.29.40. Leui. Cap 8.2.
25 So thou shalt make of it the oyle of holy oyntment, euen a most precious oyntment after the arte of the apoticarie: this shalbe the oyle of holy oyntment.
o 26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie: o All things which appertaine to the Tabernacle.
27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instrumeuts thereof, & the altar of incese: Ephes. cap 5.26.27.
28 Also the Altar of burnt offering with all his instruments, & the laner and his foote.
29 So thou shalt sanctifie them, and they shall be most holie: all that shall touche them, shalbe holie.
30 Thou shalt also anoynt Aaron and his sonnes, & shalt consecrate them, that they may minister vnto me in ꝑ Priests office.
31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holie oyntning oyle vnto me, throughout your generations.
p 32 None shal anoynt ꝑ mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shalbe holy vnto you. p Neither at their burialles, nor otherwise.
33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon q a stranger, euen he shall be cut off from his people. q Either a stranger, or an Israelite, saue onely the Priestes.
34 And the Lorde sayd vnto Moses, Take vnto thee these spices, pure myrrhe and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weyght: r In Ebrewe, Sheheleth: which is a sweete kinde of gumme: and shineth as the nayle.
35 Then thou shalt make of them perfume compoſed after the arte of the apoticarie, mingled together, pure and holy.
36 And thou shalt beat it to pouder, & shalt put of it before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appoyntment with thee: it shalbe vnto you most holy.
37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord. s Only dedicate to the vse of the Tabernacle.
38 Whosoeuer shall make like vnto that

upon the altar: for it is a burnt offering vnto the Lord [d] for a sweete sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ramme, and Aaron and his sonnes shal put their handes vpon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood and put it [e] vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hande, & vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar rounde about.

21 And thou shalt take of the blood that is [f] vpon the altar, and of the anoynting ople, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shal be halowed, and his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, euen þ fat that couereth the inwards, & the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the [g] ramme of consecration)

23 And one loafe of bread, and one cake of bread tempered with ople, and one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the handes of Aaron, & in the handes of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receiue them of their handes, and burne them vpon the altar besides the burnt offring for a sweete sauour before the Lorde: for this is an offering made by fire vnto the Lorde.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to [h] and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the [i] heaue offring, which was shake to and fro, & which was heaued vp of the ram of the consecration, which was for Aaron, and which was for his sonnes.

28 And Aaron and his sonnes shall haue it by a statute for euer, of the children of Israel: for it is an heaue offring, and it shall be an heaue offering of the children of Israel, of their [k] peace offerings, euen their heaue offering to the Lord.

29 ¶ And the holy garments, which appertaine to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stede, shall put them on seuen dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and sethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, & the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eate these things, wherewith their atonement was made, to consecrate them, and to sanctifie them: but a stranger shal not eat thereof, because they are holy things.

34 Howe if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron and vnto his sonnes, according to all things, which I haue commanded thee: seuen daies shalt thou [l] consecrate them,

36 And shalt offer euery day a calfe for a sinne offering, for [m] reconciliation: and thou shalt clense the altar, when thou hast offered vpon it for reconciliation, & shalt anoint it, to sanctifie it.

37 Seuen dayes shalt thou clense the altar, and sanctifie it, so the altar shall be most holy: and whatsoeuer toucheth the altar, shalbe holy.

38 ¶ * Now this is that which thou shalt present vpon the altar: euen two lambes of one yere old, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one lambe, a [n] tenth part of fine floure mingled with the fourth part of an [o] hin of beaten ople, and the fourth part of an hin of wine, for a drink offering.

41 And the other lambe thou shalt present at euen: thou shalt doe thereto according to the offring of the morning, and according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shal be a continual burnt offring in your generations at the doore of the Tabernacle of the Congregation before the Lorde, where I will [p] make appointment with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shall be sanctified by my [p] glory.

44 And I will sanctifie the Tabernacle of the Congregation and the altar: I will sanctifie also Aaron and his sonnes to be my Priestes,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they knowe that I am the Lord their God, that brought them out of the land of Egypt, that I might dwel among them: [q] I am the Lord their God.

CHAP. XXX.

1 *The altar of incense.* 13 *The summe that the Israelites should pay to the Tabernacle.* 16 *The brasen laver.* 23 *The anoynting oyle.* 34 *The making of the perfume.*

1 FYthermore thou shalt make an altar [a] for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite (it shall be foure square) and the height thereof two cubites;

---

d Or a sauour of rest, which causeth the wrath of God to cease.

e Meaning, the soft and nether part of the eare.

f Wherewith the altar must be sprinckled.

g Which is offred for the consecration of the hie Priest, Leu. cap. 7. cap. 8. 27.

h This sacrifice the Priest did moue toward the East, West, North & South.

i So called, because it was not onely shaken to and fro, but also lifted vp. Leuit. 8. 27. 29. numb. 6. 20.

k Which were offerings of thankes giuing to God for his benefites.

Leuit. 8. 31 & 24. 9. matth. 12. 4.

l That is, by the sacrifices.

*Eue. fill their handes.

m To appease Gods wrath that sinne may be pardoned.

cap 30. 29

Numb. 28. 3.

n That is, an Omer, reade Chap. 16. 16.

o Which is about a pinte.

Leuit. 23. 13. numb. 15. 4. & 28. 5.

*Or, declare my self to you.

p Because of my glorious presence.

Leuit. 26. 12. 2. cor. 6. 16.

q It is I the Lord, that am their God.

a Vpon which the sweete perfume was burnt. verse 34. cap. 15. cap. 37.

bites: the hornes thereof shall be b of the same,

b Of the same wood & matter.

3 And thou shalt overlaye it with fine golde, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it a crowne of golde round about.

or, a circle and border.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: euen on euery side shalt thou make them, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt couer them with golde.

c That is, in the Sanctuarie and not in the holiest of all.

6 After, thou shalt set it c before the vayle, that is nere the Arke of the Testimonie, before the Mercieate that is vpon the Testimonie, where I will appoynt with thee.

d Meaning, whē he trimmeth them, and refresheth the oyle.

7 And Aaron shall burne therein swete incense euery morning: when he d dresseth the lampes thereof, shal he burne it.

8 Likewise at euen, when Aaron setteth vp the lampes thereof, he shal burne incense: this perfume shalbe perpetually before the Lord, throughout your generations.

e Otherwise made then this, which is described.

f But it must only serue to burne perfume.

9 Ye shall offer no e strage incense therein, no burnt sacrifice, nor offering, neither powre any drinke offering f thereon.

10 And Aaron shall make reconciliation vpon the hornes of it once in a yere, with the blood of the sinne offering in the daye of reconciliation: once in the yere shal he make reconciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 ¶ Afterward the Lorde spake vnto Moses, saying,

Numb.1.2,3.

12 * When thou takest the summe of the children of Israel after their nober, then they shal giue euery man g a redemption of his life vnto the Lorde, when thou telest them, that there be no plague among them when thou countest them.

g Whereby he testified that he redemed his life which he had forfaite, as is declared by Dauid,2.Sam.24.1.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuarie: (* a shekel is twentie gerahs) the halfe shekel shalbe an offring to the Lord.

h This shekel valued 240 common shekels: and 1 gerah valued about 12. pence after fiue shilling sterling 1 ounce of siluer.

Gen 24 part 196.

14 All that are nombred from twentie yere olde and aboue, shall giue an offering to the Lorde.

15 The riche shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall giue an offering vnto the Lord, i for the redemption of your liues.

i That God should be mercifull vnto you.

Leui.27.25. Numb.3.47. ezech.45.12.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it vnto the vse of the Tabernacle of the Congregation, that it may be a memoriall vnto the children of Israel before the Lorde for the redemption of your liues.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

17 ¶ Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a laner of brasse, and his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the altar, and shalt put water therein.

19 For Aaron and his sonnes shal k wash their handes and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe vnto the altar to minister and to make the perfume of the burnt offring to the Lord, they shall wash themselues with water, lest they die. cap 38 8.

21 So they shall wash their handes and their feete that they die not: and this shall be to them an ordinance l for euer, both vnto him and to his seede throughout their generations.

l So long as the Priesthode shall last.

22 ¶ Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principall spices of the most pure myrrhe fiue hundreth m shekels, of swete cinnamom halfe so much, that is, two hundreth and fiftie, and of swete n calamus, two hundreth and fiftie:

m Waying so much.

n It is a kinde of reede of a very sweete sauour within, and is vsed in powders and odours.

24 Also of Cassia fine hundreth, after the shekel of the Sanctuarie, and of oyle olyue an * Hin.

(hap.29.40. Leui. Cap 6.2.

25 So thou shalt make of it the oyle of holy ointment, euen a most precious ointment after the arte of the apoticarie: this shalbe the oyle of holy ointment.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

o All things which appertaine to the Tabernacle. Ephes. cap 5. 26. 27.

27 Also the Table, and all the instruments thereof, and the Candlesticke, with all the instrumens thereof, & the altar of incese:

28 Also the Altar of burnt offering with all his instruments, & the laner and his foote.

29 So thou shalt sanctifie them, and they shall be most holie: all that shall touche them, shalbe holie.

30 Thou shalt also anoynt Aaron and his sonnes, & shalt consecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shalbe an holie oynting oyle vnto me, throughout your generations.

32 None shal anoynt p mans flesh therewith, neither shall ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

p Neither at their buriales, nor otherwise.

33 Whosoeuer shall make the like oyntment, or whosoeuer shall put any of it vpon q a stranger, euen he shall be cut off from his people.

q Either a stranger, or an Israelite, saue onely the Priestes.

34 And the Lorde sayd vnto Moses, Take vnto thee these spices, pure myrrhe and r cleare gumme and galbanum, these odours with pure frankincense, of eche like weyght:

r In Ebrewe, Sheheleth: which is a sweete kinde of gumme and shineth as the nayle.

35 Then thou shalt make of them perfume compoſed after the arte of the apoticarie, mingled together, pure and holy.

36 And thou shalt beat it to ponder, & shalt put of it before the Arke of the Testimony in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And yee shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whosoeuer shall make like vnto that

s Only dedicate to the vse of the Tabernacle.

to smell thereto, euen hée shall be cut off from his people.

CHAP. XXXI.

2 God maketh Bezaleel and Aholiab meete for his worke. 13 The Sabbath day is the signe of our sanctification. 18 The Tables written by the finger of God.

1 And the Lord spake vnto Moses, saying,

a I haue chosen and made meet, chap.35.30.

2 Beholde, I a haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Judah,

3 Whom I haue filled with the Spirit of God, in wisedome, & in vnderstanding & in knowledge and in all b workemanship:

b This sheweth y handy crafts are the gifts of Gods Spirit, and therefore ought to be esteemed.

4 To finde out curious workes to worke in golde, and in siluer, and in brasse,

5 Also in the arte to set stones, and to carue in tymber, and to worke in all maner of workemanship.

6 And beholde, I haue ioyned with him Aholiab the sonne of Ahisamah of the tribe of Dan, and in the hearts of all that are c wise hearted, haue I put wisedome to make all that I haue commanded thee:

c I haue instructed them, and increased their knowledge

7 That is, the Tabernacle of the Congregation, & the Arke of the Testimonie, & the Mercieseat that shalbe thereupon, with all instruments of the Tabernacle:

d So called, because of the cunning & arte vsed therein, or because y whole was beaten out of one piece.

8 Also the Table and the instruments thereof, & the d pure Candlesticke with all his instruments, & the altar of perfume:

e Which onely was to anoynt the Priestes and the instruments of the Tabernacle, and not to burne.

9 Likewise the Altar of burnt offring with all his instruments, and the Lauer with his foote:

10 Also the garments of the ministration, and the holie garments for Aaron the Priest, and the garments of his sonnes, to minister in the Priests office,

11 And the e anoynting oyle, & swéete perfume for the Sanctuarie: according to all that I haue cómanded thee, shal they do.

f Though I cōmaunde these workes to be done, yet will I not that you breake my Sabbath dayes. *Chap.20.8. &c. Leuit.20.12.*

12 ¶ Afterward the Lord spake vnto Moses, saying,

13 Speake thou also vnto the children of Israel, & say, f Notwithstanding keepe ye my Sabbaths: for it is a signe betweene me & you in your generations, y ye may knowe that I the Lord doe sanctifie you.

g God repeteth this poynt because the whole keeping of the lawe standeth in the true vse of y Sabbath, which is to cease from our workes & to obey the will of God.

14 *Ye shal therefore keepe the g Sabbath: for it is holy vnto you: he that defileth it, shall dye the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people.

15 Sixe dayes shal men work, but in the seuenth day is the Sabbath of the holy rest to the Lord: whosoeuer doeth any worke in the Sabbath day, shal dye the death.

16 Wherefore the children of Israel shall keepe the Sabbath, that they may obserue the h rest throughout their generations for an euerlasting couenant.

Or, Sabbath. Gen.1.31.& 2.2.

h From creating his creatures, but not frō gouerning and preseruing them. *Deut.9.10.*

17 It is a signe betweene me and the children of Israel for euer: * for in sixe dayes the Lorde made the heauen & the earth, & in the seuenth day i he ceased, and rested.

i Whereby he declared his will to his people.

18 Thus (when the Lord had made an end of communing with Moses vpon mount Sinai) * he gaue him two Tables k of the Testimonie, euen tables of stone, written with the finger of God,

CHAP. XXXII.

1 The Israelites impute their deliuerance to the calfe. 4 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses zeale for the people.

BVt when the people sawe, that Moses tarryed long or hee came downe from the mountaine, the people gathered themselues together against Aaron, and sayd vnto him, Vp, a make vs gods to goe before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

a The roote of Idolatrie is, whē men thinke that Gods not at hand, except they see him carnally.

2 And Aaron said vnto them, b Plucke off the golden earings, which are in the eares of your wiues, of your sonnes, and of your daughters, & bring them vnto me.

b Thinking that they would rather forgo Idolatry, then to resigne their most precious iewels.

3 Then all the people pluckt from them c selues the golden earings, which were in their eares, and they brought them vnto Aaron.

c Such is y rage of idolaters, that they spare no cost to feede their wicked desires. *Num.33. Psal.106.19.*

4 * Who receiued them at their handes, and facioned it with the grauing toole, & made of it a d molten calfe: then they said, * These be thy gods, O Israel, which brought thee out of the land of Egypt.

d They called of their Lord of Egypt, where they saw calues, oxen, & serpents worshipped. *1. King.12.28. 1. Cor.10.7. Deut.9.12.*

5 When Aaron sawe that, he made an altar before it: and Aaron proclaimed, saying, To morowe shall be the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, and brought peace offerings: also * the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord sayd vnto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted their wayes.

8 They e are soone turned out of the way, which I cōmanded them: for they haue made them a molten calfe, & haue worshipped it, & haue offered thereto, saying, * These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

e Whereby we see what necessitie we haue to pray earnestly to God, to keepe vs in his true obedience and sende vs good guides. *1. King.12.28. Chap.33.3. deut.9.13.*

9 Againe the Lord sayd vnto Moses, * I haue seene this people, and beholde, it is a stiffe necked people.

10 Now f therefore let me alone, that my wrath may ware hote against them, for I wil consume them: but I will make of thee a mightie people.

f God sheweth that the prayer of the godly is his punishment. *Psal.106.23.*

11 * But Moses prayed vnto the Lorde his God, and sayd, O Lorde, why doeth thy wrath ware hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

Num.14.13.

12 * Wherefore shal the Egyptians g speake, and say, He hath brought them out maliciously for to slaye them in the mountaines, and to consume them from the earth? turne from thy fearce wrath, and h change thy minde from this euil toward thy people.

g *Or, blaspheme. Psal 115.2 Ios. 7.9*

h *Or, repent.*

13 Remember i Abraham, Isaak, and Israel thy seruants, to whom thou swarest by thine owne selfe, and saydest vnto them, * I wil multiplie your seede, as the starres

i That is, thy promes made to Abraham. *Gen.12.7.& 15.5. & 48.16.*

starres of the heauen, & all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherite it for euer.
14 Then the Lord changed his mind from the euill, which he threatned to doe vnto his people.
15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hande: the Tables were written on both their sides, euen on the one side & on the other were they written.
16 And these Tables were the worke of God, and the writing was the writing of God grauen in the Tables.
17 And when Iosua heard the noyse of the people, as they shouted, he said vnto Moses, There is a noyse of warre in the hoste.
18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: but I doe heare the noyse of singing.
19 Now, assoone as he came nere vnto the hoste, he saw the calfe and the dauncing: so Moses wrath warred hote, and he cast the Tables out of his handes, and brake them in pieces beneath the mountaine.
20 *After, he tooke the calfe, which they had made, and burned it in the fire, and grounde it vnto powder, and strowed it vpon the water, and made the children of Israel drinke of it.
21 Also Moses said vnto Aaron, What did this people vnto thee, that thou hast brought so great a sinne vpon them?
22 Then Aaron answered, Let not the wrath of my Lorde ware fearce: Thou knowest this people, that they are euen set on mischiefe.
23 And they saide vnto me, Make vs gods to goe before vs: for we knowe not what is become of this Moses (the man that brought vs out of the land of Egypt.)
24 Then I saide to them, Ye that haue golde, plucke it off: and they brought it me, and I did cast it into the fire, and there of came this calfe.
25 Moses therefore sawe that the people were [k] naked (for Aaron had made them naked vnto their shame among their enemies)
26 And Moses stoode in the gate of the camp, & saide, Who pertaineth to the Lord? let him come to me. And all the sonnes of Leui gathered themselues vnto him.
27 Then he said vnto them, Thus saith the Lord God of Israel, Put euery man his sword by his side: goe to & fro, from gate to gate, through the hoste, and slay euery man his brother, & euery man his companion, and euery man his neighbour.
28 So the children of Leui did as Moses had commanded: and there fell of the people the same day about three thousand men.
29 (For Moses had saide, Consecrate your hands vnto the Lorde this day, euen euery man vpon his [m] sonne, and vpon his brother, that there may be giuen vpon a blessing this day.)
30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but now I will go vp to the Lord, if I may pacifie him for your sinne.
31 Moses therefore went againe vnto the Lord, and saide, Oh, this people haue sinned a great sinne, and haue made them gods of golde.
32 Therefore nowe if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I pray thee, raise me [n] out of thy booke, which thou hast written.
33 Then the Lord saide to Moses, Whosoeuer hath sinned against me, I will put him out of my [o] booke.
34 Go now therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shall goe before thee, but yet in the day of my visitation I will [p] visite their sinne vpon them.
35 So the Lorde plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

1 The Lorde promiseth to sende an Angel before his people. 4 They are sad because the Lord denieth to go vp with them. 9 Moses talketh familiarly with God. 13 He prayeth for the people, 18 and desireth to see the glory of the Lord.

1 AFterward the Lord said vnto Moses, Depart, [a] goe vp from hence, thou, and the people (which thou hast brought vp out of the lande of Egypt) vnto the lande which I sware vnto Abraham, to Isaak and to Iaakob, saying, *Vnto thy seede will I giue it.
2 And I * will send an Angel before thee, and will cast out the Canaanites, the Amorites, and the Hittites, and the Perizites, the Hiuites, and the Iebusites:
3 To a land, I say, that floweth with milke and honie: for I wil not go vp with thee, *because thou art a stiffe necked people, lest I consume thee in the way.
4 And when the people heard this euill tydings, they sorowed, and no man put on his best raiment.
5 (For the Lorde had saide to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I will come suddenly vpon thee, and consume thee: therefore nowe put thy costly raiment from thee, that I may know [b] what to do vnto thee)
6 So the children of Israel laid their good raiment from them, after Moses came downe from the mount Horeb.
7 Then Moses tooke his tabernacle, & pitched it without the hoste farre off from the hoste, and called it [c] Ohel-moed. And when any did seeke to the Lorde, he went out vnto the Tabernacle of the Congregation, which was without the hoste.
8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stoode euery man at his tent doore, and looked after Moses, vntill he was gone into the Tabernacle.
9 And assoone as Moses was entred into the Tabernacle, the cloudie pillar descended and stoode at the doore of the Tabernacle, and the Lord talked with Moses.

† All these repetitions shewe how excellent a thing they defrauded them selues of by their idolatrie. cap. 31. 18

‡ Partly to desire them of their idolatrie, and partly that they shoulde haue none occasion to remember it afterward.

k Both destitute of Gods fauour, and an occasion to their enemies to speake euil of their God,

l This fact did so please God, that he turned the curse of Iacob against Leui, to a blessing, Deut. 33.9.

m In reuenging Gods glory we must haue no respect to person, but put off all carnall affection.

n So much he esteemed the glory of God, that he preferred it euen to his owne saluation. Rom. 9.3

o I will make it knowen that hee was neuer predestinate in mine eternall counsell to life euerlasting.

p This declareth how grieuous a sinne idolatrie is, seeing that at Moses prayer God wouldе not fully remit it. exod. cap. 18. 27. 34.

a The lande of Canaan was compassed with hilles: so they, that entred into it, must passe vp by the hilles. *Gene. 12.7. Chap. 23.27. iosh. 24.11. deut. 7.22. Numb 13.29 Chap. 32.9. deut. 9.23.*

b That either I may shewe mercie, if thou repent, or els punish thy rebellion. Gala. 4.21.

c That is, the Tabernacle of the Congregation: so called, because the people resorted thither, when they should be instructed of the Lords will.

10 Now when all the people saw the cloudie pillar stand at the Tabernacle doore, all the people rose vp, and worshipped, euery man in his tent doore.

d Most plainely and familiarly of all others, Num.12.7,8. deut.34.10.

11 And the Lorde spake vnto Moses, d face to face, as a man speaketh vnto his friend. After, hee turned againe into the hoste, but his seruant Ioshua the sonne of Nun a young man, departed not out of the Tabernacle.

12 ¶ Then Moses said vnto the Lorde, See, thou sayest vnto mee, Leade this people forth, & thou hast not shewed me whom thou wilt send with me: thou hast sayde moreouer, I know thee by e name, and thou hast also found grace in my sight.

e I care for thee and wil preserue thee in this thy vocation.

13 Nowe therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way, that I may know thee, and that I may finde grace in thy sight: consider also that this nation is thy people.

14 And he answered, My f presence shall goe with thee, and I will giue thee rest.

d Ebr. face.

f Signifying that the Israelites should excell through Gods fauour all other people, vers. 16.

15 Then he saide vnto him, If thy presence goe not with vs, carie vs not hence.

16 And wherein nowe shall it be knowen, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

17 And the Lorde said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I know thee by name.

18 Againe he said, I beseech thee, shewe me thy g glorie.

g Thy face, thy substance, and thy maiestie.

19 And hee answered, I will make all my h good go before thee, & I will i proclaime the Name of the Lord before thee: * for I will shew k mercie to whom I will shew mercie, & will haue compassion on whom I will haue compassion.

h My mercie, & fatherly care.

i Read Chap. 34. vers 6.7. Rom.9.15.

k For finding nothing in man that can deserue mercie, he will freely saue his.

20 Furthermore he saide, Thou canst not see my face, for there shall no man see me, and l liue.

l For Moses saw not his face in full maiestie, but as mans weakenes could beare.

21 Also the Lorde saide, Beholde, there is a place by m me, and thou shalt stand vpon the rocke:

m In mount Horeb.

22 And while my glory passeth by, I will put thee in a cleft of the rocke, & will couer thee with mine hand while I passe by.

23 After I wil take away mine hande, and thou shalt see my n backe parts: but my face shall not be seene.

n So much of my glory as in this mortal life thou art able to see.

CHAP. XXXIIII.

1 The Tables are renued. 6 The description of God. 12 All fellowship with idolaters is forbidden. 18 The three feasts. 28 Moses is fourty daies in the Mount. 30 His face shineth, & he coureth it with a vaile.

Deut.10.1.

1 And the Lord said vnto Moses, * Hew thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

2 And be readie in the morning, that thou mayst come vp early vnto the mount of Sinai, and o waite there for me in the top of the mount.

o Ebr. stand to me.

3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neither let the sheepe nor cattell feede p before this mount.

p Or, about.

4 ¶ Then Moses q hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lorde had commanded him, and tooke in his hand two Tables of stone.

q Or, polished.

5 And the Lorde descended in the cloude, and stood with him there, and proclaimed the name of the Lorde.

6 So the Lorde passed before his face, and r cried, The Lord, the Lord, strong, mercifull, and gracious, slow to anger, and abundant in goodnes and trueth,

r Num.14.18

7 Reseruing mercie for thousands, forgiuing iniquitie, and transgression & sinne, and not s making the wicked innocent, *visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.

a This ought to be referred to the Lord & not to Moses proclaiming: as Chap.33.19.

s Ebr. not making innocent.

Deut.5.9. Iere.32.18.

8 Then Moses made haste, & bowed himselfe to the earth, and worshipped,

9 And said, O Lord, I pray thee, If I haue found grace in thy sight, O the Lord would now goe with vs (t for it is a stiffenecked people) and pardon our iniquitie and our sinne, and take vs for thine inheritance.

b Seeing the people are thus of nature, the rulers haue need to call vpon God, that he would alwayes be present with his spirite.

Deut.5.2.

10 And he answered, Behold, * I will make a couenant before all thy people, & will do maruelles, such as haue not bene done in all the world, neither in all nations: & all the people among whom thou art, shall see the worke of the Lord: for it is a terrible thing that I will doe with thee.

11 Keepe diligently that which I command thee this day: Behold, I will cast out before thee the Amorites, and the Canaanites, & the Hittites, and the Perizzites, and the Hiuites, and the Iebusites.

Deut.7.2. & 15. & 20.

12 u Take heede to thy selfe, that thou make no compact with the inhabitants of the land whither thou goest, least they be the cause of x ruine among you:

c If thou folow their wickednes, and pollute thy selfe with their idolatrie.

13 But ye shall ouerthowe their altars, and breake their images in pieces, and cut downe their y groues,

d Which pleasant places they chused for their idoles.

14 (For thou shalt bowe downe to none other god, because the Lord, whose Name is * Iealous, is a Iealous God)

Chap 20.5. Chap.23.32. & 34.13. deut.7.2.

15 Lest thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and do sacrifice vnto their gods, some man call thee, and thou * eate of his sacrifice:

1.Cor.8.10. 1.Reg.11.2.

16 And least thou take of their * daughters vnto thy sonnes, and their daughters go a whoring after their gods, & make thy sonnes goe a whoring after their gods.

e As gold, siluer, brasse, or any thing that is molten: And herein is condemned all maner of idoles, whatsoeuer they be made of. Chap.23.13. Chap.13.4. Chap.13.2. and 22.29. ezek.44.30.

17 Thou shalt make thee no gods of e metal.

18 ¶ The feast of * vnleauened bread shalt thou keepe: seuen dayes shalt thou eate vnleauened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou camest out of Egypt.

19 * Euery male, that first openeth the wombe, shall be mine: also all the first borne of thy flocke shalbe reckoned mine, both of beeues and sheepe.

20 But the first of the asse thou shalt bye out

out with a lambe: and if thou redéeme him not, then thou shalt breake his necke: all the first borne of thy sonnes shalt thou redéeme, and none shall appeare before me * emptie.

Chap.23.15. & eccles.35.4.

* Without offering some thing.

21 ¶ * Sixe dayes shalt thou worke, and in the seuenth day thou shalt rest: both in eareing time, & in þ haruest thou shalt rest.

Chap.23.12. & 34.21.

22 ¶ * Thou shalt also obserue the feast of weekes in the time of the first fruites of wheate harueste, and the feast of gathering fruites in § end of the yeere.

Chap.23.16.

§ Which was in September, when the sunne declined, which in the count of politicall things they called the end of the yeere.

23 ¶ * Thrise in a yeere shall all your men children appeare before the Lorde Iehouah God of Israel.

Deut.16.16.

24 For I will cast out the nations before thee, and enlarge thy coastes, so that no man shall * desire thy lande, when thou shalt come vp to appeare before the Lorde thy God thrise in the yeere.

chap.23.14.17.

25 * Thou shalt not offer the bloud of my sacrifice with leauen, neither shall ought of the sacrifice of the feast of Passeouer be left vnto the morning.

Chap.23.18.

26 The first ripe fruites of thy lande thou shalt bring vnto the house of the Lorde thy God: yee shalt thou not * sethe a kid in his mothers milke.

Deut.14.21.

27 And the Lorde said vnto Moses, Write thou these wordes: for after the tenour of * these wordes I haue made a couenant with thée and with Israel.

Chap.24.18.

28 So he was there with the Lord * fourty dayes and fourty nights, and did neither eate bread nor drinke water: & hée wrote in the Tables * the wordes of the couenant, euen the ten * commandements.

deut.9.9.

k This miracle was to confirme the authoritie of the lawe, and ought no more to be followed then other miracles.

Deut.4.13.

Or, words.

29 ¶ So when Moses came downe from mount Sinai, the two Tables of the Testimonie were in Moses hande, as he descended from the mount: (Nowe Moses wist not that the skinne of his face shone bright, after þ God had talked with him)

30 And Aaron and all the children of Israel looked vpon Moses, & beholde, the skin of his face shone bright, and they were l afraide to come neere him.

l Reade 2.Cor. 3.7.

31 But Moses called them: & Aaron & all the chiefe of the Congregation returned vnto him: and Moses talked with them.

32 And afterwarde all the children of Israel came neere, & he charged them with all that the Lorde had saide vnto him in mount Sinai.

33 So Moses made an ende of communing with them, * and had put a couering vpon his face.

2.Cor.3.13.

34 But, when Moses came m before the Lord to speake with him, hée tooke off the couering until he came out: then he came out, and spake vnto the children of Israel that which he was commanded.

m Which was in the Tabernacle of the Congregation.

35 And the children of Israel saw the face of Moses, howe the skinne of Moses face shone bright: therefore Moses put the couering vpon his face, until he went to speake with God.

CHAP. XXXV.

1 The Sabbath. 5 The free gifts are required. 21 The readines of the people to offer. 30 Bezaleel and Aholiab are praised of Moses.

1 THen Moses assembled all the Congregation of the children of Israel, and saide vnto them, These are the wordes which the Lorde hath commanded, that ye should doe them:

2 * Sixe dayes thou shalt worke, but the seuenth day shall bée vnto you the holy a Sabbath of rest vnto the Lord: whosoeuer doth any worke therein, shall die.

Chap.20.9.

a Wherein ye shall rest from all bodily worke.

3 Ye shal kindle no fire throughout al your habitations vpon the Sabbath day.

4 ¶ Againe, Moses spake vnto all þ Congregation of the children of Israel, saying, This is the thing which the Lorde commandeth, saying,

5 Take from among you an offering vnto the Lorde: whosoeuer is of a * willing heart, let him bring this offering to the Lorde, namely gold, and siluer, and brasse:

Chap.25.2.

6 Also blue silke, and purple, and skarlet, and fine linen, and goates heare,

7 And rams skinnes died red, and badgers skinnes with Shittim wood:

8 Also oile for light, & spices for the anointing oile, and for the swéete incense,

9 And onix stones, and stones to be set in the Ephod, and in the brest plate.

10 And all the wise b hearted among you, shall come and make all that the Lorde hath commanded:

b Reade Chap. 28.3.

11 That is, the * Tabernacle, the pauilion thereof, and his couering, and his taches and his boardes, his barres, his pillars and his sockets,

Chap.26.31.

12 The Arke, and the barres thereof: the Mercieate, & the vaile that c covereth it,

c Which hanged before the Mercieate that it could not be seene. *exp 40.21 num.4.5*

13 The Table, and the barres of it, & all the instruments thereof, & the shewe bread:

14 Also the candlesticke of light and his instruments, and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anointing oyle, and the swéete incense, and the vaile of the doore at the entring in of the Tabernacle,

Chap.30.1.

16 The * Altar of burnt offering with his brasen grate, his barres & all his instruments, the Lauer and his foote,

Chap.27.1.

17 The hangings of the court, his pillars and his sockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their coardes,

19 The d ministring garments to minister in the holy place, and the holy garments for Aaron the Priest, and the garments of his sonnes, that they may minister in the Priestes office.

d Such as appertaine to the seruice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose heart e encouraged him, and euery one, whose spirite made him willing, came and brought an offering to the Lorde, for the worke of the Tabernacle of the Congregation, and for all his vses, and for the holy garments.

e He lifted him vp.

22 Both men and women, as many as were free hearted, came & brought f tachesand earings, and rings, & bracelets, all were iewels of golde: & euery one that offered

f Or, hookes.

offered an offering of gold vnto the Lord:
23 Euery man also, which had blue silke, and purple, & skarlet, and fine linen, and goates heare, and rammes skinnes died red, and badgers skinnes, brought them.
24 All that offered an oblation of siluer and of brasse, brought the offering vnto the Lorde: and euery one, that "had Shittim wood for any maner worke of the ministration, brought it.

a Ebr. with whom was found.

25 And all the women that were e wise hearted, did spunne with their handes, & brought þ spun worke, euen the blue silke, and þ purple, the skarlet, & the fine linen.
26 Likewise all the women, f whose hearts were moued with knowledge, spunne goates heare.
27 And the rulers brought Onix stones, & stones to be set in the Ephod, and in the brest plate:
28 Also spice, and oyle for light, & for the anointing oyle, & for þ sweete perfume.
29 Euery man and woman of the children of Israel, whose heartes moued them willingly to bring for all the worke which the Lorde had commanded them to make by the hand of Moses, brought a free offering to the Lord.

e Which were wittie & expert.

f That is, which were good spinners.

Chap. 30.23.

30 ¶ Then Moses saide vnto the children of Israel, Beholde, g the Lorde hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,
31 And hath filled him h with an excellent spirite of wisedome, of vnderstanding, & of knowledge, and in all maner worke,
32 To finde out curious workes, to worke in golde, and in siluer, and in brasse,
33 And in grauing stones to set them, and in karuing of wood, euen to make any maner of fine worke.
34 And hee hath put in his heart that hee may teach other: both hee, & Aholiab the sonne of Ahisamach of the tribe of Dan:
35 Them hath hee filled with wisdome of heart to worke all maner i of cunning & broydred, and needle worke: in blue silke, and in purple, in skarlet, and in fine linen and weauing, euen to doe all maner of worke, and subtill inuentions.

g Vsing Moses as a minister thereof.

Chap. 31.2.

h Or, with the spirit of God.

i Perteining to graving, or karving, or such like.

Chap. 26.1.

CHAP. XXXVI.

The great readines of the people, in so much that hee commaunded them to cease. 8 *The curtaines made.* 19 *The couering.* 20 *The boardes.* 31 *The Barres.* 35 *And the vaile.*

1 THen wrought Bezaleel, & Aholiab, and all "cunning men, to whom the Lord gaue wisdome, and vnderstanding, to knowe howe to worke all maner worke for þ seruice of the a Sanctuarie, according to all that the Lorde had commanded.
2 For Moses had called Bezaleel, and Aholiab, & all wise hearted men, in whose heartes the Lorde had giuen wisedome, euen as many as their hearts encouraged to come vnto þ worke to worke it.
3 And they receiued of Moses all the offering which the children of Israel had brought for þ worke of the seruice of the Sanctuarie, to make it: also b they brought still vnto him free giftes euery morning.
4 So all the wise men, that wrought all the holy worke, came euery man from his worke which they wrought,
5 And spake to Moses, saying, The people bring too c much, & more then inough for the vse of the worke, which the Lorde hath commanded to be made.
6 Then Moses gaue a commandement, & they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were staied from offering.
7 For the stuffe they had, was sufficient for all the worke to make it, & too much.
8 d All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linen, and of blue silke, and purple, and skarlet: e Cherubims of broydred worke made they vpon them.
9 The length of one curtaine was twentie and eyght cubites, & the breadth of one curtaine foure cubites: and the curtaines were all of one esse.
10 And hee coupled fiue curtaines together, and other fiue coupled he together.
11 And he made strings of blue silke by the edge of one curtaine, in the seluedge of the coupling: likewise hee made on the side of the other curtaine in the selvedge in the second coupling.
12 f Fiftie strings made he in the one curtaine, and fiftie strings made hee in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.
13 After he made fiftie g taches of gold, and coupled þ curtaines one to another with the taches: so was it one Tabernacle.
14 ¶ Also hee made curtaines of goates heare for the h couering vpon the Tabernacle: hee made them to the number of eleuen curtaines.
15 The length of one curtaine had thirtie cubites, and the breadth of one curtaine foure cubites: the eleuen curtaines were of one esse.
16 And he coupled fiue curtaines by themselues, and sixe curtaines by themselues:
17 Also hee made fiftie strings vpon the edge of one curtaine in þ selvedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the second coupling.
18 Hee made also fiftie taches of brasse to couple the couering that it might be one.
19 And hee made a i couering vpon the k pauilion of rammes skinnes died redde, and a couering of badgers skinnes aboue.
20 ¶ Likewise hee made the boardes for the Tabernacle of Shittim wood to l stand vp.
21 The length of a boarde was ten cubites, and þ breadth of one board was a cubite, and an halfe.
22 One boarde had two tenons, set in order as the fete of a ladder, one against an other: thus made he for all the boards of the Tabernacle,

c A rare example and notable to see the people so ready to serue God with their goods.

d Which were little pictures with wings in the forme of children.

e Chap. 26.1.

f Or, breaks.

g Or, pauilion.

h These two were aboue the couering of goates heare.

i And to beare vp the curtains of the Tabernacle.

23 So

23 So he made twenty boards for ꝑ South
side of the Tabernacle, euen full South.
24 And fourtie ſockets of ſiluer made he
vnder the twentie boardes, two ſockets
vnder one board for his two tenons, and
two ſockets vnder another board for his
two tenons.
25 Alſo for ꝑ other ſide of ꝑ Tabernacle to-
ward ꝑ North, he made twentie boards,
26 And their fourtie ſockets of ſiluer, two
ſockets vnder one board, & two ſockets
vnder another board.
27 Likewiſe toward the Weſtſide of the
Tabernacle he made ſixe boardes.
28 And two boards made he in the cor-
ners of the tabernacle, for either ſide,
29 And they were * ioyned beneath, and
likewiſe were made ſure aboue by a ring:
thus he did to both in both corners.
30 So there were eight boards and their
ſixteene ſockets of ſiluer, vnder euery
board two ſockets.
31 ¶ After, he made * barres of Shittim
wood, fiue for the boardes in the one ſide
of the Tabernacle,
32 And fiue barres for the boardes in the
other ſide of the Tabernacle, and fiue
barres for the boards of the Tabernacle
on the ſide toward the Weſt.
33 And he made the middeſt barre to ſhoot
through the boards, from the one ende to
the other.
34 He ouerlaid alſo the boards with golde,
& made their rings of golde for places for
the barres, & couered the barres with golde.
35 ¶ Moreouer he made a * vaile of blue
ſilke, and purple, and of ſkarlet, & of fine
twined linen: with Cherubims of broy-
dered worke made he it:
36 And made thereunto foure pillars of
Shittim, and ouerlaid them with golde:
whoſe * hookes were alſo of golde, and he
caſt for them foure ſockets of ſiluer.
37 And he made an * hanging for the Ta-
bernacle doore, of blue, ſilke, and purple,
and ſkarlet, and fine twined linen, and
needle worke,
38 And the fiue pillars of it with their
hookes, and ouerlaid their chapiters and
their * filets with golde, but their fiue ſoc-
kets were of braſſe.

CHAP. XXXVII.

1 *The Arke.* 6 *The Mercifeate.* 10 *The Table.* 17 *The Candleſticke.* 25 *The Altar of incenſe.*

1 AFter this, Bezaleel made the * Arke
of Shittim wood, two cubites & an
halfe long, and a cubite and an halfe
broad, and a cubite and an halfe hie:
2 And ouerlaide it with fine golde within
and without, & made a * crowne of golde
to it round about,
3 And caſt for it foure rings of golde for
the foure corners of it: that is, two rings
for the one ſide of it, and two rings for
the other ſide thereof.
4 Alſo he made barres of Shittim wood,
and couered them with golde,
5 And put the barres in the rings by the
ſides of the Arke, to beare the Arke.
6 ¶ And he made the * Mercifeat of pure
golde: two cubites and an halfe was the
length thereof, and one cubite & an halfe
the breadth thereof.
7 And he made two Cherubims of golde,
vpon the two endes of the Mercifeate:
euen of worke beaten with the hammer
made he them.
8 One Cherub on the one ende, & another
Cherub on the other ende: * of the Mer-
cifeate made he the Cherubims, at the
two endes thereof.
9 And the Cherubims ſpredde out their
wings on hie, and couered the Mercifeat
with their wings, & their faces were one
towards another: toward the Mercifeat
were the faces of the Cherubims.
10 ¶ Alſo he made the Table of Shittim
wood: two cubites was the length thereof,
and a cubite the breadth thereof, and a
cubite and an halfe the height of it.
11 And he ouerlaid it with fine golde, and
made thereto a crowne of golde roundie
about.
12 Alſo he made thereto a border of an * hād
breadth round about, and made vpon the
border a crowne of golde round about.
13 And he caſt for it foure rings of golde,
& put the rings in the foure corners that
were in the foure feete thereof.
14 Againſt the border were the rings, for
places for the barres to beare the Table.
15 And hee made the barres of Shittim
wood, and couered them with golde to
beare the Table.
16 * Alſo he made the inſtruments for the
Table of pure golde: diſhes for it, and in-
cenſe cups for it, and goblets for it, and
couerings for it, wherewith it ſhould be
couered.
17 ¶ Likewiſe he made the Candleſticke of
pure golde: of worke beaten out with the
hammer made he the Candleſticke: and
his ſhaft, and his branch, his bowles, his
knops, and his floures were of one piece.
18 And ſixe branches came out of the ſides
thereof: three branches of the Candles-
ticke out of the one ſide of it, and three
branches of the Candleſticke out of the
other ſide of it.
19 Three branch three bowles made like
almonds, a knop and a floure: and in an
other branch three bowles made like al-
mondes, a knoppe and a floure: and ſo
throughout the ſixe branches that pro-
ceded out of the Candleſticke.
20 And vpon the Candleſticke were foure
bowles after the facion of almondes, the
knops thereof and the floures thereof:
21 That is, vnder euery two branches a
knop made thereof, and a knop vnder the
ſecond branch thereof, and a knop vnder
the thirde branch thereof, according to
the ſixe branches comming out of it.
22 Their knops and their branches were
of the ſame: it was all one * beaten worke
of pure golde.
23 And he made for it ſeuen lampes with
the ſnuffers, and ſnuffedishes thereof of
pure golde.
24 Of a * talent of pure golde made he it
with all the inſtruments thereof.
25 ¶ Furthermore he made the * perfume
altar

Or, toward the Sea, which was the Sea called Mediterraneum Weſtward from Jeruſalem.

Chap. 26. 24.

Chap. 25. 28. & 30. 5.

h Which was betweene the Sanctuary & the Holieſt of all.

Or, beades.

i Which was betweene the court and the Sanctuarie.

Or, graue borders.

Chap. 25. 10.

a Like battelments.

Chap. 25. 17.

b Of the ſelfe ſame matter with the Mercifeate was.

Chap. 25. 18. 23.

Or, foure fingers.

Chap. 25. 29.

Chap. 30. 1, 2, 34.

c Reade Chap. 25. 39.

altar of Shittun wood: the length of it was a cubite, and the breadth of it a cubite (it was square) & two cubites hie, and the hornes thereof were of the same.

26 And he couered it with pure gold, both the top & the sides thereof round about, and the hornes of it, and made vnto it a crowne of gilde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of ꝑ two sides thereof, to put barres in for to beare it therewith.

28 Also hee made the barres of Shittim wood, and ouerlaid them with golde.

Chap.30.23,35. 29 And he made the holy *anoynting oyle, and the sweete pure incense after the apothecaries arte.

CHAP. XXXVIII.

1 *The altar of burnt offring.* 8 *The brasen Lauer.* 9 *The Court.* 24 *The summe of that the people offred.*

Chap.27.1. 1 ALso hee made the altar of the burnt offring * of Shittun wood: fiue cubits was the length thereof, & fiue cubits the breadth thereof: it was square and three cubits hie.

2 And he made vnto it hornes in the foure corners therof: the hornes thereof were of the same, and he ouerlaid it with brasse.

3 Also he made all the instruments of the altar: the *ashpans, and the besomes, and the basins, the fleshhookes, and the censers: all the instruments thereof made he of brasse.

Chap.27.3. *Or, fire pannes.

4 Moreouer he made a brasē grate wrought like a nette for the altar, vnder the compasse of it beneath in the ª middes of it,

a So that the gridirō or grate was halfe so hie as the Altar, and stood within it.

5 And cast foure rings of brasse for ꝑ foure endes of the grate to put barres in.

6 And hee made the barres of Shittim wood, and couered them with brasse.

7 The which barres he put into the rings on the sides of the altar to beare it withall, and made it *holowe within the boardes.

Chap.27.8.

8 ¶ Also he made the Lauer of brasse, and the foote of it of brasse of the b glasses of the women that did assemble and came together at the dore of the Tabernacle of the Congregation.

b R. Kimhi saith that the women brought their looking glasses, which were of brasse or fine metall, & offred them freely vnto the vse of the Tabernacle: which was a bright thing & of great matter.

9 ¶ Finally hee made the court on the South side full South: the hangings of the court were of fine twined linen, hauing an hundreth cubites.

10 Their pillars were twentie, & their brasen sockets twenty: the hookes of the pillars, and their filets were of siluer.

11 And on the North side the hangings were an hundreth cubits: their pillars twentie, & their sockets of brasse twentie, ꝑ hookes of the pillars and their filets of siluer.

12 On the West side also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the East side, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fifteene cubits, their three pillars, and their three sockets:

Chap.27.14. 15 *And of the other side of the court gate on both sides were hangings of fifteene cubites, with their three pillars and their three sockets.

16 All the hangings of the court rounde about were of fine twined linen:

17 But the sockets of the pillars were of brasse: the hookes of the pillars and their filets of siluer, and the couering of their chapiters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of ꝑ gate of the court of needle worke, blue silk, & purple, & skarlet, & fine twined linen euen twelue cubites long, & fine cubites in height and breadth, "like the hangings of the court.

"Ebr. one equall

19 And their pillars were foure with their foure sockets of brasse: their hookes of siluer, & the couering of their chapiters, and their filets of siluer.

20 But all the *pinnes of the Tabernacle & of the court round about were of brasse.

Chap.27.19.

21 ¶ These are the parties of the Tabernacle, I meane, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the c Leuites by the hand of Ithamar sonne to Aaron the Priest.

c That the Leuites might haue the charge thereof, and made in the same, as did Eleazar Ithamar, Num. 3.4.

22 So Bezaleel the sonne of Uri the sonne of Hur of the tribe of Judah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a d cunning workman and an inuenter & a worker of needle worke in blue silke, and in purple, and in skarlet, and in fine linnen.

d As a grauer, or carpenter, chap.31.4

24 All the golde that was occupied in all the worke wrought for the holy place (which was the golde of the offering) was nine and twentie talents, and seuen hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the siluer of them that were nombred in ꝑ congregation, was an hundreth talents, and a thousand seuen hundreth seuentie and fiue shekels, after the shekel of the Sanctuarie.

26 A *portion for a man, that is, halfe a shekel after the shekel of the Sanctuarie, for all them that were nombred from twentie yere olde and aboue, among six hundreth thousand, and three thousand, and fiue hundreth and fiftie men.

*Or, half a shekel a piece. Gen.23.15. Exod.30.13. Leuit.27.25. Num.18.16. 3.47.

27 Moreouer there were an hundreth talents of siluer, to cast the sockets of the Sanctuarie, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seuen hundreth and seuentie and fiue shekels, and ouerlaide their chapiters, and made filets about them.

29 Also the brasse of the offring was seuentie * talents, and two thousand, and foure hundreth shekels.

e Reade the weight of a talent, Chap.39.

30 Wherof he made the sockets to the doore of the Tabernacle of the congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the altar,

31 And the sockets of the court rounde about, and the sockets for the court gate, and all the *pinnes of the Tabernacle, and all the pinnes of the court round about.

Chap.27.19.

CHAP.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 32 *All that the Lord commanded, was made, and finished.* 43 *Moses blesseth the people.*

a As coverings for the Arke, the Candlesticke, the Altars, and such like. *Chap.31.10. and 35.19.*

1 Moreouer they made [a] garments of ministration to minister in the Sanctuarie, of blue silke, & purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of golde, blue silke, and purple, and skarlet, and fine twined linen.

3 And they did beate the golde into thinne plates, and cut it into wyers, to worke it in the blue silke and in the purple, and in the skarlet, and in the fine linnen, with broydred worke.

4 For the which they made shoulders to couple together: for it was closed by the two edges thereof.

5 And the broydered garde of his Ephod that was vpon him, was of the same stuffe, and of like worke: euen of golde, of blue silke, and purple, and scarlet, and fine twined linen, as the Lord had commanded Moses.

Chap.28.9.

6 ¶ And they wrought * two Onix stones closed in ouches of golde, and graued, as

b That is, of very fine and curious workemanship. *Chap.28.12.*

[b] signets are graued, with the names of the children of Israel,

7 And put them on the shoulders of the Ephod, as stones for a * remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the brest plate of broydered worke like the worke of the Ephod: to wit, of golde, blue silke, and purple, and skarlet, and fine twined linen.

9 They made the brest plate double, and it was square, an hande breadth long, & an hand breadth broade: it was also double.

10 And they filled it with foure rowes of stones. The order was thus, a Rubie, a Topaze, & a Carbuncle in the first rowe:

11 And in the seconde rowe, an Emeraud, a Saphir, and a Diamond:

c Or, a ligure, which some authors write that it commeth of the vrine of the beast called lynx.

12 Also in the third rowe, [c] a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chrysolite, an Onix, and a Jasper: closed and set in ouches of golde.

14 So the stones were according to the names of the children of Israel, euen twelue [d] after their names, graued like signets, euery one after his name according to the twelue tribes.

d That is, euery tribe had his name written in a stone.

15 After, they made vpon the brest plate chaines at the endes, of wrethen worke and pure golde.

16 They made also two bosses of gold, and two golde rings, and put the two rings in the two corners of the brest plate.

17 And they put the two wrethen chaines of golde in the two rings, in the corners of the brest plate.

18 Also the two other endes of the two wrethen chaines they fastened in the two bosses, and put them on the shoulders of the Ephod vpon the forefront of it.

19 Likewise they made two rings of gold, and put them in the two other corners of the brest plate vpon the edge of it, which was on the inside of the Ephod.

20 They made also two other golde rings, and put them on the two sides of the Ephod, beneath on the forefide of it, and ouer against his coupling aboue the broydered garde of the Ephod.

21 Then they fastened the brest plate by his rings vnto the rings of the Ephod, with a lace of blue silke, that it might be fast vpon the broydered garde of the Ephod, and that the brest plate should not be loosed from the Ephod, as the Lord had commanded Moses.

22 ¶ Moreouer, he made the robe of the * Ephod of wouen worke, altogether of blue silke.

e Which was next vnder the Ephod.

23 And [e] the hole of the robe was in the middes of it, as the coller of an habergeon, with an edge about the coller, that it should not rent.

f Where he should put thorowe his head.

24 And they made vpon the skirtes of the robe pomegranates, of blue silke, & purple, and skarlet, and fine linnen twined.

25 They made also * belles of pure golde, and put the belles betweene the pomegranates vpon the skirts of the robe rounde about betweene the pomegranates.

Chap.28.33.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 ¶ After, they made coates of fine linen, of wouen worke for Aaron and for his sonnes.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen * breeches of fine twined linen,

Chap.28.42.

29 ¶ And the girdle of fine twined linen, and of blue silke, and purple, and skarlet, euen of needle worke, as the Lord had commanded Moses.

30 ¶ Finally they made the plate for the holy crowne of fine gold, and wrote vpon it a superscription like to the grauing of a signet, * HOLINES TO THE LORD.

Chap.28.36. Exod.8.9.

31 And they tyed vnto it a lace of blue silke to fasten it on hie vpon the miter, as the Lorde had commanded Moses.

32 ¶ Thus was all the worke of the Tabernacle, euen of the * Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lorde had commanded Moses: so did they.

Chap.27.21.

33 ¶ Afterward they brought the Tabernacle vnto Moses, the Tabernacle and all his instruments, his taches, his boards, his barres, & his pillars, & his sockets,

34 And the couering of rammes skinnes died red, and the couerings of badgers skinnes, and the [f] couering vaile.

g So called, because it hanged before the Merciseat, and couered it from sight, Chap.35.12.

35 The Arke of the Testimonie, and the barres thereof, and the Mercieseate,

36 The Table, with all the instrumentes thereof, and the shewbread,

37 The pure candlesticke, the lampes thereof, euen the lampes [h] set in order, & all the instruments thereof, & the oyle for light:

h Or, which Aaron dressed and refreshed with oyle euery morning, chap.30.7.

38 Also the golden Altar and the anoynting oyle, and the sweete incense, and the hanging

hanging of the Tabernacle doore,
39 The brasen Altar with his grate of brasse, his barres & all his instruments, the Laver and his foote.
40 The curtaines of the court with his pillars, and his sockets, and the hanging to the court gate, and his cordes, and his pinnes, and all the instruments of the service of the Tabernacle, called the Tabernacle of the Congregation.
41 Finally, the ministring garmentes to serue in the Sanctuarie, and the holie garments for Aaron the Priest, and his sonnes garmentes to minister in the Priestes office.
42 According to euery point that the Lord had [i] commanded Moses, so the children of Israel made all the worke.
43 And Moses beheld all the worke, and behold, they had done it as the Lord had commanded: so had they done: and Moses [k] blessed them.

i Signifying that in Gods matters man may neither adde, nor diminish.
k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 34 The glory of the Lorde appeareth in the cloude couering the Tabernacle.

1 Then the Lorde spake vnto Moses, saying,
2 In the [a] first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:
3 And thou shalt put therein the Arke of the Testimonie, & couer the Arke with the vaile.
4 Also thou shalt bring in the [*] Table, and set it in order as it doeth require: thou shalt also bring in the Candlesticke, and light his lampes,
5 And thou shalt set the incense Altar [b] of golde before the Arke of the Testimonie, and put the [c] hanging at the doore of the Tabernacle.
6 Moreouer, thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation.
7 And thou shalt set the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.
8 Then thou shalt appoint the courte rounde about, and hang vp the hanging at the courte gate.
9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, & halow it with all the instrumens thereof, that it may be holie.
10 And thou shalt anoint the Altar of the burnt offering, & al his instruments, and shalt sanctifie the Altar, that it may be an Altar most holy.
11 Also thou shalt anoint the Laver, and his foote, and shalt sanctifie it.
12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.
13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priestes office.
14 Thou shalt also bring his sonnes, and clothe them with garments,
15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shalbe a signe, that the priesthood [d] shalbe euerlasting vnto them throughout their generations.
16 So Moses did according to all that the Lord had commanded him: so did he.
17 ¶ * Thus was the Tabernacle reared vp the first day of the first moneth in [e] the second yere.
18 Then Moses reared vp the Tabernacle and fastened his sockets, and set vp the boardes thereof, & put in the barres of it, and reared vp his pillars.
19 And hee spredde the couering ouer the Tabernacle, & put the couering of that couering on hie aboue it, as the Lord had commanded Moses.
20 ¶ And hee tooke & put the [f] Testimonie in the Arke, & put the barres in the rings of the Arke, and set the Mercyseate on hie vpon the Arke.
21 He brought also the Arke into the Tabernacle, and hanged vp the * couering vaile, and couered the Arke of the Testimonie, as the Lorde had commanded Moses.
22 ¶ Furthermore he put the Table in the Tabernacle of the Congregation in the North side of the Tabernacle, without the vaile,
23 And set the bread in order before the Lord, as the Lord had commanded Moses.
24 ¶ Also hee put the Candlesticke in the Tabernacle of the Congregation, ouer against the Table towarde the South side of the Tabernacle.
25 And he [g] lighted the lampes before the Lord, as the Lord had commanded Moses.
26 ¶ Moreouer hee set the golden Altar in the Tabernacle of the Congregation before the vaile,
27 And burnt sweete incense thereon, as the Lord had commanded Moses.
28 ¶ Also hee hanged vp the vaile at the [g] doore of the Tabernacle.
29 After, he set the burnt offring altar without the doore of the Tabernacle, called the Tabernacle of the Congregation, & offered the burnt offring and the sacrifice thereon, as the Lorde had commanded Moses.
30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, & powred water therein to wash with.
31 So Moses, & Aaron, & his sonnes washed their hands and their feete thereat.
32 When they went into the Tabernacle of the Congregation, and when they approched to the Altar, they washed, as the Lord had commanded Moses.
33 Finally, he reared vp the court rounde about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.
34 ¶ * Then the cloude couered the Tabernacle of the Congregation, and the glory of the Lord filled the Tabernacle.
35 So Moses could not enter into the Tabernacle

a After that Moses had bene fourty daies and fourty nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this worke to be done: which being finished, was set vp in Abib, which moneth conteineth halfe March and halfe April.
* Reade chap. 26.35. 25.29.
b That is, the altar of perfume, or so burne incense on.
c This hanging or vaile was betweene the Sanctuarie and the court.
d Till both the priesthood and the ceremonies should end, which was at Christs comming. *Numb.7.1.*
e After they came out of EGYPT, *Numb.9.*
f That is, the bables of the law. *Chap.31.18. and 34.29.*
Chap.35.11.
Or, set vp.
g Betweene the Sanctuarie and the court.
Numb.9.15. 1.King.8.10. 2.Chro. 13.11.

bernacle of the Congregation, because the clonde abode thereon, and the glorie of the Lord filled the Tabernacle.

Numb.9.22 36 Now when the clond ascended vp from the Tabernacle, the children of Israel went forward in all their iourneis.

37 But if the clond ascended not, then they iourneied not til the day that it ascended.

h Thus the presence of God preserued and guided them night & day till they came to the land promised.

38 For h the clonde of the Lorde was vpon the Tabernacle by day, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneis.

the storie in this booke of Exod. continueth still

The thirde booke of Moses, called *Leuiticus.

*Because in this booke is chiefly intreated of the Leuites, and of things perteining to their office.

THE ARGVMENT.

AS God dayly by most singular benefits declared him selfe to be mindfull of his Church: so he would not that they should haue any occasion to trust either in themselues, or to depende vpon others, either for lacke of temporall things, or ought that belonged to his diuine seruice and religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiuenes of their offences (if they offred them in true faith and obedience.) Also he appointed their Priests and Leuites, their apparell, offices, conuersation & portion: he shewed what feasts they should obserue, and in what times. Moreouer, he declared by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiuenes of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious & to be auoided: what order they should take for all maner of filthines and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politike lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatned his curse to them that transgressed them.

CHAP. I.

2 *Of burnt offrings for particular persons.* 3.10 & 14 *The maner to offer burnt offrings as wel of bullocks, as of sheepe and birdes.*

a Hereby Moses declareth that he taught nothing to the people, but that, which he receiued of God.

1 NOwe the a Lorde called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

2 Speake vnto the children of Israel, & thou shalt say vnto them, If any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of b cattell, as of beeues and of the sheepe.

b So they could offer of none other sort, but of those which were commanded. *Exod.29.10.*

3 * If his sacrifice be a burnt offring of the heard, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the c Tabernacle of the Congregation before the Lord.

c Meaning, with in the court of the Tabernacle.

4 And he shal put his hand vpon the head of the burnt offring, & it shalbe accepted "to the Lord, to be his atonement.

"*Ebr. to him.*

d The Priest or Leuite. *v.11.*

5 And d he shall kill the bullocke before the Lord, & the Priests Aarons sonnes shall offer the blood, & shal sprinkle it round about vpon the e altar, þ is by the doore of the Tabernacle of the Congregation.

e Of the burnt offring, Exo.27.1

6 Then shal he flay the burnt offring, and cut it in pieces.

7 So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

8 Then the Priests Aarons sonnes shall lay the partes in order, the head and the "fatt vpon the wood that is in the fire which is vpon the altar.

"*Or, the adips of the beast, or the fat.*

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shal burne all on the altar: for it is a burnt offering, an oblation made by fire, for a swéete sauour f vnto the Lord.

f Or a sauour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for þ burnt offring be of the flockes (as of the sheepe, or of the goats) he shal offer a male wout blemish,

11 & And he shal kill it on the north side of the altar g before the Lord, & the Priestes Aarons sonnes shall sprinkle the blood thereof round about vpon the altar.

g Reade verse.5.

h Before the altar of the Lord.

12 And he shall cut it in "pieces, separating his head and his "fatt, and the Priest shal lay them in order vpon the wood that lieth in the fire which is on the altar:

"*Ebr. into his pieces.*

"*Or, fate*

13 But he shal wash the inwards and the legs with water, & the Priest shall offer the whole & burne it vpon the altar: for it is a burnt offring, an oblation made by fire for a swéete sauour vnto the Lorde.

14 ¶ And if his sacrifice be a burnt offring to the Lord of the foules, then he shall offer his sacrifice of the turtle doues, or of the yong pigeons.

15 And the Priest shal bring it vnto the altar, & i wring the necke of it asunder, and burne it on the altar: and the blood thereof shalbe k shed vpon the side of the altar.

i The Ebrewe worde signifieth to pinch off with the naile. *Ca.5.8*

k *Or, strained, or, pressed.*

16 And he shal pluck out his mawe with his fethers, and cast them beside the altar on þ l East part in the place of the ashes.

l On the side of the court gate in þ pannes, which stood with ashes, Exod.27.3.

17 And he shal cleaue it with his wings, but not deuide it asunder: and the Priest shal burne it vpon the altar vpon þ wood that is in the fire: for it is a burnt offring, an oblation made by fire for a swéete sauour vnto the Lord.

CHAP. II.

1 *The meat offring is after three sorts: of fine flour vnbaken.* 4 *Of bread bake.* 14 *And of corne in the eare.*

Numb 15.4.

1 AND when any wil offer a a meat offring vnto the Lord, his offring shall be of fine floure, and he shall powre oyle vpon it, and put incense thereon,

a Because the burnt offring could not be without the meat offring.

2 And shal bring it vnto Aarons sonnes þ Priests, & b he shal take thence his handful of the floure, & of the oyle wt all þ incense, & the Priest shal burne it for a c memorial vpõ the altar: for it is an offring made by fire for a swéete sauour vnto the Lorde.

b The Priest.

c To signifie that God remembreth him that offreth.

3 * But

3 *But the remnant of the meate offring shalbe Aarõs & his sonnes: for it is [d] most holy of the Lordes offrings made by fire.

4 ¶ If thou bring also a meat offring baken in the ouen, it shalbe an vnleauened cake of fine floure mingled with ople, or an vnleauened wafer anoynted with ople.

5 ¶ But if thy [e] meat offring be an oblation of the frying panne, it shalbe of fine floure vnleauened, mingled with ople.

6 And þ shalt part it in pieces, and powre ople thereon: for it is a meate offring.

7 ¶ And if thy meat offring be an oblation made in the cauldron, it shall be made of fine floure with ople.

8 After, thou shalt bring the meat offring (that is made of these things) vnto the Lord, and shalt present it vnto the Priest, and he shal bring it to the altar,

9 And the Priest shal take from the meat offring a *memoriall of it, and shal burne it vpon the altar: for it is an oblation *made by fire for a swete sauour vnto the Lord.

10 But that which is left of the meat offring, shalbe Aarons and his sonnes: for it is most holy of the offrings of the Lorde made by fire.

11 All the meat offrings which ye shal offer vnto the Lorde, shall be made without leauen: for ye shall neither burne leauen nor honie in any offering of the Lorde made by fire.

12 ¶ In the oblation of the first-fruites ye shal offer [f] them vnto the Lorde, but they shall not be burnt [g] vpon the altar for a swete sauour.

13 (All the meat offerings also shalt thou season with *salt, neither shalt thou suffer the salt of the [h] couenãt of thy God to be lacking from thy meat offring, but vpon all thine oblations thou shalt offer salt)

14 If then thou offer a meat offring of thy first fruits vnto the Lord, thou shalt offer for thy meate offring of thy first fruites *eares of corne dried by the fire, & wheat beaten out of [i] the greene eares.

15 After, thou shalt put ople vpon it, & lay incense thereon: for it is a meat offring.

16 And the Priest shal burne the memoriall of it, euen of that that is beaten, and of the ople of it, with al the incense thereof: for it is an offring vnto the Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beasts for the same. 17 The Israelites may neither eat fat, nor blood

1 Also if his oblation be a [a] peace offring, if he will offer of the droue, (whether it be male or female) he shal offer such as is without blemish, before the Lord,

2 And shal put his hand vpon the head of his offring, & kil it at the dore of the Tabernacle of the Congregation: & Aarons sonnes the Priests shall sprinkle þ blood vpon the altar round about.

3 So he shal offer [b] part of þ peace offrings as a sacrifice made by fire vnto the Lord, euen the *fat that couereth the inwardes, and al the fat that is vpon the inwardes,

4 Ye shall also take away the two kidneis, and the fat that is on them, and vpon the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shal burne it on the altar, with the burnt offring, which is vpon the wood, that is on the fire: this is a sacrifice made by fire for a swete sauour vnto the Lord.

6 ¶ Also if his oblation be a peace offring vnto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

7 If he offer a laube for his oblation, then he shal bring it before the Lord,

8 And lay his hand vpon the head of his offring, and shal kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinckle the blood thereof round about vpon the altar.

9 After, of the peace offrings he shall offer [d] an offring made by fire vnto the Lord: he shall take away the fat thereof, and the rumpe altogether, hard by the backbone, and the fat that coureth the inwardes, and all the fat that is vpon the inwards,

10 Also he shal take away the two kidneis, with the fat that is vpon them, and vpon the *flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shall burne it vpon the altar, as the meat of an offring made by fire vnto the Lord.

12 ¶ Also if his offring be a goat, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinckle the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offring, euen an offering made by fire vnto the Lord, the fat that coureth the inwardes, and all the fat that is vpon the inwards.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meat of an offring made by fire for a swet sauour: * all the fat is the Lordes.

17 This shall be a perpetuall ordinance for your generations, throughout all your dwellings, so that ye shall eate neither [f] fat nor * blood.

CHAP. IIII.

1 The offering for sinnes done of ignorance, 3 For the Priest, 13 The Congregation, 22 The ruler, 27 And the priuate man.

1 MOreouer the Lord spake vnto Moses, saying,

2 Speake vnto þ children of Israel, saying, If [a] any shall sinne through ignorance, in any of the commandements of the Lord, (which ought not to be done) but shal doe contrary to any of them,

3 If the [b] Priest that is anointed doe sinne (according to þ sinne of the people) then shall he offer, for his sinne which he hath sinned, a young bullocke without blemish vnto the Lord for a sinne offring,

4 And

Eccles.7.31. d Therefore none could eate of it but the Priestes.

e Which is a gift offred to God to pacifie him.

Vers.2.

Exod.29.18.

f That is, fruites, which are sweete as honie, ye may offer. & as we

g But reserued for the Priests. Mar.9.49.

h Which they were bound (as by a couenãt) to vse in all sacrifices, Nom.18.19. 2.Chron.13.5. Ezek.43.24 or, it meaneth a sure & pure couenãt. Chap.23.14.

[i] Or, full eares: for the word signifieth a fruitfull field. Read 2.Chr. 26.10. in the note g.

a A sacrifice of thankesgiuing offred for peace and prosperitie, either generally or particularly.

b One part was burnt, another was to ỹ Priests, and the third to him that offred. Exod.29.22.

[a] Or, the which kidneis are vpon the flankes.

c In the peace offring it was indifferent to offer either male or female, but in ỹ burnt offring onely the male: so here can be offred no birds but in the burnt offering they might: all these was confined with fire, and in ỹ peace offring but a part.

d The burnt offring was wholy consumed, no part of the offring made by fire saue only the inwards & c. were burnt: the shoulder & breast, with the two chawes and the mawe were the priestes, and the rest his that offred.

Vers.4.

e Meaning on the Northside the Altar, Chap.1.11.

Chap.7.25.

f By eating fat was meant not carnall, and by bloud eating was signified cruelte.

Gen.9.4. chap.17.14. & Deut.12.23.

[a] Ebr. a soule

a That is, through negligence or ignorance, speciall of the ceremoniall lawes: for otherwise the punishments for crimes are appointed according to the transgression. Nomb.15.22.

b Meaning the hie Priest.

4 And he shall bring the bullocke vnto the
e Hereby confessing that he deserued ȳ same punishment, which the beast suffred. v. 33.
doore of the Tabernacle of the Congregation before the Lorde, and shal put his hand vpon the bullockes head, and e kill the bullocke before the Lord.
5 And the Priest ȳ is anoynted shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.
6 Then the Priest shall dip his finger in the blood, and sprinkle of the blood seuen times before the Lord, before the vaile of the d Sanctuarie.
d Which was betweene the Holiest of all, & the Sanctuarie.
7 The Priest also shall put some of the blood before the Lorde, vpon the hornes of the altar of sweete incense, which is in the e Tabernacle of the Congregation, then shall he powre * all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.
e Which was in the court meaning by the Tabernacle the Sanctuarie: & in the ende of this verse it is taken for the court.
* beneeene the Holiest of all, & the Sanctuarie.
8 And he shall take away all the fat of the bullocke for the sinne offring: to wit, the fat that coūereth the inwards, and all the fat that is about the inwards.
9 He shall take away also the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis,
10 As it was taken away from the bullocke of the peace offrings, & the Priest shal burne them vpon the altar of burnt offring.
Exod.29.14. numb.19.5.
11 * But the chime of the bullocke, and all his flesh, with his head, and his leggs, and his inwardes, and his doung shal he beare out.
Heb.13.11. Mat. cap.6.30 cap 16.27.
12 So he shal carie the whole bullocke out of the * hoste vnto a cleane place, where the ashes are powred, & shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.
f The multitude excuseth not the sinne, but if all haue sinned, they must all be punished.
13 ¶ And if the f whole Congregation of Israel shal sinne through ignorance, & the thing be * hid from the eyes of the multitude, and haue done against any of the cōmandements of the Lord which should not be done, and haue offended:
14 When the sinne which they haue committed shalbe knowen, then the Congregation shal offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,
g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the congregation.
15 And the g Elders of the Congregation shall put their handes vpon the head of the bullock before the Lord, and h he shall kill the bullocke before the Lord.
h Or, the Priest.
16 Then the Priest that is anoynted, shall bring of the bullockes blood into the Tabernacle of the Congregation,
17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, euen before the vayle.
18 Also he shal put some of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shal he powre all the rest of the blood at the foote of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.
19 And he shall take all his fat from him, and i burne it vpon the altar.
i Or, make a perfume with it.
20 And the Priest shall doe with this bullocke, as he did with the bullocke for his sinne: so shal he do with this: so the Priest shal make an atonement for them, and it shalbe forgiuen them.
21 For he shal carie the bullocke without the hoste, and burne him as he burned the first bullock: for it is an offring for the sinne of the Congregation.
22 ¶ When a ruler shal sinne, & do through ignorance against any of the commandements of the Lorde his God, which should not be done, and shall offend,
23 If one shewe vnto him his sinne which he hath committed, then shal he bring for his offring an k he goat without blemish,
k Or, the male goate of the folde.
24 And shall lay his hand vpon the head of the he goate, and kill it in l the place where he should kill the burnt offring before the Lord: for it is a sinne offring.
l That is, the Priest shal kill it: for it was not lawfull for any out of that office to kill the beast.
25 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offering altar, and shall powre the rest of his blood at the foote of the burnt offring altar,
26 And shall burne all his fat vpon the altar, as the fat of the peace offring: so the Priest shall make an m atonement for him, concerning his sinne, and it shall be forgiuen him.
m Wherein he represented Iesus Christ.
27 ¶ Likewise if any of the n people of the land shall sinne through ignorance in doing against any of the commandements of the Lorde, which should not be done, and shall offende,
n Or, priuate person.
28 If one shewe him his sinne which he hath committed, then he shall bring for his offring a shee goate without blemish for his sinne which he hath committed,
o Or, the female of the goates.
29 k And he shall lape his hand vpon the head of the sinne offring, & slaye the sinne offring in the place of burnt offring.
k Read vers. 24.
30 Then the Priest shall take of the blood thereof with his finger, and put it vpon the hornes of the burnt offring altar, and powre all the rest of the blood thereof at the foote of the altar,
31 And shall take away all his fat, as the fat of the peace offerings is taken away, & the Priest shall burne it vpon the altar for a p sweete sauour vnto the Lorde, and the Priest shall make an atonement for him, and it shalbe forgiuen him.
p Exod.29.18.
32 And if he bring a lambe for his sinne offring, he shall bring a female without blemish,
33 And shal lay his q hand vpon the head of the sinne offring, and he shal slay it for a sinne offring in ȳ place where he should kill the burnt offring.
q Meaning, that the punishment of his sinne should be layd vpon that beast, or, that he had receiued all things of God, and offred this willingly.
34 Then the Priest shall take of the blood of the sinne offring with his finger, and put it vpon the hornes of the burnt offring altar, & shall powre all the rest of the blood thereof at the foote of the altar.
35 And he shal take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then ȳ Priest shall burne it vpon the altar r with the oblar. Or, besides ȳ burnt offrings, which were dayly offred to the Lord.

tions of the Lorde made by fire, and the
Prieſt ſhall make an atonement for him
concerning his ſinne that he hath com-
mitted, and it ſhalbe forgiuen him.

CHAP. V.

1 Of him that teſtifieth not the trueth, if he heare another ſweare falſely. 4 Of him that voweth raſhly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

1 Also if *any haue ſinned, that is, *if he
haue heard the voyce of an othe, and
he can be a witnes, whether he hath
ſeene or [a] knowen of it, if he doe not vtter
it, he ſhal beare his iniquitie:
2 Either if one touch any vncleane thing,
whether it bee a carion of an vncleane
beaſt, or a carion of vncleane cattell, or a
carion of vncleane creeping things, & is
not ware of it, yet he is vncleane, & hath
offended:
3 Either if he touche any vncleanneſſe of
man (whatſoeuer vncleanneſſe it be, that
he is defiled with) and is not ware of it,
and after commeth to the knowledge of
it, he hath ſinned:
4 Either if any [b] ſweare, and pronounce
with his lips to doe euill, or to doe good
(whatſoeuer it be that a man ſhall pro-
nounce with an othe) and it be hid from
him, and after knoweth that he hath of-
fended in one of theſe poyntes,
5 When hee hath ſinned in any of theſe
[c] things, then he ſhal confeſſe that he hath
ſinned therein.
6 Therefore ſhall he bring his treſpaſſe of-
fring vnto the Lorde for his ſinne which
he hath committed, euen a female from
the flocke, be it a lambe or a shee goate, for
a ſinne offring, & the Prieſt ſhal make an
atonement for him, concerning his ſinne.
7 But *if he be not able to bring a ſheepe,
he ſhall bring for his treſpaſſe which he
hath committed, two turtle doues, or
two yong pigeons vnto the Lord, one for
a ſinne offring, and the other for a burnt
offring.
8 So he ſhall bring them vnto the Prieſt,
who ſhall offer the ſinne offring firſt, and
* wring the necke of it aſunder, but not
plucke it cleane of.
9 After he ſhall ſprinckle of the blood of
the ſinne offring vpon the ſide of the al-
tar, and the reſt of the blood ſhall be *ſhed
at the foote of the altar: for it is a ſinne
offring.
10 Alſo he ſhal offer the ſecond for a burnt
offring * as the maner is: ſo ſhall the
Prieſt [d] make an atonement for him (for
his ſinne which he hath committed) and
it ſhalbe forgiuen him.
11 ¶ But if he * be not able to bring two
turtle doues, or two yong pigeons, then
he that hath ſinned, ſhall bring for his of-
fring, the tenth part of an [e] Ephah of fine
floure for a ſinne offring, he ſhal put none
[f] oyle thereto, neither put any incenſe
thereon: for it is a ſinne offring.
12 Then ſhal he bring it to the Prieſt, & the
Prieſt ſhall take his handfull of it for the
* remembrance thereof, & burne it vpon
the altar * with the offrings of the Lorde

*Ebr. a ſoule.
*Or, if the iudge hath taken an othe of any other.
a Whereby it is commanded to beare witneſſe to the trueth, & diſcloſe the iniquitie of the vngodly.
b Or vow raſhly without iuſt examination of ye circumſtances, & not knowing what ſhalbe the iſſue of the ſame.
c Which haue bene mentioned before in this Chapter.
*Ebr. if his hand cannot touch, meaning for his pouertie. Wic v.11 cap 12.8 cap 25.6 nom.6.21.
Chap.1.15.
*Or, powred.
*Or, according to the Lawe.
d Or declare him to be purged of that ſinne Verſe 7.
e Which is about a pottell.
f As in the meat offring, Cha 2.1.
Chap.2.2.
Chap.4.35.

made by fire: for it is a ſinne offring.
13 So the Prieſt ſhal make an atonement
for him, as touching his ſinne that hee
hath committed in one of theſe points, & it
ſhalbe forgiuen him: & the remnant ſhalbe
the Prieſts, as the meat offring.
14 ¶ And the Lord ſpake vnto Moſes, ſay-
ing,
15 If any perſon traſgreſſe & ſinne through
ignorance [g] by taking away things conſe-
crated vnto the Lorde, he ſhall then bring
for his treſpaſſe offring vnto the Lord a
ramme without blemiſh out of the flock,
worth two ſhekels of ſiluer [h] by thy eſti-
mation after the ſhekel of the Sanctua-
rie, for a treſpaſſe offring.
16 So he ſhal reſtore that wherein he hath
offended, in taking away of the holy thing,
and ſhall put the fift part more thereto, &
giue it vnto the Prieſt: ſo the Prieſt ſhall
make an atonement for him with the
ramme of the treſpaſſe offring, and it ſhal
be forgiuen him.
17 ¶ Alſo if any ſinne & * doe againſt any of
the commandements of the Lord, which
ought not to be done, and knowe not and
[i] ſinne, and beare his iniquitie,
18 Then ſhal he bring a ram without ble-
miſh out of the flocke, in thy eſtimation
worth * two ſhekels for a treſpaſſe offring
vnto the Prieſt: and the Prieſt ſhal make
an atonement for him concerning his
[k] ignorance wherein he erred, and was
not ware: ſo it ſhalbe forgiuen him.
19 This is the treſpaſſe offering for the
treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offring for ſinnes which are done willingly. 9 The lawe of the burnt offrings. 13 The fire muſt abide euermore vpon the altar. 14 The law of the meate offring. 20 The offrings of Aaron and his ſonnes.

1 And the Lord ſpake vnto Moſes, ſay-
ing,
2 If any ſinne & commit a treſpaſſe
againſt the Lorde, and denie vnto his
neighbour that, which was taken him
to keepe, or that which was put to him
[a] of truſt, or doeth by [b] robberie, or by vi-
olence oppreſſe his neighbour,
3 Or hath found that which was loſt, and
denieth it, and ſweareth falſely, * for any
of theſe things that a man doeth, [c] where-
in he ſinneth:
4 When, I ſay, he thus ſinneth & treſpaſ-
ſeth, he ſhal then reſtore the robberie that
he robbed, or the thing taken by violence
which he tooke by force, or ye thing which
was deliuered him to keepe, or the loſt
thing which he found,
5 Or for whatſoeuer he hath ſworne falſe-
ly, he ſhall both reſtore it in the whole
* ſumme, and ſhall adde the fift part more
thereto, and giue it vnto him to whome
it pertaineth, the ſame day that he offe-
reth for his treſpaſſe.
6 Alſo he ſhall bring for his treſpaſſe vnto
the Lorde, a ram without blemiſh out of
the * flock in thy eſtimation worth two ſhe-
kels for a treſpaſſe offring vnto ye Prieſt.
7 And the Prieſt ſhal make an atonement
for him before the Lorde, and it ſhall be
forgiuen

Cap.2.3.
g As touching the firſt fruites or tithes, due to the Prieſtes and Leuites Act.5.[illegible]
h By the eſtimation of ye Prieſt, chap.27.12.
Chap.4.2.
i That is, afterward remembreth that he hath ſinned, and his conſcience doth accuſe him.
Exod.30.13.
k Els if his ſinne againſt God come of malice, he muſt die, Nomb.15.30.
a To beſtow and occupie for the vſe of him that gaue it.
b By any guyle or vnlawfull meanes.
Nomb.5.6.
c Wherein he [illegible] not but ſinneth, wherein a man accuſtometh to ſinne by periurie or ſuch like thing.
Nomb.5.7.
Chap.5.15.

fogiuen him, whatsoeuer thing hee hath done, and trespassed therein.

8 ¶ Then the Lord spake vnto Moses, saying,
9 Commaund Aaron & his sonnes, saying, This is the [d] lawe of the burnt offring, (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar)
10 And the Priest shall put on his linnen garment, and shal put on his linnen breeches vpon [e] his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the [f] altar.
11 After, he shal put off his garments, & put on other rayment, & cary the ashes forth without the hoste vnto a cleane place.
12 But the fire vpon the altar shall burne thereon and neuer be put out: wherefore the Priest shall burne wood on it euery morning, and lay the burnt offring in order vpon it, & hee shall burne thereon the fat of the peace offerings.
13 The fire shall euer burne vpon the altar, and neuer goe out.
14 ¶ [*] Also this is the lawe of the meate offring, which Aarons sonnes shall offer in the presence of the Lord, before the altar.
15 He shal euen take thence his handfull of fine floure of the meate offring and of the ople, and all the incense which is vpon the meate offering, and shall burne it vpon the altar for a sweete sauour, as a [*] memoriall therefore vnto the Lord:
16 But the rest thereof shal Aaron and his sonnes eate: it shalbe eaten without leauen in the holy place: in the court of the Tabernacle of the congregation they shall eate it.
17 It shall not be [g] baken with leauen: I haue giuen it for their portion of mine offrings made by fire: for it is as the sinne offring, and as the trespasse offring.
18 All the males among the children of Aaron shall eate of it: It shalbe a statute for euer in your generations concerning the offerings of the Lorde, made by fire: [*] whatsoeuer toucheth them, shalbe holy.
19 ¶ Againe the Lorde spake vnto Moses, saying,
20 This is the offering of Aaron and his sonnes, which they shall offer vnto the Lord in the day when he is anointed: the tenth part of an [*] Ephah of fine floure, for a meate offering [h] perpetuall: halfe of it in the morning, and halfe thereof at night.
21 In the fryng pan it shalbe made with ople: thou shalt bring it fryed, and shalt offer the [*] baken pieces of the meate offring for a sweete sauour vnto the Lord.
22 And the Priest that is [i] anointed in his stead, among his sonnes shall offer it: it is the Lords ordinance for euer, it shalbe burnt altogether.
23 For euery meate offring of a Priest shall be burnt altogether, it shal not be eaten.
24 ¶ Furthermore, the Lorde spake vnto Moses, saying,
25 Speake vnto Aaron, & vnto his sonnes, and say, This is the lawe of the sinne offring, In the place where the burnt offring is killed, shal the sinne offring be killed before the Lord, for it is most holy.
26 The Priest that offereth this sinne offring, shall eate it: in the holy place shal it be eaten, in the court of the Tabernacle of the Congregation.
27 Whatsoeuer shall touch the flesh thereof, shalbe holy: and when there bloppeth of the blood thereof vpon a [k] garment, thou shalt wash that whereon it bloppeth in the holy place.
28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shall both be scoured and washed with [l] water.
29 All the males among the Priestes shall eate thereof, for it is most holy.
30 *But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shal be eaten, but shalbe burnt in the [m] fire.

CHAP. VII.

1 The lawe of the trespas offring: 11 Also of the peace offring. 23 The fat and the blood may not be eaten.

1 LIkewise this is the lawe of the [*] trespasse offering, it is most holy.
2 In the place [b] where they kill the burnt offering, shall they kill the trespasse offring, & the blood thereof shall he sprinkle round about vpon the altar.
3 All the fat thereof also shall [*] he offer, the rumpe, and the fat that coureth the inwardes.
4 After, hee shall take away the two kidneis, with the fat that is on them and vpon the flankes, and the kal on the liuer with the kidneis.
5 Then the Priest shall burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespasse offering.
6 All the males among the Priestes shall eate thereof, it shalbe eaten in the holy place, for it is most holy.
7 As the sinne offring is, so is the trespasse offring, one [d] lawe serueth for both: *that wherewith the Priest shall make atonement, shalbe his.
8 Also the Priest that offereth any mans burnt offering, shal haue the skinne of the burnt offering which he hath offered.
9 And all the meate offering that is baken in the ouen, & that is dressed in the panne, and in the fryng pan, shalbe the Priests that offereth it.
10 And euery meate offring mingled with ople, and that is [f] dry, shall pertaine vnto all the sonnes of Aaron, to all alike.
11 Furthermore, this is the lawe of the peace offerings, which he shall offer vnto the Lord.
12 If he offer it to [g] giue thankes, then hee shall offer for his thankes offring, vnleauened cakes mingled with ople, and vnleauened wafers anointed with ople, and fine floure fryed with the cakes mingled with ople:
13 He shall offer also his offring with cakes of leauened bread, for his peace offrings, to giue thankes.
14 And of all the sacrifice he shall offer one

d That is, the Ceremonies which ought to be obserued therein.
e Vpon his secret parts, Exod. 28.43.
f In the ashpannes appointed for that vse.
Chap.2.1. nume.15.4.
Chap.2.9.
g Or kned with leauen and after baken.
Exod.29.37.
Cap 14.11.24. Exod.16.36.
h So oft as the hie Priest shalbe elected and anointed.
*Or, fryed.
i His sonne that shall succeede him.
k Meaning, the garment of the Priest.
cap 11.33.35 cap 15.12.
l Which was in the lauer, Exod. 30.18. Chap.45. hebr.13.11.
m Out of the campe, Chap 4. 12. Cap. 16.27.
a Which is for the smaller sinnes, and such as are committed by ignorance. cap 19.22.
b At the court gate.
c The Priest.
d The same ceremonies: notwithstanding that this word trespasse signifieth lesse then sinne.
e Meaning, the rest which is left & not burnt.
f Because it had no oyle nor licour.
g Peace offrings conteine a confession and thanksgiuing for a benefite receiued, and also a vowe, and free offering to receiue a benefite. cap 23.17.

cake for an heaue offering vnto the Lord, and it shal be the Priestes that sprinkleth the blood of the peace offrings.

Cap. 22. 30

15 Also the flesh of his peace offerings, for thankesgiuing, shalbe eaten þ same day that it is offered: he shall leaue nothing thereof vntill the morning.

16 But if the sacrifice of his offering be a vowe, or a free offring, it shall be eaten the same day that he offreth his sacrifice: and so in the morning the residue thereof shalbe eaten.

h If he make a vowe to offer: for els the flesh of the peace offrings must be eaten the same day.

17 But as much of the offered flesh as remaineth vnto the thirde day, shal be burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned vnto him, but shall be an abomination: therefore the person that eateth of it, shal beare his iniquitie.

i The sinne, wherefore he offered, shall remaine.

19 The flesh also that toucheth any vncleane thing, shal not be eaten, but burnt with fire: but of this flesh all that be cleane shall eate thereof.

k After it be sacrificed.

20 But if any eate of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannes vpon him, euen the same person shalbe cut off from his people.

l Of the peace offering, that is cleane.

Chap. 15. 3.

21 Moreouer, when any toucheth any vncleane thing, as the vncleannes of man, or of an vncleane beast, or of any filthie abomination, and eate of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shal be cut off from his people.

22 ¶ Againe the Lorde spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, * Ye shall eate no fat of beeues, nor of sheepe, nor of goates:

Chap. 3. 17.

24 Yet the fat of the dead beast, and the fat of that, which is torne with beastes, shalbe occupied to any vse, but ye shall not eate of it.

25 For whosoeuer eateth the fatte of the beast, of the which he shall offer an offering made by fire to the Lorde, euen the person that eateth, shall be cut off from his people.

Gene. 9. 4. chap. 17. 14. 10 Deut. 15. 23

26 Neither * shall ye eate any blood, either of fowle, or of beast in all your dwellings.

27 Euery person that eateth any blood, euen the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lorde, shall bring his gift vnto the Lord of his peace offerings:

m And should not send it by another.

30 His * hands shal bring the offerings of the Lorde made by fire: euen the fat with the brest shall he bring, that the brest may be * shaken to and fro before the Lord.

Exod. 29. 24. * for a waue offering. cap. 8. 27, 14 23.

31 Then the Priest shall burne the fat vpon the altar, and the breast shall be Arons and his sonnes.

32 And the right shoulder shal ye giue vnto the Priest for an heaue offring, of your peace offrings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offrings, and haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the * anointing of Aaron, and the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priestes office vnto the Lord.

n That is, his priuiledge, ward and portion.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the lawe of the burnt offring, of the meat offring, and of the sinne offring, and of the trespas offring, and of the ° consecrations, and of the peace offrings,

o Which sacrifice was offered when the Priests were consecrated, Exod. 29.

38 Which the Lorde commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their giftes vnto the Lorde in the wildernesse of Sinai.

CHAP. VIII.

12 *The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.*

1 AFterward the Lord spake vnto Moses, saying,

2 *Take Aaron and his sonnes with him, and the garments and the * anoynting oyle, and a bullocke for the sinne offering, and two rammes, and a basket of vnleauened bread,

Exod. 28. 1. 4 Exod. 30. 24.

3 And assemble all the companie at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lorde had commanded him, and the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses saide vnto the companie, * This is the thing which the Lorde hath commanded to doe.

Exod. 29. 4.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put vpon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydred garde of the Ephod, and bounde it vnto him therewith.

8 After, he put the breast plate thereon, & put in the breast plate * the Vrim and the Thummim.

Exod. 28. 30.

9 Also he put the miter vpon his head, and put vpon the miter on the forefront the golden plate, and the * holy crowne, as the Lord had commanded Moses.

a So called, because this superscription, Holines to the Lord, was graued in it.

10 ¶ Now Moses had taken the anoynting oyle, and anointed the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie and the cour-

11 And

11 And sprinckled therewith vpon the altar seuen times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them)

Eccle. 45. 15. Psal. 133. 2.

12 * And he powred of the anoynting oyle vpon Aarons head, and anoynted him, to sanctifie him.

13 After, Moses brought Aarons sonnes, and put coates vpon them, and girded them with girdles, and put bonets vpon their heades, as the Lord had commanded Moses.

Exod. 29. 1. cha. 9. 2.

14 * Then he brought the bullocke for the sinne offring, and Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offring.

15 And Moses slewe him, and toke the blood, which he put vpon the hornes of the c altar round about with his finger, and purified the altar, and powred the rest of the blood at the foote of the altar: so he sanctified d it, to make reconciliation vpon it.

c Of the burnt offring.

d To offer for the sinnes of the people.

16 Then he toke all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis, with their fatte, which Moses burned vpon the altar.

e In other burnt offrings, which are not of consecration, or offring for himselfe, the priest hath the skinne, Chap. 7. 8. cap 6 22. cap 4. 11. 29 Exod 29 1. 2.

17 But the bullock and his e hide, and his flesh, and his doung, he burnt with fire without the hoste as the Lord had commanded Moses.

18 ¶ Also he brought the ramme for the burnt offring, and Aaron and his sonnes put their handes vpon the head of the ramme.

19 So Moses killed it, and sprinckled the blood vpon the altar round about,

20 And Moses cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And washed the inwardes & the legges in water: so Moses burnt the ramme euery whitte vpon the altar: for it was a burnt offring for a swete sauour, which was made by fire vnto the Lorde, as the Lord had commanded Moses.

Exod. 29. 31.

22 ¶ * After, he brought the other ramme, the ramme of consecrations, and Aaron and his sonnes layed their handes vpon the head of the ramme,

f Moses did this because that the priests were not yet established in their office. cap 14. 14.

23 Which Moses f slewe, and toke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then Moses brought Aarons sonnes, and put of the blood on the lappe of their right eares, and vpon the thumbes of their right handes, and vpon the great toes of their right feete, & Moses sprinckled the rest of the blood vpon the altar round about.

25 And he toke the fat & the rumpe, & all the fat that was vpon the inwards, and the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he toke of the basket of the vnleauened bread that was before the Lorde, one vnleauened cake and a cake of oyled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

27 So he put * all in Aarons hands, and in his sonnes hands, and shooke it to and fro before the Lord.

Exod. 29. 24. Leu. cap 7. 30

28 After, Moses toke them out of their hands, and burnt them vpon the altar for a burnt offring: for these were consecrations for a swete sauour which were made by fire vnto the Lord.

29 Likewise Moses toke the brest of the ramme of consecrations, and shooke it to and fro before the Lorde: for it was Moses * portion, as the Lorde had commanded Moses.

Exod. 29. 26. 27 28. Leu. 8. 29. 10. cap 9. 21

30 Also Moses toke of the anointing oyle, and of the blood which was vpon the altar, and sprinckled it vpon Aaron, vpon his garments, & vpon his sonnes, & on his sonnes garments with him: so he sanctified Aaro, his garments, & his sonnes, and his sonnes garments with him.

31 ¶ Afterward Moses sayd vnto Aaron and his sonnes, Sethe the flesh at the doore of the g Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shall eate it,

g At the doore of the court. Exod. 29. 32. chap. 24. 9.

32 But that which remaineth of the flesh and of the bread, shal ye burne with fire.

33 And ye shall not depart from the doore of the Tabernacle of the Congregation seuen dayes, vntil the dayes of your consecrations be at an end: * for seuen dayes, sayd the Lord, shal he h consecrate you,

Exod. 29. 35. h Ebr. fill your hands.

34 As * he hath done this day: so the Lorde hath commanded to doe, to make an atonement for you.

* Or, as I haue done.

35 Therefore shall ye abide at the doore of the Tabernacle of the Congregation day and night, seuen daies, and shal kepe the watch of the Lord, that ye die not: for so I am commanded.

36 So Aaron & his sonnes did all things which the Lord had commanded by the i hand of Moses.

i By comission giuen to Moses.

CHAP. IX.

The first offrings of Aaron. 22 Aaron blesseth the people. 23 The glorie of the Lord is shewed. 24 The fire commeth from the Lord.

1 AND in the a eight daye Moses called Aaron and his sonnes, and the Elders of Israel:

a After their consecration: for the seuen dayes before, the priests were consecrate.

2 * Then he sayd vnto Aaron, Take thee a yong calfe for a b sinne offring, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

Exod. 29. 1. b Aaron entreth into ỹ possession of the priesthode and offreth the foure principall sacrifices: the burnt offering, the sinne offring, the peace offerings, and the meate offring.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an he goate for a sinne offring, & a calfe, and a lambe, both of a yere olde, without blemish for a burnt offring:

4 Also a bullocke, and a ramme for peace offrings, to offer before the Lorde, and a meate offring mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Congregation, and all the assemblie drew neere and stode before the c Lord.

c Before the altar, where his glory appeared.

6 (For Moses had said, This is the thing which the Lorde commaunded that ye should

should dor, and the glory of the Lord shall appeare vnto you)

7 Then Moses sayde vnto Aaron, Drawe neere to the altar, and offer thy sinne offring, and thy burnt offring, & make an atonement for [d] thee and for the people: offer also the offring of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went vnto the altar, and killed the calfe of the sinne offering, which was for himselfe.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the altar, and powred the rest of the blood at the foote of the altar.

10 But the fat & the kidneis and the kall of the liuer of the sinne offring, he [e] burnt vpon the altar, as the Lorde had commanded Moses.

11 The flesh also & the hide he burnt with fire without the hoste.

12 After, he slewe the burnt offring, & Aarons sonnes brought vnto him the blood, which he sprinckled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, & the head, and he burnt them vpon the altar.

14 Likewise he did wash the inwards and the legs, and [f] burnt them vpon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offering, and tooke a goate, which was the sinne offring for the people, and slew it, and offred it for sinne, as the first:

16 So he offred the burnt offring, and prepared it, according to the maner.

17 He presented also the meate offring, and filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt this vpon the Altar.

18 He slew also the bullock, and the ramme for the peace offerings, that was for the people, & Aarons sonnes brought vnto him the blood, which he sprinckled vpon the Altar round about,

19 With the fat of the bullocke, and of the ramme, the rumpe, & that which couereth the inwards and the kidneis, & the kall of the liuer.

20 So they layed the fat vpon the breasts, and he burnt the fat vpon the altar.

21 But the [g] breasts and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

22 So Aaron lift vp his hand toward the people, and blessed them, & [h] came down from offring of the sinne offring, and the burnt offring, and the peace offrings.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and [i] blessed the people, * and the glorie of the Lord appeared to all the people.

24 * And there came a fire out from the Lorde and consumed vpon the altar the burnt offring and the fat: which when all the people saw, they ‖ gaue thankes, and fell on their faces.

d Read for the vnderstanding of this place, Heb. 5.3. & 7.27.

e That is, he layde them in order, & so they were burnt whē the Lord sent downe fire.

f Al this must be vnderstand of the preparation of the sacrifices which were burnt after, vers. 24.

Exod. 29.38.

g Of the bullock and the ramme.

h Because the altar was nere ỹ Sāctuarie which was the vpper end, therfore he is sayd to come downe.

i Or, prayed for the people.

2. Mac. 2.8. Gen. 4.4. 1. king. 18.38. 2. chro. 7.1. 2. mac. 2.10, 11.

‖ Or, gaue a shoute for ioy.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priestes are forbidden wine.

1 BVt * Nadab and Abihu, the sonnes of Aaron, tooke either of them his censor, and put fire therein, & put incense thereupon, and offred [a] strange fire before the Lorde, which he had not commanded them.

2 Therefore a fire went out from the Lord, and deuoured them: so they ded before the Lord.

3 Then Moses sayd vnto Aaron, This is it that the Lorde spake, saying, I will be [b] sanctified in them that come neere me, and before all the people I will be glorified: but Aaron held his peace.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the vncle of Aaron, and sayd vnto them, Come neere, carry your ‖ brethren from before the Sanctuarie out of the hoste.

5 Then they went, & carred them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said vnto Aaron and vnto Eleazar and Ithamar his sonnes, [c] Vncouer not your heads, neither rent your clothes, least ye die, and least wrath come vpon all the people: but let your brethē, all the house of Israel bewayle the burning which the Lord hath [d] kindled.

7 And goe not ye out from the doore of the Tabernacle of the Congregation, least ye die: for the anointing oyle of the Lord is vpon you: & they did according to Moses commandement.

8 ¶ And ỹ Lord spake vnto Aaron, saying,

9 Thou shalt not drinke wine nor [a] strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, least ye die: this is an ordinance for euer throughout your generations,

10 That ye may put difference betweene the holy & the vnholy, and betweene the cleane and the vncleane,

11 And that ye may teache the children of Israel all the statutes which the Lorde hath commanded them by the ‖ hand of Moses.

12 ¶ Then Moses sayde vnto Aaron and vnto Eleazar & to Ithamar his sonnes that were left, Take ỹ meate offring that remaineth of the offerings of the Lorde, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shal eate it in the holy place, because it is thy duetie & thy sonnes duetie of the offrings of the Lord made by fire: for so I am commanded.

14 Also * the shaken breast and the heaue shoulder shall ye eate in ‖ a cleane place: thou, and thy sonnes, and thy [c] daughters with thee: for they are giuen as thy [d] duetie & thy sonnes duetie, of the peace offrings of the children of Israel.

15 The heaue shoulder, and the shaken breast shall they bring with the offrings made by fire of the fat, to shake it to & fro before

Num. 3.4 & 26.61. 1. chro. 24.2. Heb. cap. 5.1.

a Not taken of the altar which was sent from heauen, & endured till the captiuitie of Babylon. Exod. 30.9. cap. 22.3.

b I will punish them that serue me otherwise then I haue commanded, not ignoring the thing that the people may feare and praise my iudgements.

‖ Or, sonnes.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement. Deu. 14.1. & 21.1. 2. Chap. 19.28.

d In destroying Nadab and Abihu the chiefe, menacing the rest, except they repent.

‖ Or, drinke that maketh drunke. Num. 6.3. Hic cap. 10.11.12.

‖ Or, commission.

Exod. 29.34.

‖ Or, vnto a vncleane.

e For the breast and shoulders of the peace offrings might be brought to the families, so that their daughters might eate of them, as also the offrings of first fruites, the first borne, and the Easter lambe. Reade Chap. 12, 13. 27.

‖ Or, right arme.

before the Lorde, and it shall be thine and thy sonnes with thee by a lawe for euer, as the Lord hath commanded.

2. Mac. 2. 11.

16 ¶ * And Moses sought the goate that was offered for sinne, & loe, it was burnt: therefore he was angry with Eleazar & Ithamar the sonnes of Aaron, which were [f] left alive, saying,

f And not consumed as Nadab, and Abihu.

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most holy: and God hath giuen it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

Chap. 6. 26.

g That is, Nadab, and Abihu.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, as I commaunded.

h Moses bare with his infirmitie, considering his great sorow, but doeth not leaue an example to forgiue them that maliciously transgresse the commandement of God.

19 And Aaron said vnto Moses, Beholde, this day [g] haue they offred their sinne offring, and their burnt offering before the Lord, and such things as thou knowest are come vnto me: If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was [h] content.

CHAP. XI.

Of beastes, fishes and birdes, which be cleane, and which be vncleane.

Gen. 9. 3.

1 AFter, the Lorde spake vnto Moses & to Aaron, saying vnto them,

2 Speake vnto the children of Israel, and saye, * These are the beastes which ye [a] shal eate, among all the beastes that are on the earth.

Gen. 7. 2. deut. 14. 4. alles 10. 14.

a Or, whereof ye may eate.

3 Whatsoeuer parteth the [b] hoofe, and is clouen footed, and cheweth the cudde among the beastes, that shall ye eate:

b Hee noteth foure sorts of beastes: some chew the cud onely, and some haue onely the foote cleft: others neither chew the cud, nor haue the hoofe cleft: the fourth both chew the cud and haue the hoofe deuided which may be eaten.

4 But of them that chew the cudde, or deuide the hoofe onely, of them ye shall not eate: as the camel, because he cheweth the cud, and deuideth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud and deuideth not the hoofe, he shal be vncleane to you.

6 Also the hare, because hee cheweth the cud, and deuideth not the hoofe, he shalbe vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth not the cud, he shalbe vncleane to you.

2. Mac. 6. 18.

8 Of their [c] flesh shall ye not eate, and their carkeis shal ye not touche: for they shalbe vncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentiles.

9 ¶ These shal ye eate, of all that are in the waters: whatsoeuer hath finnes & skales in the waters, in the seas, or in the riuers, them shal ye eate.

10 But all that haue not finnes nor skales in the seas, or in the riuers, of all that [d] moueth in the waters, and of all [e] liuing things that are in the waters, they shalbe an abomination vnto you.

d As litle fish ingendred of the slime.

e As they which come of generation.

11 They, I say, shalbe an abomination to you: ye shal not eate of their flesh, but shal abhorre their carkeis.

12 Whatsoeuer hath not finnes nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shall ye haue also in abomination among the foules, they shall not be eaten: for they are an abomination, the egle, and the [a] goshauke, and the osprey:

a Or, gryphin, as it is in the Greeke.

14 Also the vultur, & the kite after his kinde,

15 And all rauens after their kinde:

16 The ostrich also, and the night crowe, & the [b] seameaw, & the hauke after his kind:

b Or, cuckowe.

17 The litle owle also, and the cormorant, and the great owle.

18 Also the [c] redshanke and the pelicane, and the swanne:

c Or, porphyrie.

19 The storke also, the heron after his kinde, and the lapwing, and the backe:

20 Also euery foule that creepeth & goeth vpon all foure, such shalbe an abomination vnto you.

21 Yet these shall ye eate: of euery foule that creepeth, and goeth vpon all foure which [d] haue their feete & legges also of one to leape withall vpon the earth,

d Or, haue no bowings on their feete.

22 Of them ye shal eate these, the grashopper after his kinde, and the [e] solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

e These were certaine kindes of grashoppers, which are not now properly knowen.

23 But all other foules that creepe & haue foure feete, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whosoeuer toucheth their carkeis, shall be vncleane vnto the euening.

25 Whosoeuer also beareth of their carkeis, shall wash his clothes, and be vncleane vntill euen.

g Out of the campe.

26 Euery beast that hath clawes deuided, and is [f] not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vncleane.

f Or, hath not his foote cloven in two.

27 And whatsoeuer goeth vpon his pawes among all maner beastes that goeth on all foure, such shalbe vncleane vnto you: who so doeth touch their carkeis, shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shall wash his clothes, and be vncleane vntill the euen: for such shalbe vncleane vnto you.

29 ¶ Also these shalbe vncleane to you among the thinges that creepe and moue vpon the earth, the weasel, and the mouse, and the [g] [h] frog, after his kinde:

h The greene frogge that sitteth on the bushes.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shalbe vncleane to you among all that creepe: whosoeuer doeth touch them when they be dead, shalbe vncleane vntil the euen.

g Or, crocodile.

32 Also whatsoeuer any of the dead carkeises of them doth fall vpon, shall be vncleane, whether it be vessell of wood, or rainment, or [i] skinne, or sacke: whatsoeuer vessel it be that is occupied, it shall be put in the water as vncleane vntill the euen, and so be purified.

i As a bottell or bagge.

33 But euery earthen vessell, whereinto any of them falleth, whatsoeuer is within it shalbe vncleane, and * ye shal breake it.

Chap. 6. 28. 15. 12.

34 All meate also that shalbe eaten, if any such water come vpon it, shalbe vncleane: and all drinke that shall be drunke in all

such vessels shalbe vncleane.

cap 6.28 Hebr. 33.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the fornais or pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines and welles where there is plentie of water shalbe cleane: but that which [k] toucheth their carkeises shalbe vncleane.

k So much of the water as toucheth it.

37 And if there fall of their dead carkeis vpon any seede, which vseth to be sowen, it shalbe cleane.

l He speaketh of seede, that is laide to steepe before it be sowen.

38 But if any [l] water be powred vpon the seede, and there fall of their dead carkeis thereon, it shalbe vncleane vnto you.

39 If also any beast, whereof ye may eate, die, he that toucheth the carkeis thereof shalbe vncleane vntill the euen.

40 And he that eateth of the carkeis of it, shall wash his clothes, and be vncleane vntill the euen: he also that beareth the carkeis of it, shall wash his clothes, and be vncleane vntill the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon all foure, or that hath many feete among all creeping things that creepe vpon the earth, ye shall not eate of them, for they shalbe abomination.

43 Ye shall not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues therewith: ye shal not, I say, be defiled by them,

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15. Heb. cap 19. 2. 20. 7. & Iosu. 3. 5. Exod 19. 10

44 For I am the Lord your God: be [m] sanctified therefore, & be ye holy, for I am holy, & defile not your selues with any creeping thing, that creepeth vpon the earth.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, & that you should be holy, for I am holy.

46 This is the lawe of beastes, and of foules, & of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

2 A Lawe howe women shoulde be purged after their deliuerance.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a man childe, thee shalbe vncleane [a] seuen dayes, like as she is vncleane whē she is put apart for her [n] disease.

a So that her husband for that time could not resort to her.

n Or, flowres. Chap. 15. 19. Luke. 2. 22. iohn 7. 22.

3 (*And in the eight day, the foreskin of the childes flesh shalbe circumcised)

b Besides the first seuen dayes.

4 And she shal continue in the blood of her purifying thee [b] and thirtie dayes: she shall touch no [c] halowed thing, nor come into the [d] Sanctuarie, vntill the time of her purifying be out.

c As sacrifice or such like.

d That is, into the court gate, till after fourtie dayes.

5 But if she beare a maide childe, then she shall be vncleane two [e] weekes, as when she hath her disease: and she shall continue in the blood of her purifying three score and sixe dayes.

e Twise seuen as if she bare a manchilde.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) thee shall bring to the Priest a lambe of one yeere olde for a burnt offring, and a yong pigeon or a turtle doue for a sinne offering, vnto the doore of the [f] Tabernacle of the Congregation,

f Where the burnt offrings were wont to be offered.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the yssue of her blood. this is the lawe for her that hath borne a male or female.

8 But if the [g] be not able to bring a lambe, she shall bring two [h] turtles, or two yong pigeons: the one for a burnt offring, and the other for a sinne offering: and the Priest shall make an atonement for her: so she shalbe cleane.

g Ebr. if her hand find not the sum of a lambe. Cap. Luke 2. 24.

CHAP. XIII.

2 What considerations the Priest ought to obserue in iudging the leprosie, 29 The blacke spot or skab, 47 and the lepsie of the garment.

1 Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 The man that shall haue in the skinne of his flesh a swelling or a skab, or a white spot, so that in the skinne of his flesh [a] it be like the plague of leprosie, then he shalbe brought vnto Aaron the Priest, or vnto one of his sonnes the Priestes,

a That it may be suspected to be the lepre.

3 And the Priest shall looke on the sore in the skinne of his flesh: if the heare in the sore be turned into white, and the sore seeme to be [b] lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and [i] pronounce him vncleane:

b That is, shrunke in, and be lower then the rest of the skinne.

i Ebr. shall pole him.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the heare thereof be turned vnto white, then the Priest shall shut vp him that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme [k] to him to abide still, and the plague growe not in the skinne, the Priest shal shut him vp yet seuen dayes more.

k Ebr. in his eye.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague [c] be darke, and the sore growe not in the skin, then the Priest shall [i] pronounce him cleane, for it is a skab: therefore he shall wash his clothes, and be cleane.

c As hauing the skinne drawen together, or blackish.

i Ebr. shall clese him.

7 But if the scab grow more in the skinne, after that he is seene of the Priest, for to be purged, he shall be seene of the Priest yet againe.

8 Then the Priest shall consider, and if the skab [g] grow in the skinne, then the Priest shall pronounce him [d] vncleane: for it is leprosie.

g Or, be spred abroade.

d As touching his bodily disease: for his disease was not imputed to him for sinne before God, though were the punishment of sinne.

9 ¶ When the plague of leprosie is in a man, he shalbe brought vnto the Priest,

10 And the Priest shall see him: and if the swelling be white in the skinne, and haue made the heare white, and there be raw flesh in the swelling,

11 It

11 It is an olde leprosie in the skinne of his flesh: and the Priest shal pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ᵘ breake out in the skinne, & the leprosie couer all the skinne of the plague, from his head euen to his feete, wheresoeuer the Priest looketh,

13 Then the Priest shall consider: and if the leprosie couer all his flesh, he shal pronounce the plague to be ᵉ cleane, because it is all turned into whitenesse: so he shal be cleane.

14 But if there be rawe flesh on him when he is seene, he shalbe vncleane.

15 For the Priest shall see the rawe flesh, and declare him to be vncleane: for the rawe flesh is ᶠ vncleane, therefore it is the leprosie.

16 Or if the rawe flesh change and be turned into white, then hee shall come to the Priest,

17 And the Priest shall beholde him: and if the sore be changed into white, then the Priest shall pronounce the plague cleane, for it is cleane.

18 ¶ The flesh also in whose skin there is ᵘ a bile and is healed,

19 And in the place of the bile there bee a white swelling, or a white spot somewhat reddish, it shal be seene of ꝑ Priest.

20 And when the Priest seeth it, if it appeare lower then the skinne, & the heare therof be changed into white, the Priest then shal pronounce him ᵍ vncleane: for it is a plague of leprosie, broken out in the bile.

21 But if the Priest looke on it, & there bee no white heares therein, and if it be not lower then the skin, but be darker, then the Priest shal shut him vp seuen dayes.

22 And if it spreade abroade in the flesh, the Priest shal pronounce him vncleane, for it is a sore.

23 But if the spot continue in his place, & grow not, it is a burning bile: therefore the Priest shal declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hote burning, and the quicke flesh of the burning haue a ʰ white spot, somewhat reddish or pale,

25 Then the Priest shall looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skin, it is a leprosie broken out in ꝑ burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white heare in the spot, and be no lower then the other skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shal looke on him the seuenth day: if it be growen abroad in ꝑ skin, then the Priest shal pronounce him vncleane: for it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ⁱ rising of the burning: the Priest shall therefore declare him cleane, for it is the ᵏ wping vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

30 Then the Priest shall see the sore: and if it appeare lower then the skinne, and there be in it a small yelow ˡ heare, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the sore of the blacke spot, & if it seeme not lower then the skinne, nor haue any blacke heare in it, then the Priest shall shut vp him, that hath the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shal looke on the sore: and if the blacke spot growe not, and there be in it no yelowe heare, and the blacke spot seeme not lower then the skinne,

33 Then he shalbe shauen, but the place of the blacke spot shal he not shaue: but the Priest shal shut vp him, that hath ꝑ blacke spot, seuen dayes more.

34 And the seuenth day the Priest shall looke on the blacke spot: and if the blacke spot growe not in the skinne, nor seeme lower then the other skinne, then the Priest shal clense him, and hee shall wash his clothes, and be cleane.

35 But if the blacke spot growe abroade in the flesh after his clensing,

36 Then the Priest shall looke on it: and if the blacke spot growe in the skinne, the Priest shall not ᵏ seeke for ꝑ yelow heare: for he is vncleane.

37 But if the blacke spot seeme to him to abide, and that blacke heare grow therein, the blacke spot is healed, hee is cleane, and the Priest shall declare him to be cleane.

38 ¶ Furthermore if there be many white spottes in the skinne of the flesh of man or woman,

39 Then the Priest shall consider: and if the spots in the skinne of their flesh bee somewhat darke and white withall, it is but a white spot broken out in ꝑ skinne: therefore he is cleane.

40 And the man whose heare is fallen off his head, and is balde, is cleane.

41 And if his head lose the ˡ heare on the forepart, and be bald before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the Priest shall looke vpon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 Hee is a leper and vncleane: therefore the Priest shall pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shall haue his clothes ᵐ rent, and his head bare, and shall put a couering vpon his ⁿ lippes, and shall cry, I am vncleane, I am vncleane.

46 As long as the disease shalbe vpon him, he shall be polluted, for he is vncleane: hee shall

e For it is not that contagious leprie that infecteth, but a kinde of skirfe, which hath not the flesh rawe as the leprosie.

f That is, declareth that the flesh is not soūd, but is in danger to be leprous.

g None were exempted, but it the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marie the Prophetesse, Nom.12.14. and by king Vzziah, 2.Chro.26.20.

h If he haue a white spot in ꝑ place, where the burning was, and was after healed.

i Which was not wont to be there, or els smaler then in any other part of the body.

k He shall not care whether the yelow heare be there, or no.

l By sickneſſe, or any other inconuenience.

m In signe of sorowe and lamentation.

n Either in token of mourning, or for feare of infecting others.

u Or, bud.

w Or, impoſtume.

x Or, ſwelling.

Nom.5.2. 2.king.15.5.

shall dwel alone, *without the campe shal his habitation be.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linen garment,

48 Whether it bee in the warpe or in the woofe of linen or of woollen, either in a skin, or in any thing made of skinne,

49 And if the soye bee greene or somewhat reddishe in the garment or in the skinne, or in the warpe, or in the woofe, or in any thing that is made of °skinne, it is a plague of leprosie and shalbe shewed vnto the Priest.

o Whether it be garment, vessell, or instrument.

50 Then the Priest shall see the plague, and shut vp it that hath the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague growe in the garment, or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague is a freating leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skinne, wherein the plague is: for it is a freating leprosie, therefore it shalbe burnt in the fire.

p But abide still in one place, as verse 37.

53 If the Priest pet see *p* the plague grow not in the garment, or in the woofe, or in whatsoeuer thing of skinne it be,

54 Then the Priest shal commaund them to wash the thing wherein the plague is, & he shall shut it vp seuen dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his °colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a freat inward, °whether the spot be in the bare place of the whole, or in part thereof.

q But remaine as it did before,

r Or whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, hee shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or in the warpe, or in the woofe, or in any thing made of skinne, it is a spreading leprie: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skinne it be, if the plague be departed therefrom, then shall it be washed the second time, and be cleane.

s To the intent he might be sure that the leprosie was departed, & that all occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in a garment of woollen or linen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or vncleane.

Mat.8.2. mar.1.40. luke 5.12.

CHAP. XIIII.

3 The clensing of the leper, 34 And of the house that be in.

1 And the Lorde spake vnto Moses, saying,

a Or the ceremonie which shalbe vsed in his purgation.

2 *This is the *lawe of the leper in the day of his clensing: that is, he shalbe brought vnto the Priest,

3 And the Priest shall go out of *p* campe, and the Priest shall consider him: & if the plague of leprosie be healed in the leper,

4 Then shall the Priest commaund to take for him that is clensed, two *sparowes aliue and °cleane, and cedar wood and a skarlet lace, and hyssope.

a Or, little birds.

b Of birdes which were permitted to be eaten.

5 And the Priest shall commaunde to kill one of the birdes ouer *pure water in an earthen vessell.

c Running water, or of the fountaine.

6 After, he shal take the liue sparow with the cedar wood, and the skarlet lace, and the hyssope, and shal dip them and the liuing sparow in the blood of the sparowe slaine, ouer the pure water,

7 And he shall sprinckle vpon him, that must be clensed of his leprosie, seuē times, and clense him, and shall *let goe the liue sparow into the broade fielde.

d Signifying that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then hee that shalbe clensed, shall wash his clothes, and shaue off all his heare, and wash himselfe in water, so he shalbe cleane: after that shall he come into the hoste, but shall tarie without his tent seuen dayes.

9 So in the seuenth day hee shall shaue off all his heare, both his head, & his beard, and his eye browes: euen all his heare shall he shaue, and shall wash his clothes and shall wash his flesh in water: so hee shalbe cleane.

10 Then in the eight day he shall take two hee lambes without °blemish, and an ewe lambe of a yere olde without blemish, & three tenth deales of fine flowre for a meate offering, mingled with oyle, and a pinte of oyle.

e Which had no imperfection in any member.

f This measure in Ebrewe is called log, and conteineth six egges in measure.

11 And *p* Priest that maketh him cleane, shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the Priest shall take one lambe, and offer him for a trespasse offring, and the pint of oyle, & *shake them to and fro before the Lord.

Exod.29.24. Leuit.7.30. Num.8.11. 30.31.32.

13 And he shall kill the lambe in the place where the sinne offring and the burnt offering are slaine, euen in *p* holy place: for as the *sinne offring is the Priests, so is the trespasse offring: for it is most holy.

Chap.7.1,7.

14 So the Priest shall take of the blood of the trespasse offering, & put it vpon the lap of the right eare of him that shalbe clensed, & vpon *p* thumbe of his right hand, and vpon the great toe of his right foote.

Exod.29.20. Leuit.8.23.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dippe his "right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seuen times before the Lord.

"Ebr. the finger of his right hand.

17 And of the rest of the oyle that is in his hande, shall the Priest put vpon the lap of the right eare of him that is to be clensed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, "where the blood of the trespasse offring was put.

"Ebr. vpon the blood of the trespasse offering.

18 But the remnant of the oyle that is in the

the Priests hand, he shall powre vpon the head of him that is to be cleansed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offring & make an atonement for him that is to be cleansed of his vncleannes: then after that he kill the burnt offring.

20 So the Priest shall offer the burnt offring and the meate offring vpon the altar: and the Priest shall make an atonement for him: so he shalbe cleane.

21 But if he be poore, and "not able, then he shal bring one lambe for a trespasse offring to be shaken, for his reconciliation, and a tenth deale of fine flowre mingled with oyle, for a meat offring, with a pinte of oyle.

22 Also two turtle doues, or two yong pigeons, as he is able, whereof the one shalbe a sinne offring, & the other a burnt offring,

23 And he shall bring them the eight day for his cleansing vnto the Priest at the dore of the Tabernacle of the Congregation before the Lord.

24 Then the Priest shal take the lambe of the trespasse offring, and the pinte of oyle, and the Priest shal[h] shake them to and fro before the Lord.

25 And he shal kill the lambe of the trespas offring, and the Priest shal take of the blood of the trespas offring, and put it vpon the lap of his right eare that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne "left hand.

27 So the Priest shal with his right finger sprinkle of the oyle that is in his left hand, seuen times before the Lord.

28 Then the Priest shall put of the oyle that in his hand, vpon the lap of the right eare of him that is to be cleansed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the place[a] of the blood of the trespasse offring.

29 But the rest of the oyle that is in the Priests hand, he shall put vpon the head of him that is to be cleansed, to make an atonement for him before the Lord.

30 Also hee shall offerit one of the turtle doues, or of the yong pigeons, [i] as he is able:

31 Such, I say, as he is able, the one for a sinne offring, and the other for a burnt offring [a] with the meate offring: so the Priest shall make an atonement for him that is to be cleansed before the Lord.

32 This is the [k] lawe of him which hath the plague of leprosie, who is not able in his cleansing to offer the whole.

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I [l] send the plague of leprosie in an house of the land of your possession,

35 Then he that owneth the house, shall come and tell the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal command them to emptie the house before the Priest go into it to see the plague, that all that is in the house be not made vncleane, & then shall the Priest go in to see the house.

37 And he shall marke the plague: and if the plague be in the walles of the house, and that there be [a] deepe spots, greenish or reddish, which seeme to be lower then the wall,

38 Then the Priest shal goe out of the house to the dore of the house, and shall cause to shut vp the house seuen dayes.

39 So the Priest shall come againe the seuenth day: and if he see that the plague be increased in the walles of the house,

40 Then the Priest shall commande them to take away the stones wherin the plague is, and they shall cast them into a [a] foule place without the citie.

41 Also he shall cause to scrape the house within round about, and powre the dust, that they haue pared off, without the citie in [m] an vncleane place.

42 And they shall take other stones, and put them in the places of those stones, and shall take other mortar, to plaister the house with.

43 But if the plague come againe & breake out in the house, after that he hath taken away the stones, and after that he hath scraped and plaistred the house,

44 Then the Priest shal come and see: and if the plague growe in the house, it is a freating leprosie in the house: it is therefore vncleane.

45 And he shall [n] breake downe the house, with the stones of it, & the timber thereof, and all the [a] mortar of the house, and he shall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the house all the while that it is shut vp, he shall be vncleane vntil the euen.

47 He also that sleepeth in the house, shal wash his clothes: he likewise that eateth in the house, shall wash his clothes.

48 But if the Priest shal come and see, that the plague hath spred no further in the house, after the house be plaistered, the Priest shall pronounce that house cleane, for the plague is healed.

49 Then shall he take to purifie the house, two sparowes, & cedar wood, and [o] skarlet lace, and hyssop.

50 And he shall kill one sparow ouer pure water in an earthen vessell,

51 And shall take the cedar wood, and the hyssop, and the skarlet lace with the liue sparow, and dip them in the blood of the slaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shal he cleanse the house [p] with the blood of the sparow, and with the pure water, and with the liue sparow, and with the cedar wood, and with the hyssop, & with the skarlet lace.

53 Afterward he shall let goe the liue sparow out of the "towne into the "broad fields:

"Ebr. his hand can not take it. cap. 5. 7. 11. cap. 12. 8

g Which is an omer, Reade Exod. 16. 16.

Supr. v. 10 cap. 6. 20

h Or shall offer them as the offring that is shaken to and fro.

"Ebr. into the palme of the Priests left hand.

[a] Or, where the blood of the trespasse offring was put, v. 17.

i Whether of the he can get.

[a] Or, besides the meate offring.

k This order is appointed for the poore man.

l This declareth that no plague nor punishment cometh to man without Gods prouidence and his sending.

[a] Or, blackish, or hollowe straken.

m Where carions were cast, & other filth that people might not be therewith infected.

[a] Or, polluted.

n That is, he shall commande it to be pulled downe, as vers. 40

[a] Or, dust.

o It seemeth that this was a lace or string to binde the hyssop to the wood, and so was made a sprinkle: the Apostle to the Hebrewes calleth it skarlet wooll, Heb. 9. 19.

"Ebr. citie.

"Ebr. on the face of the field.

fieldes: so shal he make atonement for the
house, and it shalbe cleane.
54 This is the law for euery plague of le-
prosie and *blacke spot,
Chap.13.30.
55 And of the leprosie of the garment, and
of the house,
56 And of the ‖swelling, and of the skab,
and of the white spot.
‖Or, rising.
57 This is the law of the leprosie to teach
"when a thing is vncleane, and when it
is cleane.
"Ebr. in the day of the vncleane, and in the day of the cleane.

CHAP. XV.

2. 19 The maner of purging the vncleane issues both of men and women. 31 The children of Israel must be separate from all vncleannes.

1 MOreouer the Lord spake vnto Mo-
ses, and to Aaron, saying,
2 Speake vnto the children of Isra-
el, and say vnto them, Whosoeuer hath
an issue from his a flesh, is vncleane, be-
cause of his issue.
a Whose seede either in sleping, or els of weaknes of nature issueth at his secret part.
3 And this shall be his vncleannes in his
issue: when his flesh auoydeth his issue, or
if his flesh be stopped from his issue, this
is his b vncleannes.
b Or the thing wherefore he shalbe vncleane.
4 Euery bed whereon he lieth that hath
the issue, shalbe vncleane, and euery thing
whereon he sitteth, shalbe vncleane.
5 Whosoeuer also toucheth his bed, shall
wash his clothes, & wash himselfe in wa-
ter, and shalbe vncleane vntill the euen.
6 And he that sitteth on any thing, where-
on he sate that hath the issue, shall wash
his clothes, and wash him selfe in water,
and shalbe vncleane vntill the euen.
7 Also he that toucheth þ flesh of him that
hath the issue, shall wash his clothes, and
wash him selfe in water, and shall be vn-
cleane vntil the euen.
8 If he also, that hath the issue, spit vpon
him that is cleane, c he shall wash his
clothes, and wash him selfe in water, and
shalbe vncleane vntil the euen.
c On whom the vncleane man did spit.
9 And what d sadle soeuer he rideth vpon,
that hath the issue, shalbe vncleane,
d The word signifieth euery thing whereon a man rideth.
10 And whosoeuer toucheth any thing
that was vnder him, shall be vncleane
vnto the euen: and he that beareth those
things, shall wash his clothes, and wash
him selfe in water, and shall be vncleane
vntill the euen.
11 Likewise whomsoeuer he toucheth that
hath the issue (and hath not washed his
hands in water) shall wash his clothes
and wash him selfe in water, and shall be
vncleane vntill the euen.
12 *And the vessell of earth that hee tou-
cheth, which hath the issue, shalbe broken:
and euery vessell of wood shall be rinsed
in water.
Chap.6.28.
13 But if he that hath an issue, be e clensed
of his issue, then shall he count him seuen
dayes for his clensing, and wash his
clothes, and wash his flesh in pure wa-
ter: so shal he be cleane.
e That is, be restored to his old state, & be healed thereof.
14 Then the eight day he shall take vnto
him two turtle doues or two yong pige-
ons, & come before the Lorde at the doore
of the Tabernacle of the Congregation,
and shall giue them vnto the Priest.
15 And the Priest shall make of the one
of them a sinne offring, and of the other
a burnt offring: so the Priest shall make
an atonement for him before the Lorde,
for his issue.
16 Also if any mans issue of seede depart
from him, he shall wash all his f flesh in
water, and be vncleane vntil the euen.
f Meaning all his body.
17 And euery garment, and euery skin
whereupon shalbe issue of seede, shall be
euen washed with water, & be vncleane
vnto the euen.
18 If he that hath an issue of seede, doe lie
with a woman, they shall both wash them
selues with water, and be vncleane vntil
the euen.
19 ¶ Also when a woman shall haue an is-
sue, and her issue in her ‖ flesh shalbe blood,
she shalbe put apart seuen dayes: & who-
soeuer toucheth her, shalbe vncleane vnto
the euen.
‖Or, secret part.
20 And whatsoeuer she lieth vpon in g her
separation, shalbe vncleane, & euery thing
that she sitteth vpon, shall be vncleane.
g That is, when she hath her flowres, whereby she is separate frō her husband, from the Tabernacle and from touching of any holy thing.
21 Whosoeuer also toucheth her bed, shall
wash his clothes, & wash him selfe with
water, & shalbe vncleane vnto the euen.
22 And whosoeuer toucheth any thing
that she sate vpon, shall wash his clothes,
and wash him selfe in water, and shall be
vncleane vnto the euen:
23 So that whether he touch her bed, or
any thing whereon she hath sit, he shal be
vncleane vnto the euen.
24 And if a man lie with her, & the floures
of her separation h touche him, he shall be
vncleane seuen dayes, and all the whole
bed whereon he lieth, shalbe vncleane.
h If any of her vncleannes onely touch him in the bedde: els the man that companied with such a woman should die, Chap.20.18.
25 Also when a womans issue of blood
runneth long time besides the time of her
"floures, or when she hath an issue, lon-
ger then her floures, all the dayes of the
issue of her vncleannes she shall be vn-
cleane, as in the time of her floures.
"Ebr. separation.
26 Euery bed whereon she lieth (as long as
her issue lasteth) shalbe to her as her i bed
of her separation: and whatsoeuer she sit-
teth vpon, shall be vncleane, as her vn-
cleannes when she is put apart.
i Shall be vncleane as þ bed whereon she lay when she had her natural disease.
27 And whosoeuer toucheth these things,
shalbe vncleane, & shal wash his clothes,
and wash him selfe in water, and shall be
vncleane vnto the euen.
28 But if she be clensed of her issue, then
she shal k count her seuen daies, and after,
she shalbe cleane.
k After the time that she is recouered.
29 And in the eight day she shall take vnto
her two turtles or two yong pigeons, &
bring them vnto the priest at the doore of
the Tabernacle of the Congregation.
30 And the Priest shall make of the one a
sinne offring, and of the other a burnt of-
fring, & the Priest shall make an atone-
ment for her before the Lorde, for the issue
of her vncleannes.
31 Thus shall yee l separate the children of
Israel from their vncleannes, that they
die not in their vncleannes, if they defile
my Tabernacle that is among them.
l Seeing that God requireth of his, puritie & cleannes ... not be his ... our filth and sinnes be purged with þ blood of Iesus Christ, so we learne to detest all sinne.
32 This is the lawe of him that hath an is-
sue, and of him from whom goeth an issue
of seede whereby he is defiled:

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, & of him that lieth with her which is uncleane.

CHAP. XVI.

3 The Priest might not at all times come into the most holy place. 8 The Scape goate. 14 The purging of the Sanctuarie. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

pa.50 cap 23 27. fol. 49.

1 And the Lorde spake vnto Moses, * after the death of the two sonnes of Aaron, when they came to offer before the Lord, and dyed:

Chap.10.1,2.

2 And the Lorde sayde vnto Moses, Speake vnto Aaron thy brother, * that hee come not at a all times into the holy place within the vaile, before the Mercieate, which is vpon the Arke, that hee die not: For I will appeare in the cloude vpon the Mercieate.

Exod.30.10. hebr.9.7.

a The hie Priest entred into the Holiest of all but once a yere, euen in the moneth of September.

3 After this sort shal Aaron come into the holy place: euen with a yong bullocke for a sinne offering, and a ramme for a burnt offering.

4 He shal put on the holy linnen coate, and shall haue linen breeches vpon his *flesh, and shalbe girded with a linen girdle, & shall couer his head with a linnen miter: these are the holy garments: therefore shall he wash his flesh in water, when he doeth put them on.

Or, priuities.

5 And he shal take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ramme for a burnt offering.

6 Then Aaron shall offer the bullocke for his sinne offering, * and make an atonement for himselfe, and for his house.

Leui.9.7. cap 7.27 Supr. cap.9.7

7 And he shall take the two hee goates, & present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lottes ouer the two hee goates: one lot for the Lord, and the other for the b Scape goate.

b In Ebreweit is called Azazel, which some say, is a mountaine neere Sinai, whither this goate was sent: but rather it is called the scape goate, because he was not offered, but sent into the desert, as vers. 21.

9 And Aaron shall offer the goate, vpon which the Lordes lot shall fall, and make him a sinne offering.

10 But the goate, on which the lot shall fal to be the Scape goate, shall be presented aliue before the Lord, to make reconciliation by him, and to let him goe (as a Scape goate) into the wildernesse.

c The Holiest of all.

11 Then Aaron shall offer the bullocke for his sinne offring, and make a reconciliation for himselfe, and for his house, and shal kil the bullocke for his sinne offring.

12 And hee shall take a censer full of burning coles from off the altar before the Lorde, and his handfull of swéete incense beaten small, & bring it within ᵇ vaile,

Or, the smoke. Or, Arke. Hebr.9.13. and 10.4.

13 And shall put the incense vpon the fire before the Lord, that the * cloud of the incense may couer the Mercieate that is vpon the * Testimonie: so he shall not die.

Chap.4.6.

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercieate d Eastwarde: and before ᵇ Mercieate shall he sprinkle of the blood with his finger seuen times.

d That is, on the side which was toward the people: for the head of the Sanctuarie stood Westwarde.

15 Then shall he kill the goate that is the peoples sinne offering, & bring his blood within the vaile, and do with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercieate, and before the Mercieate.

16 So hee shall purge the Holy place from the vncleannesse of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation e placed with them, in the middes of their vncleannes.

e Placed among them which are vncleane.

17 * And there shall be no man in the Tabernacle of the Congregation, when hee goeth in to make an atonement in the Holy place, vntill he come out, and haue made an atonement for himselfe and for his houshold, and for all the Congregation of Israel.

Luke 1.10.

18 After, he shal go out vnto the f altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goate, and put it vpon the hornes of the Altar roumde about:

f Whereupon the sweete incense and perfume was offered.

19 So shall hee sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and hallowe it from the vncleannesse of the children of Israel.

20 ¶ When he hath made an ende of purging the holy place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goate:

21 And Aaron shall put both his handes vpon the head of the liue goate, and confesse ouer him all the iniquities of ᵇ children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goate, and shall sende him away (by the hande of a man appointed) into the wildernesse.

g Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53.4.

22 So the goate shall beare vpon him all their iniquities into " the lande that is not inhabited, and hee shall let the goate goe into the wildernesse.

"Ebr. the Lande of separation.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen clothes, which hee put on when hee went into the holy place, and leaue them there.

24 He shall wash also his flesh with water in h the holy place, and put on his owne raiment, and come out, and make his burnt offring, and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h In the Court where was the Lauer, Exod. 30.18.

25 Also the fat of the sinne offering shal he burne vpon the altar.

26 And he that caried forth the goat, called the Scape goate, shall wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offering, and the goate for ᵇ sinne offering (whose blood was brought to make a reconciliation in the Holy place) shall one * carp out without the hoste to be burnt in the fire, with their skinnes, and with their flesh, and with their dong.

Chap.6.30. hebr.13.11.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the i seuenth moneth, ye shall k humble your soules, & doe no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your sinnes before the Lord.

31 This shalbe a l Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest m whom he shal anoint, and whom he shall consecrate (to minister in his fathers steade) shall make the atonement, and shall put on the linnen clothes and holy bestirements,

33 And shall purge the holy Sanctuarie and the Tabernacle of the Congregation, and shal cleanse the altar, and make an atonement for the Priestes and for all the people of the Congregation.

34 And this shalbe an euerlasting ordinance vnto you, to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

Exod.30.10. Hebr.9.7.

CHAP. XVII.

All sacrifices must be brought to the doore of the Tabernacle. 7 To deuils may they not offer. 10 They may not eate blood.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, and to all the children of Israel, and say vnto them, This is the thing which the Lord hath a comanded, saying,

3 Whosoeuer he be of the house of Israel that b killeth a bullock, or lambe, or goate in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the congregation to offer an offering vnto the Lord before the Tabernacle of the Lord, c blood shall be imputed vnto that man: he hath shed blood, wherefore that man shalbe cut off from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer d abroade in the fielde, and present them vnto the Lord at the doore of the Tabernacle of the congregation by the Priest, and offer them for peace offrings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

Exod.29.18. Ebap.4.31.

7 And they shall no more offer their offrings vnto e deuils, after whom they haue gone a whoring: this shall be an ordinance for euer vnto them in their generations.

8 ¶ Also thou shalt say vnto them, Whosoeuer he be of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut off from his people.

10 ¶ Likewise whosoeuer he be of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set g my face against that person that eateth blood, and will cut him off from among his people:

11 For the life of the flesh is in the blood, and I haue giuen it vnto you to offer vpon the altar, to make an atonement for your soules: for this blood shal make an atonement for the soule.

12 Therefore I saide vnto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreouer whosoeuer he be of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and couer it with dust:

14 For the life of all flesh is the blood, it is ioyned with his life: therefore I said vnto the children of Israel, * Ye shal eate the blood of no i flesh: for the life of all flesh is the blood thereof: whosoeuer eateth it, shall be cut off.

15 And euery person that eateth it which dieth alone, or that is torne with beastes, whether it be one of the same countrey or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen: after, he shall be k cleane.

16 But if he wash them not, nor wash his l flesh, then he shall beare his vnquitie.

CHAP. XVIII.

The Israelites ought not to followe the maners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shal ye not doe: & after the maner of the lande of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

4 But doe after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shal keepe therefore my statutes, and my iudgements, * which if a man doe, he shal then liue in them: b I am the Lord.

6 ¶ None shall come neere to any of the kinred of his flesh to c vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers d wife shalt thou not discouer: for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy e sister

i Which was Tisri, and answereth to part of September and part of October.

k Meaning, by abstinence and fasting, Nomb. 29.7.

Chap.23.7.

l Or a rest which ye shall keepe most diligently.

m Whom the Priest shall anoint by Gods commandement to succeede in his fathers roume.

a Lest they should practise that idolatrie, which they had learned among the Egyptians.

b To make a sacrifice or offering thereof.

c I doe asmuch abhorre it as though he had killed a man, as Isa.66.3.

d Wheresoeuer they were moued with foolish deuotion to offer it.

e Meaning, what soeuer is not the true God, 1.Cor. 10.20. psal.95.5.

f For idolatrie is spirituall whoredome, because faith towarde God is broken.

g I will declare my wrath by punishing vengeance on him, as chap.20.3.5.18.

Chap.20.2.

h Which the lawe permitteth to be eaten, because it is clean. Gen.9.4.

i Or, liuing creature.

Exod.22.31. Chap.7.24. 22.8.

k Or, cleane.

l Or, his flesh.

Deut.21.

a Ye shall not serue your idols, nor follow the abominations of the Egyptians and Canaanites.

b And therefore ye ought to feare me alone, as my people.

c That is, to be with her, though it be vnder title of mariage. Chap.20.11.

d Which is thy stepmother.

e Either by father or mother, borne in marriage or otherwise.

f They are her children whose shame thou hast uncouered.

(hap.20.19, 17.

*Or, secret.

Chap.20.20.

g Which thine vncle doeth discouer.

*Ebr. thy fathers brothers wife.

Chap.20.12.

Chap.20.21.

h Because the idolaters, among whome Gods people had dwelt & should dwel, were giuen to these horrible incests, God chargeth his to beware of the same. Cap. 20.21.

i By seeing thine affection more bent to her sister then to her.

Chap.20.18.

k Or whiles she hath her flowres.

Chap.20.2.13.15.

2 King.23.10.

*Ebr. of thy seede.

*Or, to make them pass.

l Which was an idole of the Ammonites, vnto whome they burned and sacrificed their children, 2.King.23.10. This seemed to be the chiefe & principall of all idoles, and as the Iewes write, was of a great stature, and holowe within, having seuen place, or chambers within him: one was to receiue meale that was offred: an other tuncle doues: the third a sheepe: the fourth a ramme: the fifth a calfe: the sixt an oxe: the seuenth a child. This Idoles face was like a calfes: his hands were euer stretched out to receiue giftes: his priests were called Chemarim, Reade 2.King.23.5. hose.10.5. zeph.1.4. Chap 20.15.

*Or, conse. m I will punish the land where such incestuous marriages and pollutions are suffred.

n He compareth the wicked to euill humors and surfeting, which corrupt the stomacke & oppresse nature, and therefore must be cast out by vomit.

*sister the daughter of thy father, or the daughter of thy mother, whether thee be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, uncouer their shame: for it is thy [i] shame.

11 The shame of thy fathers wiues daughter, begotte of thy father (for she is thy sister,) [k] shalt not, I say, discouer her shame.

12 *Thou shalt not uncouer the [l] shame of thy fathers sister: for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: for she is thy mothers kinswoman.

14 *Thou shalt not uncouer the shame of thy [g] fathers brother: [y] is, thou shalt not go in to his wife, for she is thine [h] aunt.

15 *Thou shalt not discouer the shame of thy daughter in law: for she is thy sonnes wife: therefore shalt thou not uncouer her shame.

16 *Thou shalt not discouer the shame of thy [b] brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to uncouer her shame: for they are thy kinswomen, and it were wickednes.

18 Also thou shalt not take a wife with her sister, during her life, to [i] vexe her, in uncouering her shame vpon her.

19 *Thou shalt not also go vnto a woman to uncouer her shame, as long as she is put [k] aparte for her disease.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 *Also thou shalt not giue thy [m] children to [n] offer them vnto [l] Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth [o] with a woman: for it is abomination.

23 *Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: for it is [p] abomination.

24 Ye shall not defile your selues in any of these things: for in all these the nations are defiled, which I will cast out before you:

25 And the land is defiled: therefore I will [q] visite the wickednes thereof vpon it, and the land [r] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my iudgements, & commit none of these abominations, as well he that is of the same countrey, as the stranger that sojourneth among you.

27 (For all these abominations haue the men of the land done, which were before you, and the land is defiled:

28 And [s] shall not the land spue you out if ye defile it, as it [t] spued out the people that were before you:)

29 For whosoeuer shall cõmit any of these abominations, the persons that doe so, shall [u] be cut off frõ among their people.

30 Therefore shal ye keepe mine ordinances that ye doe not any of the abominable customes, which haue bene done before you, & that ye defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

A repetition of sundrie lawes and ordinances.

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto all the congregation of the children of Israel, and say vnto them, *ye shalbe [a] holy, for I the Lorde your God am holy.

3 ¶ Ye shall feare euery man his mother and his father, and shall keepe my Sabbaths: for I am the Lord your God.

4 ¶ Ye shall not turne vnto Idoles, nor make you molten gods: I am the Lorde your God.

5 ¶ And when ye shal offer a peace offring vnto the Lord, ye shall offer it [b] freely.

6 *It shalbe eaten the day ye offer it, or on the morowe: and that which remaineth vntil the third day, shalbe burnt in the fire.

7 For if it be eaten the third day, it shalbe vncleane, it shal not be [c] accepted.

8 Therefore he that eateth it, shal beare his iniquitie, because he hath defiled the hallowed thing of the Lord, and that person shalbe cut off from his people.

9 ¶ *When ye reape the haruest of your land, ye shall not reape euery corner of your fielde, neither shalt thou gather the [d] glaninges of thy haruest.

10 Thou shalt not gather the grapes of thy vineyarde cleane, neither gather euery grape of thy vineyarde, but thou shalt leaue them for the poore & for the stranger: I am the Lord your God.

11 ¶ Ye shal not steale, neither [e] deale falsely, neither lie one to another.

12 ¶ *Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.

13 ¶ Thou shalt not doe thy neighbour [f] wrong, neither robbe him. * The workemans hire shall not abide with thee vntil the morning.

14 ¶ Thou shalt not curse the deafe, *neither put a stumbling blocke before the blinde, but shalt feare thy God: I am the Lorde.

15 ¶ Ye shal not do vnrighteousnes in iudgement. *Thou shalt not fauour the person of the poore, nor honour the person of the mightie, but thou shalt iudge thy neighbour iustly.

16 ¶ Thou shalt not [g] walke about with tales among thy people. Thou shalt not

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with Moloch, and such like abominations. v.28 26

p Either by the ciuile sword, or by some plague that God will send vpon such

Cap 17.14 cap 18.6.

Cap 20.3.5 cap 19 8. cap 17.18 nom. cap 19.17 20

Chap.11.44.45 20 7.1.pet.1.16.

a That is, voyde of all pollution, idolatrie, and superstition both of soule and bodie. cap 26.1. Deut. 14.1

b Of your owne accord.

Chap.7.16.

c To wit, of God

Chap.23.22.

*Or, gatherings and leanings.

d In that which is committed to your credit.

Exod.20.7. deut.5.11.

mat.5.34.

*Or, oppresse him by violence. 1 Sam.12.3.

Deut.24.14,15. leb.4.14. Deut.27.18.

Exod.23.3 deut.1. 17.& 16.19. prou.24.23. iam.2.2.

e A vaine slanderer, backbiter or quarel picker.

not [f] stand against the blood of thy neighbour: I am the Lorde.

17 ¶ Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbor, "& suffer him not to sinne.

18 ¶ Thou shalt not auenge, nor be mindfull of wrong against the children of thy people, *but shalt loue thy neighbour as thy selfe: I am the Lorde.

19 ¶ Ye shal keepe mine ordinances. Thou shalt not let thy cattell gender [g] with others of diuers kindes. Thou shalt not sowe thy field with mingled seede, neither shal a garment of diuers things, as of linnen and woollen come vpon thee.

20 ¶ Whosoeuer also lieth [g] medleth with a woman that is a bond mayd, affianced to a husband, and not redeemed, nor free dome giuen her, "the shall be scourged, but they shall not die, because she is not made free.

21 And he shall bring for his trespasse offring vnto the Lorde, at the dore of the Tabernacle of the Congregation, a ramme for a trespasse offring.

22 Then the Priest shall make an atonement for him with the ramme of the trespasse offring before the Lord, concerning his sinne which he hath done, & pardon shalbe giuen him for his sinne which he hath committed.

23 ¶ Also when ye shal come into the land, and haue planted euery tree for meat, ye [h] shall count the fruite thereof as vncircumcised: three yere shal it be vncircumcised vnto you, it shall not be eaten:

24 But in the fourth yere all the fruite thereof shalbe holy to the prayse of the Lord.

25 And in the fifth yere shall ye eate of the fruit of it that it may [i] yeeld to you the increase thereof: I am the Lord your God.

26 ¶ Ye shal not eate the flesh with the [k] blood, ye shall not vse witchcraft, nor [l] obserue times.

27 * Ye shall not [k] cut round the corners of your heads, neither shalt thou [i] marre the cuttes of thy beard.

28 * Ye shall not cut your flesh for the "dead, nor make any print of a [k] marke vpon you: I am the Lord.

29 ¶ Thou shalt not make thy daughter common, to cause her to be a [m] whore, lest the land also fall to whoredome, and the land be full of wickednesse.

30 ¶ Ye shal keepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.

31 ¶ Ye shall not regard them that worke with spirits, * neither soothsayers: ye shall not seeke to them to be defiled by them: I am the Lord your God.

32 ¶ Thou shalt [n] rise vp before the hore head, and honour the person of the olde man, & dread thy God: I am the Lord.

33 ¶ And if a stranger soiourne with thee in your land, ye shal not [i] vexe him.

34 * But the stranger that dwelleth with you, shalbe as one of your selues, & thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye shal not do vniustly in iudgement, in [o] line, in weight, or in measure.

36 * You shall haue iust balances, true weights, a true [p] Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.

37 Therefore shal ye obserue all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

They that giue of their seede to Molech, must die. 6 They that haue recourse to sorcerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kinred or affinitie. 24 Israel a peculiar people to the Lord.

1 And the Lorde spake vnto Moses, saying,

2 Thou shalt say also to the children of Israel, * Whosoeuer he be of the children of Israel, or of the strangers that dwel in Israel, [a] giueth his children vnto [b] Molech, he shall die the death, the people of the land shal stone him to death.

3 And [b] I will set my face against that man and cut him off from among his people, because he hath giuen his children vnto Molech, for to defile my Sanctuarie, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes, and winke at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, and will cut him off, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after such as worke with spirits, & after soothsayers, to go a [d] whoring after them, then will I set my face against that person, and will cut him off from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them. I am the Lorde which doeth sanctifie you.

9 ¶ * If there be any that curseth his father or his mother, he shal die the death: seeing he hath cursed his father & his mother, [e] his blood shalbe vpon him.

10 ¶ * And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall die the death.

11 And the man that lieth with his fathers wife, because he hath vncouered his fathers * shame, they shall both die: their blood shalbe vpon them.

12 Also the man that lieth with his daughter in law, they both shall die the death, they haue wrought [n] abomination, their blood shalbe vpon them.

13 ¶ * The man also that lyeth with the male, as one lieth with a woman, they haue both committed abomination: they shall die the death, their blood shall be vpon them.

14 Likewise he that taketh a wife and her mother, [f] committeth wickednesse: they shall burne him and them with fire, that there

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f By consenting to his death, or conspiring with the wicked. "Ebr. suffer not sinne vpon him. Pro. 19. 23. Mat. 5. 43. rom. 13. 9. gal. 5. 14. iam. 2. 8.

g As a horse to leape an asse, or a mule a mare.

Deut. 22. 23. 24. 28. 20. 21. 7.

"Ebr. a beating shalbe. some reade, they shalbe beaten. 2 a. 21. 1 cor. 7. 39. ca. 21. 2. Deut. 22. 1. rom. 7. 12.

h It shalbe vncleane, as that thing, which is not circumcised.

i Or, that God may multiplie.

k Whether it be strangled, or otherwise.

l To measure luckie or vnluckie dayes. Chap. 21. 5.

k As did the Gentiles in signe of mourning. i Or, cut, or teare. Deut. 14. 1. "Ebr. soule, or person.

l By whipping your bodies or burning markes therein.

m As did the Cyprians, and Locrenses. 1 Sam. 28. 8.

n In token of reuerence. i Or, doe him wrong. Exod. 22. 21.

o As in measuring the ground. Pro. 11. 1. & 16. 11. & 20. 23.

p By their measure is meaneth also ther. Of Ephi read Exo. 16. and of Hin, Exod. 29. 40. Exod. 30. 24. Hie ca. 4.

a By Molech meaneth any kinde of idole. Chap. 18. 21.

b Read Chap. 17. 10. & 18. 29. ca. 5.

c Though the people be negligent to do iustice and defend Gods cause, yet he will not suffer wickednesse to go vnpunished.

d To them that seeke to sorcerers & coniurers in spiritual whoredome, or idolatrie. Chap. 17. 7. 1. pet. 1. 14.

Exod. 21. 15. prou. 20. 20. mat. 15. 4. e He is worthy to die. Deut. 21. 21. iohn 8. 45.

Chap. 18. 8. deut. 22. 30.

i Or, confusion.

Chap. 18. 22.

f It is an execrable and detestable thing

there be no wickednes among you.

Chap.18.23. 15 And the man that lyeth with a beast, shal die the death, & ye shal slay the beast.
16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman & the beast: they shall die the death, their blood shal be upon them.
17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, and seeth her shame and she seeth his shame, it is villanie: therefore they shalbe cut off in the sight "of their people, because he hath uncovered his sisters shame, he shal beare his iniquitie.
18 * The man also that lyeth with a woman having her "disease, and uncovereth her shame, and openeth her fountaine, and ihee open the fountaine of her blood, they shalbe euen both cut off from among their people.
19 Moreover thou shalt not uncouer the shame of thy * mothers sister, nor of thy fathers sister: because he hath uncovered his "kin, they shal beare their iniquitie.
20 Likewise the man that lyeth with his fathers brothers wife, and uncovereth his uncles shame: they shall beare their iniquitie, and shal die g childles.
21 So the man that taketh his brothers wife, committeth filthinesse, because he hath uncovered his brothers h shame: they shalbe childles.
22 ¶ Ye shal kepe therefore all mine * ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, * spue you not out.
23 Wherefore ye shal not walke in the maners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.
24 But I haue sayd vnto you, Ye shal inherite their land, and I will giue it vnto you to possesse it, euen a land that i floweth with milke and hony: I am the Lord your God, which haue separated you from other people.
25 * Therefore shal ye put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane: neither shal ye k defile your selues with beastes and foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.
26 Therefore shal ye be * holie vnto me: for I the Lorde am holy, and I haue separated you from other people, that ye should be mine.
27 ¶ * And if a man or woman haue a spirit of diuination, or soothsaying in them, they shal die the death: they shall stone them to death, their blood shall be vpon them.

CHAP. XXI.

For whom the Priestes may lament. 6 How pure the Priestes ought to be, both in them selues and in their familie.

1 AND the Lorde sayde vnto Moses, Speake vnto the Priests the sonnes of Aaron, & say vnto them, Let none be a defiled by the dead among his people,
2 But by his kinsman that is nere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,
3 Or by his sister a b mayde, that is nere vnto him, which hath not had a husband: for her "he may lament.
4 He shall not lament for the c prince among his people, to pollute himselfe.
5 They shal not make * bald partes vpon their head, nor shaue off the locks of their beard, nor make any cuttings in their flesh.
6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they doe offer: therefore they shalbe holy.
7 They shall not take to wife an whore, or d one polluted, neither shal they marrie a woman diuorced from her husband: for such one is holy vnto his God.
8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shal be holy vnto thee: for I the Lorde, which sanctifie you, am holy.
9 ¶ If a Priests daughter fall to play the whore, she polluteth her father: therefore shal she be burnt with fire.
10 ¶ And the hie Priest among his brethren, (vpon whose head the anoynting oyle was powred, and hath consecrated his hand to put on the garmentes) shall not g vncouer his head, nor rent his clothes,
11 Neither shal he goe to any h dead body, nor make himselfe vncleane by his father or by his mother,
12 Neither shal he go out of the i Sanctuarie, nor pollute the holy place of his God: for the k crowne of the anoynting oyle of his God is vpon him: I am the Lord.
13 Also he shal take a maide vnto his wife:
14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marrie, but shal take a maid of his owne l people to wife:
15 Neither shal he defile his l seede among his people: for I am the Lorde which sanctifie him.
16 ¶ And the Lord spake vnto Moses, saying,
17 Speake vnto Aaron, and say, Whosoeuer of thy seede in their generations hath any blemishes, shal not praise to offer the bread of his God:
18 For whosoeuer hath any blemish, shall not come nere: as a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen member,
19 Or a man that hath a broken foote, or a broken hand,
20 Or is crooke backt, or bleare eyed, o or hath a blemish in his eye, or is skirmie, or is skabbed, or hath his stones broken.
21 None of the seede of Aaron the Priest that hath a blemish, shall come nere to offer the sacrifices of the Lorde made by fire, hauing a blemish: he shall not praise to offer the p bread of his God.
22 The bread of his God, euen of the q most holy, and r of the holy shal he eate:
23 But he shall not go in vnto the s vaple,

Chap.18.12,13. "Ebr. flesh.

g They shalbe cut off frō their people, & their children shalbe taken as bastards, and not counted among the Israelites.
h Reade Chap.18.16. Chap.18.26. Chap.18.25. Deut.9.5.

i Full of abundance of all things.

Chap.11.2,3. deut.14.4.

k By eating them contrary to my commandement.

Vers.7.ca.21.9 cap.11.44.

Deut.18.11. 1.sam.28.7. Exod.22.18 Heb.ca.19.31. Deut.18.10.

ca.10.6.7.ver.1.6.

a By touching the dead, lamenting, or being at their buriall.

b For being married she seemed to be cut off frō his family "Ebr. he may be defiled.
c The Priest was permitted to mourne for his next kindred onely. Tr. Sanh. Chap.19.27.
d Which hath an euil name or is defamed.
e Thou shalt count them holy and reuerence them.
f The shewe bread. v.24.
g He shal vse no such ceremonies as the mourners obserued. "Or, to the house of the dead.
h To go to the dead.
i For by his anoynting, he was preferred to the other Priestes, & therefore could not lament the dead, least he should haue polluted his holy oynting. ca.10.7
k Not onely of his tribe, but of all Israel. ca.236.
l By marrying any vnchaste or defamed woma.
m Which is deformed or brused. ca.22.22.23.
n As not of equal proportion, or hauing in nōber more or lesse. ca.22.23.
o Or that hath a web, or pearle.
p As the shewe bread, & meate offrings.
q As of sacrifice for sinne.
r As of ȝ tenthes and first fruites.
s Into the Sanctuarie.

nor come neere the altar, because he hath
a blemish, lest he pollute my Sanctuaries:
for I am the Lord that sanctifie them.
24 Thus spake Moses vnto Aaron, and
to his sonnes, and to all the children of
Israel.

CHAP. XXII.

3 *VVho ought to absteine from eating the things that were offred. 19 VVhat oblations should be offred.*

1 AND the Lorde spake vnto Moses,
saying,
2 Speake vnto Aaron, and to his
sonnes, that they bee [a] separated from
the holy things of the children of Israel,
& that they pollute not mine holy Name
in those things, which they halowe vnto
me: I am the Lord.

a Meaning, that the Priestes absteine from eating, so long as they are polluted.

3 Say vnto them, Whosoeuer he be of all
your seede among your generations af-
ter you, that [b] toucheth the holy thinges
which the children of Israel halow vnto
the Lorde, hauing his vncleannes vpon
him, euen that person shalbe cut off from
my sight: I am the Lord.

b To eate thereof.

4 * Whosoeuer also of the seede of Aaron
is a leper, or hath a running issue, he shall
not eate of the holy thinges vntill he be
cleane: and who so toucheth any that is
[c] vncleane by reason of the dead, or a man
whose issue of seede runneth from him,

Chap.15.2.

c By touching any dead thing, or being at burial of the dead.

5 Or the man that toucheth any creeping
thing, whereby hee may bee made vn-
cleane, or a man, by whom he may take
vncleannes, ‖whatsoeuer vncleannes he
hath,

‖*Ebr. according to all his vncleannes.*

6 The person that hath touched such, shall
therefore be vncleane vntil the euen, and
shal not eate of the holy things, ‖except
he haue washed his flesh with water.
7 But when the sunne is done, he shall be
cleane, and shal afterward eat of the holy
things: for it is his ‖ foode.

‖*Or, vntill.*

‖*Or, bread.*

8 * Of a beast that dyeth, or is rent with
beasts, whereby he may be defiled, he shall
not eate: I am the Lord.

Exod.22.31. ezek.44.31.

9 Let them keepe therefore mine ordinãce,
least they beare their sinne for it, & dye for
it, if they defile it: I the Lord sanctifie thẽ.
10 There shal no [d] stranger also eate of the
holy thing, neither [e] the ghest of ẏ Priest,
neither shal an hired seruant eate of the
holy thing:

d Which is not of the tribe of Leui. *Nom.15.13.*

e Some reade, ẏ seruant which had his eare bored & would not go free, Exod. 21.6.

11 But if the Priest bye any with money,
he shall eate of it, also he that is borne in
his house: they shal eate of his meate.
12 If the Priestes daughter also be mar-
ried vnto a [f] stranger, she may not eate of
the holy offrings.

f Who is not of the Priestes kindred. *Nom.18.4.*

13 Notwithstãding if the Priests daugh-
ter be a widowe or diuorced, and haue no
childe, but is returned vnto her fathers
house, she shal eat of her fathers bread, as
she did in her * youth: but there shall no
stranger eate thereof.

Chap.10.14.

14 ¶ If a man eate of the holy thing vn-
wittingly, he shal put the [g] fift part there-
unto, and giue it vnto the Priest with the
halowed thing.

g He shal giue that and a fift part ouer.

15 So they shal not defile the holy things
of the children of Israel, which they offer
vnto the Lord:
16 Neither cause the people to beare the
iniquitie of their [h] trespasse, while they
eate their holy thing: for I the Lord doe
halowe them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake vnto Moses, say-
ing,
18 Speake vnto Aaron, & to his sonnes,
and to all the children of Israel, and say
vnto them, Whosoeuer he be of the house
of Israel, or of the strangers in Israel,
that will offer his sacrifice for all their
vowes, and for all their free offerings,
which they vse to offer vnto the Lord for
a burnt offring,
19 Ye shall offer of your free minde a male
without blemish of the beeues, of ẏ sheep,
or of the goates.
20 Ye shal not offer any thing that hath a
blemish: for that shall not be acceptable
for you.

Deut.17.1. mal.1.8.

21 * And whosoeuer bringeth a peace of-
fring vnto the Lorde to accomplish his
vowe, or for a free offring, of the beeues,
or of the sheepe, his free offring shall be
perfect, no blemish shalbe in it.

Deut.15.21. ecclus.35.12.

22 Blinde, or broken, or maymed, or ha-
uing a ‖ wenne, or skiruie, or scabbed:
these shal ye not offer vnto the Lord, nor
make an offring by fire of these vpon the
altar of the Lord.

‖*Or, wart.*

23 Yet a bullocke, or a sheepe that hath a-
ny * member superfluous, or lacking, such
mayest thou present for a free offring, but
for a vowe it shal not be accepted.

Chap.21.18.

24 Ye shall not offer vnto the Lorde that
which is bruised or crusshed, or broken, or
cut away, neither shal ye make an offering
thereof in your land,
25 Neither [i] of the hand of a stranger shall
ye offer the bread of your God of any of
these, because their corruption is in them,
there is a blemish in them: therefore shal
they not be accepted for you.

i Ye shal not receiue any vnperfect thing of ẏ strãger, to offer it the Lord for an offring: which he calleth ẏ bread of the Lord.

26 ¶ And the Lorde spake vnto Moses,
saying,
27 When a bullocke, or a sheepe, or a goate
shalbe brought foorth, it shalbe euen seuen
dayes vnder his damme: and from the
eight day foorth, it shalbe accepted for a
sacrifice made by fire vnto the Lord.
28 As for the cowe or the ewe, ye shall not
* kill her, and her yong both in one day.

Deut.22.6.

29 So when ye wil offer a thanke offring
vnto the Lord, ye shal offer willingly.
30 The same day it shalbe eaten, ye shall
leaue * none of it vntil the morow: I am
the Lord.

Chap.7.15.

31 Therefore shal ye keepe my commande-
ments and do them: for I am the Lord.
32 Neither shall ye [k] pollute mine holie
Name, but I wil be halowed among the
children of Israel. I ẏ Lord sanctifie you,
33 Which haue brought you out of the
land of Egypt, to be your God: I am the
Lord.

k For whosoeuer doeth otherwise then God commandeth, polluteth his Name.

CHAP. XXIII.

2 *The feastes of the Lorde.* 3 *The Sabbath.* 5 *The Passeouer.* 6 *The feast of vnleauened bread.* 10 *The feast of first fruites.* 16 *VVitsontide.* 24 *The feast of blowing trumpets.* 34 *The feast of Tabernacles.*

1 And

1 And the Lord spake vnto Moses, saying,
2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shall call the holy [a] assemblies, euen these are my feastes.
3 * Sixe dayes [b] shall worke be done, but in the seuenth daye shall be the Sabbath of rest, an holy [a] conuocation: ye shall do no worke therein, it is the Sabbath of the Lord, in all your dwellings.
4 ¶ These are the feastes of the Lord, & holy conuocations, which ye shall proclaime in their [c] seasons.
5 In the first moneth, and in the fourteenth day of the moneth at euening shall be the Passeouer of the Lord.
6 And on the fifteenth day of this moneth shalbe the feast [d] of vnleauened bread vnto the Lord: seuen dayes ye shall eate vnleauened bread.
7 In the first day ye shall haue an holy conuocation: ye shall doe no [b] seruile worke therein.
8 Also ye shall offer sacrifice made by fire vnto the Lord seuen dayes, and in the [e] seuenth day shalbe an holy conuocation: ye shal do no seruile worke therein.
9 ¶ And the Lord spake vnto Moses, saying,
10 Speake vnto the children of Israel, and say vnto them, When ye be come into the lande which I giue vnto you, and reape the haruest therof, then ye shall bring [f] a sheafe of the first fruites of your haruest vnto the Priest,
11 And he shall shake the sheafe before the Lorde, that it may be acceptable for you: the morow after [g] the Sabbath, the Priest shall shake it.
12 And that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord:
13 And the meate offering therof shall be two [e] tenth deales of fine floure mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: & the drinke offring therof the fourth part [f] of an Hin of wine.
14 And ye shal eate neither bread nor parched corne, nor [g] greene eares vntill the selfe same day that ye haue brought an offring vnto your God: this shalbe a lawe for euer in your generations and in all your dwellings.
15 ¶ Ye shall count also to you from the morowe after the [g] Sabbath, euen from the day that ye shal bring the sheafe of the shake offering, seuen [a] Sabbaths, they shalbe complete.
16 Vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a newe meate offering vnto the Lord.
17 Ye shall bring out of your habitations bread for the shake offering: they shall be two loaues of two tenth deales of fine floure, which shalbe baken with [h] leauen for first fruites vnto the Lord.
18 Also ye shall offer with the bread seuen lambes without blemish of one yere old, and a yong bullocke and two rams: they shall be for a burnt offring vnto the Lord, with their meate offerings & their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.
19 Then ye shall prepare an he goate for a sinne offering, and two lambes of one yere olde for peace offrings.
20 And the Priest shall shake them to and fro with the bread of the first fruites before the Lord, and with the two lambes: they shalbe holy to the Lord, for the [i] Priest.
21 So ye shall proclaime the same day, that it may be an holy conuocation vnto you: ye shal do no seruile worke therein: it shall be an ordinance for euer in al your dwellings, throughout your generations.
22 ¶ * And when you reape the haruest of your land, thou shalt not ridde cleane the corners of thy fielde when thou reapest, neyther shalt thou make any aftergathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.
23 ¶ And the Lord spake vnto Moses, saying,
24 Speake vnto the children of Israel, and say, In the [k] seuenth moneth, & in the first day of the moneth shall ye [l] haue a Sabbath, for the remembrance of [m] blowing the trumpets, an holy conuocation.
25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.
26 ¶ And the Lord spake vnto Moses, saying,
27 The * tenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall [n] humble your soules, and offer sacrifice made by fire vnto the Lord.
28 And ye shall doe no worke that same daye: for it is a day of reconciliation, to make an atonement for you before the Lord your God.
29 For euery person that humbleth not himselfe that same day, shall euen be cut off from his people.
30 And euery person that shall doe any worke that same day, the same person also will I destroy from among his people.
31 Ye shall doe no maner worke therefore: this shalbe a lawe for euer in your generations, throughout all your dwellings.
32 This shall be vnto you a Sabbath of rest, and ye shall humble your soules: in the ninth day of the moneth at euen, from * euen to euen shall ye " celebrate your Sabbath.
33 ¶ And the Lord spake vnto Moses, saying,
34 Speake vnto the children of Israel, and say, * In the fifteenth day of this seuenth moneth shalbe for seuen dayes the feast of Tabernacles vnto the Lord.
35 In the first day shalbe an holy conuocation: ye shal do no seruile worke therein.
36 Seuen dayes ye shall offer * sacrifice made by fire vnto the Lorde, and in the eyght day shall be an holy conuocation vnto you, and ye shall offer sacrifices made by fire vnto the Lord: it is the [r] solemne

[a] Or, conuocations.
Exod. 20. 9, 10.
[b] Or, ye may worke.
[a] Or, assemble.
Exod. 23. 14. & 34. 18. & 16 nom. 28. 24.
[c] For the Sabbath was kept euery weeke, and these other were kept but once euery yere.
Exod. 12. 15. nomb. 28. 17.
[b] Or bodily labour, saue about that which one must eate, Exod. 12. 16.
[e] The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of vnleauened bread the fifteenth day, and the feast of sheaues the sixtenth day.
[d] Or, an omer: read Deut. 24. 19.
ruth. 2. 15.
psal. 129. 7.
[e] That is, the second Sabbath of the Passeouer.
[f] Which is the fift part of an Ephah, or two omers, Reade Exod. 16. 16. & 36
[g] Reade Exod. 29. 40.
[a] Or, full ears.
[g] That is, the seuenth day after the first Sabbath of the Passeouer.
[a] Or, weekes.
[h] Because the Priest should eate them, as Chap. 7. 13. and they should not be offred to the Lord vpon the altar.
nom 28. 27.
[i] That is, offred to the Lord, and the rest should be for the Priestes.
Chap. 19. 9. deut. 24. 19.
nom 29. 1.
[k] That is, about the ende of September.
[l] Or, an holy day to the Lord.
[m] Which blowing was to put them in remembrance of the manifold feastes that were in that moneth, and of the Iubile.
Chap. 16. 29, 30. nomb. 29. 7. & 47
[n] By fasting, and prayer, ca. 17. 10. ca. 18. 29. ca. 20. 13.
[o] Which conteineth a night and a day: yet they tooke it but for their natural day.
[p] Ebr. rest your Sabbath.
Nomb. 29. 12. iohn 7. 2, 37.
Exod. 29. 18.
[p] Or a day wherein y people are stayed from all worke.

lemne assemblie, ye shall doe no seruile worke therein.

37 These are the feastes of the Lord (which ye shall call holy conuocations) to offer sacrifice made by fire vnto the Lorde, as burnt offring, and meate offring, q sacrifice, and drinke offrings, euery one vpon his day,

q Or peace offering.

Num.29.39

38 Beside the Sabbaths of the Lorde, and beside your gifts, and beside all your vowes, and beside all your free offerings, which ye shal giue vnto the Lord.

39 But in the fifteenth daye of the seuenth moneth, when ye haue gathered in the fruite of the lande, ye shall keepe an holy feast vnto the Lorde seuen dayes: in the first day shall be a r Sabbath: likewise in the eight day shalbe a Sabbath.

r Or a solemne feast. *v 35.36*

40 And ye shal take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of s chicke trees, and willowes of the brooke, and shal reioyce before the Lorde your God seuen dayes.

s Or, of boughes thicke with leaues.

41 So ye shall keepe this feast vnto the Lord seuen dayes in the yere, by a perpetuall ordinance throughe your generations: in the seuenth moneth shall you keepe it.

42 Ye shall dwell in boothes seuen dayes: all that are Israelites borne, shal dwell in boothes,

43 That your posteritie may knowe that I haue made the children of Israel to dwell in t boothes, when I brought them out of the land of Egypt: I am the Lorde your God.

t In the wildernes, forasmuch as they would not credit Iosh̃ua and Caleb, when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

3 The oyle for the lampes. 5 The shewe bread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

1 And the Lord spake vnto Moses, saying,

2 u Commaund the children of Israel that they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

u Reade Exod. 27.20.

3 Without the vaple x of the Testimonie, in the Tabernacle of the congregation, shall Aaron dresse them, both euen and morning before the Lorde alwayes: this shalbe a lawe for euer throughe your generations.

x Which vayle separated the holiest of all, where was the Arke of the testimonie, from the Sanctuarie. *Exod.31.8.*

4 He shall dresse the lampes vpon the y pure Candlesticke before the Lorde perpetually.

y *Exod.25.30.*

5 ¶ Also thou shalt take fine flowre, z bake twelue a cakes therof: two b tenth deales shalbe in one cake.

z That is, two Omers: reade Exod.16.16. *36*

6 And thou shalt set them in two rowes, sixe in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that c in stead of the bread it may be for a remembrance, & an offering made by fire to the Lord.

a For it was burnt euery Sabbath when the bread was taken away.

8 Euery Sabbath hee shall put them in rowes before the Lorde euermore, receyuing them of the children of Israel for an euerlasting couenant.

9 * And the bread shalbe Aarons and his sonnes, and they shall eate it in the holy place: for it is most holy vnto him of the offerings of the Lorde made by fire by a perpetuall ordinance.

Exod.29.33. chap.8.31. mat.12.1,5.

10 ¶ And there went d out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strone together in the hoste.

d Meaning, out of his tent.

11 So the Israelitish womans sonne e blasphemed the name of the Lorde, and cursed, and they brought him vnto Moses (his mothers name also was Shelomuth, the daughter of Dibri, of the tribe of Dan)

e By swearing, or despising God.

12 And they * put him in warde, til he told them the minde of the Lord.

Numb.15.34.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemer without the hoste, and let all that heard him, * put their hands vpon his head, and let all the congregation stone him.

Deut.13.9. and 17.7.

15 And thou shalt speake vnto the children of Israel, saying, Whosoeuer curseth his God, shal f beare his sinne.

f Shalbe punished.

16 And he that blasphemeth the name of the Lord, shalbe put to death: all the Congregation shal stone him to death: aswell the stranger, as he that is borne in the land: when he blasphemeth the name of the Lord, let him be slayne.

17 ¶ * He also that g killeth any man, he shalbe put to death.

Exod.21.12. deut.19.4,11.

18 And he that killeth a beast, he shall restore it, h beast for beast.

g *Ebr. smiteth the soules of any man.*

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

h *Ebr. soule for soule.*

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in a man, such shalbe repayed to him.

Exod.21.24. deut.19.21. matth.5.38. Exod.12.49.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slayne.

22 Ye shal haue * one lawe: it shalbe aswel for the stranger as for one borne in the countrey: for I am the Lord your God.

h Because the punishment was not yet appointed by the lawe for the blasphemer, Moses consulted with the Lorde, and tolde the people what God commanded.

23 ¶ Then i Moses told the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lorde had commanded Moses.

CHAP. XXV.

1 The Sabbath of the seuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppresse their brethren. 23 The sale, and redeeming of landes, houses, and persons.

1 And the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the land which I giue you, the k land shal l keepe Sabbath vnto the Lord.

Exod.23.10.

3 m Sixe yeeres thou shalt sowe thy fielde, and sixe yeeres thou shalt cut thy vineyard, and gather the fruite therof.

4 But the seuenth yeere shall be a Sabbath of rest vnto the lande: it shalbe the

Lords

i God.

k Heb. the

l Heb. shall rest.

m The Iewes began the count of this yere in September: for then all the fruites were gathered

Lords Sabbath: thou ſhalt neither ſowe thy fielde, nor cut thy vineyard.

b By reaſon of the corne that fell out of the eares the yeere paſt.

5 That which groweth of it b owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt c left vnlaboured: for it ſhalbe a yeere of reſt vnto the land.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

6 And the d reſt of the land ſhall be meate for you, euen for thee, and for thy ſeruant, and for thy mayde, and for thy hired ſeruant, & for the ſtranger that ſoiourneth with thee:

d That which the land bringeth forth in her reſt.

7 And for thy cattell, and for the beaſtes that are in thy land ſhal all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt nomber ſeuen e Sabbaths of yeeres vnto thee, euen ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres wil be vnto thee nine and fourtie yeere.

e Or, weekes.

9 f Then thou ſhalt cauſe to blowe the trumpet of the Iubile in the tenth day of the ſeuenth moneth: euen in the day of the reconciliation ſhal ye make the trumpet blowe, throughout all your land.

e In the beginning of the 50. yeere was the Iubile, ſo called, becauſe the ioyfull tidings of libertie was publikely proclaimed by ſ ſound of a cornet. ca 23

10 And ye ſhal halowe that yeere, euen the fiftieth yere, and proclaime libertie in the land to all the g inhabitants thereof: it ſhalbe the Iubile vnto you, & ye ſhal returne euery man vnto his h poſſeſſion, & euery man ſhal returne vnto his i familie.

f Which were in bondage. 27

11 This fiftieth yeere ſhalbe a yeere of Iubile vnto you: ye ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather the grapes thereof, that are left vnlaboured.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

12 For it is the Iubile, it ſhalbe holy vnto you: ye ſhall eate of the increaſe thereof out of the fielde.

13 In the yeere of this Iubile, ye ſhall returne euery man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or beeſt at thy neighbours hand, ye ſhal k not oppreſſe one another:

h By deceite or otherwiſe.

15 But according to the nomber of l yeeres after the Iubile thou ſhalt bye of thy neighbour: alſo according to the nomber of the yeeres of the reuennes, he ſhall ſell vnto thee.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres, thou ſhalt abate the price of it: for the nomber of k fruites doeth he ſell vnto thee.

k And not the full poſſeſſion of the land.

17 Oppreſſe not ye therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye ſhal obey mine ordinances, & keepe my lawes, and do them, and ye ſhal dwel in the land l in ſafetie.

l Or, boldly without feare.

19 And m land ſhal giue her fruite, & ye ſhal eate your fill, and dwel therein in ſafetie.

20 And if ye ſhal ſay, What ſhall we eate the ſeuenth yeere, for we ſhal not ſow, nor gather in our increaſe?

21 I wil "ſend my bleſſing vpon you in the ſixt yeere, and it ſhal bring forth fruite for three yeeres.

"Ebr. I will command.

22 And ye ſhal ſowe the eight yeere, and eate of the olde fruite vntill the ninth yeere: vntil the fruite thereof come, ye ſhall eate the olde.

23 ¶ Alſo the land ſhal not be ſolde to be n cut off from the familie: for the land is mine, and ye be but ſtrangers and ſoiourners with me.

n It could not be ſold for euer, but muſt returne to the familie in the Iubile.

24 Therefore in all the land of your poſſeſſion ye ſhal o grant a redemption for the land.

m Ye ſhal ſell it on condition that it may be redeemed.

25 ¶ If thy brother be impouerished, and ſell his poſſeſſion, then his redeemer ſhal come, euen his next kinſeman, and bye out that which his p brother ſolde.

p Or, kinſeman.

26 And if he haue no redeemer, but "hath gotten and found to bye it out,

"Ebr. his hand hath gotten.

27 Then ſhal he q count the yeeres of his ſale, and reſtore the ouerplus to the man, to whom he ſolde it: ſo ſhal he returne to his poſſeſſion.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

28 But if he cannot get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hand of him r hath bought it, vntil the yere of the Iubile: and in the Iubile it ſhal come s out, and he ſhal returne vnto his poſſeſſion.

o From his hands that bought it.

29 Likewiſe if a man ſell a dwelling houſe in a walled citie, he may bye it out againe within a whole yere after it is ſold: within a yeere may he bye it out.

30 But if it be not bought out within the ſpace of a full yeere, then the houſe that is in the walled citie, ſhal be ſtabliſhed, t as cut off from the family, to him that bought it, throughout his generations: it ſhal not go out in the Iubile.

p That is, for euer, read verſ. 23

31 But the houſes of villages, which haue no walles round about them, ſhalbe eſteemed as the field of the countrey: they may be bought out againe, and ſhal u goe out in the Iubile.

q Or, returne.

32 Notwithſtanding, the cities of the Leuites, and the houſes of the cities of their poſſeſſion, may the Leuites redeeme "at all ſeaſons.

"Ebr. for euer.

33 And if a man purchaſe of the Leuites, the houſe that was ſolde, and the citie of their poſſeſſion ſhall goe out in the Iubile: for the houſes of the cities of the Leuites are their poſſeſſion among the children of Iſrael.

34 But the fielde of the x ſuburbes of their cities, ſhal not be ſolde: for it is their perpetuall poſſeſſion.

q Where the Leuites kept their cattel.

35 ¶ Moreouer, if thy brother be impouerished, & y ſalken in decaye with thee, thou ſhalt relieue him, and as a ſtranger and ſoiourner, ſo ſhal he liue with thee.

r In Ebrew it is, if his hād ſhake: meaning, if he ſtretch forth his hand for help as one in miſerie.

36 z Thou ſhalt take no vſurie of him, nor vantage, but thou ſhalt feare thy God, that thy brother may liue with thee.

37 Thou ſhalt not giue him thy money to vſurie, nor lende him thy victailes for increaſe.

Exod.22.25. deut.23.19. pro.28.8. ezec.18. 8.& 22.12.

38 I am the Lord your God, which haue brought you out of the land of Egypt, to giue you the land of Canaan, and to be your God.

39 ¶ a If thy brother alſo that dwelleth by thee, be impouerished, and be ſolde vnto thee, thou ſhalt not compell him to ſerue as a bond ſeruant,

a *Exod.21.2. deut.15.12. iere.34.14.*

40 But as an hired ſeruant, and as a ſoiourner

iourner he shalbe with thée: he shal serue
thée vnto the yeere of Iubile.
41 Then shal he depart from thée, both he,
and his children with him, & shal returne
vnto his familie, and vnto the possession
of his fathers shal he returne:
42 For they are my seruants, whome I
brought out of the land of Egypt: they
shall not [f] be solde as bondmen are solde.
43 * Thou shalt not rule ouer him cruelly,
but shalt feare thy God.
44 Thy bond seruant also, and thy bond
maid, which thou shalt haue, shalbe of the
heathen that are rounde about you: of
them shal ye bye seruants and maydes.
45 And moreouer of the children of the
strangers, that are soiourners among
you, of them shall ye bye, and of their fa-
milies that are with you, which they
begate in your land: these shall be your
[t] possession.
46 So ye shall take them as inheritance
for your children after you, to possesse
them by inheritance, ye shall vse their la-
bours for euer: but ouer your brethren
the children of Israel ye shall not rule one
ouer another with crueltie.
47 ¶ If a soiourner or a stranger dwelling
by thée, "get riches, and thy brother by
him be impouerished, and sell himselfe
vnto the stranger or soiourner dwelling
by thée, or to the stocke of the strangers
familie,
48 After that he is sold, he may be bought
out: one of his brethren may bye him
out,
49 Or his vncle, or his vncles sonne may
bye him out, or any of the kindred of his
flesh among his familie, may redéeme
him: either if he can [n] get so much, he may
buy himselfe out.
50 Then he shal recken with his byer from
the yeere that he was solde to him, vnto
the yeere of Iubile: and the money of his
sale shall be according to the nomber of
[x] yeres: according to the time of an hired
seruant shall he be with him.
51 If there be many yeeres behinde, accor-
ding to them he shall giue again for his
deliuerance, of the money that he was
bought for.
52 If there remaine but fewe yéeres vnto
the yeere of Iubile, then he shall count
with him, and according to his yéeres
giue againe for his redemption.
53 Ye shalbe with him yéere by yere as an
hired seruant: he shal not rule cruelly o-
uer him in thy [y] sight.
54 And if he be not redéemed thus, he shall
goe out in the yere of Iubile, he, and his
children with him.
55 For vnto mée the children of Israel are
seruants: they are my seruants, whom I
haue brought out of the land of Egypt:
I am the Lord your God.

f Vnto perpetu-
all seruitude.
Ephes.6.9.
coloss.4.1.

t For they shall
not be bought
out at ỹ Iubile.

u Ebr. his hand
take holde.

n If he be able.

x Which re-
maine yet to the
Iubile.

y Thou shalt
not suffer him to
intreate him ri-
gorously, if thou
knowe it.

CHAP. XXVI.

1 *Idolatrie forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to those that breake them.* 42 *God promiseth to remember his covenant.*

1 YE shall make you none idoles nor
grauen image, neither reare you
vp any * pillar, neither shall ye set
"any image of stone in your land to bow
downe to it: for I am the Lord your
God.
2 Ye shal kéepe my Sabbaths, and * reue-
rence my Sanctuarie: I am the Lord.
3 ¶ * If ye walke in mine ordinances, and
kéepe my commaundements, and doe
them,
4 I wil then sende you [a] raine in due sea-
son, and the land shal yéelde her increase,
and the trees of the fielde shall giue their
fruite.
5 And your threshing shal reache vnto the
vintage, and the vintage shall reache vn-
to sowing time, and you shall eate your
bread in plenteousnes, and dwel in your
land safely.
6 And I wil send peace in the land, and
ye shall sléepe and * none shall make you
afrayde: Also I "wil rid euil beastes out
of the land, and the [b] sworde shal not goe
thorough your land.
7 Also ye shall chase your enemies, & they
shal fall before you vpon the sworde.
8 * And fiue of you shal chase an hundreth,
& an hundreth of you shal put ten thou-
sand to flight, and your enemies shal fall
before you vpon the sword.
9 For "I wil haue respect vnto you, and
make you increase, & multiplie you, and
[c] establish my couenant with you.
10 Ye shal eate also olde store, and carry out
olde because of the newe.
11 * And I wil set my [d] Tabernacle among
you, and my soule shal not lothe you.
12 Also I wil walke among you, & I will
be your God, and ye shalbe my people.
13 I am the Lord your God which haue
brought you out of the land of Egypt,
that ye should not be their bondmen, and
I haue broken the [e] bonds of your yoke,
and made you go vpright.
14 ¶ * But if ye wil not obey me, nor doe
all these commandements,
15 And if ye shal despise mine ordinances,
either if your soule abhorre my lawes, so
that ye wil not do al my commandements,
but breake my [f] couenant,
16 Then will I also doe this vnto you, I
wil appoint ouer you "fearefulnes, a con-
sumption, and the burning ague to con-
sume the eies, and make the heart heauy,
and you shal sow your séede in vayne: for
your enemies shall eate it:
17 And I wil set [g] my face against you, &
ye shal fall before your enemies, and they
that hate you, shal reigne ouer you, * and
ye shal flée when none pursueth you.
18 And if ye will not for these things obey
me, then will I punish you [h] seuen times
more, according to your sinnes,
19 And I will breake the pride of your
power, and I wil make your heauen as
[i] yron, and your earth as brasse:
20 And your "strength shall bée spent in
vayne: neither shall your land giue her
increase, neither shal the trées of the land
giue their fruite.

a By promising
abundance of
earthly things,
he stirreth the
mindes to con-
sider ỹ rich tre-
sures of the ſpi-
rituall blessing.

Iob 11.19.
"Ebr. I will cause
the euill beast to
cease.

b Ye shal haue
no warre.
Iosh.23.10. ¶ *Leu.*

"Ebr. I will turne
vnto you.

c Performe that
which I haue
promised.
Ezek.37.26.
2.cor.6.16.

d I will be dai-
ly present with
you.

e I haue set you
at full libertie,
where as before
ye were as beasts
tied in bandes.
Deut.28.15.
lamen.2.17.
mal.2.2.

f Which I made
with you in chu-
sing you to be
my people.

"Or, an hastie
plague.

g Reade Chap.
17.10.
Prou.28.1.

h That is, more
extremely. *v.* 21
Prou.24.20

i Ye shall haue
drought and ba-
rennes, Hagg.1.
10. *Deut.28.*
"Or, about.

21 ¶ And

21 ¶ And if ye walke [k] stubburnly against
me, & will not obey me, I will then bring
seuen times mo plagues vpon you, ac-
cording to your sinnes.
22 I wil also send wilde beasts vpon you,
which shal [l] spoile you, and destroy your
cattell, and make you fewe in nomber: so
your hye [m] wayes shalbe desolate.
23 Yet if by these ye will not be reformed
by me, but walke stubburnly against me,
24 Then will I also walke * stubburnly a-
gainst you, and I wil smite you yet seuen
times for your sinnes:
25 And I wil send a sworde vpon you, that
shall auenge the quarell of my couenant:
and when ye are gathered in your cities,
I will send the pestilence among you, and
ye shalbe deliuered into the hande of the
enemie.
26 When I shal breake the [n] staffe of your
bread, then tenne women shall bake your
bread in one [o] ouen, and they shal deliuer
your bread againe by weight, and ye shal
eate, but not be satisfied.
27 Yet if ye will not for this obey me, but
walke against me stubburnly,
28 Then will I walke stubburnly in mine
anger against you, and I wil also chastise
you seuen times more according to your
sinnes.
29 * And ye shal eat ye flesh of your sonnes,
and the flesh of your daughters shall ye
deuoure.
30 I wil also destroy your hye places, and
* cut away your images, and cast your
carkeises vpon the ‖ bodies of your idols,
and my soule shall abhorre you.
31 And I will make your cities desolate,
and bring your Sāctuarie vnto nought,
and [p] will not smell the sauour of your
sweete odours.
32 I wil also bring the land vnto a wilder-
nesse, and your enemies, which dwell
therein, shalbe astonished thereat.
33 And I will scatter you among the hea-
then, and [q] wil drawe out a sworde after
you, & your land shalbe waste, and your
cities shalbe desolate.
34 Then shall the lande enioy her * Sab-
baths, as long as it lyeth voyde, and ye
shalbe in your enemies lande: then shall
the land rest, and enioy her Sabbaths.
35 All the dayes that it lyeth voyde, it shal
rest, because it did not rest in your [r] Sab-
baths, when ye dwelt vpon it.
36 And vpon them that are left of you, I
will sende euen a ‖ fayntnesse into their
hearts in the land of their enemies, & the
sound of a leafe shaken shall chase them, &
they shal [s] flee as fleeing from a sworde, &
they shall fall, no man pursuing them.
37 They shall fall also one vpon another,
as before a sworde, though none pursue
them, and ye shal not be able to stand be-
fore your enemies:
38 And ye shal perish among the heathen,
and the lande of your enemies shall eate
you vp.
39 And they that are left of you, shall pine
away for their iniquitie, in your enemies
lands, & for the iniquities of their fathers
shall they pine away with [t] them also.
40 Then they shall confesse their iniquitie,
and the wickednesse of their fathers for
their trespasse, which they haue trespassed
against mee, and also because they haue
walked stubburnly against me.
41 Therefore I will walke stubburnly a-
gainst them, & bring them into the lande
of their enemies: so then their vncircum-
cised hearts shalbe humbled, & then they
shall ‖ willingly beare the punishment of
their iniquitie.
42 Then I will remember my couenant
with Iaakob, and my couenāt also with
Izhak, and also my couenāt with Abra-
ham will I remember, and will remem-
ber the land.
43 [u] The land also in the meane season shalbe
left of them, & shall enioy her Sabbaths,
while she lyeth waste without them, but
they shall willingly suffer the punishmēt of
their iniquitie, because they despised my
lawes, and because their soule abhorred
mine ordinances.
44 Yet notwithstanding this, when they
shall be in the lande of their enemies, * I
will not cast them away, neyther will I
abhorre them, to destroy them vtterly, nor
to breake my couenant with them: for I
am the Lord their God:
45 But I wil remember for them the [x] co-
uenant of old when I brought them out
of the lande of Egypt in the sight of the
heathen that I might be their God: I
am the Lord.
46 These are the ordinances, & the iudge-
ments, & the lawes, which the Lord made
betweene him, & the children of Israel in
mount [y] Sinai, by the hand of Moses.

CHAP. XXVII.

2 Of diuers vowes, and the redemption of the same.
28 A thing separate from the vse of man cannot be
solde, nor redeemed, but remayneth to the Lord.

1 Moreouer the Lord spake vnto Mo-
ses, saying,
2 Speake vnto the children of Isra-
el, and say vnto them, If any man shall
make a [a] vowe of a person vnto the Lord,
by [b] thy estimation,
3 Then thy estimation shalbe thus: a male
from twentie yeere olde vnto sixtie yeere
olde shall be by thy estimation euen fiftie
[c] shekels of siluer, after the shekel of the
Sanctuarie.
4 But if it be a female, then thy valuation
shalbe thirtie shekels.
5 And from fiue yeere olde to twentie yeere
olde, thy valuation shall be for the male
twentie shekels, and for the female tenne
shekels.
6 But from a [d] moneth olde vnto fiue yere
olde, thy price of the male shalbe fiue she-
kels of siluer, and thy price of the female,
three shekels of siluer.
7 And from sixtie yere olde and aboue, if he
be a male, then thy price shall be fifteene
shekels, and for the female tenne shekels.
8 But if he be poorer [e] then thou hast estee-
med him, then shal he present himselfe be-
fore the Priest, and the Priest shal value
him, according to the abilitie of him that
vowed,

k Or, as some read, by fortune, imputing my plagues to chāce and fortune.
l Of your children, 2.King.17.25.
m Because none dare passe thereby for feare of beastes.
2.Sam.22.27. psal.18.26.
n That is, the strength, whereby the life is susteined, Ezek 4.16.& 5.16.
o One ouen shal be sufficient for ten families.
Deut.28.53.
2.Chron.34.7.
‖ Or, carions.
p I will not accept your sacrifices.
q Signifying, that no enemie can come without Gods sending.
Chap.25.2.
r Which I commanded you to keepe.
‖ Or, cowardnes.
s As if their enemies did chase them.
t Forasmuch as they are culpable of their fathers faults, they shalbe punished aswell as their fathers.
‖ Or, pray for their sinne.
u Whiles they are captiues, and without repentance.
Deut.4.31. rom.11.26.
x Made to their forefathers.
y Fiftie dayes after they came out of Egypt.
a As of his sonne or his daughter.
b Which art the Priest.
c Reade the value of the shekel, Exod.30.13.
d He speaketh of those vowes whereby the fathers dedicated their children to God, which were not of such force but they might be redeemed from them.
e If he be not able to pay after thy valuation.

vowed, so shall the Priest value him.
9 And if it be a beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shalbe holy.
10 He shal not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, then both this and that, which was changed for it, shall be holy.
11 And if it be any vncleane beast, of which men do not offer a sacrifice vnto the Lord, he shall then present the beast before the Priest.
12 And the Priest shal value it, whether it be good or bad: and as thou valuest it, which art the Priest, so shal it be.
13 But if he will bye it againe, then he shall giue the fift part of it more, aboue thy valuation.
14 ¶ Also when a man shall dedicate his house to be holy vnto the Lorde, then the Priest shall value it, whether it be good or bad, & as the Priest shal prise it, so shall the value be.
15 But if he that sanctified it, will redéeme his house, then he shall giue thereto the fift part of money more then thy estimation, and it shalbe his.
16 If also a man dedicate to the Lorde any grounde of his inheritance, then shalt thou estéeme it according to the seede thereof: an Homer of barlie seede shalbe at fiftie shekels of siluer.
17 If he dedicate his field immediatly from the yeere of Jubile, it shall be worthy as thou doest estéeme it.
18 But if he dedicate his field after the Jubile, then the Priest shall reckon him the money according to the yeeres that remaine vnto the yere of Jubile, & it shalbe abated by thy estimation.
19 And if he that dedicateth it, will redéeme the fielde, then he shall put the fift part of the price, that thou estéemedst it at, thereunto, and it shal remaine his.
20 And if he will not redéeme the fielde, but the Priest sell the fielde to another man, it shalbe redéemed no more.
21 But the fielde shalbe holy to the Lorde, when it goeth out in the Jubile, as a field separate from common vses: the possession thereof shalbe the Priestes.
22 If a man also dedicate vnto the Lorde a field which he hath bought, which is not of the ground of his inheritance,
23 Then the Priest shall set the price to him, as thou estéemest it, vnto the yeere of Jubile, and he shall giue the price the same day, as a thing holy vnto the Lord.
24 But in the yeere of Jubile, the fielde shal returne vnto him, of whome it was bought: to him, I say, whose inheritance the land was.
25 And all thy valuation shalbe according to the shekel of the Sanctuarie: a shekel containeth twentie gerahs.
26 ¶ Notwithstanding the first borne of the beastes, because it is the Lordes first borne, none shall dedicate such, be it bullocke, or sheepe: for it is the Lords.
27 But if it be an vncleane beast, then he shall redeeme it by thy valuation, & giue the fift part more thereto: and if it be not redeemed, then it shalbe solde, according to thy estimation.
28 Notwithstanding, nothing separate from the common vse that a man doeth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed: for euery thing separate from the common vse, is most holy vnto the Lord.
29 Nothing separate from the common vse, which shalbe separate from man, shal be redeemed, but dye the death.
30 Also all the tithe of the land both of the seede of the ground, & of the fruite of the trées is the Lords: it is holy to the Lord.
31 But if a man will redeeme any of his tithe, he shall adde the fift part thereto.
32 And euery tithe of bullocke, & of sheepe, and of all that goeth vnder the rodde, the tenth shalbe holy vnto the Lord.
33 He shal not looke if it be good or bad, neither shall he change it: els if he change it, both it, and that it was changed withal, shalbe holy, and it shall not be redeemed.
34 These are the commandements which the Lord commanded by Moses vnto the children of Israel in mount Sinai.

f Which is cleane, Chap. 11.2.
g That is, consecrate to the Lord.
h Valuing the price thereof, according to the seede that is sowen, or by the seede that it doeth yeelde.
i Homer is a measure conteyning ten Ephahs: reade of Ephah, Exod. 16, 16, 36. Ezek. 45. 11. Deut. 25. 14. Isa. 5. 10
k For their owne necessitie or godly vses, Tr. Iun.
l That is, which is dedicate to the Lorde with a curse to him that doeth turne it to his priuate vse, Numb. 21. 2. deut. 13. 15. iosh. 6. 17. Vers. 12.
m The Priests valuation.
n It was the Lords already.
o It shall remaine without redemption.
p Besides the value of the thing it selfe.
q All that which is nombred: that is, euery tenth, he falleth by tale without exception or respect.

Exod. 30. 13. Numb. 3. 47. 48. ezek. 45. 12. Exod. 13. 2. and 22. 29. numb. 3. 13.
Iosh. 6. 19. num. 18. 14.
Tr. Iun.

Fruit containeth euerie 4 yeere of one moneth

The fourth booke of Moses, called *Nombers.

*So called, because of the diuersitie and multitude of nombrings which are here chiefly contained, both of mens names and places.

THE ARGVMENT.

FOrasmuch as God hath appoynted that his Church in this worlde shall be vnder the crosse, both because they shoulde learne not to put their trust in worldly thinges, and also feele his comfort, when all other helpe fayleth: he did not straightway, bring his people, after their departure out of Egypt, into the lande which he promised them: but ledde them to and fro for the space of fourtie yeeres, and kept them in continuall exercises before they enioyed it, to trye their faith, and to teache them to forget the worlde and to depend on him. Which tryall did greatly profite to discerne the wicked and the hypocrites from the faithfull and true seruantes of GOD, who serued him with pure heart, where as the other preferring their carnall affections to Gods glorie, and making religion to serue their purpose, murmured when they lacked to content their lustes, and despised them whome God had appoynted rulers ouer them. By reason whereof they prouoked Gods terrible iudgementes against them, and are set foorth as a most notable example for all ages to beware howe they abuse Gods worde, preferre their owne lustes to his will, or despise his ministers. Notwithstanding God is euer true in his promise, and gouerneth his

his by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces towarde them, he giueth them ordinances and instructions, as well for religion as outwarde policie: he preserueth them against all craft and conspiracie, and giueth them manifolde victories against their enemies. And to auoyde all controuersies that might arise, he taketh away the occasions, by deuiding among all the tribes, both the lande, which they had wonne, and that also which he had promised, as seemed best to his godly wisdome.

CHAP. I.

2 Moses and Aaron with the twelue princes of the tribes are commanded of the Lorde to nomber them that are able to goe to warre. 49 The Leuites are exempted for the seruice of the Lord.

1 THe Lorde spake agayne vnto Moses in the wildernes of [a] Sinai, in the Tabernacle of the Congregation, in the first day of the [b] second moneth, in the second yeere after they were come out of the land of Egypt, saying,

2 [*] Take ye the summe of all the Congregation of the children of Israel, after their families, and housholdes of their fathers with the nomber of their names: to wit, all the males, [‖] man by man:

3 From twentie yeere olde and aboue, all that go forth to the warre in Israel, thou and Aaron shall nomber them, throughout their armies.

4 And with you shall be [c] men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shal [d] stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zurishaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Beniamin, Abidan the sonne of Gideoni:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph, the sonne of Deuel:

15 Of Naphtali, Ahira, the sonne of Enan.

16 These were famous in the Congregation, [e] princes of the tribes of their fathers, and heads ouer thousands in Israel.

17 ¶ Then Moses and Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the seconde moneth, who declared [f] their kinreds by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde & aboue, man by man.

19 As the Lord had commanded Moses, so he nombred them in the wildernesse of Sinai.

20 So were the sonnes of † Reuben Israels eldest sonne by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, man by man, euery male from twentie yeere olde and aboue, as many as [‖] went forth to warre:

21 The nomber of them, I say, of the tribe of Reuben, was fire and fourtie thousand, and fiue hundreth.

22 Of the sonnes of † Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the nomber of their names, man by man, euery male from twentie yeere olde and aboue, all that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine & fiftie thousande, and three hundreth.

24 ¶ Of the sonnes of † Gad by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

25 The nomber of them, I say, of the tribe of Gad was fiue and fourtie thousand, and fiue hundreth and fiftie.

26 ¶ Of the sonnes of † Iudah by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, frō twentie yeere old & aboue, all that went forth to warre:

27 The nomber of them, I say, of the tribe of Iudah was three score and fourteene thousand, and fiue hundreth.

28 ¶ Of the sonnes of † Issachar by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

29 The nomber of them also of the tribe of Issachar was foure and fiftie thousande and foure hundreth.

30 ¶ Of the sonnes of † Zebulun by their generations, by their families, & by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

31 The nomber of them also of the tribe of Zebulun was seuen and fiftie thousande and foure hundreth.

32 ¶ Of the sonnes of Ioseph, namely of the sonnes of † Ephraim by their generations, by their families, and by the houses of their fathers, according to the nomber of their names, from twentie yeere olde and aboue, all that went forth to warre:

33 The nomber of them also of the tribe of Ephraim was fourtie thousande and fiue hundreth.

34 ¶ Of the sonnes of † Manasseh by their generations, by their families, and by the houses of their fathers, according to the

a In that place of the wildernes that was nere to mount Sinai.
b Which conteineth part of April, and part of May. Exo. 16. 1. Exod. 30. 12.
* Or, by their heades. Ca. 26. 2.
c That is, the chiefest man of euery tribe.
d And assist you when ye nomber the people.
e Or capeaines and gouernours.
f In shewing euery man his tribe, and his ancestors.
† These are the names of the twelue tribes, as the first of Reuben.
‖ Or, as were able to beare weapons
† Simeon.
† Gad.
† Iudah.
† Issachar.
† Zebulun.
† Ephraim.
† Manasseh.

the nomber of their names, from twentie
pœre olde and aboue, all that went forth
to warre:

35 The nomber of them also of the tribe of
Manasseh, was two and thirtie thousand
and two hundreth.

† Beniamin. 36 Of the sonnes of † Beniamin by their
generations, by their families, and by the
houses of their fathers, according to the
nomber of their names, from twentie
pœre olde and aboue, all that went forth
to warre:

37 The nomber of them also of the tribe of
Beniamin was fiue and thirtie thousande
and foure hundreth.

† Dan. 38 Of the sonnes of † Dan by their gene-
rations, by their families, & by the hou-
ses of their fathers, according to þ nom-
ber of their names, from twenty pere old
and aboue, all that went forth to warre:

39 The nomber of them also of the tribe of
Dan was threescore and two thousande
and seuen hundreth.

† Asher. 40 ¶ Of the sonnes of † Asher by their ge-
nerations, by their families, & by þ hou-
ses of their fathers, according to þ nom-
ber of their names, from twentie pere old
and aboue, all that went forth to warre:

41 The nomber of them also of the tribe of
Asher was one and fourtie thousande and
fiue hundreth.

† Naphtali. 42 ¶ Of the children of † Naphtali, by
their generations, by their families, and
by the houses of their fathers, according
to þ nomber of their names, from twen-
tie pœre olde and aboue, all that went to
the warre.

43 The nomber of them also of the tribe of
Naphtali, was three and fiftie thousand,
and foure hundreth.

‖ *Or, full count.* 44 These are the" summes which Moses,
and Aaron nombred, and the Princes of
Israel: the twelue men, which were euer
ry one for the house of their fathers.

45 So this was all the summe of þ sonnes
of Israel, by the houses of their fathers,
from twentie pœre old: and aboue, all
that went to the warre in Israel,

46 And all they were in nomber fiue hun-
dreth and three thousande, fiue hundreth
and fiftie.

47 But the Leuites, after the tribes of
their fathers were not nombred among
g them.

g Which were warriers, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses,
and said,

49 Onely thou shalt not nomber the tribe
of Leui, neyther take the summe of them
among the children of Israel:

50 But thou shalt appoynt the Leuites
ouer the Tabernacle of the Testimony, &
ouer al the instruments thereof, and ouer
all thinges that belong to it: they shall
beare the Tabernacle, and all the instru-
ments thereof, & shall minister in it, and
shal "dwel round about the Tabernacle.

" *Ebr. campe.*

51 And when the Tabernacle goeth forth,
the Leuites shall take it downe: & when
the Tabernacle is to be pitched, the Le-
uites shall set it vp: for the h stranger that
commeth nere, shall be slayne.

h Whosoeuer is not of the tribe of Leui.

52 Also the children of Israel shall pitche
their tents, euery man in his campe, and
euery man vnder his standerd throughs
out their armies.

53 But the Leuites shal pitch round about
the Tabernacle of the Testimonie, least
vengeance i come vpon the Congregati-
on of the children of Israel, and the Le-
uites shall take the charge of the Taber-
nacle of the Testimonie.

i By not having due regarde to the Tabernacle of the Lord.

54 So the children of Israel did according
to al that the Lord had commanded Mo-
ses: so did they.

CHAP. II.

2 The order of the Tentes, and the names of the Captaines of the Israelites.

1 AND the Lorde spake vnto Moses,
and to Aaron, saying,

2 a Euery man of the children of Is-
rael shal campe by his standerd, & vnder
the ensigne of their fathers house: farre
off about the Tabernacle of the Congre-
gation shall they pitch.

a In the twelue tribes were foure principall standerds, so that euery three tribes had their standerd.

3 On the Eastside toward the rising of the
sunne, shal they of þ standerd of þ hoste of
Judah pitch according to their armies: &
Nahshon the sonne of Amminadab shall
be" captaine of the sonnes of Judah.

" *Or, prince.*

4 And his hoste and the nomber of them
were seuentie and foure thousande and
fiue hundreth.

5 Next vnto him shall they of the tribe b of
Issachar pitch, and Nethaneel the sonne
of Tuar shalbe the captaine of the sonnes
of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste, & the nomber thereof were
foure & fiftie thousand, & foure hundreth.

7 Then the tribe of Zebulun, and Eliab the
sonne of Helon, captaine ouer the sonnes
of Zebulun:

8 And his hoste, & the nomber thereof se-
uen & fiftie thousand & foure hundreth:

9 The whole nomber of the c hoste of Iu-
dah are an hundreth foure score and fiue
thousand, and foure hundreth according
to their armies: they shal first set forth.

c Of them which were contained vnder that name

10 ¶ On the Southside shalbe þ standerd of
the hoste d of Reuben according to their
armies, & the captaine ouer the sonnes of
Reuben shalbe Elizur þ sone of Shedeur.

d Reuben and Simeon þ sonnes of Leah, and Gad the sonne of Zilpah her mayde, were of the second standerd.

11 And his hoste, & the nomber thereof fiue
and fourtie thousand and fiue hundreth.

12 And by him shall the tribe of Simeon
pitch, and the captaine ouer the sonnes of
Simeon shall be Shelumiel the sonne of
Zurishaddai:

13 And his hoste, and the nomber of them,
nine and fiftie thousand & three hundreth.

14 And the tribe of Gad, and the captaine
ouer the sonnes of Gad shall be Eliasaph
the sonne of" Deuel:

‖ *Or, Reuel.*

15 And his hoste and the nomber of them
were fiue and fourtie thousande, fiue hun-
dreth and fiftie.

16 All the nomber of the campe of Reuben
were an hundreth and one and fifty thou-
sand, and foure hundreth and fiftie accor-
ding to their armies, and they shall set
forth in the second place.

17 ¶ Then the Tabernacle of þ Congrega-
tion shal goe with the hoste of the Leuites,

in the middes of the campe as they haue pitched, so shal they goe forwarde, euery man in his order according to their standerds.

18 ¶ f The staderd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shalbe Elishama the sonne of Ammihud:

19 And his hoste and the nomber of them were fourtie thousand and fiue hundreth.

20 And by him shalbe þ tribe of Manasseh, & the captain ouer þ sonnes of Manasseh shalbe Gamliel the sonne of Pedahzur:

21 And his host & the nomber of them were two & thirtie thousand & two hundreth.

22 And the tribe of Beniamin, & the captaine ouer the sonnes of Beniamin shalbe Abidan the sonne of Gideoni:

23 And his host, & the nomber of them were fiue & thirtie thousand & foure hundreth.

24 All the nomber of the campe of Ephraim were an hundreth & eight thousande and one hundreth according to their armies, and they shall goe in the third place.

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

25 ¶ The staderd of the host of g Dan shalbe toward the North according to their armies: and the captaine ouer the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26 And his host & the nomber of them were two & three score thousand & seuē hundreth.

27 And by him shal þ tribe of Asher pitch, & the captaine ouer the sonnes of Asher shalbe Pagiel the sonne of Ocran.

28 And his host & the nomber of them were one & fourtie thousand & fiue hundreth.

29 ¶ Then the tribe of Naphtali, & the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his host & the nomber of them were three & fiftie thousand & foure hundreth.

31 All the nomber of the host of Dan was an hundreth and seuen and fiftie thousande and fiue hundreth: they shal goe hinmost with their standerds.

h Which were of twentie yeres and aboue.

32 ¶ These are the h summes of the children of Israel by the houses of their fathers, all the nomber of the hoste, according to their armies, fiue hundreth & three thousand, fiue hundreth and fiftie.

33 But the Leuites were not nombred among the children of Israel, as the Lord had commanded Moses.

i For vnder euery one of the foure principall standerds were diuers signes to keepe euerie band in order.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their i standerds, and so they tourneyed euery one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge & office of the Leuites. 12. 35 Why the Lorde separated the Leuites for him selfe. 16 Their nomber, families and captaines. 40 The first borne of Israel is redeemed by the Leuites. 47 The ouerplus is redeemed by money.

a Or, families and kinreds.

1 THese also were þ a generations of Aaron & Moses, in the day that the Lord spake with Moses in mount Sinai.

Exod.6.23.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, & Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anoynted Priests, whome Moses did * consecrate to minister in the Priests office.

Exod.28.3.

4 * And Nadab and Abihu died b before the Lorde, when they offred * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the c sight of Aaron their father.

Leuit.10.1,2. chap.26.61. 1.chron.24.2.

b Or, before the Altar.

Leuit.10.1.2.

5 Then þ Lord spake vnto Moses, saying,

6 Bring þ tribe of Leui, & d set them before Aaron the Priest þ they may serue him,

7 And take the charge with him, euen the charge of the whole Congregation e before the Tabernacle of the Congregation, to doe the seruice of the Tabernacle.

c Whiles their father liued.

d Offer the vnto Aaron for the vse of the Tabernacle.

e Which appertained to ỹ executing of ỹ high Priests commandement, to the ouersight of the people, & to the seruice of the Tabernacle.

8 They shal also keepe all the instruments of the Tabernacle of the Congregation, & haue the charge of the children of Israel to doe the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his f sonnes: for they are giuen him freely from among the children of Israel.

f Aarons sonnes the Priests serued in the Sanctuarie in praying for the people and offring sacrifice: the Leuites serued for the inferiour vses of the same. Tr Jun.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the straūger þ commeth nere, shalbe slaine.

11 ¶ Also þ Lord spake vnto Moses, saying,

12 Behold, I haue euen taken the Leuites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, & the Leuites shalbe mine,

13 Because all þ first borne are mine: for the same day, þ I smote all the first borne in the land of Egypt, * I sanctified vnto me all the first borne in Israel, both man and beast: mine they shalbe: I am the Lord.

g Any that would minister, not being a Leuite. *Ca.9.51. Exod.13.1.& 34. 19.leuit.27.26. chap.8.16. luke 2.23.*

14 ¶ Moreouer, the Lorde spake vnto Moses in the wildernes of Sinai, saying,

15 Nomber the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde & aboue shalt thou nomber.

16 Then Moses nombred them according to the word of þ Lord, as he was commanded.

17 And these were þ sonnes of Leui by their names, * Gershon, & Kohath, & Merari.

Gen.46.11. exo.6. 16.chap.26.57. 1.chron.6.1.& 23.6.

18 Also these are þ names of the sonnes of Gershō by their families: Libni & Shimei.

19 The sonnes also of Kohath by their families: Amram, and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.

21 Of Gershon came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.

h Onely nombring the male children.

22 The summe whereof (h after the nomber of all the males from a moneth olde and aboue) was counted seuen thousand and fiue hundreth.

23 ¶ The families of the Gershonites shal pitch behind the Tabernacle Westward.

i Or, father.

24 The captaine and i ancient of the house of the Gershonites shall be Eliasaph the sonne of Lael.

25 And

i Their charge was to carie the couerings and hangings of the Tabernacle.

25 And the charge of þ sonnes of Gershon in the Tabernacle of the Congregation shalbe the Tabernacle, & the pauilion, the couering therof, and the valle of the doore of the Tabernacle of the Congregation,
26 And the hanging of the court, and the valle of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.
27 ¶ And of Kohath came the familie of the Amramites, & the familie of the Izeharites, and the familie of the Hebronites, and the familie of the Vzzielites: these are the families of the Kohathites.
28 The nomber of all þ males from a moneth olde and aboue was eight thousande and sixe hundreth, hauing the k charge of the Sanctuarie.

k Doing euery one his duetie in the Sanctuarie.

29 The families of þ sonnes of Kohath shal pitch on the Southside of þ Tabernacle.
30 The captaine and ancient of the house, and families of the Kohathites shalbe Elizaphan the sonne of Vzziel:
31 And their charge shall be the l Arke, and the table, and the Candlesticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the valle, and all that serueth thereto.

l The chiefe things within the Sanctuarie were committed to the Kohathites.

32 And Eleazar the sonne of Aaron the Priest shall be m chiefe captaine of the Leuites, hauing the ouerlight of them that haue the charge of the Sanctuarie.

m Or, prince of princes.

33 ¶ Of Merari came the familie of the Mahlites, & the familie of the Mushites: these are the families of Merari.
34 And the summe of them, according to the number of all the males, from a moneth old and aboue was sixe thousand and two hundreth.
35 The captaine & the ancient of the house of the families of Merari shall be Zuriel the sonne of Abuhail: they shall pitch on the Northside of the Tabernacle.
36 And in the charge and custodie of the sonnes of Merari shalbe n the boardes of the Tabernacle, & his barres thereof, and his pillars, & his sockets, and all the instruments therof, & al that serueth thereto,
37 With the pillars of the court round about, with their sockets, & their pinnes and their cordes.

n The woodworke and the rest of ỹ instruments were cõmitted to their charge.

38 ¶ Also on the forefront of þ Tabernacle toward the East, before the Tabernacle, I say, of the Congregation Eastward shal Moses & Aaron & his sonnes pitch, hauing the charge of the Sanctuarie, o and the charge of þ children of Israel: but the strãger that commeth nere, shalbe slaine.

n That none should enter into ỹ Tabernacle contrarie to Gods appointment.

39 The whole summe of the Leuites, which Moses & Aaron nombred at the commandement of þ Lord throughout their families, euen all the males from a moneth old and aboue, was two & twenty p thousand.

o So that the first borne of the children of Israel were moe by 273, as verse 43.

40 ¶ And the Lord said vnto Moses, Nomber all the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the nomber of their names.
41 And thou shalt take the Leuites to me q for all the first borne of the children of Israel (I am the Lorde) and the cattell of the Leuites for all þ first borne of the cattel of the children of Israel.
42 And Moses nombred, as the Lord commanded him, all the first borne of the children of Israel.
43 And all þ first borne males rehearsed by name (from a moneth old & aboue) according to their nomber were two & twentie thousand, two hundreth seuentie & three.
44 ¶ And þ Lord spake vnto Moses, saying,
45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shalbe mine, (I am the Lord)
46 And for the redeeming of the two hundreth seuentie and three (which are moe then the Leuites) of the first borne of the children of Israel,
47 Thou shalt also take fiue shekels for euery person: after the weight of the Sanctuarie shalt thou take it: r the shekel contayneth twentie gerahs.
48 And thou shalt giue the money, wherewith the odde nomber of them is redemed, vnto Aaron and to his sonnes.
49 Thus Moses toke the redemption of them that were redeemed, being mo then the Leuites:
50 Of the q first borne of the children of Israel toke he the money: euen a thousand three hundreth three score and fiue shekels after the shekel of the Sanctuarie.
51 And Moses gaue the money of them þ were redeemed, vnto Aaron and to his sonnes according to the word of the Lord, as the Lord had commanded Moses.

q Of the two hundreth seuentie and three, which were more then the Leuites.

CHAP. IIII.

5 The offices of the Leuites, when the hoste remoued. 46 The nomber of the three families of Kohath, Gershon and Merari.

1 And the Lord spake vnto Moses, and to Aaron, saying,
2 Take þ summe of the sonnes of Kohath frõ among the sonnes of Leui, after their families, & houses of their fathers,
3 From s thirtie yere olde and aboue, euen vntil fiftie yere olde, all that enter into the assemblie to doe the worke in the Tabernacle of the Congregation.
4 This shall be the office of the sonnes of Kohath in the Tabernacle of the Cõgregation about the Holiest of all.
5 ¶ When the host remoueth, then Aaron & his sonnes shall come and take downe t the couering valle, & shal couer the Arke of the Testimonie therewith.
6 And they shal put therevpon a couering of badgers skinnes, and shal spread vpon it a cloth altogether of blue silke, and put to u the barres thereof:
7 And vpon the x table of shew bread they shal spread a cloth of blue silke, and put theron the dishes, & the incense cups, and sobolets, & couerings to couer it y with, and the bread shalbe theron continually:
8 And they shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinnes, and put to the barres thereof.
9 Then they shall take a cloth of blue silke, and

a The Leuites were nombred after three sorts first at a moneth olde when they were consecrate to the Lord, next at 25. yere olde when they went appointed to serue in the Tabernacle, and z 30. yeere olde to beare the burthens of the Tabernacle. *Cal. 8.*

b Which decided ỹ Sanctuarie from the Holiest of all.

c That is, put them vpon their shoulders to carie it: for the barres of the Arke could neuer be remoued. *Exod. 25. 15. Exod. 25. 30.*

d Meaning, to couer the bread

Exod.25.31. Exod.25.38.

and couer the * candlesticke of light with his lampes and his snuffers, * and his snuffedishes, and all the ople vessels therof, which they occupy about it.

10 So they shall put it, and all the instrumentes therof in a couering of badgers skinnes, and put it vpon the e barres.

e The Ebrewe word signifieth an instrument made of two staues or barres.

11 Also vpon the golden f altar they shall spread a cloth of blue silke, and couer it with a couering of badgers skinnes, and put to the barres therof.

f Which was to burne incense: Reade Exod. 30.1.

12 And they shal take all þ instruments of the ministerie wherewith they minister in the Sanctuarie, & put them in a cloth of blue silke, & couer the with a couering of badgers skins, & put the on þ barres.

13 Also they shall take away the ashes from the g altar, and spreade a purple cloth vpon it,

g Of the burnt offering.

14 And shall put vpon it all þ instruments therof, which they occupie about it: the censers, the fleshhookes and the beesomes, and the basens, euen all the instrumentes of the altar: and they shal spreade vpon it a couering of badgers skinnes, and put to the barres of it.

Ca.18.3. Nu.2.

15 And when Aaron and his sonnes haue made an end of couering the h Sanctuarie, and all the instruments of the Sanctuary, at the remouing of the hoste, afterward the sonnes of Kohath shall come to beare it, but they shal not touche any holy thing, lest they dye. This is the charge of the sonnes of Kohath in the Tabernacle of the congregation.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.

i Before it be couered. Ca.7.9.

16 ¶ And to the office of Eleazar the sonne of Aaro the Priest pertaineth the ople for the light, and the k swéete incense and the l daply meate offring, and the * anointing ople, with the ouersight of all the Tabernacle, and of all that therein is, both in the Sanctuarie and in all the instrumentes therof.

Exod.30.34,35.

k Which was offered at morning & euening. Exod.30.23,25.

17 ¶ And the Lorde spake vnto Moses and to Aaron, saying,

18 Ye shall not m cut off the tribe of the families of the Kohathites from among the Leuites:

l Committing by your negligence that the holy things be not well wrapped, and so they by touching of them perish.

19 But thus do vnto them, that they may liue and not die, when they come nére to the most holy thinges: let Aaron and his sonnes come and appoynt n them, euery one to his office, and to his charge.

m Shewing what part euery man shall beare.

20 But let them not goe in, to see when the Sanctuarie is folden vp, lest they dye.

21 ¶ And þ Lord spake vnto Moses, saying,

22 Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:

23 From thirtie yére olde and aboue, vntill fiftie yere olde shalt thou nomber them, all that * enter into the assemblie for to doe seruice in the Tabernacle of the Congregation.

n Which were receiued into the companie of them that ministred in the Tabernacle of the Congregation.

24 This shalbe the seruice of the families of the Gershonites, to serue and to beare.

25 They shall beare the curtaynes of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skinnes, that is on hye vpon it, and the vaple of the o doore of the Tabernacle of the Congregation:

o Which vaple hanged betwene the Sanctuarie and the court.

26 The curtaines also of the court, and the vaple of the entring in of the gate of the court, p which is nére the Tabernacle and nére the altar rounde about, with their cordes, and all the instrumentes for their seruice, & all that is made for them: so shall they serue.

p Which court compassed both the Tabernacle of the Congregation and the altar of burnt offering.

27 At the commaundement of Aaron and his sonnes shall all the seruice of the sonnes of the Gershonites be done, in all their charges and in all their seruice, and ye shall appoynt them to kéepe all their charges.

28 This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, & their watch shalbe vnder the q hande of Ithamar the sonne of Aaron the Priest.

q Vnder the charge and ouersight.

29 ¶ Thou shalt nomber the sonnes of Merari by their families, and by the houses of their fathers:

30 From thirtie yere olde and aboue, euen vnto fiftie yére olde shalt thou nomber them, all that enter into the assemblie, to doe the seruice of the Tabernacle of the Congregation.

31 And this is their office & charge according to all their seruice in the Tabernacle of the Congregation: the * boardes of the Tabernacle with the barres therof, and his pillars, and his sockets,

Exod.26.15.

32 And the pillars rounde about the court, with their sockets & their pins, and their cordes, with all their instrumets, euen for all their seruice: & by r name ye shall recken the instruments of their office and charge.

r Ye shal make an inuentorie of all the things which ye cómit to their charge

33 This is the seruice of the families of the sonnes of Merari, according to all their seruice in the Tabernacle of the Congregation vnder the hande of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses & Aaron and the princes of the Congregation nombred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirtie yere olde and aboue, euen vnto fiftie yere olde, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

36 So the " nombers of them throughout their families were two thousande, seuen hundred and fiftie.

" *Ebr. she nombred of them.*

37 These are the nombers of the families of the Kohathites, all that serue in the Tabernacle of the Congregation, which Moses and Aaron did nomber according to the commaundement of the Lord by the hand of Moses.

s God appointing Moses to be the minister and executor thereof

38 Also the nombers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yére olde and vpwarde, euen vnto fiftie yére olde: all that enter into the assembly for the seruice of þ Tabernacle of the Congregation.

40 So the nombers of them by their families, and by the houses of their fathers were two thousande fiue hundreth and thirtie.

41 These are the nombers of the families of

t Which were of competent age to serue therein, that is, betweene 30. and 50.

of the sonnes of Gershon: of all that t did
seruice in the Tabernacle of the Congre-
gation, whome Moses and Aaron did
nomber according to the commandement
of the Lord.
42 ¶ The nombers also of the families of
the sonnes of Merari by their families, &
by the houses of their fathers,
43 From thirtie yeere olde and vpwarde,
euen vnto fiftie yeere olde: all that enter
into the assemblie for the seruice of the
Tabernacle of the Congregation.
44 So the nombers of them by their fa-
milies were three thousande and two
hundreth.
45 These are the summes of the families
of the sonnes of Merari, whome Moses
and Aaron nombred according to the
commandement of the Lord, by the hand
of Moses.
46 So all the nombers of the Leuites, which
Moses, and Aaron, and the princes of
Israel nombred, by their families and
by the houses of their fathers,
47 From thirtie yeere olde and vpwarde,
euen to fiftie yeere olde, euery one that
came to do u his dutie, office, seruice and
charge in the Tabernacle of the Congre-
gation.
48 So the nombers of them were eyght
thousand, fiue hundreth and foure score.
49 According to the “ commandement of
the Lord by the hand of Moses did Aaron
nomber them, euery one according to his
seruice, & according to his charge. Thus
were they of that tribe nombred, as the
Lord commanded x Moses.

u Whosoeuer of the Leuites that had any maner of charge in the Tabernacle.

“ *Ebr. according to the mouth, or word*

x So that Moses neyther added nor diminished from that which the Lord commanded him. Tr. 3.

CHAP. V.

2 The Leprous & the polluted shalbe cast forth. 6 The purging of sinne. 15 The tryall of the suspect wife.

1 AND the Lorde spake vnto Moses,
saying,
2 Command the children of Israel
that they * put out of the hoste euery le-
per, and euery one that hath * an yssue,
and whosoeuer is defiled by * the dead.
3 Both male and female shall ye put out:
‖ out of the hoste shall ye put them, that
they defile not their a tents among whom
I dwell.
4 And the children of Israel did so, and
put them out of the hoste, euen as the
Lord had commanded Moses, so did the
children of Israel.
5 ¶ And ỹ Lord spake vnto Moses, saying,
6 Speake vnto the children of Israel,
* When a man or woman shall commit
any sinne b that men commit, and trans-
gresse against the Lord, when that person
shall trespasse,
7 Then they shal confesse their sinne which
they haue done, and shal restore the dam-
mage thereof * with his principall, and
put the fift part of it more thereto, and
shall giue it vnto him, against whome he
hath trespassed.
8 But if the c man haue no kinseman, to
whome he shoulde restore the dammage,
the dammage shalbe restored to the Lord
for the Priestes vse, besides the ramme
of the atonement, whereby he shall make
atonement for him.
9 And euery offring of al the d holy things
of the childrē of Israel, which they bring
vnto the Priest, shalbe * his.
10 And euery mans halowed things shall
be his: that is, whatsoeuer any man gi-
ueth the Priest, it shalbe his.
11 ¶ And ỹ Lord spake vnto Moses, saying,
12 Speake vnto the children of Israel, and
say vnto them, If any mans wife e turne
to euil, & commit a trespasse against him,
13 So that another man lie with her flesh-
ly, and it be hid from the eyes of her hus-
band, and kept close, and yet she be defi-
led, and there be no witnesse against her,
neither she taken with the maner,
14 “ If he be moued with a ielous minde,
so that he is ielous ouer his wife, which
is defiled, or if he haue a ielous minde, so
that he is ielous ouer his wife, which is
not defiled,
15 Then shal the man bring his wife to the
Priest, and bring her offering with her,
the tenth part of an Ephah of barlye
meale, but he shall not poure f oyle vpon
it, nor put incense thereon: for it is an of-
fering of ielousie, an offring for a remem-
brance, calling the sinne to g minde:
16 And the Priest shall bring her, and set
her before the Lord.
17 Then the Priest shall take h the holie
water in an earthen vessel, and of the dust
that is in the floore of the Tabernacle,
euen the Priest shall take it and put it in-
to the water.
18 After, the Priest shal set the woman be-
fore the Lorde, and vncouer the womans
head, and put the offering of the memo-
riall in her handes: it is the ielousie offe-
ring, and the Priest shall haue bitter and
i cursed water in his hand,
19 And the Priest shall charge her by an
othe, and say vnto the womā, If no man
haue lien with thee, neither thou hast tur-
ned to vncleannesse from thine husband,
be free from this bitter & cursed water.
20 But if thou hast turned from thine hus-
band, & so art defiled, and some man hath
lien with thee beside thine husband,
21 (Then the Priest shall charge the wo-
man with an othe of cursing, & the Priest
shall saye vnto the woman) The Lorde
make thee to be k accursed, and detesta-
ble for the othe among the people, and
the Lord cause thy thigh to “ rot, and thy
bellie to swell:
22 And that this cursed water may go in-
to thy bowels, to cause thy belly to swell,
and thy thigh to rot. Then the woman
shall answere, l Amen, Amen.
23 After, the Priest shal write these curses
in a booke, and shal m blot them out with
the bitter water,
24 And shall cause the woman to drinke
the bitter and cursed water, and the cur-
sed water, turned into bitternesse, shal en-
ter into her.
25 Then the Priest shal take the ielousie of-
fering out of the womans hand, and shal
shake the offering before the Lorde, and
offer it vpon the altar,

Leuit.13.3.46
Leuit.15.2.
Leuit.21.1.

‖ *Or, in a place out of the hoste.*

a There were three maner tents: of the Lord, of the Leuites, and of the Israelites.

Leuit.6.3.

b Commit any fault willingly.

Leuit.6.5.

c If he be dead, to whome the wrong is done, and also haue no kinseman.

d Or, things offered to the Lord, as first fruites, &c.

Leuit.10.12.

e By breaking the bande of marriage, and playing the harlot. Leui.20.10. Deut.22.22.

“ *Ebr. If the spirit of ielousie come vpon him.*

f Onely in the sinne offring, and in this offring of ielousie were neither oyle nor incense offered.

g Or making the sinne knowen, & not purging it.

h Which also is called the water of purification or sprinkling, read Chap.19.

i It was so called by the effect, because it declared the woman to be accursed, and turned to her destruction.

k Both because she had committed so hainous a fault, & forsware her selfe in denying the same.

“ *Ebr. to fall.*

l That is, be it so, as thou wishest, as Psal.41.13. deut.27.15.

m Shall wash the curses, which are written, into the water in the vessel.

26 And

26 And the Priest shall take an handfull of the offring for a [a] memoriall thereof, and burne it vpon the [a] altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shal the cursed water, turned into bitternesse, enter into her, and her belly shal swell, & her thigh shal rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be [b] cleane, she shalbe free and shal conceiue and beare.

29 This is the law of iealousie, when a wife turneth from her husband and is defiled,

30 Or when a man is moued with a iealous minde bring iealous ouer his wife, then shal he bring the woman before the Lord, and the Priest shall doe to her according to all this law,

31 And the man shalbe [c] free frō sinne, but this woman shal beare her iniquitie.

CHAP. VI.

The lawe of the consecration of the Nazarites. 24 The maner to blesse the people.

1 AND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate themselues to vow a vowe of a [a] Nazarite to separate himselfe vnto the Lord,

3 He shal abstaine frō wine & strong drinke, and shal drinke no sowre wine nor sowre drink, nor shal drink any licour of grapes, neither shal eate fresh grapes nor dried.

4 As long as his abstinence endureth, shal he eate nothing that is made of [b] wine of the vine, neither the kernels, nor [b] huske.

5 While he is separate by his vowe, the [a] rasor shal not come vpon his head, vntil the dayes be out, in the which he separateth himselfe vnto the Lord, he shall be holy, and shal let the lockes of the heare of his head growe.

6 During the time that he separateth himselfe vnto the Lorde, he shall come at no [b] dead bodie:

7 He shall not make himselfe vncleane at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon [c] his head.

8 All the dayes of his separation he shalbe holy to the Lord.

9 And if any die suddenly by him, or he beware, then the [d] head of his consecration shalbe defiled, and he shal shaue his head in the day of his cleansing: in the seuenth day he shal shaue it.

10 And in the eight day he shal bring two turtles, or two yong pigeons to [b] the Priest, at the doore of the Tabernacle of the Congregation.

11 Then the Priest shal prepare the one for a sinne offring, and the other for a burnt offring, and shal make an atonement for him, because he sinned by [e] the dead: so shall he hallow his head the same day,

12 And he shal [f] consecrate vnto the Lorde the dayes of his separation, & shal bring a lambe of a yere old for a trespas offring, and the first [g] dayes shalbe voide: for his consecration was defiled.

13 ¶ This then is the law of the Nazarite: When the time of his cōsecration is out, he shal come to the doore of the Tabernacle of the Congregation,

14 And he shal bring his offring vnto the Lord, an hee lambe of a yere old without blemish for a burnt offring, and a shee lambe of a yere olde without blemish for a sinne offring, & a ramme without blemish for peace offrings,

15 And a basket of vnleauened bread, of [a] cakes of fine floure, mingled with oyle, and wafers of vnleauened bread anointed with oyle, with their meate offring, and their drinke offrings:

16 The which the Priest shall bring before the Lord, and make his sinne offring and his burnt offring.

17 He shall prepare also the ramme for a peace offring vnto the Lorde, with the basket of vnleauened bread, & the Priest shal make his meate offring, & his drinke offring.

18 And [a] the Nazarite shal shaue the head [b] of his consecration at the doore of the Tabernacle of the Congregation, & shall take the heare of the head of his consecration, and [c] put it in the fire, which is vnder the peace offring.

19 Then the Priest shal take the sodden shoulder of the ramme, and an vnleauened cake out of the basket, and a wafer vnleauened, & put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shal [a] shake them to and fro before the Lord: this is an holy thing for the Priest [b] besides the shaken breast, and besides the heaue shoulder: so afterward the Nazarite may drinke wine.

21 This is the Law of the Nazarite, which he hath vowed, and of his offring vnto the Lorde for his consecration, [k] besides that that he is able to bring: according to the vowe which he vowed, so shal he doe after the lawe of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron and to his sonnes, saying, Thus shal ye [l] blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lorde make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So then shal put my [m] Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

The heades or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 89 God speaketh to Moses from the Mercie seate.

1 NOwe when Moses had finished the setting vp of the Tabernacle, & [a] anointed it and sanctified it, and all the instruments thereof, & the altar with all the [b] instruments thereof, and had anointed them and sanctified them,

2 Then

---

[a] Or, perfume. n Where the incense was offered.

[b] Or, innocent.

o The man might accuse his wife vpon suspicion, & not be reproued.

a Which separated themselues from the world, and dedicated themselues to God: which figure was accōplished in Christ. *Heb.10.6.7.8.*

Iudg.13.5. 1.Sam.1.11.

Leu.21.1.10. 11.12.

b As at burials, or mournings.

c In that he suffered his heare to grow, he signified that he was consecrate to God.

d Which long heare is a signe that he is dedicate to God.

e By being present where the dead was.

f Beginning at the eight day, when he is purified.

g So that he shall begin his vowe anewe.

Act.21.24.

h In token that his vowe is ended.

i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.

Exod.29.27. Le.8.24.

[a] Or, with the breast.

k At the least he shal do this, if he be able to offer no more.

l That is, pray for them, Eccl.us.36.17.

m They shall pray in my name for them.

Exod.40.18.

[b] Or, vessels.

2 Then

2 Then the * princes of Israel, heads ouer the houses of their fathers (they were the princes of ꝑ tribes, who were ouer them that were nombred) offred,
3 And brought their offring before ꝑ Lord, sire [a] couered charets, and twelue oxen: one charet for two princes, and for euery one an ox, and they offered them before the Tabernacle.
4 And the Lord spake vnto Moses, saying,
5 Take these of them, that they may be to doe the [b] seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man accoyding vnto his office.
6 So Moses toke the charets & the oxen, and gaue them vnto the Leuites:
7 Two charets and foure oxen he gaue to the sonnes of Gershon, accoyding vnto their [c] office.
8 And foure charets & eight oxen he gaue to the sonnes of Merari, accoyding vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.
9 But to the sonnes of Kohath he gaue none, [d] because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.
10 ¶ The princes also offred in the [e] dedication for the altar in the day that it was anointed: then the princes offred their offring before the altar.
11 And the Lorde sayd vnto Moses, One prince one day, and another prince another day shall offer their offring, for the dedication of the altar.
12 ¶ So then on the first day did † Nahshon the sonne of Amminadab of ꝑ tribe of Iudah offer his offring.
13 And his offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meate offring,
14 An incense cup of golde of ten shekels, full of incense,
15 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
16 An hee goat for a sinne offring,
17 And for peace offrings, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yere olde: this was ꝑ offring of Nahshon the sonne of Amminadab.
18 ¶ The second day † Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer:
19 Who offered for his offering a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,
20 An incense cup of golde of ten shekels, full of incense,
21 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
22 An hee goate for a sinne offring,
23 And for peace offrings, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yere olde: this was the offring of Nethaneel the sonne of Zuar.
24 ¶ The third day † Eliab the sonne of Helon prince of ꝑ children of Zebulun offred.
25 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,
26 A golden incense cup of ten shekels, full of incense,
27 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
28 An hee goate for a sinne offring,
29 And for peace offrings two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere old: this was the offring of Eliab the sonne of Helon.
30 ¶ The fourth day † Elizur the sonne of Shedeur prince of the children of Reuben offred.
31 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after ꝑ shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
32 A golden incense cup of ten shekels, full of incense,
33 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
34 An hee goate for a sinne offring,
35 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, and fiue lambes of a yere olde: this was the offring of Elizur the sonne of Shedeur.
36 ¶ The fifth day † Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offred.
37 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
38 A golden incense cup of ten shekels, full of incense,
39 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
40 An hee goate for a sinne offring,
41 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere olde: this was the offring of Shelumiel the sonne of Zurishaddai.
42 ¶ The fift day † Eliasaph the sonne of Deuel prince of ꝑ children of Gad offred.
43 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after ꝑ shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,
44 A golden incense cup of ten shekels, full of incense,
45 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
46 An hee goate for a sinne offring,
47 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere old: this was the offring of Eliasaph the sonne of Deuel.
48 ¶ The seuenth day † Elishama the sonne of Ammiud prince of the children of Ephraim offred.
49 His offering was a siluer charger of an hundreth

[a] Like horse-litters to keepe the things, that were caried in them, from weather.
[b] That is, to carie things and stuffe in.
[c] For their vse to carie with.
[d] The holy things of the Sanctuarie must be caryed vpon their shoulders, and not drawen with oxen, chap. 4.15.
[e] That is, when the first sacrifice was offred therupon by Aaron, Leuit. 9.1. & 8.1
† The offring of Nahshon. 1.Chr. 2.3. 2.Chr. 30.13. Ezr. 31.52.
Leuit. 2.1.
† The offring of Nethaneel.
† The offring of Eliab.
† The offring of Elizur.
† The offring of Shelumiel.
† The offring of Eliasaph.
† The offring of Elishama.

hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
50 An golden incense cup of ten shekels, full of incense,
51 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
52 An hee goat for a sinne offring,
53 And for a peace offring, two bullockes, fiue rammes, fiue hee goats, fiue lambes of a yere olde: this was the offring of Elishama, the sonne of Ammihud.

†The offring of Gamliel. 54 ¶ The eight day offered † Gamliel the sonne of Pedazur, prince of the children of Manasseh.
55 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both ful of fine floure, mingled with oyle, for a meate offring,
56 A golden incense cup of ten shekels, full of incense,
57 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
58 An hee goate for a sinne offring,
59 And for a peace offring, two bullockes, fiue rams, fiue hee goates, fiue lambes of a yere old: this was the offring of Gamliel the sonne of Pedazur.

†The offring of Abidan. 60 ¶ The nuth day † Abidan the sonne of Gideoni prince of the children of Benamin offred.
61 His offring was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,
62 A golden incense cup of ten shekels, full of incense,
63 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
64 An hee goate for a sinne offring,
65 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere old: this was the offring of Abidan the sonne of Gideoni.

†The offring of Ahiezer. 66 ¶ The tenth day † Ahiezer the sonne of Ammishaddai, prince of the children of Dan offred.
67 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate offring,
68 A golden incense cup of ten shekels, full of incense,
69 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
70 An hee goate for a sinne offring,
71 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere olde: this was the offring of Ahiezer the sonne of Ammishaddai.

†The offring of Pagiel, or Phegiel. 72 ¶ The eleuenth day † Pagiel the sonne of Ocran, prince of the children of Asher offred.
73 His offring was a siluer charger of an hundreth and thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,
74 A golden incense cup of ten shekels, full of incense,
75 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
76 An hee goate for a sinne offring,
77 And for a peace offring, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere olde: this was the offring of Pagiel the sonne of Ocran.

†The offring of Ahira. 78 ¶ The twelfth day † Ahira the sonne of Enan, prince of the children of Naphtali offred.
79 His offering was a siluer charger of an hundreth & thirtie shekels weight, a siluer boule of seuentie shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offring,
80 A golden incense cup of ten shekels, full of incense,
81 A yong bullocke, a ramme, a lambe of a yere olde for a burnt offring,
82 An hee goate for a sinne offring,
83 And for peace offrings, two bullockes, fiue rammes, fiue hee goates, fiue lambes of a yere old: this was the offring of Ahira, the sonne of Enan.
84 This was the [f] dedication of the Altar by the princes of Israel, when it was anoynted: twelue chargers of siluer, twelue siluer boules, twelue incense cups of golde,
85 Euery charger, conteyning an hundreth and thirtie shekels of siluer, & euery boule seuentie: all the siluer vessel conteined two thousand and foure hundreth shekels, after the shekel of the Sanctuarie.
86 Twelue incense cups of golde full of incense, conteining ten shekels euery cup, after the shekel of the Sanctuarie: all the golde of the incense cups was an hundreth and twentie shekels.
87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meate offrings, & twelue hee goates for a sinne offring.
88 And all the bullockes for the peace offrings were foure and twentie bullockes, the rams sixtie, the hee goates sixtie, the lambes of a yere olde sixtie: this was the dedication of the Altar, after that it was anoynted.
89 And when Moses went into the [h] Tabernacle of the Congregation, to speake with God, hee heard the voyce of one speaking vnto him from the Mercieseate, that was vpon the Arke of the Testimonie [i] betweene the two Cherubims, and hee spake to him.

f This was the offring of the princes, when Aaron did dedicate the Altar. v. 10. 88.
v. 10. 84.
g By Aaron.
h That is, the Sanctuarie.
i According as he had promised, Exod. 25. 22.

CHAP. VIII.

The order of the lampes. 6 The purifying and offring of the Leuites. 24 The age of the Leuites, when they are receiued to seruice, and when they are dismissed.

1 AND the Lorde spake vnto Moses, saying,
2 Speake vnto Aaron, and say vnto him, When thou lighteſt the lampes, the seuen lampes shal giue light towards the

a To that part which is ouer against the Candlestick, Exod. 25.37.

[a] foreffront of the Candlestick.

3 And Aaron did so, lighting the lampes thereof toward the foreffront of the Candlestick, as the Lorde had commanded Moses.

4 And this was the worke of the Candlestick, euen of golde beaten out with the hammer, both the shaft, and the flowres thereof * was beaten out with the hammer: [b] according to the paterne, which the Lorde had shewed Moses, so made he the Candlestick.

Exod. 25.18. b And not set together of diuers peeces.

5 ¶ And the Lord spake vnto Moses, saying,

6 Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprincle [c] water of purification vpon them, & let them shaue all their flesh, and wash their clothes: so they shalbe cleane.

c In Ebrew it is called the water of sinne, because it is made to purge sinne, as Chap. 19.9.

8 Then they shall take a yong bullocke with his meate offering of fine floure, mingled with oyle, & another yong bullocke shalt thou take for a sinne offring.

9 Then thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble [d] all the Congregation of the children of Israel.

d That thou mayst do this in presence of them all.

10 Thou shalt bring the Leuites also before the Lord, and the [e] children of Israel shall put their handes vpon the Leuites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shal offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shall put their handes vpon the heads of the bullockes, & make thou the one a sinne offring, & the other a burnt offering vnto the Lorde, that thou mayst make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron and before his sonnes, and offer them as a shake offring to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe * mine.

Chap. 3.45.

15 And afterward shal the Leuites goe in, to serue in the Tabernacle of the Congregation, & thou shalt purifie them and offer them, as a shake offring.

Chap. 3.9.

16 For they are freely giuen * vnto me from among the children of Israel, for [f] such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

f That is, they that are the first borne. Exod. 13.2. heb. 2.13.

17 * For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giuen the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the [g] children of Israel in the Tabernacle of the Congregation, & to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the childre of Israel come nere vnto [h] the Sanctuarie.

g Which seruice the Israelites should else doe.

20 ¶ Then Moses and Aaron and all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

h Because the Leuites go into the Sanctuarie in their name.

21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a shake offring before the Lorde, & Aaron made an atonement for them, to purifie them.

v. 11. 15. & 16. Exo. 29.27.

22 And after that, went the Leuites in to doe their seruice in the Tabernacle of the Congregation, [i] before Aaron and before his sonnes: as the Lord had commanded Moses concerning the Leuites, so they did vnto them.

i In their presence, to serue them.

23 ¶ And the Lord spake vnto Moses, saying,

24 This also belongeth to the Leuites: from fiue and twentie yere olde and vpward, they shal goe in, to execute their office in the seruice of the Tabernacle of the Congregation.

cap 4.3.

25 And after the age of fiftie yere, they shal cease from executing the [k] office, and shall serue no more:

k Such office as was painefull, as to beare burdē and such like.

26 But they shal minister [l] with their brethren in the Tabernacle of the Congregation, to keepe thinges committed to their charge, but they shall do no seruice: thus shalt thou do vnto the Leuites touching their charges.

l In singing Psalmes, instructing, counselling and keeping the things in order.

CHAP. IX.

2 The Passeouer is commanded againe. 13 The punishment of him that keepeth not the Passeouer. 15 The cloude conducteth the Israelites through the wildernesse.

1 AND the Lorde spake vnto Moses in the wildernes of Sinai, in the first moneth of the second yere, after they were come out of the land of Egypt, saying,

2 The children of Israel shall also celebrate the * Passeouer at the time appointed thereunto.

Exod. 12.3. heb. 23.5. chap. 28.16. deut. 16.2. Exod. 12.6. deut. 16.6.

3 In the fourteenth daye of this moneth at [a] euen, ye shall keepe it in his due season: according to [b] all the ordinances of it, and according to all the ceremonies thereof shal ye keepe it.

a Euen all poyntes as the Lord hath ordeined it.

4 Then Moses spake vnto the children of Israel, to celebrate the Passeouer.

5 And they kept the Passeouer in the fourteenth day of the first moneth at euen in the wildernes of Sinai: according to all that the Lord had commanded Moses, so did the children of Israel.

6 ¶ And certaine men were defiled [b] by a dead man, that they might not keepe the Passeouer the same day: & they came before Moses & before Aaron the same day.

b By touching corps, or being at the burial.

7 And those men said vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not [c] offer an offring vnto the Lorde in the time thereunto appointed among the children of Israel?

c Or celebrate the Passeouer the fourteenth day of the 2d moneth.

8 Then Moses said vnto them, Stande still, and I will heare what the Lord will command concerning you.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake

10 Speake vnto the children of Israel, and say, If any among you, or of your posterite shall be vncleane by the reason of a corps, or be in a long iourney, d he shall keepe the Passeouer vnto the Lord.

11 In the fourteenth daye of the e seconde moneth at euen they shall keepe it: with vnleauened bread and sowre herbes shall they eate it.

12 They shall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Passeouer shall they keepe it.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Passeouer, the same person shalbe cut off from his people: because he brought not the offring of the Lord in his due season, that man shal beare his g sinne.

14 And if a stranger dwell among you, and will keepe the Passeouer vnto the Lorde, as the ordinance of the Passeouer, and as the maner thereof is, so shal he do: * ye shall haue one law both for the stranger, and for him that was borne in the same land.

15 ¶ * And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Testimony: & at euen there was vpon þ Tabernacle, as the h appearãce of fire vntill morning.

16 So it was alway: the cloude couered it by day, & the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Israel iourneyed: and in the place where the cloude abode, there the children of Israel pitched their tents.

18 At the "commandement of the h Lord the children of Israel iourneyed, and at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they "lay still.

19 And when the cloude tarryed still vpon the Tabernacle a long time, the children of Israel kept the i watch of the Lord, and iourneyed not.

20 So when the cloude abode "a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was take vp in the morning, then they iourneyed: whether by day or by night the cloude was taken vp, then they iourneyed.

22 Or if the cloude tarryed two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Israel abode still, and iourneyed not: but when it was taken vp, they iourneyed.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watche of the Lord at the commandement of the Lord by the k hand of Moses.

CHAP. X.

1 The vse of the siluer trumpets. 11 The Israelites depart from Sinai. 14 The captaines of the hoste are numbred. 30 Hobab refuseth to go with Moses his sonne in lawe.

1 AND the Lord spake vnto Moses, saying,

2 Make thee two trumpets of siluer: of an "whole piece shalt thou make them, that thou mayest vse them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shall blowe with them, all the Congregation shal assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the princes, or heads ouer the thousandes of Israel shal come vnto thee.

5 But if ye blowe an alarme, then þ campe of them that pitch on the b East part, shal go forwarde.

6 If ye blowe an alarme the seconde time, then the hoste of them that lye on the c South side shall marche: for they shall blowe an alarme when they remoue.

7 But in assembling the Congregation, ye shall blow without an alarme.

8 And the sonnes of Aaron the Priest shall d blowe the trumpets, and ye shall haue them as a lawe for euer in your generations.

9 And when ye goe to warre in your land against the enemie that vexeth you, ye shal blow an alarme with the trumpets, and ye shalbe remembred before the Lord your God, and shall be saued from your enemies.

10 Also in the day of your * gladnesse, and in your feast dayes, and in the beginning of your moneths, ye shall also blowe the trumpets * ouer your burnt sacrifices, & ouer your peace offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the second yere, in the second moneth, and in the twentieth daye of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their * iourneyes out of the desert of Sinai, and the cloude rested in the wildernesse of Paran.

13 So they l first tooke their iournay at the commandement of the Lord, by the hand of Moses.

14 ¶ * In the first place went the standerd of the hoste of þ children of Iudah, according to their armies: and * Nahshon the sonne of Amminadab was ouer his band.

15 And ouer the bande of the tribe of the children of Issachar was Nethaneel the sonne of Tuar.

16 And ouer the bande of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When þ Tabernacle was taken downe, then the sonnes of Gershon, & the sonnes of Merari went forwarde bearing ‡ the Tabernacle.

18 ¶ After, departed the standerd of the hoste of Reuben according to their armies, and ouer his band was Elizur the sonne of Shedeur.

d And cannot come where the Tabernacle is, when others keepe it.
e So that the vncleane, and they that are not at home, haue a moneth longer graunted vnto them.
Exod.12.46. Iohn 19.36.
f When the Passeouer is celebrated.
g Or, punishment of his sinne.
Exod.12.49.
Exod.40.34.
h Like a pillar: reade Exod.13. 21. Hic ca 14.
a Ebr. mouth.
b Who taught them what to do by the cloude.
1.Cor.10.1.
c Ebr. camped.
i They wayted when the Lord would signifie either their departure, or their abode by the cloude.
d Ebr. dayes of number.
Exod.40.36,37. vnto verse 38.
k Vnder the charge and gouernement of Moses.

a Volum Angl. cone. 3.
a Or of worke beaten out with the hammer.
b That is, the hoste of Iudah and they that are vnder his ensigne.
c Meaning, the hoste of Reuben.
d So that onely the Priests must blowe the trumpets, so long as the Priesthood lasted.
e When ye reioyce that God hath remoued any plague.
g Or, when you offer burnt offrings.
h Or, in keeping this order in their iourney.
f From Sinai to Paran, Cha. 33.1.
Chap.2.3.
Chap.1.7.
g With all the appertinances thereof.

19 And ouer the bande of the tribe of the children of Simeon was Shelumiel the sonne of Zurishaddai.
20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.
21 The Kohathites also went forward and [h] bare the * Sanctuarie, and the former did set vp the Tabernacle against they came.
22 ¶ Then the standerd of the hoste of the children of Ephraim went forwarde according to their armies, & ouer his band was Elishama the sonne of Ammiud.
23 And ouer the band of the tribe of the sonnes of Manasseh was Gamliel [p] sonne of Pedazur.
24 And ouer the band of the tribe of the sonnes of Beniamin was Abidan [p] sonne of Gideoni.
25 ¶ Last, the standerd of the hoste of the children of Dan marched, [k] gathering all the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.
26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.
27 And ouer the band of the tribe of the children of Naphtali was Ahira the sonne of Enan.
28 [l] These were the remouings of the children of Israel according to their armies, when they marched.
29 ¶ After, Moses sayd vnto [m] Hobab the sonne of Reuel the Midianite, the father in lawe of Moses, We goe into the place, of which the Lord said, I will giue it you: Come thou with vs, and we will doe thee good: for the Lorde hath promised good vnto Israel.
30 And he answered him, I will not goe: but I will depart to mine owne country, and to my kindred.
31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wildernesse: therefore thou mayest be [“] our guyde.
32 And if thou goe with vs, what goodnesse the Lord shal shew vnto vs, the same will we shew vnto thee.
33 ¶ So they departed from the [n] mount of the Lord, three dayes iourney: and the Arke of the Couenant of the Lorde went before them in the three daies iourney, to search out a resting place for them.
34 And the cloude of the Lorde was vpon them by day, when they went out of the campe.
35 And when the Arke went forwarde, Moses said, [o] Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.
36 And when it rested, he said, Returne, O Lord, to the [“] many thousands of Israel.

h Vpon their shoulders. *Chap.4.4.*
i The Merarites & Gershonites.
k Leauing none behinde, nor any of the former that fayned in the way.
l This was the order of their hoste when they remoued.
m Some thinke that Reuel, Iethro, Hobab, & Keni were all one: Kymhi sayth that Reuel was Iethroes father: so Hobab was Moses father in lawe, looke Exod.2.18. and 3.1. and 4.18. and 18.1. Iudg.4.11.16
“ *Ebr. eyes vnto vs*
n Mount Sinai, or Horeb. *Exo.17.9.19 & 18.5 & 19.3.1.*
Psal.68.1,2.
o Declare thy might & power.
“ *Ebr. to the ten thousand thousands.*

CHAP. XI.

1 The people murmureth, and is punished with fire. 4 The people lusteth after flesh. 6 They lothe Manna. 11 The weake faith of Moses. 16 The Lord diuideth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth quailes. 33 Their lust is punished.

1 WHen the people became “ murmurers, “ it displeased the Lorde: and the Lorde heard it, therefore his wrath was kindled, & the fire of the Lord burnt among them, and * consumed the vtmost part of the hoste.
2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lorde, the fire was quenched.
3 And hee called the name of that place [a] Taberah, because the fire of the Lorde burnt among them.
4 ¶ And a number of [a] people that was among them, fell a lusting, and [b] turned away, & the children of Israel also wept, and said, Who shall giue vs flesh to eate?
5 We remember the fish which we did eate in Egypt for [c] nought, the cucumbers, and the pepons, and the leekes, and the onyons, and the garleke.
6 But nowe our soule is [d] dryed away, we can see nothing but this MAN.
7 (The MAN also was as * coriander seede, and his colour like the colour of [e] bdellium.
8 The people went about and gathered it, and ground it in mylles, or beat it in morters, and baked it in a cauldron, & made cakes of it, and the taste of it was like vnto the taste of fresh oyle.
9 And when the dewe fell downe vpon the hoste in the night, the MAN fell with it)
10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grieuously kindled: also Moses was grieued.
11 And Moses said vnto the Lord, Wherefore hast thou [f] vexed thy seruaunt? and why haue I not founde [g] fauour in thy sight, seeing thou hast put the charge of all this people vpon me?
12 Haue I [g] conceyued all this people? or haue I begotten them, that thou shouldest say vnto mee, Carry them in thy bosom (as a nurse beareth [p] sucking childe) vnto the [h] lande, for the which thou swarest vnto their fathers?
13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.
14 I am not able to beare all this people alone, for it is too heauie for me.
15 Therefore if thou deale thus with mee, I pray thee, If I haue founde fauour in thy [i] sight, kill me, that I beholde not my miserie.
16 ¶ Then the Lord said vnto Moses, Gather vnto me seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours ouer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,
17 And I will come downe, and talke with thee there, [k] and take of the Spirite, which is vpon thee, and put vpon them, and they shall beare the burden of the people with thee: so thou shalt not beare it alone.
18 Furthermore thou shalt saye vnto the people,

“ *Ebr. as it were complainers.*
“ *Ebr. it was euil in the eares of the Lord.* *Psal.78.21.*
a Which were of those strangers that came out of Egypt with them, Exo. 12.38.
b From God.
c For a small price, or good cheape.
d For the great die lust of flesh. *Exod.16.31. wisd.16.20. Psal.78.24. iohn 6.31.*
e Which is a white pearle or precious stone.
* *Or, send inward*
f Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?
h Of Canaan, promised by an othe to our fathers.
i I had rather die, then to see my griefe and miserie thus daily increase by their rebellion. *Ca. 12.3. Exo. 4.9 Exo. 4.21 ca 6.12.13.*
k I will distribute my spirit among them, & I haue done to thee. *v 25.*

people, ¹Be sanctified against to morowe, and ye shal eate flesh: for you haue wept in the eares of the Lorde, saying, Who shall giue vs flesh to eate? for wee were better in Egypt: therefore the Lorde will giue you flesh, and ye shal eate.

¹ Prepare your selues that ye be not vncleane. Exo. 19. 10.

19 Ye shal not eat one day nor two dayes, nor fiue dayes, neither tenne dayes, nor twentie dayes,

20 But a whole moneth, vntil it come out at your nostrels, & be lothsome vnto you, because ye haue [m] contemned the Lord, which is * among you, and haue wept before him, saying, Why came we hither out of Egypt?

m Or cast him off, because ye refused Manna which he appointed as most meete for you.

21 And Moses sayd, Sixe hundreth thousand footemen are there of the people, * among whome I am: and thou sayest, I will giue them flesh, that they may eate a moneth long.

n Who leadeth and gouerneth you.

22 Shall the sheepe & the beeues be slayne for them, to finde them? either shal all the fish of the Sea be gathered together for them to suffice them?

o Of whome I haue the charge.

23 And the Lord sayd vnto Moses, Is [p] the Lordes hand shortened? thou shalt see nowe whether my worde shall come to passe vnto thee, or no.

Isa 50.2. & 59.1.

24 ¶ So Moses went out, & tolde the people the wordes of the Lord, and gathered seuentie men of the Elders of the people, & set them round about the Tabernacle.

25 Then the Lord came downe in a cloude, and spake vnto him, & [q] tooke of the Spirite that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirite rested vpon them, then they prophecied, and did not [r] cease.

Or, separated, as verse 17. 2. King. 2. 3.

26 But there remained two of the men in the hoste: the name of the one was Eldad, and the name of the other Medad, & the Spirite rested vpon them, (for they were of them that were written, & went not out vnto the Tabernacle) and they prophecied in the hoste.

p From that day the spirit of prophecie did not forsake them.

27 Then there ran a young man, and tolde Moses, and sayd, Eldad and Medad doe prophecie in the hoste.

28 And Joshua [s] sonne of Nun the seruãt of Moses, one of his * yong men, answered & said, My lord Moses, [t] forbid them.

q Or, a yong man whome he had chosen from his youth.

r Such blinde zeale was in the Apostles, Mar. 9. 38. luke 9. 49.

29 But Moses sayde vnto him, Emiest thou for my sake? yea, would God that all the Lordes people were Prophets, and that the Lord would put his Spirite vpon them.

30 And Moses returned into the hoste, he and the Elders of Israel.

31 Then there went forth a winde from the Lord, and * brought quailes from the Sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoste, and they were about two cubits aboue the earth.

Exod. 16. 13. Psal. 78. 26, 27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quayles: he that gathered the least, gathered ten [f] Homers ful, and they spred them abroad for their vse round about the hoste.

f Of Homer, reade Leuit. 27. 16. al o it signifieth an heape, as Exod. 8. 14. iudg. 15. 16.

33 While the flesh was yet betweene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

Psal. 78. 31. Heb. ca. 20. 3

34 So the name of the place was called, * Kibroth-hattaauah: for there they buried the people that fell a lusting.

[u] Or graues of lust.

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is striken with leprosie, and healed at the prayer of Moses.*

1 AFterward Miriam & Aaron [a] spake against Moses, because of the woman of Ethiopia whome he had married (for he had married [a] a woman of Ethiopia)

[a] Or, murmured. a Zipporah Moses wife was a Midianite, and because Midian bordered on Ethiopia, it is sometime in the Scripture comprehended vnder this name. Eccles. 45. 4.

2 And they sayde, What? hath the Lorde spoken but onely by Moses? hath he not spoken also by vs? & the Lord heard this.

3 (But Moses was a very [b] meeke man, aboue all the men that were vpon the earth)

b And so bare with their grudgings, although he knewe them. ca. 11. 11. & 16. 4.

4 And by & by the Lord sayd vnto Moses, and vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: & they three came forth.

Deut. 13. 1.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came forth.

6 And he sayd, Heare now my wordes, If there be a Prophet of the Lorde among you, I will be knowen to him by a [c] vision, and will speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruaunt Moses is not so, who is faithfulin [d] all mine house.

d In all Israel which was his Church. Exod. 33. 11.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but he [e] shall see the similitude of the Lord. Wherefore then were ye not afrayd to speake against my seruant, euen against Moses?

e So farre as any man was able to comprehende, which he calleth his backe parts, Exod. 33. 23.

9 Thus the Lorde was very angry with them, and departed.

10 Also the cloude departed from the [f] Tabernacle, & behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous.

f From y doore of the Tabernacle. Deut. 24. 9.

11 Then Aaron sayd vnto Moses, Alas, my lord, I beseeche thee, lay not the sinne vpon vs, which we haue foolishly committed and wherein we haue sinned.

12 Let her not, I praye thee, bee as one [g] dead, of whom the flesh is halfe consumed, when he commeth out of his mothers wombe.

g As a childe y commeth out of his mothers belhe dead, hauing as it were but the skinne.

13 Then Moses cryed vnto the Lord, saying, O God, I beseech thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had [h] spit in her face, should she not haue bene ashamed seuen dayes? let her be * shut out of the hoste seuen dayes, and after, she shalbe receiued.

h In his displeasure. Leuit. 13. 46.

15 So Miriam was shut out of the hoste seuen dayes, & the people remoued not, till Miriam was brought in againe.

CHAP. XIII.

4 *Certaine men are sent to searche the lande of Canaan.* 24 *They bring of the fruite of the lande.* 32

Caleb comforteth the people againſt the diſcouraging of the other ſpies.

1 Then afterward the people remoued from Hazeroth, & pitched in the wilderneſs of [a] Paran.

a That is, in Rithma, which was in Paran, Chap.33.18.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,
3 [b] Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of euery tribe of their fathers ſhal ye ſend a man, ſuch as are all rulers among them.

b After the people had required it of Moſes, as it is in Deut.1.22, then the Lorde ſpake to Moſes to doe.

4 Then Moſes ſent them out of the wildernes of Paran at the commandement of the Lord: all thoſe men were [a] heads of the children of Iſrael.

a Or, rulers.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:
6 Of the tribe of Simeon, Shaphat the ſonne of Hori:
7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:
8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:
9 Of the tribe of Ephraim, [a] Oſhea the ſonne of Nun:

a Or, Ioshua.

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:
11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:
12 Of the tribe of Ioſeph, to wit, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:
13 Of the tribe of Dan, Ammiel the ſonne of Gemalli:
14 Of the tribe of Aſher, Sethur the ſonne of Michael:
15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:
16 Of the tribe of Gad, Geuel the ſonne of Machi.

c Which in nomber were twelue, according to the twelue tribes.

17 Theſe are the names of the [c] men, which Moſes ſent to ſpie out the land: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.
18 So Moſes ſent them to ſpie out the land of Canaan, and ſayd vnto them, Go vp this way toward the South, and goe vp into [a] the mountaines,

a Or, high countrey.

19 And conſider the land what it is, & the people that dwel therein, whether they be ſtrong or weake, either fewe or manie,
20 Alſo what the land is that they dwel in, whether it be [d] good or bad: and what cities they be, that they dwell in, whether they dwell in tents, or in walled townes:
21 And what the land is: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruite of the land (for then was the time of the firſt ripe grapes.)

d Plentifull or barren.

e Which was in the wildernes of Paran.

22 ¶ So they went vp, and ſearched out the land, from the wildernes of [e] Zin vnto Rehob, to goe to Hamath,
f Which were a kinde of gyants.
23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai and Talmai, the ſonnes of [f] Anak. And Hebron was built ſeuen yere before Zoan in Egypt.
g Declaring the antiquitie thereof: alſo Abrahã, Sara, Izhak, and Iaakob were buried there.
24 [g] Then they came to the riuer of Eſhcol, and cut downe thence a branche with one cluſter of grapes, and they bare it vpon a barre betweene two, and brought of the pomegranates and of the figges.
Deut.1.24. Gen 50
25 That place was called the [a] riuer Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

a Or, the valley of Eshcol, that is, of grapes.

26 Then after fourtie dayes, they turned againe from ſearching of the land.
27 And they went and came to Moſes & to Aaron and vnto all the congregation of the children of Iſrael, in the wildernes of [b] Paran, to Kadeſh, & brought to them, and to all the congregation tidings, and ſhewed them the fruite of the land.

b Called alſo Kadeſh-barnea.

28 And they tolde him, & ſayd, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with [a] milke and honie: and here is of the fruite of it.

i That is, Moſes.

a *Exod.33.3.*

29 Neuertheleſſe the people be ſtrong that dwell in the land, and the cities are walled and exceeding great: and moreouer, we ſawe the [k] ſonnes of Anak there.

k Ahiman, Sheſhai, & Talmai, whome Caleb ſlew afterwarde, Ioſh.11.21,22.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Ieburites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coaſt of Iorden.
31 Then Caleb ſtilled the people [a] before Moſes, and ſayd, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

a Or, murmuring againſt Moſes.

Iud.1.18 & 3.13

32 But the men that went vp with him, ſaid, We be not able to go vp againſt the people: for they are ſtronger then we.
33 So they brought vp an euil report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we haue gone through to ſearch it out, is a land that [l] eateth vp the inhabitants thereof: for all the people that we ſawe in it, are men of great ſtature.

l The giants were ſo cruell that they ſpoyled & killed one another, & that that came to them.

34 For there we ſawe giants, the ſonnes of Anak, which come of the giants, ſo that we ſeemed in our ſight like graſhoppers: and ſo we were in their ſight.

CHAP. XIIII.

The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioshua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the land, contrarie to Gods will, are ſlaine.

1 Then all the Congregation lifted vp their voyce, and cried: and [a] the people wept that night.

a Such as were afrayde at the report of the ſpies.

2 And all the children of Iſrael murmured againſt Moſes & Aaron: and the whole aſſembly ſaid vnto them, Would God we had died in the land of Egypt, or in this wildernes: would God we were dead.
3 Wherefore nowe hath the Lorde brought vs into this land to fall vpon the ſword? our wiues, and our children ſhall be a [b] pray: were it not better for vs to returne into Egypt?

b To our enemies the Cananites. *v 31.33.*

4 And they ſayd one to another, Let vs make a Captaine & returne into Egypt.
5 Then Moſes and Aaron [c] fell on their faces before all the aſſemblie of the Congregation of the children of Iſrael.

c Lamenting the people and praying for the.

6 * And Ioshua the ſonne of Nun, & Caleb the ſonne of Iephunneh two of them that ſearched the land, [d] rent their clothes,

Eccluſ.46.9. 1.mac.2.56.

d For ſorowe, hearing their blaſphemie.

7 And ſpake vnto all the aſſemblie of the children of Iſrael, ſaying, The land which

We

we walked thorough to searche it, is a very good land.

8 If the Lord loue vs, he will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not ye against the Lord, neyther feare ye the people of the lande: for they are but *bread for vs: their shield is departed from them, & the Lorde is with vs, feare them not.

e We shal easily ouercome them.

f This is the condition of them that would perswade in Gods cause, to be persecuted of the multitude.

10 And all the multitude said, [f]Stone them with stones: but the glory of the Lord appeared in the Tabernacle of the Congregation, before all the children of Israel.

11 And the Lord sayde vnto Moses, Howe long will this people prouoke mee, and howe long will it be, ere they beleeue me, for all the signes which I haue shewed among them?

12 I will smite them with the pestilence & destroy them, and will make thee a greater nation and mightier then they.

Exod.32.12. Deut.9.28. ca.14.15.

13 But Moses sayd vnto the Lord, When the Egyptians shall heare it, (for thou broughtest this people by thy power frō among them)

14 Then they shall say to the inhabitants of the lande, (for they haue heard that thou, Lord, art among this people, and that thou, Lorde, art seene [g]face to face, and that thy cloude standeth ouer them, and that thou *goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)

ca.11.20. g Esay 52.8.

Exod.13.21. & ca.14.14.

g So that none shal escape.

15 That thou wilt kill this people as s one man: so the heathen which haue heard the fame of thee, shal thus say,

Deut.9.28.

16 Because [h]the Lord was not *able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wildernesse.

17 And nowe, I beseech thee, let the power of my Lorde be great, according as thou hast spoken, saying,

Exod.33.6. Psal.103.8. Exod.20.5. and 34.7.

18 The Lord is *slow to anger, and of great mercie, and *forgiuing iniquitie, & sinne, but not making the wicked innocent, and *visiting the wickednesse of the fathers vpon the children, in the third and fourth generation:

19 Be merciful, I beseech thee, vnto the iniquitie of this people, according to thy great mercie, and as thou hast forgiuen this people from Egypt, euen vntil now.

h In that he destroied not them vtterly, but left their posteritie and certaine to enter.

20 And the Lord sayd, I haue forgiuen [h]it, according to thy request.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glory of the Lord.

22 For all those men which haue seene my glorie, and my miracles which I did in Egypt, and in the wildernes, and haue tempted me this [i]tenne times, and haue not obeyed my voice,

i That is, sundry times and often.

23 Certainely they shall not see the lande, whereof I sware vnto their fathers: neither shal any that prouoke me, see it.

24 But my seruant *Caleb, because he had another [k]spirit, & hath followed me still, euen him will I bring into the land whither he went, & his seede shall inherit it.

Iosh.14.6. k A meeke and obedient spirit, and not rebellious.

25 Now the Amalekites and the Canaanites [l]remayne in the valley: wherefore turne backe to morow, & get you into the [m]wildernes, by the way of the red Sea.

l And lye in wayte for you. m For I will not defend you.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying,

27 *How long shal I suffer this wicked multitude to murmure against mee? I haue heard the murmurings of the children of Israel, which they murmure against me.

Psal.106.26.

28 Tell them, As *I liue (sayth the Lord) I will surely doe vnto you, euen as ye haue spoken in mine eares.

Chap.26.65. and 32.10.

29 Your carkeises shal fall in this wildernesse, and all you that were *counted thorough all your nombers, from twentie yeere olde and aboue, which haue murmured against me,

Deut.1.35.

30 Ye shal not doubtes come into the land, for the which I *lifted vp mine hande, to make you dwell therein, saue Caleb the sonne of Iephunneh, & Iosh̄ua the sonne of Nun.

Gen.14.22. Deut.32.40.

31 But your children, (which yée sayde should be a praye) them wil I bring in, and they shall knowe the land which ye haue refused:

v 3.33.

32 But euen your carkeises shal fall in this wildernesse.

33 And your children shal [n]wander in the wildernesse, fourtie yeeres, and shal beare your [o]whoredomes, vntil your carkeises be wasted in the wildernesse.

n The worde signifieth, to be shepherdes, or to wander like shepherdes to and fro. v 3.31.

o Your infidelitie and disobedience against God.

34 After the nomber of the dayes, in the which ye searched out the land, euē fourtie dayes, *euery day for a yeere, shal ye beare your iniquitie, for *fourtie yeeres, and ye [p]shall feele my breach of promise.

Ezek.4.6. Psal.95.10.

p Whether my promes be true or no.

35 I the Lord haue said, Certainely I will doe so to all this wicked company, that are gathered together against mee: for in this wildernesse they shall be consumed, and there they shal die.

36 And the men which Moses had sent to search the lande (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen those men that did bring vp that vile slander vpon the land, *shall die by a plague before the Lord.

1.Cor.10.10. hebr.3.10,17. iude 5.

38 But Iosh̄ua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shall liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorowed greatly.

40 *And they rose vp early in the morning, and gate them vp into the toppe of the mountaine, saying, Lo, we be ready, to go vp to the place which the Lord hath promised: for we haue [q]sinned.

Deut.1.41.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement.

41 But Moses said, Wherefore transgresse ye thus the commandement of the Lord? it will not so come well to passe.

42 Goe not vp (for the Lord is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fall by the sworde: for in as much as ye are turned away from the Lorde, the Lorde

also will not be with you.

f They could not be stayed by any meanes.

44 But they presumed f obstinately to goe vp to the toppe of the mountaine: but the Arke of the couenaunt of the Lorde, & Moses departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and smote them, * and consumed them vnto Hormah.

Deut.1.44. 35. ca. Num. 14. 20

CHAP. XV.

1 *The offrings which the Israelites should offer when they came into the land of Canaan.* 32 *The punishment of him that broke the Sabbath.*

1 AND the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the a land of your habitations, which I giue vnto you,

Leuit.23.10. a Into the land of Canaan.

3 And will make an offring by fire vnto the Lorde, a burnt offering or a sacrifice b to fulfill a vowe, or a free offering, or in your feastes, to make a * sweete sauour vnto the Lord of the herde, or of the flocke,

Leuit.2.1. Or, separate. Exod.29.18.

4 Then * let him that offereth his offring vnto the Lorde, bring a meate offring of a tenth deale of fine flowre, mingled with the fourth part of an b hin of ople.

b Reade Exod. 29.40.

5 Also thou shalt prepare the fourth part of an hin of wine to bee powred on a sacrifice, appointed for the burnt offering or any offring.

6 And for a ramme, thou shalt for a meate offering, prepare two tenth deales of fine flowre, mingled with the third part of an hin of ople.

c The liquour was so called, because it was powred on the thing that was offered.

7 And for a c drinke offring, thou shalt offer the third part of an hin of wine, for a sweete sauour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offring, or for a sacrifice to fulfill a vowe or a peace offring to the Lord,

Or, three Omers, Exo. 16.16

9 Then let him offer with the bullocke a meat offring of b three tenth deales of fine flowre, mingled with halfe an hin of oile.

10 And thou shalt bring for a drinke offering halfe an hin of wine, for an offering made by fire of a sweete sauour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ramme, or for a lambe, or for a kid.

d Euery sacrifice of beastes must haue their meate offring & drinke offring, according to this proportion. v 4

12 According to the number d that ye prepare to offer, so shall ye do to euery one according to their number.

13 All that are borne of the countrey, shall doe these thinges thus, to offer an offring made by fire of sweet sauour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and will make an offring by fire of a sweete sauour vnto the Lorde, as ye do, so he shall doe.

Exod.12.49. chap.9.14. Leuit. 24.22. v. 29

15 * One ordinance shall be both for you of the Congregation, & also for the stranger that dwelleth with you, euen an ordinance for euer in your generations: as you are, so shal the stranger be before the Lord.

16 One lawe and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you,

19 And when ye shall eate of the bread of the lande, ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the first of your e bowe for an heaue offring: * as the heaue offering of the barne, so ye shall lift it vp.

e Which is made of the first corne ye gather. Leuit.23.14.

21 Of the first of your bowe ye shal giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye f haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

f As by ouersight or ignorance, reade Leuit.4.2,13.

23 Euen all that the Lorde hath commanded you by the hande of Moses, from the first day that the Lord commanded Moses, and hence forward among your generations:

24 And if it be that ought be committed ignorantly of the g congregation, then all the congregation shal giue a bullocke for a burnt offring, for a sweete sauour vnto the Lord, with the meate offring & drinke offring thereto, according to the * maner, and an hee goate for a sinne offring.

g Some reade, from the eyes of the congregation, that is, which is hid from the Congregation. Leuit.4.13.

25 And the Priest shal make an atonement for all the Congregation of the children of Israel, and it shalbe forgiuen them: for it is ignorance: and they shal bring their offring for an offring made by fire vnto the Lorde, and their sinne offering before the Lord for their ignorance.

ca 2.3.

26 Then it shalbe forgiuen all the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ But if any one person sinne through ignorance, then he shall bring a shee goate of a yere olde for a sinne offring.

Leuit.4.27.

28 And the Priest shal make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgiuen him.

29 Ye that is borne among the children of Israel, and the stranger that dwelleth among them, shal haue both one law, who so doeth sinne by ignorance.

v. 15

30 ¶ But the person that doth ought "presumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shalbe cut off from among his people,

"Ebr. with an high hand: that is, in contempt of God.

31 Because he hath despised the worde of the Lorde, & hath broken his commandement: that person shalbe vtterly cut off: his h iniquitie shalbe vpon him.

h He shall sustaine the punishment of his sinne.

32 ¶ And while the children of Israel were in the wildernes, they founde a man that gathered stickes vpon the Sabbath day.

33 And they that founde him gathering stickes, brought him vnto Moses and to Aaron, and vnto all the Congregation,

34 And they put him in * warde: for it was not declared what shoulde be done vnto him.

Leuit.24.12.

35 Then the Lord sayde vnto Moses, This man shall dye the death: & let all the multitude

tinde stone him with stones without the hoste.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they * make them fringes vpon the borders of their garmentes throughout their generations, and put vpon the fringes of the borders a ribande of blue silke.

Deu.22.12. matth.23.5.

39 And ye shall haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: & that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a [i] whoring:

i By leauing Gods commandements and following your owne fantasies.

40 That ye may remember and doe all my commandements, and be holy vnto your God.

41 I am the Lord your God, which brought you out of the lande of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 31 *Korah and his companie perisheth.* 41 *The people the next day murmure.* 49 *Fourteene thousand and seuen hundreth are slaine for murmuring.*

1 NOwe * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui [a] went apart with Dathan, & Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

Chap.17.5. eccles.45.18. iude 11.

a Or, tooke other with him.

2 And they rose vp [a] against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assemblie, * famous in the Congregation, and men of renoume,

* Or, before Moses. psa.106.16.17

3 Who gathered themselues together against Moses, and against Aaron, and said vnto them, [a] Ye take too much vpon you, seeing all the Congregation is holy, [b] euery one of them, & the Lord is among them: wherefore then lift ye your selues aboue the Congregation of the Lord?

a Or, let it suffice you: meaning, to haue tholed them thus long.

b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against Gods ordinance

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah & vnto all his companie, saying, To morowe the Lord will shew who is his, & who is holy, and who ought to approache neere vnto him: and whome he hath [c] chosen, he will cause to come neere to him.

c To be the priest & to offer.

6 This doe therefore, Take you censers, both Korah, and all his companie,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doth chuse, the same shalbe holy: [d] ye take too much vpon you, ye sonnes of Leui.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

8 Againe Moses said vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath separated you from the multitude of Israel, to take you nere to himselfe, to doe the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

e To serue in the Congregation, as in the verse before.

11 For which cause, thou, and all thy companie are gathered together against the Lorde: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come vp.

13 Is it a small thing that thou hast brought vs out [f] of a land that floweth with milke and honie, to kill vs in the wildernes, excepting thou make thy selfe Lorde and ruler ouer vs also?

f Thus they spake contemptuously, preferring Egypt to Canaan.

14 Also thou hast not brought vs vnto a land that floweth with milke and honie, neyther giuen vs inheritance of fields & vineyardes: wilt thou [g] put out the eyes of these men? we will not come vp.

g Wilt thou make them, that searched the land, beleue that they sawe not that which they sawe? Gen.4.4.5.

15 Then Moses waxed very angrie, & said vnto the Lorde, * Loke not vnto their offring: I haue not take so much as an asse frō them, neither haue I hurt any of thē.

16 And Moses sayde vnto Korah, Be thou and all thy companie [h] before the Lorde: both thou, they, and Aaron to morowe:

h At the dore of the Tabernacle.

17 And take euery man his censer, and put incense in them, and bring ye euery man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, euery one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, & stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the multitude [i] against them vnto the doore of the Tabernacle of the Congregation: then the glorie of the Lorde appeared vnto all the Congregation.

i All that were of their faction.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Separate your selues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces & sayde, O God the God of the spirits, [a] of all flesh, hath not one man onely sinned, and wilt thou be wroth with all the Congregation?

a Or, of euery creature.

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation & say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, & touche nothing of theirs, lest ye perish [k] in all their sinnes.

Gen.18.23. Ion.4.11.

k With them that haue committed so many sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan and Abiram on euery side: and Dathan and Abiram came out and stoode in the doore of their tentes with their wiues, & their sonnes, and their litle children.

28 And Moses sayd, Hereby ye shal know that the Lord hath sent me to doe all these woorkes: for I haue not done them of mine owne [l] minde.

l I haue not forged them of mine owne brayne.

29 If

29 If these men dye the cõmon death of all men, or if they be visited after ꝑ visitation of all men, the Lord hath not sent me.
30 But if the Lorde make [m] a newe thing, and the earth open her mouth, and swallow them vp with all that they haue, and they go downe quick into [n] the pit, then ye shall vnderstande that these men haue prouoked the Lord.
31 ¶ And assoone as he had made an ende of speaking al these wordes, euen the ground claue asunder that was vnder them,
32 And the earth [x] opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.
33 So they and all that they had, went downe alyue into the pitte, and the earth couered them: so they perished from among the Congregation.
34 And all Israel that were about them, fled at the crie of them: for they sayd, Let vs flee, lest the earth swallow vs vp.
35 But there came out a fire frõ the Lord, and consumed the two hundreth and fiftie men that offered the incense.
36 ¶ And ꝑ Lord spake vnto Moses, saying,
37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, & scatter the fire beyond the altar: for they are halowed,
38 The censers, I say, of these sinners, that destroyed [o] themselues: & let them make of them broade plates for a couering of the altar: for they offred them before the Lord, therefore they shalbe holy, and they shalbe [p] a signe vnto ꝑ children of Israel.
39 Then Eleazar the Priest toke the brasen censers, which they that were burnt, had offered, and made broade plates of them for a couering of the Altar,
40 To be a remembrance vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incense before the Lorde, that he be not like [q] Korah and his companie, as the Lorde said to him by the hand of Moses.
41 ¶ But on the morowe all the multitude of the children of Israel murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.
42 And when the Congregation was gathered against Moses & against Aaron, then they [r] turned their faces toward the Tabernacle of the Cõgregation: and behold, the cloude couered it, and the glory of the Lord appeared.
43 Then Moses & Aaron were come before the Tabernacle of the Congregation.
44 ¶ And ꝑ Lord spake vnto Moses, saying,
45 Get you vp from among this Congregation: for I will consume them quickly: then they fell vpon their faces.
46 And Moses said vnto Aaron, Take the censer and put fire therein of the [s] Altar, and put therein incense, & go quickly vnto the Congregation, & make an atonement for them: for there is wrath gone out frõ the Lord: the plague is begun.
47 Then Aaron toke as Moses commanded him, and ran into the middes of the Congregation, and beholde, the [t] plague was begun amõg the people, and he put in incense, and made an atonement for the people.
48 And when he stoode betweene the dead, and them that were alme, the [t] plague was staied.
49 So they dyed of this plague fourteene thousande & seuen hundreth, beside them that died in the conspiracie of Korah.
50 And Aaron went agayne vnto Moses before the doore of the Tabernacle of the Congregation, & the plague was staied.

CHAP. XVII.

2 The twelue roddes of the twelue princes of the tribes of Israel. 8 Aarons rodde budded, and beareth blossoms, 10 For a testimonie against the rebellious people.

1 And the Lorde spake vnto [a] Moses, saying,
2 Speake vnto the children of Israel, and take of euery one of them a rodde, after the house of their fathers, of all their princes according to the families of their fathers, euen twelue rods: and thou shalt write euery mans name vpon his rod.
3 And write Aarons name vpon the rodde of Leui: for euery rod shalbe for the head of the house of their fathers.
4 And thou shalt put them in the Tabernacle of the Cõgregation, before the Arke of the Testimonie, [x] where I will declare my selfe to you.
5 And the mans rod, whom I [b] chuse, shall blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.
6 ¶ Then Moses spake vnto the children of Israel, and all their princes gaue him a rod, one rod for euery prince, according to the houses of their fathers, euen twelue rods, and the rod [c] of Aaron was among their rods.
7 And Moses layd the rods before ꝑ Lord in the Tabernacle of the Testimonie.
8 And when Moses on the morowe went into the Tabernacle of the Testimonie, beholde, the rod of Aaron [d] for the house of Leui was budded, and brought forth buds, and brought forth blossoms, and bare ripe almondes.
9 Then Moses brought out all the roddes from before the Lord vnto all the children of Israel: and they looked vpon them, and toke euery man his rod.
10 ¶ After, the Lorde sayde vnto Moses, [x] Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their [e] murmurings to cease from me, that they die not.
11 So Moses did as the Lorde had commanded him: so did he.
12 ¶ And the children of Israel spake vnto Moses, saying, Behold, [f] we are dead, we perish, we are all lost:
13 Whosoeuer commeth nere, or approacheth to the Tabernacle of the Lord, shall die: shall we be consumed and dye?

CHAP. XVIII.

1.7. The office of Aaron and his sonnes, 2 With the Leuites.

m Or, shewe a strange sight.
n Or, hell.
n Or, deepe and darke places of the earth.
Chap. 27. 3. deut. 11. 6. Psal. 106. 17.
o Which were the occasion of their owne death.
p Of Gods iudgements against rebelles, a) Deut. 13. 11. ca. 17. 13. ca. 21. 21. pro. 19. 25. ca. 21. 11. Eccles. 8. 11. 6. 5. 6.
q Who presumed aboue his vocation.
r Or, fled: to wit, Moses and Aaron. Tr. Iun.
s For it was not lawfull to take any other fire, but of the Altar of burnt offring. Leuit. 10. 1.
t God had begun to punish the people.
t God drewe backe his hand and ceased to punish them.
a While he was in the doore of the Tabernacle.
b To be the chiefe Priest.
Exod. 25. 22.
c Though Iosephs tribe was deuided into two in the distribution of the land, yet here it is but one, & Leui nombreth a tribe.
d To declare that God did chuse the house of Leui to serue him in the Tabernacle.
Hebr. 9. 4.
e Grudging that Aaron should be Priest.
f The Chalde text describeth thus their murmuring: We die by the sworde, the earth swalloweth vs vp, the pestilence doth consume vs.

Leuites. 8 The Priests part of the offrings. 20 God is their portion. 26 The Leuites haue the tythes, and offer the tenthes thereof to the Lorde.

1 And the Lord said vnto Aarō, Thou, and thy sonnes & thy fathers house with thee, shal beare the iniquitie of the Sanctuarie: both thou & thy sonnes with thee shal beare the iniquitie of your Priests office.

a If you trespas in any thing cōcerning the ceremonies of the Sanctuarie, or your office, you shalbe punished. *Leuit. 10. 1. 2.*

2 And bring also with thee thy brethren of the tribe of Leui of the famulie of thy father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shall minister before the Tabernacle of the Testimonie.

b That is, the things which are committed to them: or, which thou doest ioyne them. *Ca. 4. 15. 19. 19*

3 And they shall b keepe thy charge, euen the charge of all the Tabernacle: but they shall not come nere the instruments of the Sanctuarie, nor to the Altar, lest they die, both they and you:

c Which was not of the tribe of Leui. *Leuit. 22. 12. Hic v. 7.*

4 And they shall be ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: and no c stranger shal come nere vnto you.

5 Therefore shal ye kepe the charge of the Sanctuarie, and the charge of the Altar: so there shal fall no more wrath vpon the children of Israel.

Chap. 3. 45.

6 For lo, I haue d taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lorde, to doe the seruice of the Tabernacle of the Congregation.

7 But thou, and thy sonnes with thee shal kepe your Priests office for all things of the altar, & within the vaile: therfore shal ye serue: for I haue made your Priests office e an office of seruice: therefore the stranger that cōmeth nere, shalbe slaine.

Or, a gift.

8 ¶ Againe the Lord spake vnto Aaron, Behold, I haue giuen thee the kéeping of mine f offrings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, & to thy sonnes, for a perpetuall ordinance.

d As the first fruit, first borne, and the tenths.

9 This shalbe thine of the most holy things, reserued from the g fire: all their offring of all their meat offring, & of all their sinne offring, and of all their trespasse offring, which they bring vnto me, that shall be most holy vnto thee, and to thy sonnes.

e That which was not burned, should be the Priests.

10 In the most h holy place shalt thou eate it: euery male shal eate of it: it is holy vnto thee.

f That is, in the Sanctuarie, betweene the court and the Holiest of all.

11 This also shalbe thine: the heaue offring of their gift, with all the shake offrings of the children of Israel: I haue giuen them vnto thee and to thy sonnes and to thy i daughters with thee, to be a duetie for euer: all the cleane in thine house shal eate of it.

g Reade Leuit. 10. 14. *Hic v. 19*

h That is, the chiefest for the best. *v. 29*

12 All the k fat of the oyle, and all the fat of the wine, and of the wheate, which they shall offer vnto the Lorde for their first fruites, I haue giuen them vnto thee.

13 And the first ripe of all that is in their land, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shall eate of it.

Leuit. 27. 28.

14 *Euery thing separate from the common vse in Israel, shalbe thine.

15 All that first openeth the * matrice of any fleth, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

Exod. 13. 2. & 22. 29. Leuit. 27. 26. chap. 3. 13.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of fiue shekels, after the shekel of the Sanctuarie, * which is twentie gerahs.

Exod. 30. 13.

17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not l redeeme: for they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete sauour vnto the Lord.

Leuit. 27. 32. chap. 3. 47. ezek. 45. 12.

i Because they are appointed for sacrifice.

18 And the fleth of them shalbe thine, * as the shake breast, and as the right shoulder shalbe thine.

Exod. 29. 26. Leuit. 7. 30.

19 All the heaue offrings of the holy things which the children of Israel shal offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duetie for euer: it is a perpetual couenaut m of salt before the Lord, to thee and to thy seede with thee.

Hic v. 11. Deut. 18. 3. Gen. 19. 26

k That is, sure, stable, & incorruptible.

20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritāce in their n land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

Deut. 10. 9. & 18. 2. Iosh. 13. 14, 33. ezek. 44. 28.

21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

22 Neither shal the children of Israel anye more o come nere the Tabernacle of the Congregation, lest they susteine sin, & die.

m To serue therein: for the Leuites are put in their place.

23 But the Leuites shall doe the seruice in the Tabernacle of the Congregation, and they shal beare p their sinne: it is a law for euer in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office, they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offring vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue sayd vnto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake vnto Moses, saying,

26 Speake also vnto the Leuites & say vnto them, When ye shall take of the children of Israel the tithes, which I haue giuen you of the for your inheritance, then shal ye take an heaue offring of that same for the Lord, euen the tenth part of the tithe.

27 And your heaue offring shall be reckened vnto you, as the q corne of the barne, or as the abundance of the wine presse.

o As acceptable as the fruite of your owne ground or vineyarde.

28 So ye shall also offer an heaue offring vnto the Lord of all your tithes, which ye shall receiue of the children of Israel, and ye shal giue thereof the Lordes heaue offring to Aaron the Priest.

p Which ye haue receiued of the children of Israel.

29 Ye shall offer of all your r gifres all the Lordes heaue offrings: of all the s fat of the same shal ye offer the holy things thereof.

q Read vers. 12.

30 There-

30 Therefore thou ſhalt ſay vnto them, When ye haue offred the fat thereof, then it ſhalbe counted vnto the Leuites, as the encreaſe of the corne floore, or as the encreaſe of the wine preſſe.

v. 27.
r As in the 11. verſe.

31 And ye ſhal eate it in all r places, ye, and your houſholds: for it is your wages for your ſeruice in the Tabernacle of the Congregation.

f Ye ſhal not be puniſhed therefore.

32 And ye ſhal f beare no ſinne by the reaſon of it, when ye haue offred the fatte of it: neither ſhal ye pollute the holy t things of the children of Iſrael, leſt ye die.

t The offrings which the Iſraelites haue offred to God.

CHAP. XIX.

a The ſacrifice of the red kowe. 9 The ſprinkling water. 14 He that toucheth the dead. 14 The man that dieth in a tent.

1 AND the Lord ſpake to Moſes, and to Aaron, ſaying,

a According to this law and ceremonie, ye ſhall ſacrifice the red kowe.

2 a This is the ordinance of the lawe, which the Lorde hath commanded, ſaying, Speake vnto the children of Iſrael that they bring thee a red kowe without blemiſh, wherein is no ſpot, vpon the which neuer came yoke.

Heb. 13. 11.
b By another Prieſt.

3 And ye ſhall giue her vnto Eleazar the Prieſt, that he may bring her * without the hoſte, and cauſe her to b be ſlaine before his face.

Heb. 9. 13.

4 Then ſhal Eleazar the Prieſt take of her blood with his * finger, and ſprinkle it before the Tabernacle of the Congregation ſeuen times.

Exod. 29. 14. *Leuit.* 4. 11, 12.

5 And cauſe the kowe to be burnt in his ſight: with her * skin, and her fleſh, & her blood, and her doung ſhall he burne her.

6 Then ſhall the Prieſt take cedar wood, and hyſſope and ſkarlet lace, & caſt them in the middes of the fire where the kowe burneth.

c Meaning, Eleazar.
d The inferior Prieſt who killed her and burned her.

7 Then ſhall the c Prieſt waſh his clothes, and he ſhal waſh his fleſh in water, and then come into the hoſte, and the Prieſt ſhalbe vncleane vnto the euen.

e Or the water of ſeparatiõ, becauſe that they that were ſeparate from their vncleanes were ſprinkled therewith and made cleane, Cha. 8. 7. It is alſo called holy water, becauſe it was ordeined to an holy vſe, Cha. 5. 17.
f With the ſprinkling water. *Ca.* 31. 19
g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon. *Leuit.* 18. 29

8 Alſo he that d burneth her ſhal waſh his clothes in water, and waſh his fleſh in water, and be vncleane vntill euen.

9 And a man that is cleane, ſhal take vp the aſhes of the kowe, and put them without the hoſte in a cleane place: and it ſhall be kept for the Congregation of the children of Iſrael for e a ſprinkling water: it is a ſinne offring.

10 Therefore he that gathereth the aſhes of the kowe, ſhall waſh his clothes, and remaine vncleane vntill euen: and it ſhal be vnto the children of Iſrael, and vnto the ſtranger that dwelleth among them, a ſtatute for euer.

11 He that toucheth the dead body of any man, ſhalbe vncleane euen ſeuen dayes.

f There with the ſprinkling water. *Ca.* 31. 19
g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon. *Leuit.* 18. 29

12 He ſhal purifie himſelfe f there with the thirde day, and the ſeuenth day he ſhalbe cleane: but if he purifie not himſelfe the thirde day, then the ſeuenth day he ſhall not be cleane.

13 Whoſoeuer toucheth the corps of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, and that perſon ſhalbe g cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled vpon him: he ſhall be vncleane, and his vncleanes ſhall remaine ſtill vpon him.

14 This is the law, When a man dieth in a tent, all that come into the tent, & all that is in the tent, ſhalbe vncleane ſeuen dayes,

15 And all the veſſels that be open, which haue no "couering faſtened vpon them, ſhalbe vncleane.

"*Ebr.* a ſtanding of cloth.

16 Alſo whoſoeuer toucheth one h in ſlaine with a ſworde in the fielde, or a dead perſon, or a bone of a dead man, or a graue, ſhalbe vncleane ſeuen dayes.

h Of the red kowe burnt for ſinne.

17 Therefore for an vncleane perſon they ſhal take of the burnt aſhes of the h ſinne offring, & i pure water ſhalbe put thereto in a veſſel.

i Water of the fountaine or a riuer.

18 And a k cleane perſon ſhal take hyſſope and dip it in the water, & ſprinkle it vpon the tent, and vpon all the veſſels, and on the perſons that were therein, and vpon him that touched the bone, or the ſlaine, or the dead, or the graue.

k One of the Prieſts, which is cleane.

19 And the cleane perſon ſhall ſprinkle vpon the vncleane the third day, and the ſeuenth day, and he ſhall purifie himſelfe the ſeuenth day, and l waſh his clothes, and waſh him ſelfe in water, and ſhall be cleane at euen.

l Becauſe behold bene among the that were vncleane: or els had touched the water, as verſe v 13.

20 But the man that is vncleane and purifieth not himſelf, that perſon ſhalbe cut off from among the Congregation, becauſe he hath defiled the Sanctuarie of the Lorde: and the ſprinkling water hath not bene ſprinkled vpon him: therefore ſhall he be vncleane.

21 And it ſhall be a perpetuall lawe vnto them, that he that ſprinkleth the ſprinkling water, ſhal waſh his clothes: alſo he that toucheth the ſprinkling water, ſhall be vncleane vntill euen.

22 And whatſoeuer the vncleane perſon toucheth, ſhalbe vncleane: and the perſon that toucheth m him, ſhalbe vncleane vntill the euen.

m That is vncleane.

CHAP. XX.

a Miriam dieth. 2 The people murmure. 8 They haue water out of the rocke. 14 Edom denieth the Iſraelites paſſage. 23 The death of Aaron, in whoſe roume Eleazar ſucceedeth.

1 THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt a moneth, & the people abode at Kadeth: where b Miriam died, and was buried there.

a This was fortie yeeres after their departure from Egypt.
b Moſes & Aarons ſiſter.

2 But there was no water for the Congregation, and they * aſſembled themſelues againſt Moſes and againſt Aaron.

c Another rebellion was in Raphidim, Exo. 17. and this was in Kadeſh. *Ca.* 33. *Chap.* 11. 34. & *Exod.* 17. 2.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed, * when our brethren died before the Lorde.

4 * Why haue ye thus brought the Cõgregation of the Lorde into this wildernes, that both we, & our cattell ſhould die there?

5 Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miſerable place, which is no place of ſeede, nor figs, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went from the

the assemblie vnto the doore of the Tabernacle of the Congregation, & fell vpon their faces: and the glorie of the Lord appeared vnto them.

7 And the Lord spake vnto Moses, saying,
8 Take the [d] rod, and gather thou and thy brother Aaron the Congregation together, and speake ye vnto the rocke before their eyes, and it shal giue forth his water, and thou shalt bring them water out of the rocke: so thou shalt giue the Congregation, and their beastes drinke.
9 Then Moses tooke the rod from before the Lord, as he had commanded him.
10 And Moses and Aaron gathered the Congregation together before the rocke, and Moses said vnto them, Heare now, ye rebels: [e] shall we bring you water out of this rocke?
11 Then Moses lift vp his hand, and with his rod he smote the rocke twise, and the water came out abundantly: so the Congregation, and their beastes dranke.
12 And the Lord spake vnto Moses, and to Aaron, Because ye beleeued mee not, to [f] sanctifie me in the presence of the children of Israel, therefore ye shall not bring this Congregation vnto the lande which I haue giuen them.
13 This is the water of [g] Meribah, because the children of Israel strone with the Lord, and he [h] was sanctified in them.
14 Then Moses sent messengers from Kadesh vnto the king of [i] Edom, saying, Thus saieth thy brother Israel, Thou knowest all the trauaile that we haue had,
15 How our fathers went downe into Egypt, & we dwelt in Egypt a long time, where the Egyptians handled vs euill and our fathers.
16 But when we cryed vnto the Lord, he heard our voyce, and sent an Angel, and hath brought vs out of Egypt, and beholde, we are in the citie Kadesh, in thine vtmost border.
17 I pray thee that we may passe through thy countrey: we will not go through the fieldes nor the vineyards, neither will we drinke of the water of the welles: we will go by the [k] kings way, and neither turne vnto the right hande nor to the left, vntill we be past thy borders.
18 And Edom answered him, Thou shalt not passe by mee, lest I come out against thee with the sword.
19 Then the children of Israel sayde vnto him, We will goe vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will only (without any harme) go through on my feete.
20 He answered againe, Thou shalt not go through. Then [l] Edom came out against him with much people, & with a mightie power.
21 Thus Edom denied to giue Israel passage through his countrey: wherefore Israel [k] turned away from him.
22 And when the children of Israel with all the Congregation departed from Kadesh, they came vnto the mount Hor.
23 And the Lord spake vnto Moses and to Aaron in the mount Hor nere the coaste of the land of Edom, saying,
24 Aaron shalbe [1] gathered vnto his people: for he shall not enter into the lande, which I haue giuen vnto the children of Israel, because ye [m] disobeyed my commandement at the water of [n] Meribah.
25 Take Aaron and Eleazar his sonne, and bring them vp into the mount Hor,
26 And cause Aaron to put off his garments and put them vpon Eleazar his sonne: for Aaron shall be gathered to his fathers, and shall die there.
27 And Moses did as the Lorde had commaunded: and they went vp into the mount Hor, in the sight of all the Congregation.
28 And Moses put off Aarons clothes, and put them vpon Eleazar his sonne: [o] so Aaron dyed there in the toppe of the mount: and Moses and Eleazar came downe from off the mount.
29 When all the Congregation sawe that Aaron was dead, all the house of Israel [p] wept for Aaron thirtie dayes.

CHAP. XXI.

Israel vanquisheth King Arad. 6 The fierie serpents are sent for the rebellion of the people. 24. 33 Sihon an Og are ouercome in battell.

1 When king [q] Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.
2 So Israel vowed a vow vnto the Lorde, and sayde, If thou wilt deliuer and giue this people into mine hande, then I will vtterly destroy their cities.
3 And the Lord heard the voyce of Israel, and deliuered them the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place [r] Hormah.
4 After, they departed from the mount Hor by the way of the red sea, to [b] compasse the land of Edom: and the people were sore grieued because of the way.
5 And the people spake against God and against Moses, saying, Wherefore haue ye brought vs out of Egypt, to dye in the wildernesse? for here is neyther bread nor water, and our soule [s] lotheth this light [c] bread.
6 * Wherefore the Lorde sent [d] fierie serpentes among the people, which stung the people: so that many of the people of Israel dyed.
7 Therefore the people came to Moses, and sayde, We haue sinned: for we haue [d] spoken against the Lord, and against thee: pray to the Lorde, that he take away the serpents from vs: and Moses prayed for the people.
8 And the Lord sayde vnto Moses, Make thee a fierie serpent, and set it vp [t] for a signe, that as many as are bitten, may looke vpon it, and liue.
9 * So Moses made a serpent of brasse, & set it vp for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and [u] lined.

10 * And

d Wherewith thou dideste miracles in Egypt, and dideste deuide the sea.

Exod.17.16.17. Num.20.24

e The punishment which followed hereof, declared that Moses & Aaron beleeued not the Lords promes, as appeareth verse 31.

f That the children of Israel should beleeue & acknowledge my power, and so honour me.

g Or, strife, and contention, chap. 27.14.

h By shewing himselfe almightie, and maintening his glory.

i Because Iaakob or Israel was Esaus brother, who was called Edom. Deut.2.4.

k Or, his way.

l Or, came not.

m Or, the Edomites.

n To passe by another way. Chap.33.37.

1 Reade Gen. 25.8. Heb. 27.13.

m Or, rebelled.
n Or, strife.
Chap.33.38. deut.32.50 Heb. v.43

o Deut.10.6. & 33 50.

p Or, mourned. Gen 50.3.

q Chap.33.40.

a By that way which their spies, that searched the dagers, found to be most safe. Ca 13.18.

r Or, destruction. Iudges 1.17. Heb 14.45

b For they were forbidden to destroy it, Deut.2.5

c a 20.2. Chap.11.6.
c Meaning Manna, which they thought did not nourish.
Wisd.16.1,5. 1.cor.10.9.

d For they that were stung therewith, were so inflamed with the heate thereof, that they dyed.

s Or, vpon a pole.

t Or, reuiued.

Chap.33.43.

10 * And the children of Israel departed thence, and pitched in Oboth.

11 ¶ And they departed from Oboth, and pitched *in Ije-abarim, in the wildernesse, which is before Moab on the Eastside.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernes, & commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betweene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of e the battels of the Lord, f what thing he did in the red Sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lyeth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord sayde vnto Moses, Assemble the people, and I will giue them water.

17 ¶ Then Israel sang this song, g Rise vp well, h sing ye vnto it.

18 The princes digged this well, the captaines of the people digged it, euen the i law giuer, with their staues. And from the wildernes they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the toppe of Pisgah that looketh toward Jeshimon.

21 ¶ Then Israel sent messengers vnto Sihon, king of the Amorites, saying,

22 * Let me go thorough thy lande: we will not turne aside into the fieldes, nor into the vineyardes, neither drinke of the waters of the welles: we will go by the kings way, vntill we be past thy countrey.

23 * But Sihon gaue Israel no licence to passe thorough his countrey, but Sihon assembled all his people, and went out against Israel into the wildernesse: and he came to Jahaz, & fought against Israel.

24 * But Israel smote him with the edge of the swoorde, and conquered his lande, from Arnon vnto k Jabok, euen vnto the children of Ammon: for the border of the children of Ammon was l strong.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon, and in all the "villages thereof.

26 For k Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the king of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in prouerbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For l a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.

29 Woe be to thee, Moab: O people of m Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters to bee in captiuitie to Sihon the king of the Amorites.

30 Their "empire also is lost from Heshbon vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the lande of the Amorites.

32 And Moses sent to search out Jaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned & went vp toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

34 Then the Lord sayde vnto Moses, Feare him not: for I haue deliuered him into thine hande and all his people, and his land: * and thou shalt doe to him as thou didst vnto Sihon the king of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, & his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

King Balak sendeth for Balaam to curse the Israelites. 12 The Lorde forbiddeth him to go. 22 The Angel of the Lorde meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

1 AFter, the children of Israel departed and pitched in the plaine of Moab on the a other side of Jordan from Jericho.

2 ¶ Now Balak the sonne of Zippor sawe all that Israel had done to the Amorites.

3 And the Moabites were sore afrayde of the people, because they were many, and Moab b fretted against the children of Israel.

4 Therefore Moab sayd vnto the b Elders of Midian, Now shal this multitude lick vp all that are round about vs, as an ore licketh vp the grasse of the fielde: and Balak the sonne of Zippor was king of the Moabites at that time.

5 * He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the c riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lye ouer against me.

6 Come nowe therefore, I praye thee, and curse me this people (for they are stronger then I) so it may be that I shall be able to smite them and to driue them out of the land: for I knowe that he, whome thou blessest, is blessed, & he whome thou cursest, shalbe cursed.

7 And the Elders of Moab, & the Elders of Midian departed, hauing d the rewarde of the soothsaying in their hand, and they came vnto Balaam, and tolde him the wordes of Balak.

8 Who answered them, Tarie here this night, and I wil giue you an answere, as the Lord shall say vnto me. So e the princes of Moab abode with Balaam.

9 Then God came vnto Balaam, & sayde, What men are these with thee?

10 And

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e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

f *Or, (howe God destroyed) Vaheb (the citie) with a whirle winde, and the valley of Arnon.*

g *Or, Spring.*

h Ye that receiue the commoditie thereof, giue prayse for it.

i Moses & Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged. *Deut.2.26.a 27 iudg.11.19. Deut.29.7. Hiec ca.20.10.11. Psal.3.2. Iosh.12.2. Psal.135.11. amos 2.9.*

k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

l Meaning, war.

m Chemosh was the idole of the Moabites, 1.kin. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

Chap.33.43. *Or, in the heapes of Abarim, or, hilles.* *Deut. 2.13.* *Iosu.13.9 & cap.12.2.*

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost. f *Or, (howe God destroyed) Vaheb (the citie) with a whirle winde, and the valley of Arnon.* g *Or, Spring.* f Ye that receiue the commoditie thereof, giue prayse for it. g Moses & Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well that were deepe digged. *Deut.2.26.a 27 iudg.11.19. Deut.29.7. Hiec ca.20.10.11. Psal.3.2. Iosh.12.2. Psal.135.11. amos 2.9.* h The riuer. i For the people were tall and strong like gyants, Deut. 2.20. *Ebr. slaughters.* k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9. l Meaning, war. m Chemosh was the idole of the Moabites, 1.kin. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

Ebr. light. *Deut.3.1.& 29* *Psal.135.11.*

a Being at Iericho, it was beyond Iorden: but where the Israelites went, it was on this side. *Or, was vexed.* b Which were the heads and gouernours.

Iosh.24.9. Dict 23.4. c To wit, Balaams phrases, yet the which stood this citie Pethor,

d Thinking to bribe him with gifts to curse the Israelites. e Whom before he called elders meaning the gouernours, and after calleth them seruants: that is, subiects to the king.

10 And Balaam ſayd vnto God, Balak the ſonne of Zippor, king of Moab hath ſent vnto me, ſaying,
11 Behold, there is a people come out of Egypt and couereth the face of the earth: come nowe, curſe them for my ſake: ſo it may be that I ſhall be able to ouercome them in battel, and to driue them out.
f He warned him by a dreame that he ſhould not conſent to the kings wicked requeſt.
12 And God f ſaid vnto Balaam, Goe not thou with them, neither curſe the people, for they are bleſſed.
13 And Balaam roſe vp in the morning, & ſaid vnto the princes of Balak, Returne vnto your land: for the Lord hath refuſed to giue me leaue to goe with you.
g Eis he ſhewed himſelfe willing, couetouſnes had ſo blinded his heart.
14 So the princes of Moab roſe vp, g went vnto Balak, and ſayd, Balaam hath refuſed to come with vs.
15 ¶ Balak yet ſent againe moe princes, and more honourable then they.
16 Who came to Balaam, and ſaid to him, Thus ſayth Balak the ſonne of Zippor, h Be not thou ſtaped, I pray thee, from comming vnto me.
h The wicked ſeeke by all meanes to further their naughtie enterpriſes, though they know that God is againſt them. *Chap. 24. 13.*
17 For I wil promote thee vnto great honour, and wil do whatſoeuer thou ſayeſt vnto me: come therefore, I pray thee, curſe me this people.
18 And Balaam anſwered, and ſayd vnto the ſeruants of Balak, * If Balak would giue me his houſe full of ſiluer and golde, I cannot go beyond the word of the Lorde my God, to doe leſſe or more.
19 But nowe, I pray you, tarie here this night, that I may wit, what the Lorde will ſay vnto me i more.
i Becauſe he tempted God to require him cõtrary to his commandement, his petition was graunted, but it turned to his owne condemnation.
20 And God came vnto Balaam by night, and ſayd vnto him, If the men come to call thee, riſe vp, and goe with them: but onely what thing I ſay vnto thee, that ſhalt thou doe.
21 So Balaam roſe vp early, & ſadled his aſſe, & went with the princes of Moab.
22 And the wrath of God was kindled, becauſe he k went: and the Angel of the Lord ſtood in the way to be againſt him, as he rode vpon his aſſe, and his two ſeruants were with him.
k Mooued rather with couetouſnes, then to obey God. *2. Pet. 2. 16. Iude 11.*
23 And * when the aſſe ſawe the Angel of the Lord ſtand in the way, and his ſword drawne in his hand, the aſſe turned out of the way and went into the fielde, but Balaam ſmote the aſſe, to turne her into the way.
l The ſecond time.
24 l Againe the Angel of the Lord ſtood in a path of the vineyardes, hauing a wal on the one ſide, and a wall on the other.
25 And when the aſſe ſaw the Angel of the Lord, ſhe thruſt her ſelfe vnto the wal, and daſht Balaams foote againſt the wall: wherefore he ſmote her againe.
26 Then the Angel of the Lord went further, and ſtoode m a narow place, where was no way to turne, either to the right hand, or to the left.
m Or, ſtil.
27 And when the aſſe ſaw the Angel of the Lorde, ſhe n lay downe vnder Balaam: therefore Balaams was very wroth, and ſmote the aſſe with a ſtaffe.
n Gaue her power to ſpeake.
28 Then the Lord m opened the mouth of the aſſe, & ſhe ſayd vnto Balaam, What haue I done vnto thee, that thou haſt ſmitten me nowe thre times?
29 And Balaam ſaid vnto o aſſe, Becauſe thou haſt mocked me: I would there were a ſworde in mine hande, for nowe would I kill thee.
30 And the aſſe ſayd vnto Balaam, Am not I thine aſſe, which thou haſt ridden vpon p ſince thy firſt time vnto this day? haue I vſed at any time to do thus vnto thee? Who ſayd, Nay.
n Sirce thou haſt bene my maſter.
31 And the Lord o opened the eyes of Balaam, and he ſawe the Angel of the Lorde ſtanding in the way with his ſworde drawen in his hand: then he bowed himſelfe, and fell flat on his face.
o For whoſe eyes the Lorde doeth not open, they can neither ſee his anger, nor his loue.
32 And the Angel of the Lorde ſayd vnto him, Wherefore haſt thou nowe ſmitten thine aſſe thre times? beholde, I came out to withſtand thee, becauſe thy q way is not ſtreight before me.
p Both thy heart is corrupt, and thine enterpriſe wicked.
33 But the aſſe ſaw me, and turned fro me now thre times: for elis, if ſhe had not turned fro me, ſurely I had euen nowe ſlaine thee, and ſaued her alue.
34 Then Balaam ſayd vnto the Angel of the Lorde, I haue ſinned: for I wiſt not that thou ſtoodeſt in the way r againſt me: now therefore if it diſpleaſe thee, I will turne s home againe.
r *Or, before me, or, to meete me.*
s *Ebr. I wil returne to me.*
35 But the Angel ſayd vnto Balaam, Go t the men: but u what I ſay vnto thee, that ſhalt thou ſpeake. So Balaam went with the princes of Balak.
q Becauſe his heart was euill, his charge was renewed, that he ſhould not pretend ignorance.
36 And when Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the x border of Arnon, euen in the vtmoſt coaſt.
r Here the places where the Iſraelites camped.
37 Then Balak ſaid vnto Balaam, Did I not ſend for thee to call thee? Wherefore cameſt thou not vnto me? am I not able in deede to promote thee vnto honour?
38 And Balaam made anſwere vnto Balak, Loe, I am come vnto thee, and can I now ſay y any thing at all: the word that God putteth in my mouth, that ſhall I ſpeake.
u Of my ſelfe I can ſpeake nothing: only what God reueileth, that will I vtter, ſeeme it good or bad.
39 So Balaam went with Balak, & they came vnto the citie of z Huzoth.
z *Or, of ſtreetes: or a populous citie.*
40 Then Balak offred bullocks, & ſheepe, and ſent therof to Balaam, & to the princes that were with him.
41 And on the morow Balak toke Balaam, and brought him vp into the hie places of a Baal, that thence he might ſee the vtmoſt part of the people.
a Where the idole Baal was worſhipped. *Iud. 2. 11. 13. 3. 7. 1 Sa. 7. 4. 12. 10. Iud. 6. 30*

CHAP. XXIII.

1 Balaam cauſeth ſeuen Altars to be built. 5 God teacheth him what to anſwere. 8 His ſpeech of curſing Iſrael. 19 God is not like men.

1 AND Balaam ſayde vnto Balak, Builde me here ſeuen altars, & prepare me here ſeuen bullocks, and ſeuen rammes.
2 And Balak did as Balaam ſayde, and a Balak and Balaam offred on euery altar a bullocke and a ramme.
a For among the Gentiles the kings oft times vſed to ſacrifice, as did § Prieſtes.
3 Then Balaam ſaid vnto Balak, Stand by thy burnt offring, & I will go, if ſo be that the Lord will come & meete me: and whatſoeuer he ſheweth me, I will tell thee:

thee: so he [a] went foorth alone.

[a] *Or, went vp hier.*

[b] Appeared vnto him.

4 And God [b] met Balaam, and Balaam said vnto him, I haue prepared seuen altars, and haue offred vpon euery altar a bullocke and a ramme.

[c] Taught him what to say.

5 And the Lord [c] put an answere in Balaams mouth, and said, Go againe to Balak, and say on this wise.

6 So when he returned vnto him, loe, he stoode by his burnt offring, he, and all the Princes of Moab.

[a] *Or, prophecie.*

7 Then he vttred his [a] parable, and said, Balak the king of Moab hath brought me from [b] Aram out of the mountaines of the East, saying, Come, curse Iaakob for my sake: come, and [c] detest Israel.

[b] *Or, Syria.*

[c] Cause that all men may hate & detest them.

8 Howe shal I curse, where God hath not cursed? or howe shal I detest, where the Lord hath not detested?

Deut. 33. 28

9 For from the top of the rockes I did see him, and from the hilles I did beholde him: loe, the people shal dwell by them selues, and shall not be reckened among the [e] nations.

[e] But shal haue religion & lawes apart.

10 Who can tel the [f] dust of Iaakob, & the nomber of the fourth part of Israel? Let me [g] die the death of the righteous, and let my last ende be like his.

[f] The infinite multitude, as the dust of § earth.

Ca. 22. 5

11 Then Balak said vnto Balaam, What hast thou done vnto me? I tooke thee to curse mine enemies, & beholde, thou hast blessed them altogether.

[g] The feare of Gods iudgemẽts causeth him to wish to be ioyned to the houshold of Abraham: thus the wicked haue their consciences wounded when they consider Gods iudgements.

12 And he answered, and said, Must I not take heede to speake that, which the Lord hath put in my mouth?

13 And Balak said vnto him, Come, I pray thee, with me vnto another place, whence thou maist see them, & thou shalt see but the vtmost part of them, and shalt not see them all: therefore curse them out of that place for my sake.

[a] *Or, into the field of them that spied: to wit, lest the enemie should approche.*

14 ¶ And he brought him into [a] Sede-zophim to the top of Pisgah, & built seuen altars, & offred a bullocke, and a ramme on euery altar.

15 After, he said vnto Balak, Stand here by thy burnt offring, and I wil meete the Lord yonder.

Chap. 22. 35.

16 And the Lorde met Balaam, and [c] put an answere in his mouth, and said, Goe againe vnto Balak, and say thus.

17 And when he came to him, beholde, he stoode by his burnt offring, & the princes of Moab with him: so Balak said vnto him, What hath the Lord said?

18 And he vttered his parable, and said, Rise vp, Balak, and heare: hearken vnto me, thou sonne of Zippor.

[h] Gods enemies are compelled to confesse that his gouernment is iust, cõstant, & without change nor repentance.

19 [h] God is not as man, that he should lie, & neither as the sonne of man that he should repent: hath he said, and shal he not doe it? and hath he spoken, and shal he not accomplish it?

20 Beholde, I haue receiued commandement to blesse: for he hath blessed, and I can not alter it.

21 He seeth none iniquitie in Iaakob, nor seeth he transgression in Israel: the Lord his God is with him, & the [i] ioyful shoute of a king is among them.

[i] They triumph as victorious Kings ouer their enemies.

1 Sam. 15. 29. Hos. 13. 14. Iam. 1. 17. Tr. Iun.

22 God brought them out of Egypt: their strength is as an vnicorne.

23 For there is no sorcerie vp Iaakob, nor soothsaying in Israel: [k] according to this time it shall be said of Iaakob and of Israel, What hath God wrought?

Tr. Iun.

[k] Considering what God shal worke this time for the deliuerance of his people, all the world shal wonder.

24 Behold, þ people shall rise vp as a lion, & lift vp him selfe as a young lion: he shall not lie downe, till he eate of the pray, and till he drinke the blood of the slaine.

25 ¶ Then Balak said vnto Balaam, Neither curse, nor blesse them at all.

26 But Balaam answered, and said vnto Balak, Tolde not I thee, saying, All that the Lord speaketh, that must I doe?

27 ¶ Againe Balak sayde vnto Balaam, Come, I pray thee, I wil bring thee vnto another [l] place, if so be it will please God, that thou maist thence curse them for my sake.

[l] Thus the wicked imagine of God, that the which he wil not graunt in one place, he wil do it in another.

28 So Balak brought Balaam vnto the top of Peor, þ looketh toward Jeshmon.

29 Then Balaam said vnto Balak, Make me here seuen altars, & prepare me here seuen bullockes, and seuen rammes.

30 And Balak did as Balaam had sayd, and offered a bullocke and a ramme on euery altar.

CHAP. XXIIII.

Balaam prophecieth of the great prosperitie that should come vnto Israel: 17 Also of the comming of Christ. 20 The destruction of the Amalekites, and of the Kenites.

1 WHen Balaam saw that it pleased the Lord to blesse Israel, then he went not, * as certaine times before, to set diuinations, but set his face towarde the [a] wildernes.

Chap. 23. 3. 15.

[a] Where the Israelites camped.

2 And Balaam lift vp his eies, and loked vpon Israel, which dwelt according to their tribes, and the Spirit of God came vpon him.

3 * And he vttered his parable, and sayde, Balaam the sonne of Beor hath sayde, and the man, whose eies [b] were shut vp, hath sayd,

Chap. 23. 7. 18.

[b] His eyes were shut vp before in respect of the cleare vision which he saw after: some real, were open.

4 He hath said, which heard the wordes of God, and sawe the vision of the Almightie, and [c] falling in a traunce had his eyes opened:

[c] Though he lay as in a sleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, and thine habitations, O Israel!

Or, tents.

6 As the valleis, are they stretched forth, as gardens by the riuers side, as the [d] aloe trees, which the Lord hath planted, as the cedars, beside the waters.

[d] His prosperitie & posteritie shal be very great.

7 The [e] water shall powre out of his bucket, and his seede shalbe in many waters, and his king shalbe hier then Agag, and his kingdome shalbe exalted.

[e] Which name was common to the Kings of Amalek.

8 God brought him out of Egypt: his strength shall be as an vnicorne: he shall eate the nations his enemies, and bruise their bones, & shoote them through with his arrowes.

9 * He coucheth & lieth downe as a young lion, and as a lion: who shall stirre him vp? blessed is he that blesseth thee, and cursed is he that curseth thee.

Gen. 49. 9.

10 Then Balak was very angry with Balaam, and [f] smote his hands together: so Balak said vnto Balaam, I sent for thee

[f] In token of anger.

to

to curse mine enemies, and beholde, thou hast blessed them now three times.
11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the LORDE hath kept thee backe from honour.
12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,
13 If Balak would giue me his house full of siluer and golde, I cannot passe the commandement of the LORD, to do either good or bad of mine owne minde: what the LORD shal command, that same will I speake.
14 And nowe beholde, I go vnto my people: come, I will [h] aduertise thee what this people shall doe to thy folke in the latter dayes.
15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp, hath sayd.
16 He hath sayd that heard the wordes of God, and hath the knowledge of the most High, & saw the vision of the Almightie, & falling in a traunce had his eyes opened:
17 I shall see him, but not nowe: I shall beholde him, but not nere: there shall come a [i] starre of Iaakob, and a scepter shal rise of Israel, and shall smite the [k] coastes of Moab, and destroye all the sonnes of [l] Sheth.
18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shal doe valiantly.
19 He also that shal haue dominion shall be of Iaakob, and shal destroy the remnant of the [m] citie.
20 ¶ And when he looked on Amalek, he vttered his parable, & sayd, Amalek was the [n] first of the nations: but his latter ende shall come to destruction.
21 And he looked on the [o] Kenites, and vttered his parable, & sayd, Strong is thy dwelling place, & [p] put thy nest in a rocke.
22 Neuertheles, [q] the Kenite shalbe spoiled vntil Asshur carry thee awap captiue.
23 Againe he vttered his parable, & said, Alas, [r] who shal liue, when God doth this?
24 The shippes also shal come from the coastes of [q] Chittim, and subdue Asshur, and shall subdue Eber, and [r] he also shall come to destruction.
25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri & Cozbi. 11 God maketh his couenant with Phinehas. 17 God commandeth to kill the Midianites.

1 NOw whiles Israel abode in [s] Shittim, the people beganne to commit whoredome with the [a] daughters of Moab:
2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.
3 And Israel [b] coupled himselfe vnto Baal Peor: wherefore the wrath of the LORD was kindled against Israel:
4 And the LORD said vnto Moses, [t] Take all the heades of the people, & hang them vp [u] before the LORDE [c] against the sunne, that the indignation of the LORDES wrath may be turned from Israel.
5 Then Moses sayde vnto the Iudges of of Israel, Euery one slaye his [d] men that were ioyned vnto Baal Peor.
6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, [e] who wept before the dore of the Tabernacle of the Congregation.
7 [x] And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the midst of the Congregation, and tooke a [y] speare in his hand,
8 And followed the man of Israel into the tent, & thrust them both thorough: to wit, the man of Israel, & the woman, [z] through her belly: so the plagne ceased from the children of Israel.
9 [*] And there dyed in that plague, foure and twentie thousand.
10 Then the LORD spake vnto Moses, saying,
11 [*] Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away fro the children of Israel, while he was [f] zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.
12 Wherefore say to him, Behold, [*] I giue vnto him my couenant of peace,
13 And he shal haue it, and his seede after him, euen the couenant of the Priests office for euer, because he was zealous for his God, and hath made an [g] atonement for the children of Israel.
14 And the name of the Israelite thus slaine, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince [a] of the family of the Simeonites.
15 And the name of the Midianitish woman that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.
16 ¶ Againe the LORDE spake vnto Moses, saying,
17 [*] Vexe the Midianites, and smite them:
18 For they trouble you with their [h] wiles, wherewith they haue beguiled you, as concerning Peor, and as concerning their sister Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

1 The Lorde commaundeth to nomber the children of Israel in the plaine of Moab, from twentie yeere olde and aboue. 57 The Leuites and their families. 64 None of them, that were nombred in Sinai, goe into Canaan, saue Caleb and Iosua.

1 AND so after the [a] plague, the LORDE spake vnto Moses, & to Eleazar the sonne of Aaron the Priest, saying,
2 Take the nomber of all the Congregation of the children of Israel [*] fro twentie yere olde and aboue throughout their fathers houses, all [b] that goe forth to warre in Israel.

[g] Thus the wicked burden God when they can not compasse their wicked enterprises.

[h] Ebr. counsell. He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake the, Cha. 31.16.
[i] Meaning, Christ.
[k] That is, the princes.
[l] He shal subdue all that resist: for of Sheth came Noah, and of Noah all the world.
[m] Of the Edomites.
[n] The Amalekites first made warre against Israel, as Chap. 14.45.
[o] Or, Midianites.
[p] Make thy selfe as strong as thou canst.
[q] Or, thou Kain shalt.
[r] Some reade, Oh, who shal not perish, when the enemie, that is, Antichrist, shall set himselfe vp as God?
[q] The Grecians, and Romanes.
[r] Meaning Eber, or the Iewes, for rebelling against God.

[s] Num. 33.49.
[a] With the women.
[b] Worshipped the idole of the Moabites, which was in the hill Peor.

[t] Deut. 4.3. Iosh. 22.17.
[u] Or, to the Lord.
[c] Openly in the sight of all. Ebr. Iaa.
[d] Let him see execution done of them that are vnder his charge.
[e] Repenting that they had offended God.
[x] Psal. 106.30. 1. Mac. 2.54.
[y] Or, iauelin.
[z] Or, in her tent. Chald. & Greeke, in her secrets.
[*] 1. Cor. 10.8.
[*] Psal. 106.30.
[f] He was zelous to maintaine my glorie.
[*] Ecclus. 45.24. 1. Mac. 2.54.
[g] He hath pacified Gods wrath.
[*] Chap. 31.2.
[h] Causing you to commit both corporal & spirituall fornication by Balaams counsel, Chap. 31.16. Reuel. 2.14.

[a] Which came for their whoredome and idolatrie.
[*] Chap. 1.3.

3 So Moses and Eleazar the Priest spake unto them in the playne of Moab, by Jorden b toward Jericho, sayinge,

b Where the river is neere to Iericho. *Chap.1.1.*

4 From twentie yere olde & aboue ye shall nomber the people, as the * Lord had commanded Moses, & the children of Israel, when they came out of ꝑ land of Egypt.

Gen.46.8. exod.6.14. 1.chron.5.1.

5 ¶ * Reuben the first borne of Israel: the children of † Reuben were: Henoch, of whom came the family of the Henochites, & of Pallu the family of the Pallutes:

† Reuben.

6 Of Hesron, the familie of the Hesronites: of Carmi, the familie of the Carmites.

7 These are the families of the Reubenites: and they were in nomber three and fourty thousand, seuen hundreth & thirtie.

8 And the sonnes of Pallu, Eliab:

9 And the sonnes of Eliab, Nemuel, and Dathan, and Abiram: this Dathan & Abiram were famous in the congregation, and * strone against Moses and against Aaron in c the assemblie of Korah, when they strone against the Lord.

Chap.16.2.

c In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and swallowed them vp with Korah, when the congregation dyed, what time the fire consumed two hundreth & fiftie men, who were d for a signe:

d That is, for an example that other should not murmure & rebel against Gods ministers.

11 Notwithstanding, all the sonnes of Korah died not.

12 ¶ And the children of † Simeon after their families were: Nemuel, of whome came the familie of the Nemuelites: of Jamin, the familie of the Jaminites: of Jachin, the familie of the Jachinites:

† Simeon.

13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.

14 These are the families of the Simeonites: two and twentie thousand & two hundreth.

15 ¶ The sonnes of † Gad after their families were: Zephon, of whome came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:

† Gad.

16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 These are the families of the sonnes of Gad, according to their nombers, fourtie thousand and fiue hundreth.

19 ¶ The sonnes of † Judah, Er and Onan: but Er and Onan dyed in the land of e Canaan.

† Iudah.

e Before Iaakob went into Egypt, Gen.38.3, 7, 10. & 46.12.

20 So were the sonnes of Judah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites: of Zerah, the familie of the Zarhites.

21 And the sonnes of * Pharez were: of Hesron, the familie of the Hesronites: of Hamul, the familie of the Hamulites.

Gen.46.12.

22 These are the families of Judah, after their nombers, seuenty and fiue thousand and fiue hundreth.

23 ¶ The sonnes of † Issachar, after their families were: Tola, of whome came the familie of the Tolaites: of Pua, the familie of the Punites:

† Issachar.

24 Of Jashub, the family of ꝑ Jashubites: of Shimron, ꝑ familie of ꝑ Shimronites.

25 These are the families of Issachar, after their nombers, three score and foure thousand and three hundreth.

26 ¶ The sonnes of † Zebulun, after their families were: of Sered, the familie of the Sardites: of Elon, the familie of the Elonites: of Jahleel, the family of the Jahleelites.

† Zebulun.

27 These are the families of the Zebulunites after their nombers, three score thousand and fiue hundreth.

28 ¶ The sonnes of Joseph, after their families were † Manasseh and Ephraim.

† Manasseh.

29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead came the familie of the Gileadites.

Ios.17.1.

30 These are the sonnes of Gilead: of Jezer, the familie of the Jezerites: of Helek, the familie of the Helekites:

31 Of Asriel, the family of the Asrielites: of Shechem, the familie of the Shichmites:

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the sonne of Hepher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirsah.

Chap.27.1.

34 These are the families of Manasseh, & the nomber of them, two and fiftie thousand and seuen hundreth.

35 ¶ These are the sonnes of † Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

† Ephraim.

36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.

37 These are the families of the sonnes of Ephraim after their nombers, two and thirty thousand & fiue hundreth. these are the sonnes of Joseph after their families.

38 ¶ These are the sonnes of † Beniamin after their families: of Bela came the familie of the Belaites: of Ashbel, the familie of the Ashbelites: of Ahiram, the familie of the Ahiramites:

† Beniamin.

39 Of Shupham, the familie of the Shuphamites: of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Beniamin after their families, and their nombers, fiue and fourtie thousand and sixe hundreth.

42 ¶ These are the sonnes of † Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their houlholds.

† Dan.

43 All the families of the Shuhamites were after their nombers, three score and foure thousand, and foure hundreth.

44 ¶ The sonnes of † Asher after their families were: of Jimnah, the familie of the Jimnites: of Jesui, ꝑ familie of ꝑ Jsuites:

† Asher.

of

of Beriah, the familie of the Beriites.
45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.
46 And the name of the daughter of Aser was Sarah.
47 These are the families of the sonnes of Aser after their nombers, three and fiftie thousand and foure hundreth.
† Naphtali. 48 ¶ The sonnes of † Naphtali, after their families were: of Jahzeel, the familie of the Jahzeelites: of Guni, the familie of the Gunites.
49 Of Jezer, the familie of the Jezrites: of Shillem, the familie of the Shillemites.
50 These are the families of Naphtali according to their houholdes, & their nomber, fiue and fourtie thousand and foure hundreth.
f This is the third time that they are nombred. 51 These are the f nombers of the children of Israel: sixe hundreth and one thousand, seuen hundreth and thirtie.
52 ¶ And the Lord spake vnto Moses, saying,
53 Vnto these the lande shalbe deuided for an inheritance, according to the nomber of* names.
Or, person. Chap. 33.54. 54 *To many thou shalt giue the more inheritance, & to fewe thou shalt giue lesse inheritance: to euery one according to his nomber shalbe giuen his inheritance.
Iosh. 11.23. and 14.2. 55 Notwithstanding, the land shalbe *deuided by lot: according to ye names of the tribes of their fathers they shall inherite:
56 According to the lot shall the possession thereof be deuided betweene many and fewe.
Exod. 6.16, 17, 18, 19. 57 ¶ *These also are the nombers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath, the familie of the Kohathites: of Merari, the familie of the Merarites.
58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begate Amram.
Exod. 2.2. & 6.20. 59 And Amrams wife was called *Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: and she bare vnto Amram Aaron, and Moses, and Miriam their sister.
60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.
Leuit. 10.2. chap. 3.4. 1. Chron. 24.2. 61 *And Nadab and Abihu died, because they offered strange fire before the Lord.
62 And their nombers were three & twentie thousande, all males from a moneth olde and aboue: for they were not nombred amog the children of Israel, because there was none inheritance giuen them among the children of Israel.
63 ¶ These are the nombers of Moses, and Eleazar the Priest, which nombred the children of Israel in the playne of Moab, neere Jorden, toward Jericho.
g Wherein appeareth great power of God, that so wonderfully increased his people. 64 And among these there was not a man of them, whome Moses and Aaron the Priest nombred, when they told the children of Israel in the wildernes of Sinai.
65 For the Lord sayd of them, *They shall dye in the wildernesse: so there was not left a man of them, saue Caleb the sonne of Jephunneh, and Joshua the sonne of Nun. Chap. 14.28, 29. 1. Cor. 10.5, 6.

CHAP. XXVII.

The law of the heritage of the daughters of Zelophehad. 12 The land of promes is shewed vnto Moses. 16 Moses prayeth for a gouernour to the people. 18 Joshua is appointed in his steade.

Then came the daughters of *Zelophehad, the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Joseph, (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah) Chap. 26.33. and 36.11. Iosh. 17.3.
2 And stode before Moses, and before Eleazar the Priest, and before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,
3 Our father *died in the wildernesse, and he was not among the assemblie of them that were assembled against the Lord in the companie of Korah, but dyed in his *sinne, and had no sonnes. Chap. 14.35. and 26.64, 65. a According as all men die, for asmuch as they are sinners.
4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.
5 Then Moses brought their b cause before the Lord. b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.
6 And the Lord spake vnto Moses, saying,
7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.
8 Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.
9 And if he haue no daughter, ye shal giue his inheritance vnto his brethren.
10 And if he haue no brethren, ye shall giue his inheritace vnto his fathers brethren.
11 And if his father haue no brethren, yee shall giue his inheritance vnto his next kinseman of his familie, and he shall possesse it: and this shalbe vnto the children of Israel a lawe of c iudgement, as the Lord hath commanded Moses. c Meaning, an ordinance to iudge by.
12 ¶ Againe the Lorde sayde vnto Moses, *Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel. Deut. 32.49. & 34.1
13 And when thou hast seene it, thou shalt be gathered vnto thy people also, *as Aaron thy brother was gathered. Chap. 20.24.
14 For ye were *disobedient vnto my word in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. *That is the water of *Meribah in Kadesh in the wildernes of Zin. Chap. 20.12. Exod. 17.7. ‖ Or, strife. d Who as he hath created, so he gouerneth the hearts of all men.
15 ¶ Then Moses spake vnto the Lorde, saying,
16 Let the Lord God of d the spirites of all fleih appoint a man ouer the Congregation, e That is, gouerne them and do his duetie, as 2. Chro. 1, 10.
17 Who may *goe out and in before them, and

For. 14. 11.

and leade them out and in,that the Congregation of the Lorde be not as shepe, which haue not a shepherd.

18 And the Lorde sayde vnto Moses, Take thee Iosua the sonne of Nun, in whom is the spirit,& put thine handes vpon him,

f And so appoint him gouernour.

19 And set him before Eleazar the Priest, and before all the Congregation, and giue him a charge in their sight.

g Commande him to the people as meete for the office, & appointed by God. *Exod.*28.30.

20 And giue him of thy glory,that all the Congregation of the children of Israel may obey.

h According to his office: signifying that the ciuill magistrate could execute nothing but that which he knewe to be the will of God.

21 And he shall stande before Eleazar the Priest,who shall aske counsel for him *by the iudgement of Urim before the Lorde: at his worde they shall go out,and at his worde they shall come in,both he,and all the children of Israel with him and all the Congregation.

i How he should gouerne himselfe in his office.

22 So Moses did as the Lorde had commanded him, and he tooke Iosua, and set him before Eleazar the Priest,and before all the Congregation.

23 Then he put his handes vpon him, and gaue him a charge,as the Lorde had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifice of the Sabbath, 11 Of the Moneth, 16 Of the Passeouer, 26 Of the first fruites.

Exod. 29. 38. Leui. 6. 20. Num. 28. 3.

1 AND the Lorde spake vnto Moses, saying,

2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offring & my bread,for my sacrifices made by fire for a sweete sauour vnto me.

a By bread,he meaneth all maner of sacrifice.

3 Also thou shalt say vnto them, *This is the offering made by fire which ye shall offer vnto the Lorde,two lambes of a yere olde without spot, daily for a continuall burnt offering.

Exod. 29. 38.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.

Exod. 16. 36. Leuit. 2. 1. Exod. 29. 40.

5 *And the tenth part of an Ephah of fine floure for a *meate offring mingled with the fourth part of an Hin of beaten oyle.

6 This shall be a daily burnt offering, as was made in the mount Sinai for a sweete sauour: it is a sacrifice made by fire vnto the Lorde.

7 And the drinke offring thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lorde.

8 And the other lambe thou shalt prepare at euen: as the meate offring of the morning,& as the drinke offring thereof shalt thou prepare this *for an offring made by fire of sweete sauour vnto the Lorde.

b The meat offring and drinke offring of the euening sacrifice.

9 ¶ But on the Sabbath day ye shall offer two lambes of a yere olde,without spot, and two *tenth deales of fine floure for a meate offring mingled with oyle,and the drinke offring therof.

c Of the measure Ephah.

10 This is the burnt offering of euery Sabbath, beside the *continuall burnt offering,and drinke offring thereof.

d Which was offred euery day at morning and at euening.

11 ¶ And in the beginning of your moneths,ye shall offer a burnt offering vnto the Lorde,two yong bullockes,& a ram,& seuen lambes of a yere olde, without spot,

12 And three tenth deales of fine floure for a meat offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate offring, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate offering vnto one lambe, for a burnt offering of sweete sauour: it is an offring made by fire vnto the Lorde.

14 And their *drinke offrings shalbe halfe an Hin of wine vnto one bullocke, & the third part of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is the burnt offering of euery moneth, throughout the moneths of the yere.

e That is,the wine that shuld powred vpon the sacrifice.

15 And one *hee goat for a sinne offring vnto the Lorde shalbe prepared, besides the *continuall burnt offring,& his drinke offring.

f Or solemne assembly.

16 *Also the fourteenth day of the first moneth is the Passeouer of the Lorde.

Exod. 12. 18. and 23. 15. Leuit. 23. 5.

17 And in the fifteenth day of the same moneth is the feast: seuen dayes shall vnleauened bread be eaten.

18 In the *first day shalbe an holy *conuocation,ye shal do no seruile worke therein.

Leuit. 23. 7.

19 But ye shall offer a sacrifice made by fire for a burnt offring vnto the Lorde,two yong bullockes,one ram,& seuen lambes of a yere olde: see that they be without blemish.

20 And their meate offering shall be of fine floure mingled with oyle: three tenth deales shal ye prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for euery lambe,euen for the seuen lambes.

22 And an hee goate for a sinne offring, to make an atonement for you.

23 Ye shall prepare these, beside the burnt offring in the morning, which is a continuall burnt sacrifice.

24 After this maner ye shall prepare throughout all the seuen dayes, for the "maintening of the offring made by fire for a sweete sauour vnto the Lorde: it shall be done beside the continuall burnt offering and drinke offring thereof.

" Ebr. bread.

25 And in the seuenth day ye shall haue an holy conuocation, wherein ye shall doe no seruile worke.

26 ¶ Also in the daye of your first fruites, when ye bring a new meate offring vnto the Lorde, according to *your weekes ye shall haue an holy conuocation, and ye shal do no seruile worke in it:

g In counting seuen weekes from the Passeouer to Whitsontide, as Leuit. 23. 15.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lorde, two yong bullockes,a ramme,and seuen lambes of a yere olde,

28 And their meate offering of fine floure mingled with oyle,three tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an hee goat to make an atonement for you:

31 (Ye shall doe this besides the *continuall burnt offring,and his meat offring:) *see they be yong.

" Ebr. they shall

they be without blemish, with their drink offrings.

CHAP. XXIX.

Num. 29.

1 *Of the three principall feastes of the seuenth moneth: to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

2 Which conteineth part of September, and part of October. *Leuit.*23.24.

1 MOreouer, in the first day of the [2] seuenth moneth ye shal haue an holy conuocation: ye shal do no seruile worke therein: *it shalbe a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a swéete sauour vnto the Lorde: one yong bullocke, one rammе, and seuen lambes of a yere olde, without blemish.

3 And their meate offering shall be of fine floure mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the rammе,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an hée goate for a sinne offering to make an atonement for you,

b Which must be offred in the beginning of euery moneth.

6 Beside the burnt offring of the [b] moneth, and his meate offring, and the continual [c] burnt offring, and his meat offring and the drinke offrings of the same, according to their maner, for a swéete sauour: it is a sacrifice made by fire vnto the Lord.

c Which is for morning and euening. *Leuit.*16.30,31. & 23.27.

7 ¶ * And ye shal haue in the tenth day of the seuenth moneth, an holy [d] conuocation: and ye shal *humble your soules, and shal not doe any worke therein:

d Which is the feast of reconciliation. *Leuit.*16.29.

8 But ye shal offer a burnt offering vnto the Lord for a swéete sauour: one yong bullocke, a rammе, and seuen lambes of a yere olde: see they be without blemish.

9 And their meate offring shall be of fine floure mingled with oyle, three tenth deales to a bullocke, and two tenth deales to a rammе,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An hée goate for a sinne offring, (beside the sinne offring to make the atonement and the continual [e] burnt offring and the meate offring thereof) and their drinke offrings.

e That is, offred euery morning and euening.

12 ¶ And in the fiftéenth daye of the seuenth moneth ye shal haue an holy [f] conuocation: ye shall doe no seruile worke therein, but ye shal kéepe a feast vnto the Lord seuen dayes.

f Meaning, the feast of the Tabernacles.

13 And ye shall offer a burnt offring for a sacrifice made by fire of swéet sauour vnto the Lord, thirtéene yong bullocks, two rammes, and fourtéene lambes of a yere olde: they shalbe without blemish.

14 And their meate offring shall be of fine floure mingled ib oyle, three tenth deales vnto euery bullocke of the thirtéene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale vnto eche of the fourtéene lambes,

16 And one hée goate for a sinne offering, beside the continuall burnt offering, his meat offring and his drinke offring.

†The secod day of the feast of Tabernacles.

17 ¶ And the † seconde daye ye shall offer twelue yong bullockes, two rams, fourtéene lambes of a yere old without blemish,

18 With their meate offring & their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after the maner,

19 And an hée goat for a sinne offring (beside the continual burnt offering and his meate offring) and their drinke offrings.

20 ¶ Also the † third day ye shal offer eleuen bullockes, two rams, & fourtéene lambes of a yere olde without blemish, †The third day.

21 With their meate offring & their drinke offrings, for the bullockes, for the rams, and for the lambes, after their nomber according to the [g] maner,

g According to the ceremonies appoynted thereunto.

22 And an hée goat for a sinne offring, beside the continuall burnt offring, and his meate offring and his drinke offring.

23 ¶ And the † fourth day yee shall offer ten bullocks, two rams, & fourtéene lambes of a yere olde without blemish, †The fourth day

24 Their meat offring and their drinke offrings, for the bullocks, for the rammes, and for the lambes according to their nomber, after the maner,

25 And an hée goate for a sinne offring, beside the continual burnt offring, his meat offring and his drinke offring.

26 ¶ In the † fifth day also yee shall offer nine bullockes, two rams, and fourtéene lambes of a yere olde without blemish, †The fift day.

27 And their meate offring & their drinke offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

28 And an hée goat for a sinne offring, beside the continual burnt offring, and his meate offring and his drinke offring.

29 ¶ And in the † first day ye shal offer eight bullocks, two rams, & fourtéene lambes of a yere olde without blemish, †The sixt day.

30 And their meat offring, and their drink offrings for the bullockes, for the rams, and for the lambes according to their nomber, after the maner,

31 And an hée goat for a sinne offring, beside the continual burnt offring, his meat offring and his drinke offrings.

32 ¶ In the † seuenth day also ye shall offer seuen bullockes, two rams and fourtéene lambes of a yere olde without blemish, †The seuenth day.

33 And their meat offring and their drinke offrings for the bullockes, for the rams, & for the lambes according to their nomber, after their maner,

34 And an hée goate for a sinne offring, beside the continual burnt offring, his meat offring and his drinke offring.

35 ¶ In the † eight day, ye shall haue * a soleinne assemblie: ye shall doe no seruile worke therein, † The eight day *Leuit.*23.36.

36 But ye shal offer a burnt offring, a sacrifice made by fire for a swéet sauour vnto the Lord, one bullock, one ram, & seuen lambes of a yere olde without blemish,

37 Their meat offring and their drinke offrings for the bullocke, for the ram, and for the lambes according to their nomber, after the maner,

38 And an hée goate for a sinne offring, beside the continual burnt offring, and his meate offring, and his drinke offring.

39 These things ye shall doe vnto the Lord in your feasts, beside your [b] vowes & your free offrings, for your burnt offrings, & for your meate offrings, & for your drinke offrings & for your peace offrings.

CHAP. XXX.

Concerning vowes. 4 The vowe of the mayde, 7 Of the wife, 10 Of the widowe, or diuorced.

1 THen Moses spake vnto the children of Israel according to all that the Lord had commanded [a] him.

2 Moses also spake vnto the heads of the tribes [a] concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

3 Whosoeuer voweth a vowe vnto the Lorde, or sweareth an othe to binde hym [a] selfe by a bond, he shal not [a] breake his promes, but shal do according to all that proceedeth out of his mouth.

4 If a woman also vowe a vowe vnto the Lord, & binde her selfe by a bond, being in her fathers house, in the time of her youth,

5 And her father heare her vowe & bond, wherewith she hath bound her selfe, and her father holde his [b] peace concerning her, then all her vowes shall stand, and euery bond, wherewith she hath bound her selfe, shal stand.

6 But if her father [c] disalow her the same day that he heareth all her vowes & bonds, wherewith she hath bound her selfe, they shal not be of value, & the Lord wil forgiue her, because her father disalowed her.

7 And if she haue an husband when she voweth or [d] pronounceth ought with her lips, wherewith she bindeth her selfe,

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vowe shall stande, and her bonds wherewith she bindeth her selfe shal stand in effect.

9 But if her husband disalow her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lips, wherewith she bound her [e] selfe, of none effect: and the Lord wil forgiue her.

10 But euery vowe of a widowe, & of her that is diuorced (wherewith she hath bound her selfe) shal stand in [f] effect with her.

11 And if thee vowed in her husbands house, or bound her selfe streightly with an othe,

12 And her husband hath heard it, and holde his peace concerning her, not disalowing her, then al her vowes shal stand, and euery bond, wherewith she bound her selfe, shal stand in effect.

13 But if her husband disanulled them, the same day that he heard them, nothing that proceeded out of her lips concerning her vowes or concerning [a] her bonds, shal stand in effect: for her husband hath disanulled them: & the Lord wil forgiue her.

14 So euery vowe, and euery othe or bond, made to [h] humble the soule, her husband may stablish it, or her husband may breake it.

15 But if her husband hold his peace concerning her from [i] daye to daye, then he stablisheth all her vowes & all her bonds which she hath made: he hath confirmed them because he held his peace concerning her the same day that he heard them.

16 But if he [k] breake them after that he hath heard them, then shall he beare her iniquitie.

17 These are the ordinances which the Lord commanded Moses, betweene a man and his wife, and betweene the father and his daughter, being yong in her fathers house.

CHAP. XXXI.

Fiue Kings of Midian and Balaam are slayne. 18 Only the maydes are reserued alyue. 27 The pray is equally deuided. 49 A present giuen of Israel.

1 AND the Lord spake vnto Moses, saying,

2 *Reuenge the children of Israel of the Midianites, and afterward shalt thou be [a] gathered vnto thy people.

3 And Moses spake to the people, saying, Harnesse some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord [a] against Midian.

4 A thousand of euery tribe throughout all the tribes of Israel, shal ye send to the warre.

5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

6 And Moses sent them to the warre, euen a thousand of euery tribe, and sent them with [b] Phinehas the sonne of Eleazar the Priest to the warre, and the holy instruments: that is, the trumpets to blowe were in his hand.

7 And they warred against Midian, as the Lorde had commanded Moses, and slue all the males.

8 They slue also the Kings of Midian among them that were slayne: *Eui and Rekem, and Tur, and Hur, and Reba fiue kings of Midian, and they slue [c] Balaam the sonne of Beor with the swoorde:

9 But the children of Israel tooke the women of Midian prisoners, and their children, and spoyled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, & all their [ii] villages with fire.

11 And they tooke all the spoyle, and all the pray both of men and beastes.

12 And they brought the [d] captiues & that which they had taken, & the spoyle vnto Moses and to Eleazar the Priest, & vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to mete them.

14 And Moses was angrie with the captaines of the hoste, with the captaines ouer thousands, & captaines ouer hundreds, which came from the warre and battell.

15 And Moses sayde vnto them, What? haue ye saued all the [e] women?

16 Beholde, *these caused the children of Israel through the [f] counsell of Balaam to commit a trespasse against the Lord, [f] as concerning Peor, & there came a plague among

---

h Beside the sacrifices that you shal vow or offer of your owne mindes. *Leuit. 23. 38*

[a] *Ebr. Moses.*

a Because they might declare them to the Israelites.

[a] *Ebr. his soule.*
[a] *Ebr. violate his worde.*

b For in so doing, he doeth approue her.

c By not approuing or consenting to her vow.

d Either by oth, or solemne promes.

e For she is in subiection of her husband, & can performe nothing without his consent.
f For they are not vnder the autoritie of the man.

g Her husband being aliue.

[a] *Ebr. the bondes of her soule.*
h To mortifie her selfe by abstinence, or other bodily exercises.
i And warne her not vntil same day that he heareth it, as ver. 9.

k Not the first day he heard them, but some day after, the sinne shalbe imputed to him that not to her.

a As he had commanded, Chap. 25. 17. declaring also that sinne done against his people, is done against him. *Iudg. 21. 4. 16*

b For his great zeale that he bare to the Lord, Chap. 25. 13. *Ecclus. 45.*

Iosh. 13. 22.

c The false prophet who gaue counsell how to cause the Israelites to offend their God.

[ii] *Or, palaces and gorgeous buildings.*

d As the women & litle children.

e As though he said, Ye ought to haue spared none. *Chap. 25. 2. 2. Pet. 2. 15.*

f For worshipping of Peor.

among the Congregation of the Lord.
17 Nowe therefore, * slay all the males a-
mong the g children, and kill all the wo-
men that haue knowen man by carnall
copulation.

Iudges 21.11.
g That is, al the men children.

18 But all the women children that haue
not knowen carnall copulation, keepe a-
liue for your selues.
19 And ye shall remaine without the hoste
seuen dayes, all that haue killed any per-
son,* and all that hath touched any dead,
and purifie both your selues & your pri-
soners the third day and the seuenth.

Chap. 19.11. [illegible]

20 Also ye shal purifie euery garment and
all that is made of skins and all worke of
goates heare, & all things made of wood.
21 ¶ And Eleazar the Priest sayd vnto the
men of warre, which went to the battell,
This is the ordinance || of the law which
the Lord * commanded Moses,

|| *Or, conteined in the lawe.*
Chap. 19.12. [illegible]

22 As for golde, and siluer, brasse, yron,
tinne, and lead:
23 Euen all that may abide the fire, ye shall
make it goe through the fire, and it shalbe
cleane: yet it shall be h purified with the
* water of purification: and all that suf-
freth not the fire, ye shall cause to passe by
the i water.

h The third day, and before it be molten.
Chap. 19.9.
i It shalbe washed.

24 Ye shall wash also your clothes the se-
uenth day, and ye shalbe cleane; and af-
terward ye shall come into the hoste.
25 ¶ And the Lord spake vnto Moses, say-
ing,
26 Take the summe of the praye that was
taken, both of persons and of cattell, thou
and Eleazar the Priest, and the chiefe fa-
thers of the Congregation.

[illegible]

27 And deuide the praye † betweene the
souldiers that went to the warre, and all
the Congregation.

† The praye is first deuided equally amōg all.

28 And thou shalt take a tribute vnto the
Lorde of the k men of warre, which went
out to battel: one person of fiue hundreth,
both of the persons, and of the beeues, &
of the asses, and of the sheepe.

k Of the pray that falleth to the souldiers,

29 Ye shall take it of their halfe and giue it
vnto Eleazar the Priest, as an heaue of-
fring of the Lord.
30 But of the halfe of the children of Isra-
el thou shalt take l one, taken out of fiftie,
both of the persons, of the beeues, of the
asses, and of the sheepe, euen of all the cat-
tell: and thou shalt giue them vnto the
Leuites, which haue the charge of the
Tabernacle of the Lord.

l The Israelites which had not bene at warre, of euery fiftieth payed one to the Lord: and the souldiers, one of euery fiue hundreth.

31 And Moses and Eleazar the Priest did
as the Lord had commanded Moses.
32 And the bootie, to wit, the rest of the pray
which the men of warre had spoyled,
was sixe hundreth seuenty and fiue thou-
sand sheepe,
33 And seuentie & two thousand beeues,
34 And three score and one thousand asses,
35 And two and thirtie thousand persons
in al, of womē that had " lien by no man.

" *Ebr. not knowen the bed of man.*

36 And the halfe, to wit, the part of them
that went out to warre touching ẏ num-
ber of sheepe, was three hundreth seuen
and thirtie thousand, and fiue hundreth.
37 And the m Lordes tribute of the sheepe
was sixe hundreth and seuentie and fiue.

m This is the portion that the souldiers gaue to the Lorde.

38 And the beeues were sixe & thirtie thou-
sande, whereof the Lordes tribute was se-
uentie and two.
39 And the asses were thirtie thousand and
fiue hundreth, whereof the Lords tribute
was three score and one.
40 And n of persons sixteene thousande,
whereof the Lords tribute was two and
thirtie persons.

n Meaning, of the maydes, or virgins which had not companied with man.

41 And Moses gaue the tribute of ẏ Lords
offering vnto Eleazar the Priest, as the
Lord had commanded Moses.
42 And of the o halfe of the children of Is-
rael, which Moses deuided from the men
of warre,

o Of that part which was giuen vnto them, in deuiding the spoile.

43 (For the halfe that perteyned vnto the
Congregation, was three hundreth thir-
tie and seuen thousande sheepe and fiue
hundreth,
44 And sixe and thirtie thousand beeues,
45 And thirtie thousande asses, and fiue
hundreth,
46 And sixteene thousand persons)
47 Moses, I say, tooke of the halfe that
perteyned vnto the p children of Israel,
one taken out of fiftie, both of the persons
and of the cattel, and gaue them vnto the
Leuites, which haue the charge of the
Tabernacle of the Lorde, as the Lord had
commanded Moses.

p Which had not bene at warre.

48 ¶ Then the captaines which were ouer
thousandes of ẏ hoste, the captaines ouer
the thousandes, and the captaines ouer
the hundreds came vnto Moses:
49 And said to Moses, Thy seruants haue
taken the summe of the men of warre
which are vnder " our authoritie, and
there lacketh not one man of vs.

" *Ebr. vnder our handes.*

50 q We haue therefore brought a present
vnto the Lord, what euery man found of
iewels of golde, bracelets, and cheynes,
rings, eare rings, and ornaments of the
legs, to make an atonemēt for our soules
before the Lord.

q The captaines by the free offring acknowledge the great benefite of God in preseruing his people.

51 And Moses & Eleazar the Priest tooke
the golde of them, and al wrought iewels.
52 And all the gold of the offring that they
offred vp to the Lord (of the captaines o-
uer thousandes & hundreds) was sixteene
thousand seuen hundreth & fiftie shekels,

[illegible]

53 (For the men of warre had spoiled, euery
man for him r selfe)

r And gaue no portion to their captaines.

54 And Moses & Eleazar the Priest tooke
the golde of the captaines ouer the thou-
sands, and ouer the hundreds, & brought
it into the Tabernacle of the Congrega-
tion, for a s memoriall of the children of
Israel before the Lord.

s That the Lord might remember the children of Israel.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 16 And their promes vnto Moses. 20 Moses granteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and builde cities on this side Iorden.

1 Nowe the children of a Reuben, & the
children of Gad had an exceeding
great multitude of cattell: and they
saw the land of Iazer, & the land of b Gi-
lead, that it was an apt place for cattell.
2 Then the children of Gad, & the children
of Reuben came, and spake vnto Moses
and

a Reuben came of Leah, & Gad of Zilpah her handmayde.
b Which mountaine was so named of ẏ heape of stones that Iaakob made as a signe of the couenant betwene him and Laban, Gen. 31.47.

and to Eleazar the Priest, and vnto the
princes of the Congregation, saying,
3 The land of Ataroth, & Dibon, and Jazer,
and Nimrah, and Heshbon, & Elealeh,
and Shebam, and Nebo, and Beon,
4 Which countrey the Lorde smote before
the Cõgregation of Israel, is a land meete
for cattell, and thy seruants haue cattell:
5 Wherefore, sayde they, if we haue founde
grace in thy sight, let this lande be giuen
vnto thy seruantes for a possellion, and
bring vs not ouer Jorden.
6 And Moses said vnto the children of Gad,
and to the children of Reuben, Shal your
brethren go to warre, and ye tarry here?
" Ebr. breake. 7 Wherefore now " discourage ye the heart
of the children of Israel, to go ouer into the
v. Pic. 14 Acts 7.51.52 Math. 23.29.30. Luc. Chap. 13.34 11 Or, valley. 51.52. land, which the Lord hath giuen them?
8 Thus did your fathers whe I sent them
from Kadesh-barnea to se the land.
9 For when they went vp euen vnto the
riuer of Eshcol, and sawe the land: they
discouraged the heart of the children of
Israel, that they would not goe into the
land, which the Lord had giuen them.
10 And the Lordes wrath was kindled the
same day, and he did sweare, saying,
" Ebr. If any of the men. Chap. 14.28,29. 11 " None of the men that came out of Egypt * from twentie yere olde and aboue,
shal se the land for the which I sware vn-
to Abraham, to Izhak, & to Iaakob, be-
cause they haue not * wholy followed me:
* Or, perseuered & continued. 12 Except Caleb the sonne of Jephunneh
the Kenesite, & Joshua the sonne of Nun:
for they haue constantly followed the
Lord.
13 And the Lord was very angry with Is-
rael, and made them wander in the wil-
dernesse fourtie yeres, vntil all the gene-
c Because they murmured, neyther would beleeue their report which tolde the trueth, as concerning the land. ration that had done c euill in the sight of
the Lord were consumed.
14 And beholde, ye are risen vp in your fa-
thers stead as an increase of sinneful men,
still to augment the fierce wrath of the
Lord toward Israel.
15 For if ye turne away from following
him, he will yet againe leaue the people in
the wildernesse, and d ye shall destroy all
d By your occasion. this folke.
16 And they went nere to him, and sayde,
We will buylde sheepefoldes here for our
sheepe, and for our cattell, and cities for
our children.
17 But we our selues will be readie ar-
med to goe before the children of Israel,
vntill we haue brought them vnto their
e In the land of Canaan. e place: but our children shal dwell in the
defenced cities, because of the inhabitãts
of the land.
18 We will not returne vnto our houses,
vntil the children of Israel haue inheri-
ted, euery man his inheritance.
19 Neither will we inherite with them be-
yonde Jorden and on that side, because
our inheritance is fallen to vs on this side
Jorden Eastward.
Josh. 1.13. 20 ¶ * And Moses sayde vnto them, If ye
f Before the Arke of the Lord. will do this thing, and go armed f before
the Lord to warre:
21 And will goe euery one of you in har-
neis ouer Jorden before the Lord, vntil he
hath cast out his g enemies frõ his sight:
22 And vntil the lande be subdued before
the Lord, then ye shall returne and be in-
nocent toward the Lord, and toward Is-
rael: and this land shalbe your possellion
h before the Lord.
23 But if ye wil not do so, behold, ye haue
sinned against the Lord, and be sure, that
your sinne i will finde you out.
24 Build you then cities for your children,
and foldes for your sheepe, and doe that
ye haue spoken.
25 Then the children of Gad, and the chil-
dren of Reuben spake vnto Moses, say-
ing, Thy seruants will doe as my lorde
commandeth:
26 Our children, our wiues, our sheepe,
and all our cattell shall remayne there in
the cities of Gilead,
27 But * thy seruants will goe euery one
armed to warre before the Lorde for to
fight, as my Lord sayth.
28 So concerning them, Moses k commã-
ded Eleazar the Priest, and Joshua the
sonne of Nun, and the chiefe fathers of
the tribes of the children of Israel:
29 And Moses said vnto them, If the chil-
dren of Gad, and the children of Reuben,
will go with you ouer Jorden, all armed
to fight before the Lorde, then when the
land is subdued before you, ye shall giue
them the lande of Gilead for a possellion:
30 But if they will not goe ouer with you
armed, then they shall haue their possessi-
ons among you in the land of Canaan.
31 And the children of Gad, and the chil-
dren of Reuben answered, saying, As the
l Lord hath said vnto thy seruants, so wil
we doe.
32 We will goe armed before the Lord into
the lande of Canaan: that the possellion
of our inheritance may be to vs on this
side Jorden.
33 * So Moses gaue vnto them, euen to the
children of Gad, & to the children of Reu-
ben, and to halfe the tribe of Manasseh
the sonne of Joseph, the kingdome of Si-
hon king of the m Amorites, and the king-
dome of Og king of Bashan, the lande
with the cities thereof and coastes, euen
the cities of the countrey round about.
34 ¶ Then the children of Gad buylt Di-
bon, and Ataroth, and Aroer,
35 And Atroth, Shophan, and Jazer, and
Jogbehah,
36 And Beth-nimrah, and Beth-haran,
defenced cities: also sheepefoldes.
37 And the children of Reuben built Hesh-
bon, and Elealeh, and Kiriathaim,
38 And Nebo, and Baal-meon, and tur-
ned their names, and Shibmah: and
gaue other names vnto the cities which
they buylt.
39 And the children * of Machir the sonne
of Manasseh went to Gilead, & tooke it, &
put out the Amorites that dwelt therein.
40 Then Moses gaue Gilead vnto Ma-
chir the sonne of Manasseh, and he dwelt
therein.
41 * And Jair the sonne of Manasseh went
and tooke the small townes thereof, and
called

g That is, the habitants of the land.
h The Lord wil graunt you this land which ye require, Ioth. 1. 15.
i Ye shall assuredly be punished for your sinne.
k Moses gaue charge that his promise made to the Reubenites & others should be performed after his death, so that they brake not theirs.
l That is ascribed to the Lord which his messenger speaketh.
m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Ioth. 10. 12. he speaketh of them that inhabited beyond Iorden.

called them [n] Hauoth Iair.
42 Also Nobah went and toke Kenath, with the villages thereof, and called it Nobah, after his owne name.

n That is, the villages of Iair.

CHAP. XXXIII.

1 *Two and fourtie iourneis of Israel are nombred.* 52 *They are commanded to kill the Canaanites.*

THese are the [a] iourneis of the children of Israel, which went out of the land of Egypt according to their bandes vnder the hand of Moses and Aaron.
2 And Moses wrote their going out by their iourneis according to the commandement of the Lord: so these are the iourneis of their going out.
3 Nowe they * departed from Rameles the first moneth, euen the fifteenth daye of the first moneth, on the morowe after the Passeouer: & the children of Israel went out with an hie hand in the sight of al the Egyptians.
4 (For the Egyptians buried al their first borne, which [b] Lorde had smitten among them: vpon their [b] gods also the Lord did execution.)
5 And the children of Israel remoued from Rameles, and pitched in Succoth.
6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wildernes.
7 And they remoued from Etham, and turned againe vnto [c] Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.
8 And they departed from before Hahiroth, and * went through the middes of the Sea into the wildernesse, and went three dayes iourney in the wildernesse of Etham, and pitched in Marah.
9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and seuentie palme trees, and they pitched there.
10 And they remoued from Elim, and camped by the red Sea.
11 And they remoued from the red Sea, and lay in the * wildernes of Sin.
12 And they toke their iourney out of the wildernesse of Sin, and set vp their tents in Dophkah.
13 And they departed from Dophkah, and lay in Alush.
14 And they remoued from Alush, and lay in * Rephidim, where was no water for the people to drinke.
15 And they departed from Rephidim, and pitched in the * wildernesse of Sinai.
16 And they remoued from the desert of Sinai, and pitched * in Kibroth Hattaauah.
17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.
18 And they departed from Hazeroth, and pitched in Rithmah.
19 And they departed from * Rithmah, & pitched at Rimmon Perez.
20 And they departed from Rimmon Perez, and pitched in Libnah.
21 And they remoued from Libnah, and pitched in Rissah.
22 And they iourneyed from Rissah, and pitched in Kehelathah.
23 And they went from Kehelathah, and pitched in mount Shapher.
24 And they remoued from mount Shapher, and lay in Haradah.
25 And they remoued from Haradah, and pitched in Makheloth.
26 And they remoued from Makheloth, & lay in Tahath.
27 And they departed from Tahath, and pitched in Tarah.
28 And they remoued from Tarah, and pitched in Mithkah.
29 And they went from Mithkah, and pitched in Hashmonah.
30 And they departed from Hashmonah, and lay in Moseroth.
31 And they departed from Moseroth, and pitched in Bene-iaakan.
32 And they remoued from Bene-iaakan, and lay in Hor-hagidgad.
33 And they went from Hor-hagidgad, and pitched in Iotbathah.
34 And they remoued from Iotbathah, and lay in Ebronah.
35 And they departed from Ebronah, and lay in Ezion-gaber.
36 And they remoued from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.
37 And they remoued from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
38 (* And Aaron the Priest went vp into mount Hor at the commandement of the Lord, and died there, in the fourtieth yere after the children of Israel were come out of the lande of Egypt, in the first day of the [d] fifth moneth.
39 And Aaron was an hundreth, & three and twentie yere olde, when he dyed in mount Hor.
40 And * king Arad the Canaanite, which dwelt in the South of the lande of Canaan, heard of the comming of the children of Israel.)
41 And they departed from mount * Hor, and pitched in Zalmonah.
42 And they departed from Zalmonah, and pitched in Punon.
43 And they departed from Punon, and pitched in Oboth.
44 * And they departed from Oboth, and pitched in Ie-abarim, in the borders of Moab.
45 And they departed from Iim, and pitched in Dibon-gad.
46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.
47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.
48 And they departed frō the mountaines of Abarim, and pitched in the [e] plaine of Moab, by Iordan towarde Iericho.
49 And they pitched by Iordan, from Beth-iesimoth vnto * Abel-shittim in the plaine of Moab.
50 ¶ And the Lorde spake vnto Moses in the plaine of Moab, by Iordan towarde Iericho, saying,

51 Speake

a From whence I they departed, and whither they came.

Exod.12.37.

b Either meaning their Idoles or their men of authoritie.

Exod.13.20.21. 22.

c At the commandement of the Lord, Exod. 14.2.

Exod.15.22.

Exod.15.27.

Exod.16.1.

Exod.17.1.

Exod.19.1.

Chap.11.34.

Chap.11.35.

Chap.13.1. Ios.15.32. 19.13.

Chap.20.25. deut.32.50.

d Which the Ebrewes cal Ab, and answereth to part of Iuly and part of August.

Chap.21.1.

Chap.21.4,10.

Chap.21.11.

e Or, fielde.

Chap.25.1.

Deut.7.2. Iosh.11.11,12.

51 Speake vnto the children of Israel, and say vnto them, * When ye are come ouer Iordan to enter into the land of Canaan,

e Which were set vp in their hie places to worship.

52 Ye shal then driue out all ꝑ inhabitants of the lande before you, and destroy all their e pictures, and breake a sunder all their images of metall, & plucke downe all their hie places.

Chap.26.53,54. 55.

53 And ye shall possesse the land and dwell therein: for I haue giuen you the land to possesse it.

54 And ye shall inherite the lande by lot according to your families: * to the more ye shall giue more inheritance, and to the fewer the lesse inheritance. Where the lot shall fall to any man, that shalbe his: according to the tribes of your fathers shall ye inherite.

2 Kes.13.14. 1 Sam.15.22. 1 Kes.20.42. 2 Chron.15.16. Iosh.23.13. Iudg.2.3. ꝑ Or, ioynes. 1 Chron.17.9

55 But if ye will not driue out the inhabitants of the lande before you, then those which ye let remayne of them, shall bee * f pickes in your eyes, and thornes in your sides, and shall vexe you in the land wherein ye dwell.

56 Moreouer, it shall come to passe, that I shal do vnto you, as I thought to do vnto them.

CHAP. XXXIIII.

3 The coastes and borders of the lande of Canaan. 17 Certaine men are assigned to deuide the land.

1 AND the Lorde spake vnto Moses, saying,

2 Command the children of Israel, and saye vnto them, When ye come into the lande of Canaan, this is the a lande that shall fall vnto your inheritance: that is, the lande of Canaan with the coastes thereof.

a Meaning, the description of the lande.

Iosh.15.1.

3 * And your Southquarter shall be from the wildernesse of Zin to the borders of Edom: so that your Southquarter shall be from the salt Sea coast Eastwarde:

4 And the border shall compasse you from the South to ꝓ Maaleh-akrabbim, and reache to Zin, and goe out from the South to Kadesh-barnea: thence it shall stretch to Hazar-addar, and goe along to Azmon.

ꝓ Or, ascending vp of scorpions. Ios.15.3 Iud.1.36.

5 And the border shall compasse from Azmon vnto the b riuer of Egypt, and shall go out to the Sea.

b Which was Nilus, or, as some thinke, Rhinocorura.

6 And your Westquarter shall bee the great c sea: euen that border shalbe your West coast.

c Which is called Mediterraneum.

7 And this shalbe your Northquarter: ye shall marke out your border from ꝑ great sea vnto mount d Hor.

d Which is a mountaine neere Tyre and Sidon, and not that Hor in the wildernesse, where Aaron died. ca 33.38

8 From mount Hor ye shall poynt out till it come vnto Hamath, and the end of the coast shalbe at Zedad.

Deut.3.17.4.49

9 And the coast shal reach ont to Ziphron, and goe out at Hazar-enan. this shall be your Northquarter.

e Which in the Gospel is called the lake of Genazareth, Ios.12.

10 And ye shal marke out your Eastquarter from Hazar-enan to Shepham.

11 And the coast shall goe downe from Shepham to Riblah, and from the East side of Ain: and the same border shal descende and goe ont at the side of the sea of e Chinnereth Eastward.

12 Also that border shall goe downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shall inherite by lot, which the Lorde commanded to giue vnto nine tribes and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the householdes of their fathers, and the tribe of the children of Gad, according to their fathers householdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

Chap.32.33. Iosh.14.3.

15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Jericho full East.

16 ¶ Againe the Lord spake to Moses, saying,

17 These are the names of the men which shall deuide the land vnto you: * Eleazar the Priest, & Ioshua the sonne of Nun.

Iosh.19.51.

18 And ye shal take also a f prince of euery tribe to deuide the land.

f One of the heads or chief men of euery tribe.

19 The names also of the men are these: of the tribe of Iudah, Caleb the sonne of Iephunneh.

20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

21 Of the tribe of Benamin, Elidad the sonne of Chislon.

22 Also of the tribe of the sonnes of Dan, the Prince Bukki, the sonne of Iogli.

23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Haniel the sonne of Ephod.

24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiphtan.

25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

26 So of the tribe of ꝑ sonnes of Issachar, the prince Paltiel the sonne of Azzan.

g And he hath ges ouer euery piece of ground that should fal to any by lot, to the intent that all things might be done orderly and without contention.

27 Of the tribe also of the sonnes of Asher, the prince Ahihud, ꝑ sonne of Shelomi.

28 And of the tribe of the sonnes of Naphtali, the prince Pedahel, the sonne of Ammihud.

29 These are they, whome the Lorde commanded to g deuide the inheritance vnto the children of Israel, in the lande of Canaan.

CHAP. XXXV.

1 Vnto the Leuites are giuen cities and suburbes. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witnesse shall no man be condemned.

Iosh.21.2.

1 AND the Lorde spake vnto Moses in the playne of Moab by Iorden, toward Jericho, saying,

a Because they had no inheritance assigned them in the land of Canaan.

2 * Commande the children of Israel, that they giue vnto the a Leuites of the inheritance of their possession, b cities to dwell in: ye shall giue also vnto the Leuites the suburbes of the cities rounde about them.

b God would haue them scattered through all the land, because the people might be preserued by them in the obedience of God and his lawe.

3 So they shall haue the cities to dwell in, and their suburbes shall be for their cattell, and for their substance, and for all their beastes.

4 And the suburbes of the cities, which ye

Ios. 21. 17. pe shall giue vnto the Lenites, from the wall of the citie outward, shall be a thousand cubites round about.

e So that in all were three thousand: and in the cõpasse of these two thousand they might plãt and sowe.

5 And ye shal measure without the citie of the Eastside, e two thousand cubites: and of the Southside, two thousand cubites: of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the citie shall be in the middes. this shalbe the measure of the suburbes of their cities.

Deut. 4. 41. Iosh. 20. 2 & 21. 3. 6 And of the cities which ye shall giue vnto the Lenites, * there shalbe sixe cities for refuge, which ye shal appoint, that he which killeth, may flee thither: ‡ to them ye shall adde two and fourtie cities mo.

7 All the cities which ye shall giue to the Lenites, shall be eight and fourtie cities: them shal ye giue with their suburbes.

Ios. 21. 4 8 And concerning the cities which ye shall giue, of the possession of the children of Israel: of many ye shal take moe, and of few ye shal take lesse: euery one shal giue of his cities vnto the Lenites, according to his inheritance, which he inherreth.

9 ¶ And þ Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, * When ye be come ouer Iorden into the land of Canaan,

Exod. 21. 13. Deut. 19. 2. Iosh. 20. 2.

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shal be for you a refuge from the d auenger, that he which killeth, die not, vntill he stand before the Congregation in iudgement.

d Meaning, from the next of the kinred, who ought to pursue the cause.

13 And of the cities which ye shal giue, sixe cities shal ye haue for refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh, Deu. 4. 41 Iosh. 20. 7.

14 Ye shall appoint three e on this side Iorden, and ye shal appoint three cities in the land of * Canaan which shalbe cities of refuge.

15 These sixe cities shall be a refuge for the children of Israel, ‡ for the stranger, and for him that dwelleth "among you, that euery one which killeth any person vnwares, may flee thither.

"Ebr. among them

Exod. 21. 14. f Wittingly, and willingly.

16 * And if one f smite another wt an instrument of yron þ he die, he is a murtherer, & the murtherer shall die the death.

g That is, with a bigge and dangerous stone: in Ebr. with a stone of his hãd.

17 Also if he smite him by casting a g stone, wherewith he may be slaine, and he die, he is a murtherer, & the murtherer shall die the death.

18 Or if he smite him with an hand weapon of wood, wherwith he may be slaine, if he die, he is a murtherer, and the murtherer shall die the death.

19 The reuenger of the blood himselfe shall slay þ murtherer: when he meeteth him, he shal slay him.

Deut. 19. 11. 20 But if he thrust him v of hate, or hurle at him by laying of waite, that he die,

21 Or smite him through enimitie wt his hand, that he die, he that smote him shall die the death: for he is a murtherer: the reuenger of the blood shal slay the murtherer when he meeteth him.

vOr, suddenly. Exod. 21. 13. 22 But if he pusshed him u vnadui sedly, and * not of hatred, or cast vpon him any "thing, without laying of waite,

"Ebr. instrument.

23 Or any stone (wherby he might dee slaine) and sawe him not, nor caused it to fall vpon him, and he die, ‡ was not his enemie, neither sought him any harme,

24 Then the Congregation shal iudge betweene the slayer ‡ the h auenger of blood according to these lawes.

h That is, his next kinsman.

25 And the Congregation shall deliuer the slayer out of the hand of the auenger of blood, and the Congregation shall restore him vnto the citie of his refuge, whither he was fled: and he shall abide there vnto the death of the i hie Priest, which is anointed with the holy oyle. Ios. 20. 6. 9

i Vnder this figure is declared, that our sinnes could not be remitted, but by ‡ death of the hie Priest Iesus Christ.

26 But if the slayer come without þ borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the k murtherer, he shalbe guiltles,

k By ‡ sentence of the Iudge.

28 Because he shoulde haue remained in the citie of his refuge, vntill the death of the hie Priest: and after the death of the hie Priest, the slayer shal returne vnto the land of his possession.

29 So these things shalbe a l law of iudgement vnto you, throughout your generations in all your dwellings.

l A law to iudge murthers done, either of purpose or vnaduisedly. Deut. 17. 6. & 19. 15. Matth. 18. 16. 2. cor. 13. 1.

30 Whosoeuer killeth any person, the Iudge shal slay the murtherer, through * witnesses: but * one witnes shall not testifie against a person to cause him to die.

31 Moreouer ye shall take no recõpence for the life of the murtherer, which is m worthie to die: but he shall be put to death.

m Which purposely hath committed murther.

32 Also ye shal take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherein ye shall dwell: for n blood defileth the land: and the land can not be o clensed of the blood that is shed therein, but by þ blood of him that shed it.

nOr, murther. n So God is mindefull of the blood wrõgfully shed, that he maketh his dumme creatures to demand vẽgeance thereof.

34 Defile not therefore the land which ye shall inhabite, for I dwell in the middes thereof: for ‡ the Lord dwell among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad. 7 The inheritance could not be giuen from one tribe to another.

1 THen p the chiefe fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, and before the princes, the chiefe fathers of the children of Israel,

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed the matter to Moses. Chap. 27. 1. Iosh. 17. 3.

2 And said, * The Lorde commanded b my lorde to giue the land to inherite by lot to the children of Israel: and my lorde was commanded by the Lorde, to giue the inheritance of Zelophehad our brother vnto his daughters.

b Meaning, Moses.

3 If they be maried to any of the sonnes of the other tribes of the children of Israel, then shall their inheritance be taken away from the inheritãce of our fathers, and

and shalbe put vnto the inheritãce of the tribe where of they shalbe: so shal it be taken awap from the lot of our inheritãce.

e Signifying y at no time it could returne, for in the Iubile all things returned to their owne tribes.

4 Also when the e Iubile of the children of Israel commeth, then shall their inheritance be put vnto the inheritance of the tribe wherof they shalbe: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 Then Moses commanded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue sayd d well.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof should haue bene abalienated to others

6 This is the thing that the Lorde hath commanded, concerning the daughters of Zelophehad, saying, They shall be wiues, to whome they thinke best, onely to the familie of the tribe of their father shall they marie:

7 So shall not the inheritance of the children of Israel remoue frõ tribe to tribe, for euery one of the children of Israel shal ioyne him selfe to the inheritance of the tribe of his fathers.

8 And euery daughter that possesseth any e inheritance of the tribes of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father: that the children of Israel may enioy euery man the inheritance of their fathers.

e When they is no male to inherite.

9 Neither shall the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Israel shall sticke to his owne inheritance.

10 As the Lord commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah and Milcah, & Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

Chap.27.3. Nu. v. 2. Ios.17.

12 They were wiues to certeine of the familes of the sonnes of Manasseh the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

13 These are the f commaundements and lawes which the Lorde commanded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iordan towarde Iericho.

f Touching the ceremoniall and iudicial lawes.

This storie of nombers containeth 38 yeares and 9 monethes.

The fifth booke of Moses,

called *Deuteronomie.

THE ARGVMENT.

THe wonderfull loue of God towarde his Church is liuely set forth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fourtie yeres, Deu.9.7. they had deserued to haue bene cut off from the nomber of his people, and for euer to haue bene depriued of the vse of his holy worde, and sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would still haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes and goodes, and exhorteth them by the example of their fathers (whose infidelitie, Idolatrie, adulteries, murmurings and rebellion, he had most sharply punished) to feare and obey the Lord, to embrace and keepe his law without adding therunto or diminishing therefrom. For by his word he would be knowen to be their God, and they his people: by his worde he would gouerne his Church, & by the same they should learne to obey him: by his word he would discerne the false prophet from the true, light from darknes, ignorance from knowledge, & his owne people from all other nations and infidels: teaching them thereby to refuse and detest, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eies of man. And for this cause God promised to raise vp Kings and gouernours, for the setting forth of this word, & preseruation of his Church: giuing vnto them an especial charge for the executing thereof: whom therefore he willeth to exercise themselues diligently in the continual study and meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre conetousnes & vice, and whatsoeuer offedeth the maiestie of God. And as he had tofore instructed their fathers in all things appertaining, both to his spirituall seruice, & also for the maintenance of that societie which is betwene men: so he prescribeth here anewe, all such lawes and ordinances, which either concerne his Diuine seruice, or els are necessarie for a comon weale: appointing vnto euery estate and degree their charge and duetie: as wel, how to rule & liue in the feare of God, as to nourish friendship toward their neighbours, and to preserue that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his commandements, and promising all blessings and felicitie to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gaue in mount Sinai, is here repeted, as though it were a newe Lawe: and this booke is a commentarie or exposition of the ten commandements.

CHAP. I.

a Briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproueth the people for their incredulitie. 44 The Israelites are ouercome by the Amorites, because they fought against the commandement of the Lorde.

1 THese be the wordes which Moses spake vnto al Israel, on a this side Iorden in the wildernes, in the plaine, b ouer against the red Sea, betwene Paran and Tophel, and Laban, and Hazeroth, and Di-zahab.

a In the countrey of Moab.
b So that y wildernes was betwene the Sea & this plaine of Moab.

2 These are eleuen dayes iourney from c Horeb vnto Kadesh-barnea, by the way of mount Seir.

c In Horeb y Sinai, fourtie yeres before the y law was giuen but because all were then of age and iudgement were now dead, Moses repeteth the same to the youth, which other then were not borne, or had not iudgemẽt. d By these examples of Gods iudgements he would haue their mindes prepared to receiue the Law. Num.21.24

3 And it came to passe in the first day of the eleuenth moneth, in y fortieth yere, that Moses spake vnto the children of Israel according vnto all that y Lord had giuen him in commandement vnto them,

4 After that hee had slaine d * Sihon the

Deu.4.46.47 King of the Amorites which dwelt in Heſhbon, and Og king of Baſhan, which dwelt at Aſhtaroth in Edrei.

Tr. fun. 5 On this ſide Iorden in the land of Moab e began Moſes to declare this law, ſaying,

e The ſecond time. 6 The Lorde our God ſpake vnto vs in f Horeb, ſaying, Ye haue dwelt long enough in this mount,

f In the ſeconde yere, and ſecond moneth, Numb. 10.11. 7 Turne you and depart, and go vnto the mountaine of the Amorites, and vnto all places nere thereunto: in the playne, in the mountaine, or in the valley: both Southward, & to the Sea ſide, to the land of the Canaanites, & vnto Lebanon: euen vnto the great riuer, the riuer g Perath.

g Or, Euphrates. 8 Beholde, I haue ſet the land before you: go in and poſſeſſe that lande which the Lorde ſware vnto your fathers, Abrahã, Iſhak, and Iaakob, to giue vnto them and to their ſede after them.

Gen.15.18.& 17.7,8.

g By the counſel of Iethro my father in lawe, Exod.18.19. 9 ¶ And I ſpake vnto you the ſame time, ſaying, I am not able to beare you my ſelfe alone:

h Not ſo much by the courſe of nature, as miraculouſly. 10 The Lord your God hath h multiplyed you: and beholde, ye are this day as the ſtarres of heauen in number:

11 (The Lorde God of your fathers make you a thouſand times ſo many mo as ye are, & bleſſe you, as he hath promiſed you)

i Signifying how great a burden it is, to gouerne the people. 12 Howe can I alone i beare your cumbrance and your charge, and your ſtrife?

13 Bring you men of wiſedome and of vnderſtanding, and k knowen among your tribes, and I wil make them rulers ouer you:

k Whoſe godlines & vprightnes is knowen. 14 Then ye anſwered me, and ſayde, The thing is good that thou haſt commanded vs to doe.

l Declaring what ſort of me ought to haue a publike charge: read Exod.18.21. 15 So I toke l chiefe of your tribes, wiſe and knowen men, and made them rulers ouer you, captaines ouer thouſands, and captaines ouer hundreds, and captaines ouer fifties, and captaines ouer ten, and officers among your tribes.

16 And I charged your iudges that ſame time, ſaying, Heare the controuerſies betweene your brethren, and * iudge righteouſly betweene euery man and his brother, and the ſtranger that is with him.

Iohn 7.24.

Leuit.19.15. chap.16.19. 1.ſam.16.7. prou.24.23. eccluſ.42.1. ſames 2.2. 17 Ye ſhall haue no reſpect of perſon in iudgement, * but ſhall heare the ſmall as well as the great: ye ſhall not feare the face of man: for m iudgement is m Gods: and the cauſe that is too harde for you, bring vnto me, and I will heare it.

m And you are his Lieutenants. 18 Alſo I commanded you the ſame time all the things which ye ſhould do.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wildernes (as ye haue ſene) by the way of the mountaine of the Amorites, as the Lorde our God commanded vs: and we came to Kadeſh-barnea.

n So that the fault was in themſelues that they did not ſooner poſſeſſe the inheritance promiſed. n.2.9. 20 And I ſaid vnto you, Ye are come vnto the mountaine of the Amorites, which the Lord our God doeth giue vnto vs.

21 Behold, the Lord thy God hath laid the land before thee: go vp & poſſeſſe it, as the Lord o God of thy fathers hath ſaid vnto thee: feare not, neither be diſcouraged.

22 ¶ * Then ye came vnto me euery one, and ſaide, We will ſend men before vs, to ſearch vs out the lande and to bring vs worde againe, what way we muſt go vp by, and vnto what cities we ſhall come.

o Reade Num. 13.1,3.

23 So the ſaying pleaſed me well, and I toke twelue men of you, of euery tribe one.

24 * Who departed, and went vp into the mountaine, and came vnto the * riuer Eſhcol, and ſearched out the land,

Num.13.24. * Or, valley of the cluſter of grapes.

25 And toke of the fruite of the lande in their hands, and brought it vnto vs, and brought vs worde againe, and p ſayd, It is a good lande, which the Lorde our God doeth giue vs.

p To wit, Caleb, and Ioſhua: Moſes preferreth the better part to the greater, that is, two to tenne.

26 Notwithſtanding, ye would not go vp, but were diſobedient vnto the commandement of the Lord your God,

27 And murmured in your tents, & ſayde, Becauſe the Lorde q hated vs, therefore hath he brought vs out of the land of Egypt, to deliuer vs into the hande of the Amorites, and to deſtroy vs.

q Such was the Iewes vnthankfulnes, that they counted Gods eſpeciall loue hatred.

28 Whither ſhal we go vp? our r brethren haue diſcouraged our hearts, ſaying, The people is greater, and taller then we: the cities are great and walled vp to heauen: and moreouer we haue ſene the ſonnes of the * Anakims there.

r The other ten, not Caleb and Ioſhua. Numb.13.29. * 2.ſam.21.

29 But I ſayde vnto you, Dread not, nor be afraide of them.

30 The Lorde your God, ſ who goeth before you, he ſhall fight for you, according to all that he did vnto you in Egypt before your eyes,

ſ Declaring that to renounce our owne force, and conſtantly to followe our vocation, and depend on the Lord, is the true boldneſſe, and agreeable to God.

31 And in the wildernes, where thou haſt ſene howe the Lorde thy God bare thee, as a man doeth beare his ſonne, in all the way which ye haue gone, vntill ye came vnto this place.

32 Yet for all this ye did not beleeue the Lord your God,

33 * Who went in the way before you, to ſearche you out a place to pitche your tentes in, in fire by night, that ye might ſee what way to go, & in a cloude by day.

Exod.13.21.

34 Then the Lord heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhal not one of theſe men of this froward generation, ſee that good lande, which I ſware to giue vnto your fathers,

Numb.14.29.&

36 Saue Caleb the ſonne of Iephunneh: he ſhall ſee it, * and to him wil I giue the lande that he hath troden vpon, and to his children, becauſe he hath conſtantly followed the Lord.

Ioſh.14.6.

37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not go in thither,

Numb.20.12. and 27.14. Chap.3.26.& 4.21.& 34.4.

38 But Ioſhua the ſonne of Nun which ſtandeth t before thee, he ſhall goe in thither: incourage him: for he ſhal cauſe Iſrael to inherite it.

t Which miniſtreth vnto thee.

39 Moreouer, your u children, which ye ſayde ſhould be a pray, and your ſonnes, which in that day had no knowledge betweene good and euill, they ſhall goe in thither, and vnto them will I giue it, and

u Which were vnder twentie yeere olde, as Numb.14.31.

and they shal possesse it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red Sea.

41 Then ye answered and sayde vnto me, We haue sinned against the Lorde, [z] wee will goe vp, and fight, according to all that the Lord our God hath commanded vs: and ye armed you euery man to the warre, and were ready to go vp into the mountaine.

42 But the Lord sayde vnto me, Say vnto them, Go not vp, neyther fight, (for I am [y] not among you) least ye fall before your enemies.

43 And when I tolde you, ye would not heare, but rebelled against the commaundement of the Lorde, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, & chased you (as bees vse to doe) and destroyed you in Seir, euen vnto Hormah.

45 And when ye came againe, yee wept before the Lord, but the Lorde would not [a] heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

4 Israel is forbidden to fight with the Edomites, 9 Moabites, 19 And Ammonites. 33 Sihon king of Heshbon is discomfited.

1 THen [a] we turned, & toke our iourney into the wildernes, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a [b] long time.

2 And the Lord spake vnto me, saying,

3 Ye haue compassed this mountaine long enough: turne you Northward.

4 And warne thou the people, saying, Ye shall goe through the [c] coast of your brethren the children of Esau, which dwell in Seir, and they shall be afrayde of you: take ye good heede therefore.

5 Ye shal not prouoke them: for I will not giue you of their lande so much as a foote breadth, [d] because I haue giuen mount Seir vnto Esau for a possession.

6 Ye shall bye meate of them for money to eate, and ye shall also procure water of them for money to drinke.

7 For the Lorde thy God hath [d] blessed thee in all the workes of thine hande: he knoweth thy walking through this great wildernesse, and the Lorde thy God hath bene with thee this fourtie yeere, & thou hast lacked nothing.

8 And when we were departed from our brethē the children of Esau which dwelt in Seir, through the way of the [e] plaine, from Elath, and from Ezion-gaber, we turned and went by the way of the wildernesse of Moab.

9 Then the Lord sayd vnto me, Vex not [f] Moab, neither prouoke them to battel: for I will not giue thee of their land for a possession, because I haue giuen Ar vnto the children [e] of Lot for a possession.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims.

11 They also were taken for giants as the Anakims: whome the Moabites call Emims.

12 The [g] Horims also dwelt in Seir before time, whome the children of Esau chased out & destroyed them before them, and dwelt in their steade: as Israel shall doe vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, sayde I, and get you ouer the riuer [h] Zered: and we went ouer the riuer Zered.

14 The [i] space also wherein wee came from Kadesh-barnea, vntill wee were come ouer the riuer Zered, was eyght and thirtie yeeres, vntill all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the [k] hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 ¶ So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying,

18 Thou shalt goe through Ar the coast of Moab this day:

19 And when thou shalt come neere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I will not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a lande of [l] giants: for giants dwelt therein afore time, whom [m] Ammonites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lorde destroyed them before them, and they succeeded them in their inheritance, & dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims before them, and they possessed them, and dwelt in their steade vnto this day.

23 And the Auims which dwelt in Hazarim euen vnto [n] Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.

24 ¶ Rise vp therefore, said the Lord, take your iourney, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon the [k] Amorite, king of Heshbon, and his land: begin to possesse it and prouoke him to battell.

25 This day will I [l] beginne to sende thy feare and thy dread vpon all people vnder the whole heauen, which shall heare thy fame, and shal tremble and quake before thee.

26 Then I sent messengers out of the wildernes of Kedemoth vnto Sihon king of Heshbon, with words of peace, saying,

27 ¶ Let

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z This declareth mans nature, who will do that which God forbiddeth, and will not doe that which he commandeth.

y Signifying, that man hath no strength, but when God is at hand to helpe him.

a Because ye rather shewed your hypocrisie, then true repentance: rather lamenting the losse of your brethren, then repenting for your sinnes.

a They obeyed, after that God had chastised them.

b Eight & thirtie yere, as verse 14. *Ios. 24. 7. & 7. seq.*

c This was the second time: for before they had caused the Israelites to returne, Nomb. 20. 21. *Gen. 36. 8. Ios. 24. 4. seq. & 9. 19.*

d And giuen thee meanes wherewith thou mayest make recompence: also God will direct thee by his prouidence, as he hath done.

[b] *Or, wilderne.*

[c] *Or, passage.*

e Which were the Moabites & Ammonites.

f Signifying that as these giants were driuen out for their sinne, so the wicked when their sinne are ripe, cease annoy the Godly by plagues. *Gen. 15. 20.*

g He sheweth hereby, that as God is true in his promes: so his threatnings are not in vain.

h His plagues & punishments to destroy all the men were twenty yere olde and about. *Num. 32. 13.*

i Who called themselues Rephaims: that is, preseruers, or physicians to heale & relieue: but were in deede Zamzummims, that is, wicked and abominable.

[k] *Or, Gaza*

k According to his promes made to Abraham. *Gen. 15. 21.*

l This declareth that the hearts of men are in Gods handes: ther to be made faint, or bolde. *v. 36*

Nomb.21.22. ca.20.10

27 ¶ *Let me passe through thy land: I will
goe by the hie way: I wil neither turne
vnto the right hand nor to the left.
28 Thou shalt sel me meate for money, for
to eat, and shalt giue me water for money
for to drinke: onely I wil go through on
my feete,
29 (As the [m]children of Esau which dwel
in Seir, and the Moabites which dwel in
Ar, did vnto me) vntill I be come ouer
Jorden, into the land which the Lord our
God giueth vs.
30 But Sihon the king of Heshbon would
not let vs passe by him: for the Lorde thy
God had [n]hardened his spirit, and made
his heart obstinate, because he would de-
liuer him into thine hand, as appeareth
this day.
31 And the Lord said vnto me, Beholde, I
haue begun to giue Sihon and his land
before thee: begin to possesse and inherit
his land.
32 *Then came out Sihon to meete vs,
him selfe with all his people to fight at
Jahaz.
33 But the Lorde our God deliuered him
‖ into our power, and we smote him, and
his sonnes, and all his people.
34 And wee tooke all his cities the same
time, and destroyed euery citie, men, and
[o]women, and children: we let nothing
remaine.
35 Onely the cattel we tooke to our selues,
and the spoyle of þ cities which we tooke,
36 From Aroer, which is by the banke of
the riuer of Arnon, & from the citie that is
vpon the riuer, euen vnto Gilead: there
was not one citie that escaped vs: for
the Lorde our God deliuered vp all ‖ be-
fore vs.
37 Onely vnto the land of the children of
Ammon thou camest not, nor vnto any
place of the ‖ riuer Jabbok, nor vnto the
cities in the mountaines, nor vnto what-
soeuer the Lord our God forbade vs.

m Because neither intreatie nor examples of others coulde moue him, he could not complaine of his iust destruction.

n God, in his election and reprobation doeth not only appoint the ends, but the meanes tending to the same.

Nom.21.23.

‖ Eb. before vs.

o God had cursed Canaam, and therefore hee would not that any of the wicked race should be preserued.

‖ Or, into our hand.

‖ Or, fordes.

CHAP. III.

3 Og King of Bashan is slaine. 11 The bignes of his bed. 18 The Reubenites & Gadites are commãded to go ouer Iorden armed before their brethren. 21 Iosbua is made captaine. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

1 THen we turned, and went vp by the
way of Bashan: *and Og King of
Bashan [a]came out against vs, he,
and all his people to fight at Edrei.
2 And the Lorde sayd vnto me, Feare him
not, for I wil deliuer him, & all his peo-
ple, and his land into thine hand, and
thou shalt doe vnto him as thou diddest
vnto *Sihon King of the Amorites,
which dwelt at Heshbon.
3 So the Lord our God deliuered also vn-
to our hand, *Og the King of Bashan,
and all his people: and wee smote him,
vntill none was left him aliue.
4 And we tooke all his cities þ same time,
neither was there a citie which we tooke
not from them, euen three score cities, and
all the countrey of Argob, the kingdome
of Og in Bashan.
5 All these cities were fenced with hie
walles, gates and barres, beside [b]vnwal-
led townes a great many.
6 And wee ouerthrewe them, as wee did
vnto Sihon king of Heshbon, destroying
euery citie, with men, [c]women, and chil-
dren.
7 But all the cattell and the spoyle of the
cities we tooke for our selues.
8 Thus wee tooke at that time out of the
hand of two kings of the Amorites, the
land that was on this side Jorden from
þ riuer of Arnon vnto mount Hermon:
9 (Which Hermon the Sidonians cal Shi-
rion, but the Amorites call it Shenir)
10 All the cities of the plaine, & all Gilead,
& all Bashan vnto Salchah, & Edrei, ci-
ties of the kingdome of Og in Bashan.
11 For onely Og King of Bashan remai-
ned of the remnant of the giants, [d]whose
bed was a bed of yron: is it not at Rab-
bath among the children of Ammon? the
length thereof is nine cubites, and foure
cubites the bredth of it, after the cubite of
a man.
12 And this land which we possessed at that
time, from Aroer, which is by the riuer
of Arnon, and halfe mount Gilead, *and
the cities thereof, gaue I vnto the Reu-
benites and Gadites.
13 And the rest of Gilead, & all Bashan, the
kingdome of Og, gaue I vnto the halfe
tribe of Manasseh: euen all the countrey
of Argob with all Bashan, which is cal-
led, The land of gyants.
14 Jair the sonne of Manasseh tooke all the
countrey of Argob, vnto the coastes of
Geshuri, and of Maachathi: and called
them after his owne name, Bashan,
*Hauoth Jair vnto [e]this day.
15 And I gaue part of Gilead vnto Ma-
chir.
16 And vnto the Reubenites and Gadites
I gaue the rest of Gilead, and vnto the ri-
uer of Arnon, halfe the riuer and the bor-
ders, euen vnto þ riuer [f]Jabbok, which is
the border of the children of Ammon:
17 The plaine also and Jorden, & the bor-
ders from Chinnereth euen vnto þ Sea
of the plaine, to wit, the salt Sea ‖ vnder
the springs of Pisgah Eastward.
18 ¶ And I commaunded [g]you the same
time, saying, The Lord your God hath
giuen you this land to possesse it: ye shall
goe ouer armed before your brethren the
children of Israel, all men of warre.
19 Your wiues onely, and your children,
and your cattel (for I know that ye haue
much cattell) shall abide in your cities,
which I haue giuen you,
20 Vntil the Lord haue giuẽ rest vnto your
brethren as vnto you, and that they also
possesse the land, which the Lorde your
God hath giuen them beyonde Jorden:
then shal ye *returne euery man vnto his
possession, which I haue giuen you.
21 ¶ *And I charged Joshua þ same time,
saying, Thine eyes haue seene al that the
[h]Lorde your God hath done vnto these
two kings: *so shal the Lord doe vnto all
the kingdomes whither thou goest.
22 Ye shall not feare them: for the Lorde
your

Nom.21.33. Deut.29.7.

a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

Nom.21.24.

Nom.21.33.

b As villages & small townes.

c Because this was Gods appointmẽt, therefore it may not be iudged cruel.

d The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

Nom.32.33.

Nom.32.41.

e Meaning, when he wrote this historie.

f Which separateth the Ammonites from the Amorites.

‖ Or, at Asdoth-pisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nomb.32.21.

Iosh.22.4.

Nom.27.18,19, 23.

h So that the victories came not by your owne wisdome, strength or multitudes.

Iosh.1.5.& 10.8, 25.

i He speaketh according to the common & corrupt speach of them which attribute ŷ power vnto idoles that onely appertaineth vnto God.
"Or, wonders.
k He meaneth Zion, where the temple should be built, & God honoured.
l As before he saw by the spirit of prophecie the good mountaine which was Zion; so here his eyes were lifted vp aboue the order of nature to behold al the plentifull land of Canaan. Ca.31.2.

your God, he shal fight for you.
23 And I besought the Lorde the same
time, saying,
24 O Lord God, thou hast begun to shewe
thy seruant thy greatnes and thy migh-
ty hand: for where is there a God in hea-
uen or in earth, that can i doe like thy
workes, and like thy " power?
25 I pray thee let me goe ouer and see the
good land that is beyond Jorden, that
goodly k mountaine, and Lebanon.
26 But the Lorde was angrie with me for
your sakes, and would not heare me: and
the Lord said vnto me, Let it suffice thee,
speake no more vnto me of this matter.
27 Get thee vp into the top of Pisgah, and
l lift vp thine eyes Westward, & North-
ward, and Southward, and Eastward,
and beholde it with thine eyes, for thou
shalt not go ouer this Jorden:
28 But charge Joshua, & incourage him,
and bolden him: for he shal go before this
people, and he shal deuide for inheritance
vnto them, the land which thou shalt see.
29 So we abode in the valley ouer against
Beth-Peor.

CHAP. IIII.

1 *An exhortation to obserue the lawe without adding thereto or diminishing. 6 Therein standeth our wisdome. 9 We must teach it to our children. 15 No image ought to be made to worship. 26 Threatnings against them that forsake the lawe of God. 37 God chose the seede because he loued their fathers. 43 The three cities of refuge.*

a For this doctrine standeth not in bare knowledge, but in practise of life.
ca.5.1.
ca.6.1.
Chap.12.32.
b Thinke not to be more wise then I am.
c God wil not be serued by halues but wil haue full obedience.
d Gods iudgements executed vpon other idolaters ought to serue for our instruction, reade Nomb.25.3,4.
e And were not idolaters.
f Because al men naturally desire wisedome, he sheweth howe to attaine vnto it.
"Or, surely. Ca.26.19
g Helping vs, & deliuering vs out of al dangers, as 2.Sam.7.23.
h He addeth all these wordes to shew that we can neuer be careful inough to keepe the law of God, & to teach it to our posteritie.

1 NOw therefore hearken, O Israel, vnto
the ordinances & to the lawes which
I teach you to do, that ye may liue
and goe in, & possesse the land, which the
Lord God of your fathers giueth you.
2 * Ye shall b put nothing vnto the worde
which I command you, neither shall ye
take c ought therefrom, ŷ ye may keepe
the commandements of the Lorde your
God which I command you.
3 Your d eyes haue seene what the Lorde
did because of Baal-Peor: for all the men
that followed Baal-Peor, the Lord thy
God hath destroyed euery one from a-
mong you.
4 But ye that did e cleaue vnto the Lorde
your God, are aliue euery one of you this
day.
5 Behold, I haue taught you ordinances,
& lawes, as the Lord my God comman-
ded me, that ye should doe euen so within
the land whither ye goe to possesse it.
6 Keepe them therefore, and doe them: for
that is your f wisedome, & your vnder-
standing in the sight of the people, which
shal heare all these ordinances, and shall
say, " Onely this people is wise, & of vn-
derstanding, and a great nation.
7 For what nation is so great, vnto whom
the gods come so neere vnto them, as the
Lord our God is g neere vnto vs, in all that
we call vnto him for?
8 And what nation is so great, ŷ hath or-
dinances & lawes so righteous, as all this
Law, which I set before you this day?
9 But take heede to thy selfe, and h keepe
thy soule diligently, that thou forget not
the things which thine eyes haue seene,
& that they depart not out of thine heart,
all the dayes of thy life: but teach them
thy sonnes, and thy sonnes sonnes:
10 Forget not the day that thou stoodest be-
fore the Lorde thy God in Horeb, when
the Lord said vnto me, Gather me ŷ peo-
ple together, and I wil cause them heare
my wordes, that they may learne to feare
me all the dayes that they shal liue vpon
the earth, and that they may teach their
children:
11 Then came you neere and * stood vnder
the mountaine, & the mountaine i burnt
with fire vnto the middes of heauen, and
there was darkenesse, cloudes and mist.
12 And the Lord spake vnto you out of the
middes of the fire, & ye heard the voyce
of the wordes, but sawe no similitude,
saue a voyce.
13 Then he declared vnto you his couenant
which he commanded you to k doe, euen
the ten " commandements, & wrote them
vpon two tables of stone.
14 ¶ And the Lorde commanded me that
same time, ŷ I should teach you ordinan-
ces and lawes, which ye should obserue
in the land, whither ye go, to possesse it.
15 Take therefore good heede vnto your
" selues: for ye sawe no l image in the day
that the Lord spake vnto you in Horeb
out of the middes of the fire:
16 That ye corrupt not your selues, and
make you a grauen image or representa-
tion of any figure: whether it be the like-
nes of male or female,
17 The likenes of any beast ŷ is on earth,
or the likenes of any fethered foule that
flieth in the aire:
18 Or ŷ likenes of any thing that creepeth
on the earth, or the likenes of any fish that
is in the waters beneath the earth,
19 And least thou lift vp thine eyes vnto
heauen, & when thou seest the sunne and
the moone & the starres with all the hoste
of heauen, shouldest be driuen to worship
them and serue them, which the Lord thy
God hath m distributed to all people vn-
der the whole heauen.
20 But the Lord hath taken you & brought
you out of the n yron fornace: out of E-
gypt to be vnto him a people and inheri-
tance, as appeareth this day.
21 And the Lord was angrie with me for
your wordes, & sware that I should not
goe ouer Jorden, and that I should not
go in vnto that good land, which the Lord
thy God giueth thee for an inheritance.
22 For I must die in this land, & shall not
goe ouer Jorden: but o ye shal goe ouer,
and possesse that good land.
23 Take heede vnto your selues, lest ye for-
get the couenant of the Lorde your God
which he made with you, & least ye make
you any grauen image, or likenes of any
thing, as the Lorde thy God hath char-
ged thee.
24 For the Lord thy God is a p consuming
fire, and a ielous God.
25 ¶ When thou shalt beget children and
childrens children, & shalt haue remained
long

Exod.19.18.
i The law was giuen with fearful miracles, to declare both that God was the author thereof, and also that no man was able to abide the rigour of the same.
k God ioyned this condition to his couenant.
"Or, words.
"Ebr. soules.
l Signifying destruction is prepared for them that make any image to represent God.
m He hath appointed them to serue man.
n He hath deliuered you out of most miserable slauerie, and freely chosen you for his children.
o Moses great affection appeareth, in that he, being depriued of such an excellent treasure, doeth not enuie them that must enioy it.
p To those that come not vnto him with loue and reuerence, but rebel against him, Heb.12.29.
Esa.33.14

long in ꝓ land, if ye corrupt your selues, & make any grauen image, or likenes of any thing, & worke euil in the sight of the Lord thy God, to prouoke him to anger,
26 I * call heauen & earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go ouer Iorden to possesse it: ye shal not prolong your daies therin, but shal vtterly be destroied.
27 And the Lorde shal scatter you among the people, & ye shall be left few in nomber among the nations, whether ꝓ Lord shal bring you:
28 And there ye shall serue gods, euen the work of mans hand, wood, & stone, which neither see, nor heare, nor eate, nor smell.
29 But if from thence thou shalt seeke the Lorde thy God, thou shalt finde him, if thou seeke him with all thine t heart, and with all thy soule.
30 When thou art in tribulation, & al these things are come vpō thee, u at the length, if thou returne to the Lord thy God, and be obedient vnto his voyce,
31 (For the Lorde thy God, is a mercifull God) he wil not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he x sware vnto them.
32 For inquire nowe of the dayes that are past, which were before thee, since the day that God created man vpon the earth, & x aske from the one ende of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.
33 Did ever people heare the voyce of God speaking out of the midst of a fire, as thou hast heard, and liued?
34 Or hath God assayed to goe & take him a nation from among nations, by y tentations, by signes, and by wonders, & by warre, & by a mightie hand, & by a stretched out arme, and by great feare, according vnto all that the Lord your God did vnto you in Egypt before your eyes?
35 Vnto thee it was shewed, that thou mightest z know, that the Lord he is God, and that there is none but he alone.
36 Out of heauen he made thee heare his voyce to instruct thee, and vpon earth he shewed thee his great fire, & thou heardest his voyce out of the middes of the fire.
37 And because a hee loued thy fathers, therefore he chose their seede after them, & hath brought thee out of Egypt in his sight, by his mightie power,
38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.
39 Vnderstand therefore this day, & consider in thine heart, that the Lorde, he is God in heauen aboue, & vpon the earth beneath: there is none other.
40 Thou shalt keepe therfore his ordinances, and his commandements which I command thee this day, that it may b go well with thee, and with thy children after thee, and that thou maist prolong thy daies vpon the earth, which the Lord thy God giueth thee for euer.
41 Then Moses separated three cities on this side Iorde toward ꝓ sunne rising:
42 That ꝓ slayer should flee thither, which had killed his neighbour at vnwares, & hated him not in time past, might flee, & lay, vnto one of those cities, and liue:
43 That is, * Bezer in the wildernes, in the playne countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.
44 ¶ So this is the lawe which Moses set before the children of Israel.
45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt,
46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Hesbhon, whom Moses and the children of Israel * smote, after they were come out of Egypt:
47 And they possessed his land, & the land of * Og king of Bashan, two kings of the Amorites, which were on this side Iorden toward the sunne rising:
48 From Aroer, which is by the banke of the riuer Arnon, euen vnto mount Sion, which is Hermon,
49 And all the playne by Iorden Eastward, euen vnto d the Sea of the playne vnder the * springs of Pisgah.

CHAP. V.

Moses is the meane betweene God and the people. 6 *The Lawe is repeated.* 23 *The people are afrayde at Gods voyce.* 29 *The Lorde wisheth that the people would feare him.* 32 *They must neither decline to the right hand nor left.*

1 Then Moses called all Israel, and said vnto them, Heare O Israel the ordinances & the lawes which e I pronounce this day in your eares, that ye may learne them, and take heede to obserue them.
2 * The Lorde our God made a couenant with vs in Horeb.
3 The Lorde a made not this couenant with our fathers, onely, but with vs, euen with vs all here alme this day.
4 The Lord talked with you b face to face in the mount, out of the midst of the fire,
5 (At that time I stood betweene the Lord and you, to declare vnto you the word of the Lord: for ye were afraid at the sight of the fire, & went not vp into the mount) and he sayd,
6 ¶ * I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of f bondage.
7 Thou shalt haue none g other gods before my face.
8 Thou shalt make thee no grauen image, or any likenes of that that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.
9 Thou shalt neither bowe thy selfe vnto them, nor serue them: for * I the Lord thy God am a d ielous God, visiting the iniquitie of the fathers vpon the children, & d vpon the third and fourth generation of them that hate me:

10 And

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q Meaning hereby all superstitiō and corruption of the true seruice of God.
r Though men would absolue you, yet the insensible creatures shalbe witnesses of your disobedience. *Ca. 30.19.*
s So that his curse shal make his former blessings of none effect.
t Not with outward shew or ceremonie, but with a true confession of thy faultes.
u *Or in the latter dayes.*
x To certifie thē the more of the assurance of their saluation.
x Mans negligence is partly cause that he knoweth not God. *Ca. 32.7.*
y By so manifest proofes ꝓ none could doubt thereof.
z He sheweth ꝓ cause, why God wrought these miracles. *Ca. 32.39.*
a Freely, & not of their deserts. *Ca. 9.4.6. Ca. 32.8.9. Ios. 24.2.3.4. Ios. cap. 13. psal. 44.3.5.6.*
b God promiseth reward not for our merits, but to incourage vs, & to assure vs that our labour shal not be lost.

Ca. 19.2.
Ios. 20.8.
c The articles and poyntes of the couenant.
Num. 21.24. & cap. 32.4.
Num. 21.33. cap. 3.3.
d That is, the sale sea. *Chap. 3.17. Nom. 34.11. Ios. 12.3.*
e *Ebr. I speak in your eares. Ca. 4.9.*
Exod. 19.5,6.
a Some reade, God made not this couenant, that is, in such ample sort and with such signes and wonders.
b So playnly that you neede not to doubt thereof. *Exod. 20.2. Leuit. 26.1. psal. 97.7.9.*
f *Or, seruants.*
c God bindeth vs to serue him onely, without superstition and idolatrie. *Exod. 34.7. Ierem. 32.18.*
d That is, of his honour, not permitting it to be

giuen to other.

10 And shewing mercie vnto thousands of them that [c] loue me, & kepe my commandements.
11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not holde him giltlesse, that taketh his Name in vaine.
12 Kepe the Sabbath day, to sanctifie it, as þ Lorde thy God hath commanded the.
13 Sixe dayes [f] thou shalt labour, & shalt doe all thy worke:
14 But the seuenth day is the Sabbath of the Lord thy God: thou shalt not do any worke therein, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maid, nor thine oxe, nor thine asse, neither any of thy cattel, nor the stranger that is within thy gates: that thy man seruant and thy mayd may rest as well as thou.
15 For, remember that thou wast a seruãt in the land of Egypt, & that the Lord thy God brought thee out thence by a mightie hand and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath day.
16 ¶ [g] Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy dayes may be prolonged, & þ it may go wel with thee vpon the land, which the Lord thy God giueth thee.
17 * Thou shalt not kill.
18 * Neither shalt thou commit adulterie.
19 * Neither shalt thou steale.
20 Neither shalt thou beare false witnesse against thy neighbour.
21 * Neither shalt thou [h] couet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man seruãt, nor his maid, his oxe, nor his asse, nor ought that thy neighbour hath.
22 ¶ These woords the Lord spake vnto all your multitude in the mount out of the midst of the fire, the cloud & the darknes, with a great voyce, and [i] added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.
23 And when ye heard the voyce out of the middes of the darknesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:
24 And ye sayde, Beholde, the Lorde our God hath shewed vs his glorie and his greatnes, and * we haue heard his voyce out of the middes of the fire: we haue sene this day that God doth talke with man, and he * liueth.
25 Now therefore, why should we die? for this great fire wil consume vs: if we heare the voyce of the Lord our God any more, we shall die.
26 For what [k] flesh was there euer, that heard the voyce of the liuing God speaking out of the middes of the fire as we haue, and liued?
27 Go thou nere and heare all that the Lord our God saith: and declare thou vnto vs all that the Lord our God saith vnto thee, * and we wil heare it, and doe it.
28 Then the Lord heard the voyce of your woordes, when ye spake vnto me: and the Lord said vnto me, I haue heard þ voyce of the woordes of this people, which they haue spoken vnto thee: they haue well sayd, all that they haue spoken.
29 Oh [l] that there were such an heart in them to feare me, & to kepe all my commãdements alway: that it might go well with them, & with their children for euer.
30 Goe, say vnto them, Returne you into your tents.
31 But stand thou here with me, & I will tell thee all the commandements, and the ordinãces, & the lawes, which thou shalt teach them: that they may do them in the land which I giue them to possesse it.
32 Take heede therefore, that ye doe as the [l] Lorde your God hath commanded you: [l] turne not aside to the right hand nor to the left,
33 But walke in all the wayes which the Lord your God hath comanded you, that ye may [m] liue, & that it may go wel with you: and that ye may prolong your dayes in the land which ye shal possesse.

CHAP. VI.

1 An exhortation to feare God, & kepe his commandements, 5 Which is, to loue him with all their heart. 7 The same must be taught to the posteritie. 16 Not to tempt God. 25 Righteousnes is contained in the Lawe.

1 THese now are the commandements, ordinances, and [n] lawes, which the Lorde your God commanded me to teache you, that ye might doe them in the land whither ye goe to possesse it:
2 That thou mightest [o] feare the Lord thy God, and kepe all his ordinances, & his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, euen that thy dayes may be prolonged.
3 Heare therefore, O Israel, and take heede to do it, that it may go wel with thee, and that ye may encrease mightily [p] in the land that floweth with milke and honie, as the Lorde God of thy fathers hath promised thee.
4 Heare, O Israel, The Lorde our God is Lord onely,
5 And * thou shalt loue the Lord thy God with all thine heart, & with all thy soule, and with all thy might.
6 * And these woordes which I command thee this day, shalbe in thine heart.
7 And thou shalt [q] rehearse them continually vnto thy children, and shalt talke of them when thou sittest in thine house, & as thou walkest by the way, and when thou liest downe, & when thou risest vp:
8 And thou shalt binde them for a signe vpon thine hand, and they shall be [r] as frontlets betweene thine eyes.
9 Also thou shalt write the vpon þ [s] postes of thine house, and vpon thy gates.
10 And when the Lorde thy God hath brought thee into þ land, which he sware vnto thy fathers, Abraham, Isaak, and Jaakob, to giue to thee, with great and goodly cities which thou buildedst not,
11 And houses full of all maner of goods, which thou filledst not, & welles digged which

e The first degree to keepe the commandements is, to loue God. cap 6.2. 16

f Meaning, since God permitteth sixe dayes to our labours, that we ought willingly to dedicate the seuenth to serue him wholy.

g Not for a shewe, but with true obedience, and due reuerence. ca. 6.2. Mat. 5.21. Luke 18.20. Rom. 13.9. Heb. 4.10. ca. 32.47. Rom. 7.7.

h He speaketh not onely of that resolute will, but that there be no motion or affection.

i Teaching vs by his example to be content with his worde, and adde nothing thereto. v 32. Jos. 1.7.

Exod. 19.19.

Chap. 4.33.

[o] Or, man.

Exod. 20.19.

k He meaneth of vs mortall, but obedience, shewing also how of our infirmitie we are vnwilling thereunto.

l Ye shal neither adde nor diminish, Chap. 4.2.

m As by obedience, God prospereth vs all: so of disobeying God, proceede all miseries.

[n] Or, iudgements. ca 4.1.45. 1. ca. 7.11. 8.1 ca. 12.

a A reuerent feare & loue of God, is the first beginning to keepe Gods commandements. 5.10.15. 10.20.

b Which bringeth abundance of all things apperteining to mans life.

Mat. 22.37. mar. 12.29,30. luke 10.27. Chap. 11.18.

c Some read, thou shalt rule them vpon thy children, that they may print them more deepely in memorie.

[r] Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them. Exo. 13.14. Nic ca. 1.

e Into thy power. ca. Exod. 23.32. and 34.12. 23.10.

which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art full,
12 *Beware lest thou forget ẏ Lord, which brought thee out of the lande of Egypt, from the house of bondage.
13 Thou shalt feare the Lord thy God, and serue him, & shalt [f] sweare by his Name.
14 Ye shal not walke after other gods, after any of the gods of the people which are round about you,
15 (For the Lord thy God is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.
16 Ye shal not [g] tempt ẏ Lord your God, as ye did tempt him in Massah:
17 But ye shall keepe diligently the commandements of the Lord your God, and his testimonies, & his ordinances which he hath commanded thee,
18 And thou shalt doe that which is right and good in the [h] sight of the Lord: that thou mayest prosper, & that thou mayest goe in, and possesse that good lande which the Lord sware vnto thy fathers,
19 To cast out al thine enemies before thee, as the Lord hath said.
20 When thy sonne shal aske thee in time to come, saying, What meane these testimonies, and ordinances, and lawes, which the Lord our God hath commanded you?
21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lorde brought vs out of Egypt with a mightie hand.
22 And the Lord shewed signes and wonders great and euill vpon Egypt, vpon Pharaoh, and vpon all his housholde, before our eyes,
23 And [k] brought vs out from thence, to bring vs in, & to giue vs the lande which he sware vnto our fathers.
24 Therefore the Lord hath commaunded vs, to do all these ordinances, and to feare the Lorde our God, that it may goe euer wel with vs, and that he may preserue vs aliue as at this present.
25 Moreouer, this shalbe our [l] righteousnes before the Lorde our God, if we take heede to keepe all these commandements, as he hath commanded vs.

e Let not welth and ease cause thee forget gods mercies, whereby thou wast deliuered out of miserie.
f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfully.
g By doubting of his power, refusing lawfull meanes, & abusing his graces.
h Here he condemneth all mans good intentions.
i God requireth not onely that we serue him all our life, but also that we take paynes that our posteritie may set forth his glorie.
k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.
l But because none could fully obey the law, we must haue our recourse to Christ to be iustified by faith.

CHAP. VII.

1 *The Israelites may make no couenant with the Gentiles.* 5 *They must destroy the idoles.* 8 *The election dependeth on the free loue of God.* 19 *The experience of the power of God ought to confirme vs.* 25 *To auoyde all occasion of idolatrie.*

1 When the Lord thy God shal bring thee into the lande whyther thou goest to possesse it, *and shall roote out many natiōs before thee: ẏ Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hiuites, and the Iebusites, seuen nations greater and mightier then thou,
2 And the Lorde thy God shall giue them [a] before thee, then thou shalt smite them: thou shalt vtterly destroy the: thou shalt make no *couenant with them, nor haue compassion on them.
3 Neither shalt thou make mariages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.
4 For [*] they will cause thy sonne to turne away from mee, and to serue other gods: then wil the wrath of the Lord ware hote against you and destroy thee suddenly.
5 But thus ye shall deale with them, [b] Ye shall ouerthrowe their altars, and breake downe their pillars, & ye shall cut downe their groues, and burne their grauen images with fire.
6 *For thou art an holy people vnto the Lorde thy God, *the Lorde thy God hath chosen thee, to be a precious people vnto himselfe, aboue all people that are vpon the earth.
7 The Lord did not set his loue vpon you, nor chuse you, because ye were moe in nomber then any people: for ye were the fewest of all people:
8 But because the Lorde [c] loued you, & because he would keepe the othe which hee had sworne vnto your fathers, the Lorde hath brought you out by a mightie hand, and deliuered you out of ẏ house of bondage from the hande of Pharaoh king of Egypt,
9 That thou mayest know, [d] that the Lord thy God, he is God, the faithfull God which keepeth couenant and mercy vnto them ẏ loue him & keepe his commandements, euen to a thousand generations,
10 And rewardeth them [e] to their face that hate him, to bring them to destruction: he will not deferre to rewarde him that hateth him, to his face.
11 Keepe thou therfore ẏ commandements, and the ordinances, & the lawes, which I commande thee this day to do them.
12 ¶ For if ye hearken vnto these lawes, and obserue and doe them, then the Lord thy God shall keepe with thee the couenant, and the [f] mercy which he sware vnto thy fathers.
13 And he will loue thee, and blesse thee, and multiplie thee: he will also blesse the fruite of thy wombe, and the fruite of thy lande, thy corne and thy wine, and thine oyle, and the increase of thy kine, and the flocks of thy sheepe in the land, which he sware vnto thy fathers to giue thee.
14 Thou shalt be blessed aboue all people: *there shall be neyther male nor female barren amōg you, nor amōg your cattell.
15 Moreouer, the Lord wil take away from thee all infirmities, and will put none of the euill diseases of *Egypt (which thou knowest) vpon thee, but will sende them vpon all that hate thee.
16 Thou shalt therefore consume all people which the Lorde thy God shall giue thee: [g] thine eye shal not spare them, neither shalt thou serue their gods, for that shalbe thy *destruction.
17 If thou say in thine heart, These nations are mo then I, how can I cast them out?
18 Thou shalt not feare them, but remember

Chap.31.3.
a Into thy power. Exod.23.32. and 34.12.
* Or, any of them.
b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Chap.12.3. Chap.14.2. and 26.18,19. Exod.19.5. 1.pet.2.9.
c Freely, finding no cause in you more then in other so to do.
d And so put difference betweene him and idoles.
e Meaning, manifestly, or in this life.
f This couenant is grounded vpō his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites. Exod.23.26.
Exod.9.14. and 15.26.
g We ought not to be mercifull where God commandeth seueritie. Exod.23.33.

Jos. 8. 1

member what the Lord thy God did vnto Pharaoh, and vnto all Egypt:

1 Or, plagues, or, triall, as Cha. 29. 3. exod 15. 25. and 16. 4.

19 The great 1 tentations which thine eies saw, and the signes and wonders, and the mighty hand and stretched out arme, wherewith the Lorde thy God brought thee out: so shall the Lord thy God do vnto all the people, whose face thou fearest.

Exod. 23. 28. Josh. 24. 12.

20 * Moreouer, the Lorde thy God will sende h hornets among them vntill they that are left, and hide themselues from thee, be destroyed.

h There is not so small a creature, which I will not arme to fight on thy side against them.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadfull.

v 15. Ca. 31. 23

22 And the Lorde thy God will roote out these nations before thee by litle and litle: thou mayest not consume them at once, lest the i beasts of ye field increase vpo thee.

i So that it is your commoditie that God accompliſh not his promes so soone as you would wish. Jos 11. 18.

23 But the Lorde thy God shall giue them before thee, and shall destroy them with a mighty destruction, vntil they be brought to nought.

24 And he shall deliuer their kinges into thine handes, and thou shalt destroy their name from vnder heauen: there shall no man be able to stande before thee, vntill thou hast destroyed them.

25 The grauen images of their gods shall ye * burne with fire, and * couet not the siluer and golde, that is on them, nor take it vnto thee, lest thou k be snared therewith: for it is an abomination before the Lord thy God.

Chap. 12. 3. exod. 23. 24. Ios. 7. 1, 21. 2. mac. 12. 40.

k And be intiſed to idolatrie.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is * accursed.

Chap. 13. 17.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude for Gods benefites. 19 The forgetfulnes of God, benefites causeth destruction.

Cap. 7. 11. Ca. 6. 1

1 YE shall keepe all the commaundements which I commaund thee this day, for a to doe them: that ye may liue, and be multiplyed, and go in, and possesse the lande which the Lorde sware vnto your fathers.

a Shewing that it is not ynough to heare the word, except we expresse it by example of life.

2 And thou shalt remember all the waye which ye Lord thy God led thee this fourtie yeare in the wildernesse, for to humble thee, and to b proue thee, to knowe what was in thine heart, whether thou wouldest keepe his commaundements or no.

b Which is declared in afflictions, eyther by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, & made thee hungrie, and fed thee with MAN, which thou knewest not, neither did thy fathers knowe it, that he might teache thee that man liueth not by c bread onely, but by euery worde that proceedeth out of the mouth of the Lord, doth a man liue.

Mat. 4. 4

c Man liueth not by meate onely, but by the power of God, which giueth it strength to nourish vs.

4 Thy raiment ware not olde vpon thee, neyther did thy foote d swell those fourtie yeares.

d As they that go bare footed.

5 Knowe therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God e nourtureth thee.

e So that his afflictiõs are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lorde thy God, that thou mayest walke in his wayes, & feare him.

7 For the Lorde thy God bringeth thee into a good lande, a lande in the which are riuers of water and fountaines, and * depths that spring out of valleys and mountaines:

* Or, springs,

8 A land of wheat and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle olive and honie:

9 A lande wherein thou shalt eate breade without scarcety, neither shalt thou lacke any thing therein: a land f whose stones are yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten and filled thy selfe, thou shalt g blesse the Lorde thy God for the good land, which he hath giuen thee.

g For to receiue Gods benefites, and not to be thankefull, is contemne God in them.

11 Beware that thou forget not the Lorde thy God, not keeping his commaundements, and his lawes, and his ordinances, which I commaund thee this day:

Ca. 6. 12.

12 Lest when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beastes, and thy sheepe are increased, and thy siluer and gold is multiplied, and all that thou hast is increased,

14 Then thine heart h be lifted vp & thou forget the Lorde thy God, which broughte thee out of the lande of Egypt, from the house of bondage,

h By reason of ting Gods benefites to thine owne wicked and lasciuous good fortune.

Numb. 20. 11.

15 Who was thy guyde in the great and terrible wildernes (wherein were fierye serpent, and scorpions, and drought, where was no water, * who brought forth water for thee, out of the rocke of flint:

16 Who fedde thee in the wildernesse with * MAN, which thy fathers knewe not) to humble thee, and to proue thee, that he might do thee good at thy latter ende.

Exod. 16. 15.

17 Beware lest thou saye in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

Ca. 9. 4. Jos 24. 12

18 But remember the Lorde thy God: for it is hee which i giueth thee power to get substance to establish his couenant which hee sware vnto thy fathers, as appeareth this day.

i If things concerning this life proceede out of Gods mere liberalitie, much more spirituall gifts & life euerlasting.

19 And if thou forget the Lorde thy God, and walke after other gods, & serue them, and worship them, I k testifie vnto you this day, that ye shall surely perish.

k Or, take witnes of heauen & the earth. Chap. 4. 26

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

4 God doth them not good for their owne righteousnes, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two tables are broken. 26 Moses prayeth for the people.

1 HEare O Israel, Thou shalt passe ouer Iorden a this day, to go in and to possesse nations greater and mightier then thy selfe, & cities great and walled vp to heauen,

a Meaning shortly.

2 A people great and tall, euen the children of the Anakims, whome thou knowest, b and of whome thou hast c heard say, Who can stande before the children of Anak?

b By the spies, Numb 13. 29

3 Vnderſtand therefore that this daye the Lorde thy God is he which [c] goeth ouer before thee as a conſuming fire: he ſhal deſtroy them, and he ſhal bring them down before thy face: ſo thou ſhalt caſt them out and deſtroy them ſuddenly, as the Lord hath ſayd vnto thee.

c To guide thee & goe me thee.

4 Speake not thou in thine heart (after that the Lorde thy God hath caſt them out before thee) ſaying, For my [d] righteouſneſſe the Lorde hath brought me in, to poſſeſſe this land: but for the wickednes of theſe nations the Lord hath caſt them out before thee.

d Man of him ſelfe can deſerue nothing but Gods anger, & if God ſpare any, it commeth of his great mercie.

5 For thou entreſt not to inherit their land for thy righteouſneſſe, or for thy vpright heart: but for the wickednes of thoſe nations, the Lord thy God doeth caſt them out before thee, and that he might performe the woorde which the Lorde thy God ſware vnto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderſtand therefore, that the Lord thy God giueth thee not this good lande to poſſeſſe it for thy righteouſneſſe: for thou art a [e] ſtifnecked people.

e Like ſtubburn oxen which will not endure their maſters yoke.

7 Remember, and forget not, howe thou prouokedſt the Lord thy God to anger in the wilderneſſe: [f] ſince the day that thou diddeſt depart out of the land of Egypt, vntil ye came vnto this place, ye haue rebelled againſt the Lord.

f He proueth by the length of time, that their rebellion was moſt great, and intolerable.

8 Alſo in Horeb ye prouoked the Lorde to anger, ſo that the Lorde was wroth with you, euen to deſtroy you.

9 When I was gone vp into the mount, to receiue the tables of ſtone, the tables, I ſay, of the couenant, which the Lorde made with you: [g] *I abode in the mount fourtie dayes & fourtie nights, & I neyther ate bread nor dranke water:

*Exod.24.18. and 34.28.

10 *Then the Lorde deliuered me two tables of ſtone, written with the [g] finger of God, & in them was conteined according to all the woords which the Lord had ſaid vnto you in the mount out of the middes of the fire, in the day of the aſſemblie.

*Exod.31.18. g That is, miraculouſly, & not by the hand of men.

11 And when the fourtie dayes and fourtie nights were ended, the Lord gaue me the two tables of ſtone, the tables, I ſay, of the couenant.

12 And the Lorde ſayde vnto me, *Ariſe, get thee downe quickly from hence: for thy people which thou haſt brought out of Egypt, haue [h] corrupt their wayes: they are ſoone turned out of the way, which I commanded them: they haue made them a molten image.

*Exod.32.7.

h So ſoone as man declineth from the obedience of God, his wayes are corrupt. v.6.

13 Furthermore, the Lorde ſpake vnto me, ſaying, I haue ſeene this people, and beholde, it is a ſtifnecked people.

14 [i] Let me alone, that I may deſtroy the, and put out their name from vnder heauen, and I will make of thee a mightie nation, and greater then they be.

i Signifying that the prayers of the faithful are a barre to ſtay Gods anger, that he conſume not all.

15 So I returned and came downe from the Mount (and the Mount burnt with fire, and the two tables of the couenant were in my two hands)

16 Then I looked, and beholde, ye had ſinned againſt the Lorde your God: for ye had made you a molten calfe, & had turned quickly out of the [k] waye which the Lord had commanded you.

k That is, from the Law: wherein he declareth what is the cauſe of our perdition.

17 Therefore I tooke the two tables, and caſt them out of my two hands, & brake them before your eyes.

18 And I fell downe before the Lorde, fourtie dayes, and fourtie nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes which ye had committed, in doing wickedly in the ſight of the Lorde, in that ye prouoked him vnto wrath.

19 (For I was afraide of the wrath and indignation, wherewith the Lorde was moued againſt you, euen to deſtroy you) yet the Lorde heard me at that time alſo.

20 Likewiſe the Lord was very angry with Aaron, euen to [l] deſtroy him: but at that time I prayed alſo for Aaron.

l Whereby he ſheweth what danger they are in, that haue authoritie, & reſiſt not wickednes.

21 And I tooke your ſinne, I meane the calfe which ye had made, and burnt him with fire, and ſtamped him and grounde him ſmal, euen vnto very duſt: and I caſt the duſt thereof into the riuer, that deſcended out of the [m] Mount.

m Horeb, or Sinai.

22 Alſo *in Taberah, & in *Maſſah, and in Kibroth-hattaauah ye prouoked the Lord to anger.

*Numb.11.1,3. *Exod.17.7.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go vp, and poſſeſſe the land which I haue giuen you, then ye *rebelled againſt the commandement of the Lord your God, and beleeued him not, nor hearkened vnto his voyce.

*Numb.13.34. n At the returne of the ſpies.

24 Ye haue bene rebellious vnto the Lord, ſince the day that I knewe you.

25 Then I fell downe before the Lorde [o] fourtie dayes and fourtie nights, as I fell downe before, becauſe the Lorde had ſayd, that he would deſtroy you.

o Whereby is ſignified that God requireth earneſt continuance in prayer.

26 And I prayed vnto the Lord, & ſayd, O Lord God, deſtroy not thy people & thine inheritance, which thou haſt redeemed through thy greatnes, whome thou haſt brought out of Egypt by a mightie hand.

27 [p] Remember thy ſeruants Abraham, Izhak, & Iaakob: looke not to the ſtubburnes of this people, nor to their wickednes, nor to their ſinne,

p The godly in their prayers ground on Gods promes, & confeſſe their ſinnes. *Numb.14.16.*

28 Leaſt the countrey, whence thou broughteſt them, ſay, *Becauſe the Lorde was not able to bring them into the lande which he promiſed them, or becauſe he hated them, he caried them out, to ſlaye them in the wilderneſſe.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mightie power, and by thy ſtretched out arme.

CHAP. X.

The ſecond tables put in the Arke. 3 *The tribe of Leui is dedicate to the ſeruice of the Tabernacle.* 12 *What the Lorde requireth of vs.* 16 *The circumciſion of the heart.* 17 *God regardeth not the perſon.* 21 *The Lord is the prayſe of Iſrael.*

1 At the ſame time the Lord ſayd vnto me, *Heawe thee two tables of ſtone, like vnto the firſt, & come vp vnto me into the Mount, & make thee an Arke of wood,

*Exod.34.1.

2 And I will write vpon the Tables the

wordes that were vpon the first Tables, which thou brakest, and thou shalt put them in the Arke.

a Which wood is of long continuance.

3 And I made an Arke of a Shittim wood, and hewed two Tables of stone like vnto the first, & went vp into the Mountaine, and the two Tables in mine hand.

4 Then he wrote vpon the Tables according to the first writing (the ten commandements, which the Lord spake vnto you in the Mount out of the midst of the fire, in the day of the b assemblie) and the Lord gaue them vnto me.

b When you were assembled to receiue the lawe.

5 And I departed, and came downe from the Mount, and put the Tables in the Arke which I had made: and there they be, as the Lord commanded me.

6 ¶ And the children of Israel toke their iourney from Beeroth of the children of Iaakan to c Mosera, where Aaron dyed, and was buried, and Eleazar his sonne became Priest in his stede.

c This mountaine was also called Hor, Nom.20.28.

7 ¶ From thence they departed vnto Gudgodah, & from Gudgodah to Iotbath a land of running waters.

8 ¶ The same time the Lord separated the tribe of Leui to beare the Arke of the couenant of the Lord, and to stand before the Lord, to d minister vnto him, and to bleſſe in his Name vnto this day.

d That is, to offer sacrifices and to declare the Law to ſ people.

9 Wherefore Leui hath no part nor inheritance with his brethren: for the Lord is his e inheritance, as the Lorde thy God hath promised him.

e So God turned the curse of Iaakob, Gen.49.7. vnto blessing. *Mic.ca.1.8.9*

10 And I taried in the mount, as at the first time, fourtie dayes & fourtie nights, and the Lord heard me at that time also, and the Lord would not destroy thee.

11 But the Lorde said vnto me, Arise, goe forth in the iourney before the people, that they may go in and possesse the land, which I sware vnto their fathers to giue vnto them.

12 ¶ And nowe, Israel, what doeth the Lorde thy God f require of thee, but to feare ſ Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lorde thy God with all thine heart, and with all thy soule?

f For all our sinnes and transgressions God requireth nothing but to turne to him & obey him.

13 That thou keepe the cõmandements of the Lord, & his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens is the Lords thy God, & the *earth, with all that therein is.

Pſal.24.1.

g Although he was Lord of heauen and earth, yet would he chuse none but you.

15 g Notwithstanding, the Lord set his delite in thy fathers to loue them, and did choose their seede after them, euen you aboue all people, as appeareth this day.

16 h Circumcise therefore the foreskinne of your heart, & harden your necks no more.

h Cut off all your euil affections, Iere.4.4. *2.Chron.19.7. Iob.34.19. rom.2.11.*

17 For the Lord your God is God of gods, and Lord of lordes, a great God, mighty, & terrible, which accepteth no * persons, nor taketh reward:

18 Who doeth right vnto the fatherlesse and widowe, and loueth the stranger, giuing him foode and rayment.

19 Loue ye therefore the stranger: for ye were strangers in the land of Egypt.

Chap.6.13. mat.4.10.

20 *Thou shalt feare the Lorde thy God: thou shalt serue him, & thou shalt cleaue vnto him, and i shalt sweare by his Name.

i Reade Cap. 6.13.

21 He is thy prayse, & he is thy God, that hath done for thee these great and terrible things, which thine eyes haue seene.

22 Thy fathers went downe vnto Egypt *with seuentie persons, & now the Lorde thy God hath made thee, as the * starres of the heauen in multitude.

Gen.46.27. exod.1.5. Gen.15.5.

CHAP. XI.

1 An exhortation to loue God, and keepe his law. 10 The prayses of Canaan. 18 To meditate continually the word of God. 19 To teache it vnto the children. 26 Blessing and cursing.

1 THerefore thou shalt loue the Lord thy God, and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes, and his commandements alway.

2 And a consider this day (for I speake not to your children, which haue neyther knowen nor seene) the chastisement of the Lord your God, his greatnes, his mighty hand, and his stretched out arme,

a Ye, which haue seene God graces with your eyes, ought rather to be moued, then your children, which haue not heard of them.

3 And his signes, and his actes, which he did in the midst of Egypt vnto Pharaoh the King of Egypt, and vnto all his land:

4 And what he did vnto the hoste of the Egyptians, vnto their horses, & to their charets, when he caused the waters of the red Sea to ouerflowe them, as they pursued after you, and the Lord destroyed them vnto this day:

5 And b what he did vnto you in the wilbernes, vntil ye came vnto this place:

b Aswell concerning his benefites, as his correctiõs. *ca.6*

6 And what he did vnto Dathan & Abiram the sonnes of Eliab the sõne of Reuben, when the earth opened her mouth, & swallowed them with their housholdes and their tents, & all their substance that c they had in the middes of all Israel.

c *Heb. that is first.*

7 For your eyes haue seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe d all the cõmandements, which I cõmand you this day, that ye may be strong, & goe in & possesse the land whither ye go to possesse it:

d Because ye haue felt both his chastisemẽt & his benefites.

9 Also that ye may prolong your dayes in the land, which the Lorde sware vnto your fathers, to giue vnto them and to their seede, euen a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy e d feete, as a garden of herbes:

e *Or, labour.*

11 But the land whither ye goe to possesse it, is a land of mountaines and valleys, & drinketh water of the raine of heauen.

d As by making gutters for the water to come out of the riuer Nilus to water the land.

12 This land doeth the Lord thy God care for: the eyes of the Lord thy God are alwayes vpon it, from the beginning of the yere, euen vnto the ende of the yere.

13 ¶ If ye shal hearken therefore vnto my commandements, which I commande you this day, that ye loue the Lord your God and serue him with all your heart, and with all your soule,

14 I also will giue raine vnto your lande in

in due time, e the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine ople.

e In the seede time, & toward harueſt.

15 Also I will send grasse in thy fieldes for thy cattel, that thou mayest eat, and haue ynough.

16 But beware lest your heart f deceine you, and least ye turne aside, and serue other gods, and worship them,

f By deuising to your selues fooliſh deuotions according to your owne fantasies.

17 And so the anger of the Lord be kindled against you, and he shut up the heauen, that there be no rayne, & that your lande yelde not her fruite, and ye perish quickly from the good lande, which the Lorde giueth you.

18 ¶ Therefore shall ye laye vp these my wordes in your heart and in your soule, and * binde them for a signe vpon your hande, that they may be as a frontlet betweene your eyes,

Chap.6.8,9. Ca. 8.11. ca.22.12. ca.32.46

19 And ye shal * teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.

Chap.4.10. and 6.6,7.

20 And thou shalt write them vpon the postes of thine house, & vpon thy gates,

21 That your dayes may be multiplyed, and the dayes of your children, in ð lande which the Lord sware vnto your fathers to giue them, as long as g the heauens are aboue the earth.

v.9

g As long as the heauens endure,

22 ¶ For if ye keepe diligently all these commandementes, which I commande you to doe: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,

23 Then will the Lord cast out all these nations before you, & ye shall possesse great nations and mightier then you.

Iosh.1.3.

24 * All the places whereon the soles of h your feete shall treade, shall be yours: your coast shalbe from the wildernes and from Lebanon, and from the riuer, euen the riuer Perath, vnto ð vttermost i Sea.

h This was accomplished in Dauids and Salomons time.

i Called Mediterraneum.

25 No man shal stand against you: for the Lord your God shal cast the feare & dread of you vpon all the lande that ye shall tread vpon, as he hath said vnto you.

26 ¶ Beholde, I set before you this day a blessing and a curse:

Chap.28.2. and 30.1.

27 * The blessing, if ye obey the commandements of the Lorde your God which I command you this day:

Chap.28.15.

28 And the * curse, if ye will not obey the commandements of the Lord your God, but turne out of the way, which I commaunde you this day, to goe after other gods, which ye haue not k knowen.

k He reproueth the malice of men which leaue that which is certaine, to follow that which is vncertaine.

29 ¶ When the Lorde thy God therefore hath brought thee into the lande, whither thou goest to possesse it, then thou shalt put the * blessing vpon mount Gerizim, and the curse vpon mount Ebal.

Chap.27.12,13. Iosh.8.33.

30 Are they not beyonde Iorden on that part, l where the sunne goeth downe in the land of the Canaanites, which dwell in the playne ouer against Gilgal, beside the m groue of Moreh?

l Meaning, in Samaria.

m Or, playne.

31 For ye shall passe ouer Iorden, to go in to possesse the land, which the Lorde your God giueth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * do all the commandements and the lawes, which I set before you this day.

Chap.5.32.

CHAP. XII.

1 To destroy the idolatrous places. 5. 8 To serue God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burne their children to their gods. 32 To adde nothing to Gods words.

1 THese are the ordinances & the lawes, which ye shall obserue and doe in the land (which the Lord God a of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.

a Whereby they are admonished to seeke none other God.

2 * Ye shall vtterly destroy all the places wherein the nations which ye shall possesse, serued their gods vpon ð hie mountaines and vpon the hilles, and vnder euery greene tree.

Chap.7.5.

3 *Also ye shal ouerthow their altars, and breake downe their pillars, & burne their b groues with fire: and ye shall hewe downe the grauen images of their gods, & abolish their names out of that place.

Iudg.2.2. 2 Kin.7.23

b Wherein they sacrificed to their idoles.

4 Ye shal c not so do vnto ð Lord your God,

c Ye shall not serue the Lord with superstitions.

5 But ye shal seeke the place which ð Lord your God shall * chuse out of all your tribes, to put his Name there, & there to dwell, and thither thou shalt come,

1. King.8.29. 2. Chron.6.5.

6 And ye shal bring thither your burnt offrings, and your sacrifices, & your tithes, and the d offring of your handes, and your vowes, and your free offerings & the first borne of your kine and of your sheepe.

and 7.12,16. 6 26.2. Sa 4.

d Meaning, the first fruites.

7 And there ye shall eate * before the Lorde your God, and ye shall reioyce in all that ye put your hand vnto, both ye, and your housholdes, because the Lorde thy God hath blessed thee.

e Where his Arke shalbe.

8 Ye shal not do after all these things that we doe e here this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

f Not that they sacrificed after their fantasies,

9 For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

but that God would be serued more purely in the land of Canaan.

10 But when ye goe ouer Iorden, & dwell in the lande, which the Lorde your God hath giuen you to inherit, & when he hath giuen you rest from all your enemies round about, and ye dwell in safetie,

g It had not bene ynough to conquer, except God had maintained them in rest vnder his protection.

11 When there shall be a place which the Lorde your God shall chuse, to cause his Name to dwel there, thither shal ye bring all that I commaunde you: your burnt offrings, and your sacrifices, your tithes, and the offering of your handes, and all your f speciall vowes which ye vowe vnto the Lord:

|| Or, that which ye chuse out for your vowes.

Chap.10.9.

12 And ye shal reioyce before the Lord your God, ye, and your sonnes & your daughters, and your seruants, and your maydens, and the Leuite that is within your gates: * for hee hath no part nor inheritance with you.

h As was declared euer by the placing of the Arke, as in Shiloh 243. yeeres, or as some write, more then 300. yeres, & in other places til ỳ Temple was built.

13 Take heede that thou offer not thy burnt offrings in euery place that thou seest:

14 But in the place which the Lorde shall b chuse in one of thy tribes, there thou

shalt offer thy burnt offerings, and there thou shalt do all that I commaund thee.

15 Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoeuer thyne heart desireth, according to the i blessing of the Lorde thy God which he hath giuen thee: both the vncleane and p cleane may eate thereof, k as of the roe bucke, and of the hart.

i As God hath giuen thee power and abilitie,
k Euery one might eate at home as well the beast appoynted for sacrifice as the other.

16 Onely ye shall not eate the blood, but powre it vpon the earth as water.

17 ¶ Thou maiest not eat within thy gates the l tythe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neyther any of thy vowes which thou vowest, nor thy free offrings, nor the offring of thine hands,

l Meaning, whatsoeuer was offered to the Lord, might not be eaten, but where he had appoynted.

18 But thou shalt eate it before the Lorde thy God, in the place which the Lord thy God shall chuse, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyce before the Lorde thy God, in all that thou puttest thyne hand to.

19 *Beware, that thou forsake not the Leuite, as long as thou liuest vpon the earth.

*Ecclus.7.32.

20 ¶ When the Lord thy God shal enlarge thy border, * as he hath promised thee; & thou shalt say, I will eate flesh, (because thyne heart longeth to eate flesh) thou mayest eate flesh, whatsoeuer thyne heart desireth.

*Gen.28.14. chap.19.8.

21 If the place which the Lorde thy God hath chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, & of thy sheepe which the Lord hath giuen thee, as I haue commaunded thee, and thou shalt eate in thy gates, whatsoeuer thyne heart desireth.

22 Euen as the roe bucke and the hart is eaten, so shalt thou eat them: both the vncleane & the cleane shal eat of them alike.

23 Onely be * sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

* Ebr. be strong, or, constant.
m Because the life of beasts is in their blood. Leu. 17. v. 11. & de. 12. v. 23.

24 Therfore thou shalt not eat it, but powre it vpon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord.

n That which thou wilt offer in sacrifice.

26 But thine n holie thinges which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shal chuse.

27 And thou shalt make thy burnt offrings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commande thee, that it may goe o well with thee, and with thy children after thee for euer, when thou doest that which is good and right in the sight of the Lord thy God.

o God by promes bindeth himselfe to doe good to them that obey his word. ca 19. 1

29 ¶ When the Lord thy God shal destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in p a snare after them, after that they be destroyed before thee, and lest thou aske after their gods, saying, How did these nations serue their gods, that I may do so likewise?

p By following their superstitions and idolatries, & desiring to serue me thereby.

31 Thou shalt not do so vnto the Lord thy God: for all abommation, which the Lorde hateth, haue they done vnto their gods: for they haue q burned both their sonnes & their daughters with fire to their gods.

q They thought nothing to great to offer to their idoles.

32 Therefore whatsoeuer I commaund you, take heede you do it: * thou shalt put nothing thereto, nor take ought therefrom.

*Chap 4.2. iosh.1.7. prouerb.30.6. reuel.22.18.

CHAP. XIII.

5 The inticers to idolatrie must be slaine, seeme they neuer so holy, 6 So neere of kinred or friendshippe, 12 Or great in multitude or power.

1 IF there arise among you a prophet or a dreamer of a dreames, (and giue thee a signe or wonder,

a Which saith that he hath things reuealed vnto him in dreames.

2 And the signe and the wonder, which he hath told thee, come to passe) saying, b Let vs goe after other gods, which thou hast not knowen, and let vs serue them,

b He sheweth wherevnto the false prophets tende.

3 Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lorde your God c proueth you, to knowe whether ye loue the Lord your God with all your heart, and with all your soule.

c God ordereth all these things that his may be knowen.

4 Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, & hearken vnto his voyce, and ye shal serue him, & cleaue vnto him.

5 But that prophet, or that dreamer of dreames, he shall d be slayne, because he hath spoken to turne you awap from the Lorde your God (which brought you out of the lande of Egypt, and deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lorde thy God commaunded thee to walke: so shalt thou take the euil away forth of the midst of thee.

d Being conuicted by testimonies, and condemned by the iudge.

6 ¶ If e thy brother, the sonne of thy mother, or thyne owne sonne, or thy daughter, or the wife, that lieth in thy bosome, or thy friend, which is as thyne owne soule, intice thee secretly, saying, Let vs goe and serue other gods, (which thou hast not knowen, thou, I say, nor thy fathers)

e All naturall affections must giue place to Gods honour.
f Whom thou louest as thy life.

7 Any of the gods of the people which are round about you, neere vnto thee or farre off from thee, from the one ende of the earth vnto the other:

8 Thou shalt not consent vnto him, nor heare him, neither shal thine eye pity him, nor shew mercy, nor keepe him secret:

9 But thou shalt euen kill him: g thine hand shalbe first vpon him to put him to death, & then the hands of all the people.

g As the witnes is charged, Chap.17.7.

10 And thou shalt stone him with stones, that he dye (because he hath gone about to thrust thee away from the Lorde thy God, which brought thee out of the lande of Egypt, from the house of bondage)

11 That * all Israel may heare and feare, and do no more any such wickednesse as this among you.

*Chap.17.13.

12 ¶ If

12 ¶ If thou shalt heare say (concerning any of thy cities which the Lord thy God hath giuen thee to dwell in)

a Ebr. children of Belial. Iud. 19. 22. 1. Sam. 2. 12.

13 a "Wicked men are gone out frō among you, & haue drawen away þ inhabitants of their citie, saying, Let vs goe and serue other gods, which ye haue not knowen,

h Which art appointed to see faults punished.

14 Then b thou shalt seeke, & make searche and enquire diligently: and if it be true, & the thing certaine, that such abomination is wrought among you,

15 Thou shalt euen slay the inhabitants of that citie with the edge of the swoorde: destroy it vtterly, & all þ is therein, and the cattell thereof with the edge of þ swoorde.

i Signifying, that no idolatrie is so execrable, nor more grieuously to be punished, then of them which once professed God.

16 And thou shalt gather all the spoyle of it into the middes of the streete thereof, and burne with fire the citie and all the spoyle thereof euery whit, vnto the Lorde thy God: and it shalbe an heape for euer: it shall not be built againe.

k Of the spoyle of that idolatrous and cursed citie, reade Chap. 7. 26. and 10. 7. 11. 20

17 And there shall cleaue nothing of the k damned thing to thine hande, that the Lord may turne from the fiercenes of his wrath, and shewe thee mercie, and haue compassion on thee, and multiply thee, as he hath swoorne vnto thy fathers:

18 When thou shalt obey the voyce of the Lorde thy God, & keepe all his commandements which I commaunde thee this day, that thou doe that which is right in the eyes of the Lord thy God.

CHAP. XIIII.

1 The maners of the Gentiles in marking themselues for the dead, may not be followed. 4 What meates are cleane to be eaten, and what not. 29 The tythes for the Leuite, stranger, fatherlesse, and widowe.

1 YE are the children of the Lord your God. a Ye shal not cut your selues, nor make you any baldenesse betweene your eyes for the dead.

Lauit. 19. 28. ca. 21. 5.

Deut. 7. 6. and 26. 18. 19.

2 a For thou art an holie people vnto the Lord thy God, and the Lorde hath chosen thee to be a b precious people vnto him selfe, aboue all the people that are vpon the earth.

a Therefore thou oughtest not to follow the superstitions of the Gentiles.

b This ceremoniall Law instructed the Iewes to seeke a spirituall pureneſſe, euen in their meate & drinke.

3 ¶ Thou shalt eate no maner of abomination.

4 b These are the beastes, which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the buzgie, and the wilde goate, & the vnicorne, and the wilde ore, and the chamois.

6 And euery beast that parteth the hoofe, and cleaueth the clift into two clawes, and is of the beasts that cheweth the cud, that shall ye eate.

7 But these ye shall not eate, of them that chewe the cud, and of them that deuide and cleaue the hoofe onely: the camell, nor the hare, nor the conye: for they chewe the cudde, but deuide not the hoofe: therefore they shalbe vncleane vnto you:

8 Also the swyne, because he deuideth the hoofe, & cheweth not the cud, shall be vncleane vnto you: ye shall not eate of their flesh, nor touche their dead carkeises.

Leuit. 11. 9.

9 ¶ These ye shal eate, of all that are in the waters: all that haue finnes and scales shall ye eate.

10 And whatsoeuer hath no finnes nor scales, ye shal not eate: it shalbe vncleane vnto you.

11 ¶ Of all cleane birdes ye shall eate:

12 But these are they, whereof ye shall not eate: the egle, nor the golshawke, nor the osprey,

13 Nor the gleade, nor the kite, nor þ vulture, after their kinde,

14 Nor all kinde of rauens,

15 Nor the ostriche, nor þ night crowe, nor the *seamew, nor þ hauke after her kind,

*Or, cuckow.

16 Neyther the litle owle, nor the great owle, nor the redshanke,

17 Nor the pelicane, nor the swanne, nor the cormorant:

18 The storke also, & the heron in his kind, nor the lapwing, nor * the backe.

Leuit. 11. 19.

19 And euery creeping thing þ flieth, shalbe vncleane vnto you: it shal not be eaten.

20 But of all cleane foules ye may eate.

21 Ye shall eate of nothing that c dyeth alone, but thou shalt giue it vnto þ d stranger that is within thy gates, that he may eate it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not * seethe a kid in his mothers milke.

c Because their blood was not shed, but remayneth in them.

d Which is not of thy religion. Exod. 23. 19. and 34. 26.

22 Thou shalt e giue the tithe of all the increase of thy seede, that commeth forth of the fielde yeere by yeere.

e The tythes were ordeined for the maintenance of the Leuites, which had none inheritāce.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his name to dwell there) the tythe of thy corne, of thy wine, & of thine oyle, and the first borne of thy kine and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too long for thee, so that thou art not able to carry it, because the place is farre from thee, where þ Lord thy GOD shall chuse to set his Name, f when the Lord thy God shal bleſſe thee,

f When he shall giue thee ability.

25 Then shalt þ make it in money, & * take the money in thine hande, & goe vnto the place which the Lord thy God shal chuse.

* Or, binde vp.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoeuer thine heart desireth: & shalt eate it there before the Lorde thy God, and reioyce, both thou, and thine houshold.

g After the Priest hath receiued the Lords part. *cap* 26. 13

27 And the Leuite þ is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 ¶ At the ende of three yeere thou shalt h bring forth all the tythes of thine increase of the same yeere, and laye it vp within thy gates.

h Besides the yeerely tythes that were giuen to the Leuites, these were layed vp in store for the poore.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherlesse, and the widow, which are within thy gates, and shall eate, and be filled, that the Lord thy God may bleſſe thee in all the worke of thine hand which thou doest.

CHAP. XV.

1 The yeere of releasing of debts. 5 God bleſſeth them that keepe his commandements. 7 To helpe the poore. 12 The freedome of seruants. 19 The first borne of the cattell must be offered to the Lord.

1 At

Cap. 31. 10

1 AT the terme of seuen yéeres thou shalt make a frée dome.

2 And this is the maner of the frée dome: euery [a] creditour shall quite the lone of his hãd which he hath lent to his neighbour, nor of his brother: for the yere of þ Lords frée dome is proclaymed.

3 Of a stranger thou mayest require it: but that which thou hast with thy brother, thine hand shall remit:

[a] He shall onely release his detors, which are not able to pay for that yere.

[b] For if thy detor be rich, he may be constrained to pay.

4 [b] Sane when there shalbe no poore with thée: for the Lorde shall blesse thée in the land, which þ Lord thy God giueth thée, for an inheritance to possesse it:

Fr. Jun. v. 11.

5 So that thou hearken vnto the voyce of the Lorde thy God to obserue and doe all these commaundements, which I command thee this day.

6 For the Lord thy God hath blessed thée, as he hath promised thée: and [*] thou shalt lende vnto many nations, but thou thy selfe shalt not borowe, & thou shalt reigne ouer many nations, and they shall not reigne ouer thée.

Chap. 28. 12.

7 ¶ If one of thy brethren with thée be poore [||] within any of thy gates in thy lande, which the Lorde thy God giueth thée, thou shalt not harden thine heart, nor shut thine hand frõ thy poore brother:

[||] Or, any of thy cities.

8 [*] But thou shalt open thine hande vnto him, and shalt lend him sufficient for his neede which he hath.

Mat. 5. 42. luke 6. 34.

9 Beware that there bee not a wicked thought in thine heart, to saye, The seuenth yeere, the yeere of frée dome is at hand: therefore [c] it greeueth thée to looke on thy poore brother, and thou giuest him nought, and he cry vnto the Lord against thée, so that sinne be in thee:

[c] Ebr. thine eye is euill. 1. Sa. 18. 9. A

10 Thou shalt giue him, & let it not grieue [d] thine heart to giue vnto him: for because of this the Lord thy God shal blesse thée in all thy works, and in all that thou puttest thine hand to.

[d] Ebr. let not thine heart be euill.

11 [e] Because there shal be euer some poore in the lande, therefore I commande thee, saying, Thou shalt [d] open thine hand vnto thy brother, to thy needie, and to thy poore in thy land.

[e] To trie your charitie, Matth. 26. 11. Supra. c. 4.

[d] Thou shalt be liberall.

12 ¶ If thy brother an Ebrew sel himselfe to thee, or an Ebrewesse, and serue thee sixe yeere, euen in the seuenth yeere thou shalt let him go free from thee.

Exod. 21. 2. Jer. 34. 14.

13 And when thou sendest him out free from thee, thou shalt not let him goe away emptie,

[e] In token that thou doest acknowledge the benefite which God hath giuen thee by his labours.

14 But shalt [e] giue him a liberall reward of thy sheepe, and of thy corne, and of thy wine: thou shalt giue him of that wherewith þ Lorde thy God hath blessed thee.

15 And remember that thou wast a seruãt in the lande of Egypt, and the Lorde thy God deliuered thee: therefore I command thee this thing to day.

16 And if he say vnto thee, I wil not go away frõ thee, because he loueth thee and thine house, and because he is well with thee,

Exod. 21. 6.

17 [*] Then shalt thou take a naule, & perse his eare through against the doore, and he shalbe thy seruant [f] for euer: & vnto thy mayde seruant thou shalt do likewise.

[f] To the yeere of Iubile, Leuit. 25. 40.

18 Let it not grieue thee, when thou lettest him go out free from thee: for he hath serued thee sixe yeeres, which is the double worth of [g] an hired seruãt: & the Lord thy God shal blesse thee in all that thou doest.

[g] For the hired seruant serued but three yeere, and he sixe.

19 ¶ [*] All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lord thy God. [h] Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe,

Exod. 34. 19.

[h] For they are the Lords.

20 Thou shalt eate it before the Lorde thy God yere by yere, in þ place which þ Lord shal chuse, both thou, & thine houshold.

21 [*] But if there be any blemish therein, as if it be lame, or blinde, or haue any euill fault, thou shalt not offer it vnto the Lord thy God,

Leuit. 22. 20. chap. 17. 1. ecclesi. 35. 12.

22 But shalt eate it within thy gates: the vncleane, and the cleane shall eate it alike, [i] as the roe bucke, and as the hart.

[i] Thou shalt well eate them, as the roebucke and other wilde beastes. Leu. 7. 26

23 Only thou shalt not eat þ blood thereof, but powre it vpon the ground as water.

CHAP. XVI.

1 Of Easter, 10 Whitsuntide, 13 And the feast of Tabernacles. 18 What officers ought to be ordained. 21 Idolatrie forbidden.

1 THou shalt kéepe þ moneth of [a] Abid, and thou shalt celebrate the Passeouer vnto the Lord thy God: for in the moneth of Abid þ Lord thy God brought thée out of Egypt by night.

[a] Reade Exod. 13. 4. & 12. 2.

2 Thou shalt therefore [b] offer the Passeouer vnto the Lord thy God, of sheepe and bullockes [*] in the place where the Lorde shal chuse to cause his Name to dwell.

[b] Thou shalt eate the Easter Lambe. Chap. 12. 4. Exod. 12. 14. 15.

3 Thou [*] shalt eate no leauened bread with it: but seuen dayes shalt thou eate vnleauened bread therewith, euen the bread of [c] tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the day when thou camest out of the land of Egypt, all the dayes of thy life.

[c] Which signified that affliction, which they had in Egypt.

4 And there shall be no leauen séene with thée in all thy coastes seuen dayes long: neither shal there remayne the night any of the flesh vntil the morning which thou offeredst the first day at euen.

5 Thou mayest [d] not offer the Passeouer within any of thy gates, which the Lorde thy God giueth thee:

[d] This was chiefly accomplished, when the Temple was built.

6 But in the place which the Lorde thy GOD shall chuse to place his Name, there thou shalt offer the [e] Passeouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.

[e] Which was instituted to put them in remembrance of their deliuerance out of Egypt: and to continue them in the hope of Iesus Christ, of whõ this lambe was a figure.

7 And thou shalt roste and eate it in the place which þ Lorde thy God shall chuse, and shalt returne on the morowe, and go vnto thy tentes.

8 Sixe dayes shalt thou eate vnleauened bread, and the seuenth day shall be a solemne assemblie to the Lorde thy God: thou shalt do no worke therein.

9 ¶ Seuen weekes shalt thou [f] nomber vnto thee, and shalt begin to nomber the seuen weekes, when thou beginnest to put the sickle to the corne:

[f] Beginning the next morning after the Passeouer. Leui. 23. 15. Deu. 13. 4

10 And thou shalt kéepe þ feast of weekes

a Or, as thou art able, willingly.

vnto the Lorde thy God, a euen a free gift of thyne hand, which thou shalt giue vnto the Lorde thy God, as the Lord thy God hath blessed thee.

11 And thou shalt reioyce before the Lord thy God, thou and thy sonne, & thy daughter, and thy seruant, and thy maide, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widow, that are among you, in the place which the Lorde thy God shall chuse to place his Name there,

12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and doe these ordinances.

g That is, the 15. day of the seuenth moneth, Leuit. 23. 34. & 2. Sa. 31. 10.

13 ¶ Thou shalt g obserue the feast of the Tabernacles seuē dayes, when thou hast gathered in thy corne, and thy wine.

14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, & thy seruant, and thy maide, and the Leuite, and the stranger, and the fatherlesse, and the widow, that are within thy gates.

15 Seuen daies shalt thou keepe a feast vnto the Lorde thy God in the place which the Lord shal chuse: when the Lorde thy God shal blesse thee in all thine increase, and in all the workes of thine handes, thou shalt in any case be glad.

Exod. 23. 15. & 34. 23.

16 ¶ Three times in the yeere shall all the males appeare before the Lorde thy God in the place which he shall chuse: in the feast of the vnleauened bread, and in the feast of the weekes, and in the feast of the Tabernacles: and they shal not appeare before the Lord a emptie.

Exod. 35. 4.

17 Euery man shall giue according to the gift of his b hand, and according to the blessing of the Lord thy God, which he hath giuen thee.

b According to the abilitie that God hath giuen him.

18 ¶ i Iudges and officers shalt thou make thee in all thy cities, which the Lorde thy God giueth thee, throughout thy tribes: and they shal iudge the people with righteous iudgement.

i He gaue authoritie to that people for a time to chuse them selues magistrates. Exo. 18. 21. Nu. 11. 16. & 31. 7.

19 Wrest not thou the Law, nor respect any person, neither take rewarde: for the reward blindeth the eies of the wise, and peruerteth the wordes of the iust.

k The magistrate must constantly followe the tenor of the Law, and in nothing decline from iustice.

20 That which k is iust & right shalt thou follow, that thou maiest liue, and possesse the land which the Lorde thy God giueth thee.

21 ¶ Thou shalt plant thee no grone of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.

a Or, image.

22 Thou shalt set thee vp no a pillar, which thing the Lord thy God hateth.

CHAP. XVII.

1 *The punishment of the idolater.* 9 *Hard controuersies are brought to the Priest and the Iudge.* 12 *The contemner must die.* 15 *The election of the King.* 16. 17 *What things he ought to auoide,* 18 *And what he ought to imbrace.*

Leu. 22. 20

1 THou shalt offer vnto the Lorde thy God no bullocke nor sheepe wherein is a * a blemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

Chap. 15. 21.

a Thou shalt not serue God for factions sake, as hypocrites doe.

2 ¶ If there be found among you in any of thy cities, which the Lord thy God giueth thee, man or b woman that hath wrought wickednesse in the sight of the Lorde thy God, in transgressing his couenant,

b Shewing that the crime cānot be excused by the frailtie of the person. ca. 13. 5. ca. 18. 20.

3 And hath gone and serued other gods, and worshipped them: as the sunne, or the moone, or any of the hoste of heauen, which I haue not c commanded,

c Whereby he condemneth all religion and seruing of God which God hath not commāded.

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if it be true, & the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, whether it be man or woman, and shalt stone them with stones, till they die.

6 * At the mouth d of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witnesse, he shall not die.

Num. 35. 30. chap. 19. 15. mat. 18. 16. 2. cor. 13. 1.

d *Ebr. of two witnesses, or three witnesses.*

7 The hands of the d witnesses shalbe first vpon him, to slay him: and afterwarde the hands of all the e people: so thou shalt take the wicked away from among you.

d Whereby they declared that they testified the trueth.

e To signifie a common cōsent to maintaine Gods honour & true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague and plague, in the matters of controuersie within thy gates, then shalt thou arise, and goe vp vnto the place which the Lord thy God shall chuse,

9 And thou shalt come vnto the Priests of the Leuites, & vnto the f iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement,

f Who shal giue sentence as the Priestes counsell him by the Lawe of God.

10 And thou shalt doe according to that thing which they of that place (which the Lord hath chosen) shewe thee, and thou shalt obserue to doe according to all that they informe thee.

11 According to the Law, which they shall teach thee, & according to the iudgement which they shal tell thee, shalt g thou doe: thou shalt not decline from the thing which they shal shewe thee, neither to the right hand, nor to the left.

g Thou shalt obey their sentence, that the cōtrouersie may haue an ende.

12 And that man that will doe presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God, to h minister there) or vnto the iudge, that man shal die, and thou shalt take away euil from Israel.

h So long as he is the true minister of God, and pronounceth according to his worde.

13 So all the people shall heare and feare, and doe no more presumptuously.

14 ¶ When thou shalt come vnto the land which the Lord thy God giueth thee, and shalt possesse it, and dwel therein, if thou say, I will set a king ouer me, like as all the nations that are about me,

Or, mayest not.

15 Then thou shalt make him king ouer thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a king ouer thee: thou i shalt not set a k stranger ouer thee, which is not thy brother.

i Who is not of thy nation, least he change true religion into idolatry, & bring thee to slauerie.

16 In any wise he shall not prepare him many horses, nor bring the people againe to l Egypt, for to encrease the nomber of horses, seeing the Lord hath said vnto you, Ye shall henceforth goe no more againe

k To reuenge their iniuries, & to take them of their best horses, 1. King. 10. 28. *Iosu. 11. 6.*

that

that way.
17 Neither shal he take him many wiues,
lest his heart [l] turne away, neither shall
he gather him much siluer and gold.
18 And when he shal sit vpon the throne of
his kingdom, then shal he write him this
[m] Law repeated in a booke, by þ [n] Priests
of the Leuites.
19 And it shalbe with him, & he shal reade
therein all dayes of his life, that he may
learne to feare the Lorde his God, and to
keepe all the wordes of this Lawe, and
these ordinances, for to doe them:
20 That his heart be not lifted vp aboue
his [o] brethren, and that he turne not from
the commandement, to the right hand or
to the left, but that he may prolong his
dayes in his kingdome, he, & his sonnes
in the middes of Israel.

l From the lawe of God.
m Meaning, the Deuteronomie.
n He shal cause it to be written by them, or, he shal write it by their example.
o Whereby is ment, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite comming from another place. 9 To auoid the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slaine. 22 Howe he may be knowen.

1 The Priestes of the Leuites, & all the
tribe of Leui * shall haue no part nor
inheritance with Israel, * but shall
eat the offrings of the Lord made by fire,
and his [a] inheritance.
2 Therefore shall they haue no inheri-
tance among their brethren: for the Lord
is their inheritance, as he hath sayd vnto
them.
3 ¶ And this shall be the Priests duetie of
the people, that they, which offer sacri-
fice, whether it be bullocke or sheepe, shall
giue vnto the Priest the [b] shoulder, & the
two cheekes, and the maw.
4 The first fruites also of thy corne, of thy
wine, and of thine oyle, & the first of the
fleece of thy sheepe shalt thou giue him.
5 For the Lorde thy God hath chosen him
out of all thy tribes, to stand and minis-
ter in the Name of the Lord, him, & his
sonnes for euer.
6 ¶ Also when a Leuite shal come out of a-
ny of thy cities of all Israel, where he re-
mained, and come with [c] all the desire of
his heart vnto the place, which the Lorde
shall chuse,
7 He shal then minister in the Name of the
Lord his God, as all his brethren the Le-
uites, which remaine there before þ Lord.
8 They shal haue like portions to eate [d] be-
side that which commeth of his sale of
his patrimonie.
9 When thou shalt come into the lande
which the Lord thy God giueth thee, thou
shalt not learne to doe after the abomina-
tions of those nations.
10 Let none be found among you that ma-
keth his sonne or his daughter to [e] * goe
through the fire, or that vseth witchcraft,
or a regarder of times, or a marker of the
flying of foules, or a sorcerer,
11 Or * a charmer, or that counselleth with
spirites, or a soothsayer, or that * asketh
counsell at the dead.
12 For all that doe such things are abomi-
nation vnto the Lord, & because of these
abominations the Lord thy God doeth
cast them out before thee.
13 Thou shalt be [f] vpright therefore with
the Lord thy God.
14 For these nations which thou shalt
possesse, hearken vnto those that regarde
the times, and vnto sorcerers: "as for
thee, the Lorde thy God hath not "suffe-
red thee so.
15 ¶ * The Lord thy God will raise vp vn-
to thee a [g] Prophet like vnto me, from a-
mong you, euen of thy brethren: vnto him
ye shal hearken,
16 According to all that thou desiredst of þ
Lord thy God in Horeb, in the day of the
assembly, when þ saidest, * Let me heare
the voyce of my Lord God no more, nor
see this great fire any more, þ I die not.
17 And the Lord sayd vnto me, They haue
well spoken.
18 * I will raise them vp a Prophet from
among their brethren like vnto thee, and
will put my wordes in his [h] mouth, and
he shall speake vnto them all that I shall
command him.
19 And whosoeuer will not hearken vnto
my wordes, which he shall speake in my
Name, I will [i] require it of him.
20 But the prophet that shall presume to
speake a worde in my Name, which I
haue not commanded him to speake, or
that speaketh in the name of other gods,
euen the same prophet shall die.
21 And if thou thinke in thine heart, How
shall we know the worde which the Lord
hath not spoken?
22 When a prophet speaketh in the Name
of the Lorde, if the thing [k] follow not nor
come to passe, that is the thing which the
Lorde hath not spoken, but the prophet
hath spoke it presumptuously: thou shalt
not therefore be afraide of him.

Nom.18.20.
Chap.10.9.
1.cor.9.13.
a That is, the Lords part of his inheritance.
b The right shoulder, Nom. 18.18.
c Meaning, to serue God vnfainedly, and not to seeke ease.
d Not constrained to liue of him selfe.
e Signifying they were purged by this ceremonie of passing betweene two fires.
Leuit.18.21.
Leuit.20 27.
1.Sam.28.7.
f Without hypocrisie, or mixture of false religion.
"Ebr. but thou not so.
"Ebr. giuen or appoynted.
Act.7.37.
g Meaning a continuall succession of Prophets, til Christ the ende of all Prophets come.
Exod.20.19.
Iohn.1.45.
act.3.21.
h Which promes is not onely made to Christ, but to all that teache in his name, Isa.
i By executing punishment vpon him.
Ca.13.4.5.
17.3.
k Vnder this sure note he comprised all the other tokens.
Ca.13.1.

CHAP. XIX.

2 The franchised townes. 14 Not to remoue thy neighbours bounds. 16 The punishment of him that beareth false witnesse.

1 When the Lord thy God * shal roote
out the nations, whose land the
Lord thy God giueth thee, & thou
shalt possesse them, and dwell in their ci-
ties, and in their houses,
2 * Thou shalt separate three cities for thee
in the middes of thy land which the Lord
thy God giueth thee to possesse it.
3 Thou shalt [a] prepare thee the way, and
deuide the coastes of the land, which the
Lord thy God giueth thee to inherite, in-
to three partes, that euery [b] manslayer
may flee thither.
4 ¶ This also is the cause wherefore the
manslayer shal flee thither, and liue: who
so killeth his neighbour ignorantly, and
hated him not in time passed:
5 As he that goeth vnto the wood with his
neighbour to hewe wood, and his hande
striketh with the axe to cut downe þ tree,
if the head slip from the helue, and hit his
neighbour that he dieth, the same [c] shall
flee vnto one of the cities, and liue,
6 Least the * auenger of the blood followe
after the manslayer, while his heart is
chafed,

Chap.12.29.
Exod.21.13.
35.9.11.
a Make euen and ready way.
b Which killeth against his will, and bare no hatred in his heart.
c That murder be not committed vpon another.
Nom.35.12.

chafed, & ouertake him, because the way is long, and slay him, although he be not worthie of death, because he hated him not in time passed.

7 Wherefore I cõmand thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God enlargeth thy coastes (as he hath sworne vnto thy fathers) & giueth thee all the lande which he promised to giue vnto thy fathers,

9 (If thou keepe all these commãdements to do them, which I command thee this day: to wit, that thou loue the Lorde thy God, and walke in his wayes for euer) then shalt thou adde three cities mo for thee besides those three,

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, least blood be vpon thee.

11 But if a man hate his neighbour, and lay wayte for him, and rise against him, and smite any man that hee dye, and flee vnto any of these cities,

12 Then the Elders of his citie shal send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

13 Thine eye shal not spare him, but thou shalt put away the crie of innocent blood fro Israel, that it may go well with thee.

14 Thou shalt not remoue thy neighbors marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giueth thee to possesse it.

15 One witnesse shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, but at the mouth of two witnesses or at the mouth of three witnesses shal the matter be stablished.

16 If a false witnesse rise vp against a man to accuse him of trespasse,

17 Then both the men which striue together, shal stand before the Lord, euen before the Priestes and the Iudges, which shalbe in those dayes,

18 And the Iudges shal make diligent inquisition: and if the witnesse be founde false, and hath giuen false witnesse against his brother,

19 Then shall ye doe vnto him as he had thought to doe vnto his brother: so thou shalt take euill away forth of the middes of thee.

20 And the rest shall heare this, and feare, and shal henceforth commit no more any such wickednesse among you.

21 Therefore thine eye shall haue no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

CHAP. XX.

3 The exhortation of the Priest when the Israelites go to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must first be proclaimed. 19 The trees that beare fruite, must not be destroyed.

1 When thou shalt goe forth to warre against thine enemies, and shalt see horses and charets, and people more then thou, be not afrayde of them: for the Lorde thy God is with thee, which brought thee out of the lande of Egypt.

2 And when ye are come nere vnto the battel, then the Priest shall come forth to speake vnto the people,

3 And shall say vnto them, Heare, O Israel: ye are come this day vnto battell against your enemies: let not your hearts faynt, neyther feare, nor be amased, nor abhead of them:

4 For the Lorde your God goeth with you, to fight for you against your enemies, and to saue you.

5 And let the officers speake vnto the people, saying, What man is there that hath built a new house, and hath not dedicate it? let him goe and returne to his house, least he dye in the battell, and another man dedicate it.

6 And what man is there that hath planted a vineyard, and hath not eaten of the fruite? let him go and returne againe vnto his house, lest he die in the battell, and another eate the fruite.

7 And what man is there that hath betrothed a wife, & hath not taken her? let him goe & returne againe vnto his house, least he die in battell, & another man take her.

8 And let the officers speake further vnto the people, & say, Whosoeuer is afrayde and faint hearted, let him go and returne vnto his house, least his brethrens heart faynt like his heart.

9 And after that the officers haue made an ende of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 When thou cõmest nere vnto a citie to fight against it, thou shalt offer it peace,

11 And if it answere thee againe peaceable, and open vnto thee, then let all the people that is founde therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it,

13 And the Lorde thy God shall deliuer it into thine hands, and thou shalt smite all the males thereof with the edge of the swoorde.

14 Onely the women, & the children, and the cattell, and all that is in the citie, euen all the spoile thereof shalt thou take vnto thy selfe, and shalt eate the spoile of thine enemies, which the Lorde thy God hath giuen thee.

15 Thus shalt thou doe vnto all the cities, which are a great way off from thee, which are not of the cities of these nations here.

16 But of the cities of this people, which the Lorde thy God shal giue thee to inherite, thou shalt saue no person aliue,

17 But shalt vtterly destroy them: to wit, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hiuites, and the Iebusites, as the Lorde thy God hath commanded thee,

18 That they teache you not to doe after all their abominations, which they haue done

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Or, cannot be iudged to death.

d When thou goest ouer Iordan to possesse the whole lande of Canaan.

Iosh. 20.7.

e Least thou be punished for innocent blood.

f The Magistrates.

g Then who so euer pardoneth murther, offendeth against the word of God.

Chap. 17.6. mat. 18.16. iohn 8.17. 2 Cor. 13.1. heb. 10.28.

h Gods presence is where his true ministers are assembled.

Pro. 19.5. dan. 13.62.

Exod. 21.23. leuit. 24.20. mat. 5.38.

a Meaning, vpon iust occasion: for God permitteth not his people to fight whē it seemeth good to them.

ca. 2.25.36. ca. 3.22. Heb. v. 4

ca. 31.6

Chap. 28.7. ca. 23.9

b Is present to defend you with his grace and power.

c For when they entred first to dwell in an house, they gaue thankes to God, acknowledging that they had that benefite by his grace.

d The Ebrewe word signifieth to make commō or prophane, Leuit. 19.23.

Iudg. 7.3.

Numb. 21.23. chap. 2.26.

e If it accept peace.

Iosh. 8.2. ca. 6.21

ca. Deut 7.21.

f For God had appointed that the Canaanites shoulde be destroyed, & made the Israelites executers of his will, Chap. 7.2.

done vnto their gods, and so ye shoulde sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees therof, by smiting an axe into them: for thou mayest eate of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroy and cut downe, and make fortes against the citie that maketh warre with thee, vntill thou subdue it.

Tr. fun.

g Some reade, For man *shalbe in stead* of the tree of the fielde, to come out in the siege against thee.

Ca. 22. 13

CHAP. XXI.

2 Inquisition for murther. 11 Of the women taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient childe. 23 The bodie may not hang all night.

1 IF one be founde a slayne in the lande, which the Lord thy God giueth thee to possesse it, lying in the fielde, & it is not knowen who hath slaine him,

2 Then thine Elders and thy iudges shall come forth, and measure vnto the cities that are rounde about him that is slaine.

3 And let the Elders of that citie, which is nerr vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a *or, stonie* b valley, which is neither eared nor sowen, and strike off the heifers necke there in the valley.

5 Also the Priestes the sonnes of Leui (whom the Lord thy God hath chosen to minister, and to bleese in the name of the Lord) shal come forth, and by their worde shal all strife and plague be tryed.

6 And all the Elders of that citie that came nerre to the slayne man, shall waily their hands ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our handes haue not shed this blood, neither haue our eyes seene it.

8 c O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and laye no innocent blood to the charge of thy people Israel, and the blood shalbe forgiuen them.

9 So shalt thou take away the evil of innocent blood frō thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lorde thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautifull woman, and hast a desire vnto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, d and she shal shaue her head, and pare her nayles,

13 And shee shall put off the garment that she was taken in, and she shal remaine in thine house, e and bewayle her father and her mother a moneth long: and after that shalt thou go in vnto her, and marry her, and she shalbe thy f wife.

14 And if thou haue no fauour vnto her, then thou mayest let her goe whither shee will, but thou shalt not sell her for money, nor make marchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another g hated, & they haue borne him children, both the loued and also the hated: if the first borne be the sonne of the hated,

16 Then when the time commeth, that hee appointeth his sonnes to be heyres of that which hee hath, he may not make the sonne of the beloued first borne h before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, and giue him i double portion of al that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 ¶ If any man haue a sonne that is stubborne & disobedient, which will not hearken vnto the voyce of his father, nor the voyce of his mother, & they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shal say vnto the Elders of his citie, This our sonne is stubborne and disobedient, & he will not obey our admonition: he is a riotour, and a drunkard.

21 Then all the men of his citie shal *or, stone* him with stones vnto death: so thou shalt take away evil from among you, that all Israel may heare it, and feare.

22 ¶ If a man also haue committed a trespasse worthie of death, & is put to death, and thou hangest him on a tree,

23 His body shall not remayne l all night vpon the tree, but thou shalt burie him the same day: for the m curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherite.

a This lawe declareth howe horrible a thing murther is, seeing that for one man a whole countrey shalbe punished except a remedie be found.

b That y bloodshed of the innocent beast in a solitarie place, might make them abhorre the fact.

c This was the prayer, which the Priests made in the audience of the people.

Tr. fun.

d Signifying that her former life must be changed, before they could be ioyned to the people of God. Ca. 7. 2.

e As hauing renounced parents and countrey.

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

g This declareth that the pluralitie of wiues came of corrupt affection. Gen. 29. 30.

h Or, while the sonne of the hated liueth.

Ios. 17. 1.

i As much to two of the others.

k For as the mothers doore also to inforce her children.

l Which deth was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For God is by his death satisfied, and in ture abhorreth cruelitie. Ioh. Gal. 3. 13.

CHAP. XXII.

1 Hee commaundeth to haue care of our neyghbours goods. 5 The woman may not weare mans apparel, nor man the womans. 6 Of the damme and her yong birdes. 8 Why they should haue battlements. 9 Not to mixe diuers kindes together. 13 Of the wife not being found a virgine. 22 The punishment of adulterie.

1 THou n shalt not see thy brothers oxe or his sheepe goe astray, & a withdraw thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not b neere vnto thee, or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntil thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou doe with his c asse, and so shalt thou doe with his rayment, and shalt so do with all lost things of thy brother, which he hath lost: if thou hast founde them, thou shalt not withdraw thy selfe from them.

4 ¶ Thou shalt not see thy brothers asse or his

Exod. 23. 4.

a As though thou sawest it not. Mat. 5. 42.

b Shewing, that brotherly affection must be shewed, not only to them that dwel neere vnto vs, but also to them which are farre off.

c Much more art thou bound to doe for thy neighbours pro-

not his oxe fall downe by the way, and
withdrawe thy selfe from them, but shalt
lift them vp with him.

d For that were to alter the order of nature, & to despise God.

5 ¶ The [d] woman shal not weare ꝥ which
pertaineth vnto the man, neither shall a
man put on womans raiment: for all
that doe so, are abomination vnto ꝥ Lord
thy God.
6 ¶ If thou finde a birds nest in the way,
in any tree, or on the ground, whether they
be yong or egges, & the dam sitting vpon
the yong, or vpon the egges, [e] thou shalt
not take the dam with the yong,

e If God detest crueltie done to litle birds, howe much more to man, made according to his image?

7 But shalt in any wise let the dam go and
take the yong to thee, that thou mayest
prosper and prolong thy dayes.
8 ¶ When thou buildest a new house, thou
shalt make a battlement on thy roofe, that
thou lay not blood vpon thine house, if a-
ny man fall thence.
9 ¶ Thou shalt not [f] sowe thy vineyarde
with diuers kinds of seedes, lest thou de-
file the increase of ꝥ seede which thou hast
sowen, and the fruite of the vineyarde.

f The tenour of this Lawe is, to walke in simplicitie, and not to be curious of new inuentions.

10 ¶ Thou shalt not plow with an oxe and
an asse together.
11 ¶ Thou shalt not weare a garment of di-
uers sorts, as of wollen & linen together.
12 ¶ * Thou shalt make thee fringes vpon
the foure quarters of thy vesture, where-
with thou couerest thy selfe.

Nom.15.38.

13 ¶ If a man take a wife, & when he hath
lien with her, hate her,
14 And lay [g] slanderous things vnto her
charge, and bring vp an euil name vpon
her, and say, I tooke this wife, and when
I came to her, I found her not a maide,

g That is, be an occasion that she is slandered.

15 Then shall the father of the maide and
her mother take and bring the signes of
the maides virginitie vnto the Elders of
the citie to the gate.
16 And the maides father shal say vnto the
Elders, I gaue my daughter vnto this
man to wife, and he hateth her:
17 And lo, he layeth slãderous things vnto
her charge, saying, I foũd not thy daugh-
ter a maide: loe, these are the tokens of my
daughters virginity: & they shal spread
the [h] vesture before the Elders of ꝥ citie.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the citie shall take
that man and chastise him,
19 And shal condemne him in an hundreth
shekels of siluer, & giue them vnto the fa-
ther [i] of ꝥ maid, because he hath brought
vp an euil name vpon a maide of Israel:
and she shall be his wife, and he may not
put her away all his life.

i For the fault of the childe redoundeth to the shame of the parents: therefore he was recompensed when she was faultles.

20 ¶ But if this thing be true, ꝥ the maide
be not found a virgine,
21 Then they shall bring forth the maide
to the doore of her fathers house, and the
men of her citie shal stone her with stones
to death: for she hath wrought folly in Is-
rael, by playing the whore in her fathers
house: so thou shalt put euill away from
among you.
22 ¶ * If a man be found lying with a wo-
man married to a man, then they shal die
euen both twaine: to wit, the man that lay
with the wife, and the wife: so thou shalt
put away euill from Israel.

Leuit.20.10.

23 ¶ If a maide be betrothed vnto an hus-
band, and a man finde her in the towne
and lie with her,
24 Then shal ye bring them both out vnto
the gates of the same citie, and shall stone
them with stones to death: the maide be-
cause she cried not, being in the citie, and
the man, because he hath [‖] humbled his
neighbours wife: so thou shalt put away
euill from among you.

‖ Or, defiled.

25 ¶ But if a man finde a betrothed maid
in the field, and force her, and lie with her,
then the man that lay with her, shall die
alone:
26 And vnto the maide thou shalt doe no-
thing, because there is in the maide no
[‖] cause of death: for as when a man riseth
against his neighbour & woundeth him
to death, so [k] is this matter.

‖ Or, no sinne worthie death.

k Meaning, that the innocent can not be punished.

27 For he found her in the fieldes: the be-
trothed maide cried, & there was no man
to succour her.
28 ¶ * If a man finde a maide that is not
betrothed, and take her and lie with her,
and they be found,

Exod.22.16.

29 Then the man that lay with her, shall
giue vnto the maides father fiftie shekels
of siluer: and she shalbe his wife, because
he hath humbled her: he can not put her
away all his life.
30 ¶ No man shal [l] take his fathers wife,
nor shal vncouer his fathers skirt.

l He shal not lie with his stepmother: meaning hereby all other degrees forbidden, Leuit.18.6.

CHAP. XXIII.

1 VVhat men might not bee admitted to office. 9 VVhat they ought to auoid when they go to warre. 15 Of the fugitiue seruant. 17 To flee all kinde of whoredome. 19 Of vsurie. 21 Of vowes. 24 Of the neighbours vine and corne.

1 None that is hurt by bursting, or
that hath his priuie member cut
off, [a] shal enter into the Congrega-
tion of the Lord.

a Either to beare office, or to marie a wife.

2 [b] A bastard shal not enter into the Con-
gregation of the Lord: euen to his tenth
generation shal he not enter into ꝥ Con-
gregation of the Lord.

b This was to cause them to liue chastly, that their posteritie might not be reiected.

3 * The Ammonites & the Moabites shall
not enter into the Congregation of the
Lord: euen to their tenth generation shall
they not enter into the Congregation of
the Lord for euer,

Nehe.13.1.

4 Because they [c] met you not with bread
and water in the way, when ye came out
of Egypt, and * because they hired against
thee Balaam the sonne of Beor, of Pe-
thor in Aram-naharaim, to curse thee.

c Hereby he condemneth all, that further not the children of God in their vocation.

Nom.22.5,6.

5 Neuerthelesse, the Lord thy God would
not hearken vnto Balaam, but the Lord
thy God turned the curse to a blessing
vnto thee, because the Lorde thy God lo-
ued thee.
6 Thou [d] shalt not seeke their peace nor
their prosperitie all thy dayes for euer.

d Thou shalt haue nothing to do with them.

7 ¶ Thou shalt not abhorre an Edomite,
for he is thy brother: neither shalt thou
abhorre an Egyptian, because thou wast
a stranger in his land.
8 The children that are begotten [e] of them
in their thirde generation, shal enter into
the Congregation of the Lord.

e If the fathers haue renounced their idolatrie, and receiued circumcision.

9 ¶ When thou goest out with the hoste
against

against thine enemies, keepe thee then
from all wickednes.
10 ¶ If there be among you any that is vn-
cleane by that which commeth to him by
night, he shall go out of the hoste, and shall
not enter into the hoste,
11 But at euen he shall wash himselfe with
water, and when the sunne is downe, he
shall enter into the hoste.
12 ¶ Thou shalt haue a place also without
the hoste whither thou shalt [f] resort,
13 And thou shalt haue a paddle among
thy weapons, & when thou wouldest sit
downe without, thou shalt digge there-
with, & returning thou shalt [g] couer thine
excrements.
14 For the Lorde thy God walketh in the
middes of thy campe to deliuer thee, and
to giue thee thine enemies before thee:
therefore thine hoste shall be holy, that he
see no filthie thing in thee and turne a-
way from thee.
15 ¶ Thou shalt not [h] deliuer the seruant
vnto his master, which is escaped from
his master vnto thee.
16 He shal dwell with thee, euen among
you, in what place he shall choose, in one
of thy " cities where it liketh him best:
thou shalt not vexe him.
17 ¶ There shalbe no whore of the daugh-
ters of Israel, neither shall there be a
whore keeper of the sonnes of Israel.
18 Thou shalt neither bring the [i] hire of a
whore, nor the price of a dogge into the
house of the Lord thy God for any vowe:
for euen both these are abomination vnto
the Lord thy God.
19 ¶ *Thou shalt not giue to vsurie to thy
brother: as vsurie of money, vsurie of
meate, vsurie of any thing that is put to
vsurie.
20 Vnto a [k] stranger thou maiest lend vp-
on vsurie, but thou shalt not lende vpon
vsurie vnto thy brother, that the Lorde
thy God may [l] blesse thee in all that thou
settest thine hand to, in the land whither
thou goest to possesse it.
21 ¶ When thou shalt vowe a vowe vnto
the Lord thy God, thou shalt not be slack
to pay it: for the Lord thy God wil surely
require it of thee, and so it should be sinne
vnto thee.
22 But whē thou absteinest from vowing,
it shalbe no sinne vnto thee.
23 That which is gone out of thy lippes,
thou shalt [m] keepe and performe, as thou
hast vowed it willingly vnto ỹ Lorde thy
God: for ỹ hast spoken it ŵ thy mouth.
24 ¶ When thou cōmest vnto [n] thy neigh-
bours vineyard, then ỹ maiest eat grapes
at thy pleasure, as much as thou wilt:
but thou shalt put none in thy [o] vessell.
25 When thou commest into thy neigh-
bours corne, *thou maiest plucke ỹ eares
with thine hād, but thou shalt not moue
a sickle to thy neighbours corne.

f For the necessitie of nature.

g Meaning hereby that his people should be pure both in soule & body.

h This is ment of the heathen, who fled for their masters crueltie, and imbraced the true religion.

" Ebr. gates.

i Forbidding hereby that any gaine gotten of euil things should be applied to the seruice of God, Micah.1.7.

Exod.22.25. Leuit.25.36.

k This was permitted for a time for the hardnes of their heart.

l If thou shewe thy charitie to thy brother, God wil delare his loue towarde thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bring home to thine house.

Matth.12.1.

CHAP. XXIIII.

1 Diuorcement is permitted. 5 He that is newely married is exempted from warre. 6 Of the pledge. 14 VVages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.

1 WHen a man taketh a wife, & mari-
eth her, if so be she finde no fauour
in his eies, because he hath espied
some filthines in her, [a] then let him write
her a bil of diuorcement, and put it in her
hand, and send her out of his house.
2 And whē she is departed out of his house
and gone her way, and marrie with a-
nother man,
3 And if the latter husband hate her, and
write her a letter of diuorcement, and put
it in her hand, and sende her out of his
house, or if the latter man die which tooke
her to wife:
4 Then her first husband, which sent her a-
way, may not take her againe to be his
wife, after that she is [b] defiled: for that is
abomination in the sight of the Lord, and
thou shall not cause the lande to sinne,
which the Lorde thy God doeth giue
thee to inherite.
5 ¶ When a man taketh a newe wife, he
shal not goe a warfare, [c] neither shall be
charged with any businesse, but shall be
free at home one yeere, and reioyce with
his wife which he hath taken.
6 ¶ No man shall take the nether nor the
vpper [d] milstone to pledge: for this gage
is his liuing.
7 ¶ If any man be found stealing any of
his brethren of the children of Israel, and
maketh marchandise of him, or selleth
him, that thiefe shall die: so shalt thou
put euill away from among you.
8 ¶ Take heede of the * plague of leprosie,
that thou obserue diligently, and doe ac-
cording to all that the Priestes of the Le-
uites shall teache you: take heede ye doe
as I commanded them.
9 Remember what the Lord thy God did
vnto * Miriam by the way after that ye
were come out of Egypt.
10 ¶ When thou shalt aske againe of thy
neighbour any thing lent, thou shalt not
goe [e] into his house to fet his pledge,
11 But thou shalt stand without, and the
man that borowed it of thee, shall bring
the pledge out of the doores vnto thee.
12 Furthermore if it be a poore body, thou
shalt not sleepe with his pledge,
13 But shalt restore him the pledge when the
sunne goeth downe, that he may sleepe in
his raiment, and blesse thee: and it shalbe
righteousnesse vnto thee [f] before the Lord
thy God.
14 ¶ Thou shalt not oppresse an hired ser-
uant that is needie and poore, neither of
thy brethren, nor of the stranger that is
in thy land within thy gates.
15 * Thou shalt giue him his hire for his
day, neither shal ỹ sunne go downe vpon
it: for he is poore, & therewith susteineth
his life: least he crie against thee vnto the
Lorde, and it be sinne vnto thee.
16 ¶ *The fathers shal not be put to death
for the children, nor the children put to
death for the fathers, but euery man shal
be put to death for his owne sinne.
17 ¶ Thou shalt not peruert ỹ right of the
[g] stranger, nor of the fatherlesse, nor take
a wi-

a Hereby God approoueth not that light diuorcement, but permitteth it to auoide further inconuenience.

Mat.19.7.

b Seeing that by dimitting her, he iudged her to be vncleane and defiled.

c That they might learne to know one an others conditions and so afterward liue in godly peace.

d Nor any thing whereby a man getteth his liuing.

Leuit.13.2.

Numb.12.10.

e As though thou wouldest appoint what he should haue, but thou shalt receiue what he may spare.

f Though he would be vnthankfull, yet God will not forget it.

Leuit.19.13. tob.4.14. 2.King.14.6. 2.chro.25.4. iere.31.29,30. ezek.18.20.

g Because the world did least esteeme these sortes of people, therefore God hath most care ouer them.

a widowes rayment to pledge.

18 But remember that thou wast a ser-
uant in Egypt, & how the Lord thy God
deliuered thee thence. Therefore I com-
mand thee to doe this thing.

Leui.19.9. and 23.22.

19 ¶ When thou cuttest downe thine har-
uest in thy fielde, & hast forgotten a sheafe
in the fielde, thou shalt not go againe to
fet it, but it shalbe for the stranger, for the
fatherlesse, and for the widowe: that the
Lord thy God may blesse thee in all the
workes of thine handes.

Or, gatherest thine olives.

20 When thou ‖ beatest thine olive tree,
thou shalt not go ouer ỏ boughes againe,
but it shalbe for the stranger, for the fa-
therlesse, and for the widow.

Or, the grapes of thy vineyarde.

21 When thou gathereſt thy ‖ vineyarde,
thou shalt not gather the grapes cleane
after thee, but they shall be for the stran-
ger, for the fatherlesse, & for the widow.

h God iudged them not mind-full of his bene-fite, except they were beneficiall vnto others.

22 And remember that thou wast h a ser-
uant in the land of Egypt: therefore I
command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raise vp seede to the kinsman. 11 In what case a womans hand must be cut off. 13 Of iust weights and measures. 19 To destroy the Amalekites.

1 When there shall be strife betweene
men, & they shal come vnto iudge-
ment, a and sentence shalbe giuen
vpon them, and the righteous shalbe iu-
stified, and the wicked condemned,

a Whether there be a plaintife or none, the magistrates ought to trie out faultes & punish according to the crime.

2 Then if so be the wicked be worthie to
be beaten, the Iudge shall cause him to
lie downe, b and to be beaten before his
face, according to his trespasse, vnto a
certaine nomber.

b When the crime deserueth not death.

3 c Fourtie stripes shall hee cause him to
haue and not paſt, least if he shoulde ex-
ceede and beat him aboue that with ma-
ny stripes, thy brother should appeare
despised in thy sight.

c The Iewes of superstition afterward tooke one away, 2.Cor.11.24. 1.Cor.9.9. 1.Tim.5.18.

4 ¶ Thou shalt not mouzell the ore that
treadeth out the corne.

5 ¶ If brethren dwell together, and one
of them die and haue no sonne, the wife
of the dead shal not marrie without: that
is, vnto a stranger, but his d kinsman shall
go in vnto her, and take her to wife, and
do the kinsmans office to her.

Ruth.4.3. mat.22.24. mar.12.19. luke 20.28.

d Because the Ebrew word signifieth not the natural brother, & the word, that signifieth a brother, is take also for a kinsman: it seemeth that it is not ment that the natural brother should marie his brothers wife, but some other of the kinred, that was in that degree which might marie.

6 And the first borne which shee beareth,
shall succeede in the name of his brother
which is dead, that his name be not put
out of Israel.

7 And if the man will not take his kinse-
woman, then let his kinsewoman go vp
to the gate vnto the Elders, and say, My
kinseman refuseth to raise vp vnto his
brother a name in Israel: he will not doe
the office of a kinseman vnto me.

8 Then the Elders of his city shal cal him,
and commune with him: if he stand and
say, I will not take her,

9 Then shall his kinsewoman come vnto
him in the presence of the Elders, & loose
his shoe from his foote, and spit in his
face, and answere, and say, So shall it be
done vnto that man, that will not builde
vp his brothers house.

10 And his name shall be called in Israel,
The house of him whose shoe is put off.

11 ¶ When men striue together, one with
another, if the wife of the one come neere,
for to rid her husband out of the handes
of him that smiteth him, & put forth her
hand, and take him by his priuities,

e This lawe importeth, that godly shamefastnesse be preserued: for it is an horrible thing to see a woman past shame.

12 Then thou shalt cut off her hand: thine
eye shal not spare her.

13 ¶ Thou shalt not haue in thy bagge
two maner of "weights, a great and a
small,

14 Neither shalt thou haue in thine house
diuers "measures, a great and a small:

"Ebr. stone and stone.

"Ebr. Ephah and ephah: reade Exod. 16.36. Leui.27

15 But thou shalt haue a right and iust
weight: a perfite and a iust measure shalt
thou haue, that thy dayes may be leng-
thened in the land, which the Lorde thy
God giueth thee.

16

16 For all that do such things, and all that
doe vnrighteously, are abomination vnto
the Lord thy God.

17 ¶ Remember what Amalek did vnto
thee by the way, when ye were come out
of Egypt:

Exod.17.8.

18 How he met thee by the way, and smote
the hindmost of you, all that were feeble
behind thee, when thou wast fainted and
wearie, and he feared not God.

19 Therefore when the Lord thy God hath
giuen thee rest from all thine enemies
round about, in the land which the Lord
thy God giueth thee for an inheritance
to possesse it, then thou shalt put out the
f remembrance of Amalek from vnder
heauen: forget not.

f This was partly accompliſhed by Saul, about 450.yeres afterwarde.

CHAP. XXVI.

3 The offring of the first fruites. 5 What they must protest when they offer them. 12 The tithe of the third yeere. 13 Their protestation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

1 Also when thou shalt come into the
land which ỏ Lord thy God giueth
thee for inheritace, and shalt possesse
it and dwell therein,

2 a Then shalt thou take of the first of all
the fruite of the earth, and bring it out
of the land that the Lord thy God giueth
thee, and put it in a basket, and goe vnto
the place which the Lorde thy God shall
choose to b place his Name there.

a By this ceremonie they acknowledged ỏ they receiued the land of Canaan as a free gift of God.

b To be called vpon, serued, and worshipped spiritually, Chap.12.5.

3 And thou shalt come vnto the Priest,
that shall be in those dayes, and say vnto
him, I acknowledge this day vnto the
Lord thy God, that I am come vnto the
countrey which the Lord sware vnto our
fathers for to giue vs.

4 Then the Priest shal take the basket out
of thine hand, and set it downe before the
altar of the Lord thy God.

c Meaning, Iaakob, who serued 20.yeres in Syria.

5 And thou shalt answere and say before
the Lord thy God, A c Syrian was my fa-
ther, who being ready to perish for hun-
ger, went downe into Egypt, and soiour-
ned there with a small companie, & grew
there vnto a nation great, mightie, d and
full of people.

d Only by Gods mercie, & not by their fathers deseruings.

6 And the Egyptians vexed vs, and e
troubled vs, and laded vs with cruell
bondage.

e Alledging the promises made to our fathers, Abraham, Izhak and Iaakob.

7 But when we c cryed vnto the Lorde

God of our fathers, the Lorde heard our
voyce, & looked on our aduersitie, and on
our labour, and on our oppression.
8 And the Lord brought vs out of Egypt
in a mighty hand, and a stretched out
arme, with great terriblenesse, both in
signes and wonders.
9 And he hath brought vs into this place,
and hath giuen vs this land, euen a land
that floweth with milke and honie.
f In token of a thankful heart, and mindfull of this benefite.
10 And nowe, lo, I f haue brought the first
fruites of the land which thou, O Lorde,
hast giuen me, and thou shalt set it before
the Lorde thy God, & worship before the
Lord thy God:
11 And thou shalt reioyce in all the good
things which the Lord thy God hath gi-
uen vnto thee and to thine & houshold,
thou and the Leuite, and the stranger that
is among you.
g Signifying, that God giueth vs not goods for our selues onely, but for their vses also, which are committed to our charge.
12 ¶ When thou hast made an ende of ty-
thing all the tithes of thine increase, the
third yere, which is the yere of tithing, and
hast giuen it vnto the Leuite, to the stran-
ger, to the fatherlesse and to the widowe,
that they may eate within thy gates, and
be satisfied,
h Without hypocrisie.
13 Then thou shalt h say before the Lorde
thy God, I haue brought the hallowed
thing out of mine house, and also haue gi-
uen it vnto the Leuites and to the stran-
gers, to the fatherles, and to the widow,
Chap.14.27. according to all thy * commaundements
which thou hast commanded me: I haue
i transgressed none of thy commaunde-
ments, nor forgotten them.
i Of malice and contempt.
k Or for any necessitie.
l By putting them to any prophane vse.
m As farre as my sinfull nature would suffer: for else, as Dauid and Paul say, there is not one iust, Psalme 14.3 rom.3.10.
14 I haue not eaten thereof in my k mourn-
ing, nor suffered ought to perish l thro-
rough vncleannesse, nor giuen ought
thereof for the dead, but haue hearkened
vnto the voyce of the Lorde my God: I
haue done m after all that thou hast com-
manded me.
15 Looke downe frō thine holy habitation,
euen from heauen, and blesse thy people
Israel, & the land which thou hast giuen
vs (as thou swarest vnto our fathers) the
land that floweth with milke and honie.
16 ¶ This day the Lorde thy God doeth
commaunde thee to doe these ordinances,
and lawes: keepe them therefore, and do
them with n all thine heart, and with all
thy soule.
n With a good and simple conscience.
17 Thou hast set vp the Lorde this daye to
be thy God, and to walke in his wayes,
and to keepe his ordinances, & his com-
mandements, & his lawes, and to hear-
ken vnto his voyce.
18 o And þ Lord hath set thee vp this day,
to be a * precious people vnto him (as he
hath promised thee) & that thou shouldest
keepe all his commandements,
o Signifying, that there is a mutuall bond betwene God & his people.
Chap.7.6.& 14.2
Chap.4.7.& 28.1
Chap.7.6.& 14.2
19 And to make thee * high aboue all nati-
ons (which he hath made) in prayse, & in
name, & in glorie, * and that thou shou-
dest be an holy people vnto the Lord thy
God, as he hath sayd.

CHAP. XXVII.

They are commanded to write the Law vpon stones for a remembrance, 5 Also to builde an altar. 13 The cursings are giuen on mount Ebal.

THen Moses with the Elders of Is-
rael commanded the people, saying,
Keepe all the commandements, which
I command you this day.
a As God ministreth & chargeth with the same. Iosh.4.1.
2 And when ye shall * passe ouer Iorden
vnto the land which the Lorde thy God
giueth thee, thou shalt set thee vp great
stones, and plaister them with plaister.
3 & And thou shalt write vpon them all þ words
of this Law, when thou shalt come ouer,
that thou mayest go into the land which
the Lord thy God giueth thee: a land that
floweth with milke & honie, as the Lord
God of thy fathers hath promised thee.
b God would that his Law should be set vp in the borders of the lande of Canaan, that all the world might know that the land was dedicate to his seruice. Exod.20.25. Iosh.8.31.
4 Therefore when ye shall passe ouer Jor-
den, ye shal set vp these stones, which I
command you this day in mount Ebal, &
thou shalt plaister them with plaister.
5 * And there shalt thou builde vnto the
Lord thy God an altar, euen an altar of
stones: thou shalt lift none c vpon instru-
ment vpon them.
c The Altar should not be riously wrought, because it should continue but a time: for God would have but one Altar in Iudah.
6 Thou shalt make the altar of þ Lord thy
God of whole stones, and offer burnt of-
frings thereon vnto the Lord thy God.
7 And thou shalt offer peace offrings, and
shalt eate there & reioyce before the Lorde
thy God:
8 And thou shalt write vpon the stones all
the words o of this Law, d well & playnly.
d That euery one may well reade it, and vnderstand it.
9 ¶ And Moses and the Priestes of the
Leuites spake vnto all Israel, saying,
Take heede and heare, O Israel: this day
thou art become the people of the Lorde
thy God.
10 Thou e shalt hearken therefore vnto the
voyce of the Lorde thy God, and doe his
commaundements and his ordinances,
which I command thee this day.
e This condition God hath knit vnto thee vntyll thou wilt be his people, thou must keepe his lawes. ca.4 29. 30.9
11 ¶ And Moses charged the people the
same day, saying,
12 These shall stand vpon mount Geriz-
zim, to blesse the people when yee shall
passe ouer Jorden: Simeon, and Leui,
and Judah, and Issachar, and f Joseph,
and Benjamin.
f Meaning Ephraim and Manasseh.
13 And these shall stand vpon mount E-
bal to g curse: Reuben, Gad, and Asher,
and Zebulun, Dan, and Naphtali.
g Signifying, if they would not obey God for loue, they should be mad to obey for feare.
14 And the Leuites shall answere and say
vnto all the men of Israel with a loude
voyce,
h Vnder this is conteined all corruption of Gods seruice, the transgression of the first table.
15 ¶ Cursed be the man that shal make any
carued or molten h image, which is an abo-
mination vnto the Lord, the worke of the
handes of the craftesman, and putteth it
in a secret place: And all the people shall
answere, and say: So be it.
i Or, cōtemneth & this appeareth to the 6 conde table.
16 Cursed be he that i curseth his father &
his mother: And all the people shall say:
So be it.
17 Cursed be he that remoueth his neigh-
bours k marke: And all the people shall
say: So be it.
k He condemneth all iniuries and extortions.
18 Cursed be he that maketh the l blinde go
out of the way: And all the people shall
say: So be it.
l Meaning, he helpeth not a couseller in his neighbour.
19 Cursed be he that hindreth the right of
the stranger, the fatherles, & the widowe:
And all the people shall say: So be it.
20 Cursed be hee that lyeth with his fa-
thers

theirs wife: for he hath vncouered his fathers [m] skirt: And all the people shall say: So be it.

21 Cursed be he that lyeth with any beast: And all the people shall say: So be it.

22 Cursed be hee that lyeth with his sister, the daughter of his father, or the daughter of his mother: And all the people shal say: So be it.

23 Cursed be he that lieth with his [n] mother in lawe: And all the people shall say: So be it.

24 Cursed be hee that smiteth his neyghbour [o] secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shal say: So be it.

26 * Cursed be he that confirmeth not all the wordes of this Law, to do them: And all the people shal say: So be it.

m In committing villenie against him, Leuit. 20. 11. chap. 22. 30. Deut. 22. 30.

n Meaning, his wiues mother.

o For God, that seeth in secret, will reuenge it. Ezek. 22. 12.

Galat. 3. 10.

CHAP. XXVIII.

1 *The promises to them that obey the commaundements.* 15 *The threatnings to the contrarie.*

1 IF * thou shalt obey diligently the voyce of the Lorde thy God, and obserue and doe all his commaundements, which I commaunde thee this day, then the Lord thy God will [a] set thee on high aboue all the nations of the earth.

2 And all these blessings shal come on thee, and [b] ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the [c] citie, and blessed also in the fielde.

4 Blessed shall be the fruite [d] of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flockes of thy shéepe.

5 Blessed shalbe thy basket & thy dough.

6 Blessed shalt thou be, when thou * commest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shal flée before thee [f] seuen wayes.

8 The Lord shal commaunde the blessing to be with thee in thy store houses, and in all that thou settest thine [g] hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shall make thee an holy people vnto himselfe, as hee hath sworne vnto thee, if thou shalt keepe the commaundements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of [h] Lord is [k] called vpon ouer thee, and they shalbe afraide of thee.

11 And the Lord shall make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of thy ground, in the lande which the Lord sware vnto thy fathers, to giue thee.

12 The Lord shall open vnto thee his good treasure, euen the [i] heauen to giue rayne vnto thy land in due season, and to blesse all the worke of thine hands: and * thou shalt lende vnto many nations, but shalt not borowe thy selfe.

a He will make thee the most excellent of all people.

b When thou thinkest thy selfe forsaken.

c Thou shalt liue wealthily.

d Thy children and succession.

e All thine enterprises shall haue good successe.

f Meaning, many wayes.

g God will blesse vs, if we do our duetie, & not beidle.

h In that he is thy God, & thou an his people.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen. *Chap. 15. 6.*

13 And the Lorde shall make thee the head, and not the [l] taple, and thou shalt be aboue onely, and thalt not be beneath, if thou obey the commaundements of the Lord thy God, which I commaund thee this day, to kéepe and to do them.

14 But thou shalt not decline from any of the wordes, which I commaund you this day, either to the * right hande or to the left, to go after other gods to serue them.

15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to kéepe and to doe all his commaundements and his ordinances, which I commaunde thee this day, then all these curses shall come vpon thee, and ouertake thee.

16 Cursed shalt thou be in the towne, and cursed also in the fielde.

17 Cursed shal thy basket be, & thy [m] dough.

18 Cursed shalbe the fruit of thy body, and the fruite of thy lande, the increase of thy kine, and the flockes of thy shéepe.

19 Cursed shalt thou be when thou commest in, & cursed also whe thou goest out.

20 The Lord shall send vpon thee cursing, trouble, & * shame, in all that which thou settest thine hand to do, vntill thou be destroyed, and perish quickly, because of the wickednes of thy workes whereby thou hast forsaken me.

21 The Lord shal make the pestilence cleane vnto thee, vntill he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lord shall smite thée with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the swoorde, and with [n] blasting, and with the mildew, and they shal pursue thée vntill thou perish.

23 And thine heauen that is ouer thine head, shalbe [k] brasse, and the earth that is vnder thee, yron.

24 The Lord shall giue thée for the raine of thy land, dust and ashes: euen from [n] heauen shall it come downe vpon thée, vntill thou be destroyed.

25 And the Lord shal cause thée to fal before thine enemies: thou shalt come out one way against them, and shalt flée seuen wayes before them, & shalt be [l] scattered through all the kingdomes of the earth.

26 And thy [m] carkeis shalbe meat vnto all foules of the ayre, and vnto the beastes of the earth, and none shal fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emerods, & with the scabbe, and with the ytche, that thou canst not be healed.

28 And the Lorde shall smite thée with madnes, and with blindnes, and with astonying of heart.

29 Thou shalt also grope at noone dates, as the [n] blind gropeth in darkenesse, & shalt not prosper in thy wayes: thou shalt neuer but be oppressed & wrong & be powsled euermore, & no man shal succour thee.

30 Thou shalt betrothe a wife, and another man shal lie with her: thou shalt build an house, & shalt not dwel therein: thou shalt plant a vineyard, & shalt not "eat þ fruit.

l. Some reade, thou shalt be a terrour & feare, when they shal heare how God hath plagued thee.

m Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimonie of the resurrection, which signe for thy wickednes thou shalt lacke.

n In things most euident and cleare thou shalt lacke discretion and iudgement.

* Or, the lowest.

* Or, stone.

* Or, rebuke.

* Or, drought.

* Or, out of the ayre, as dust raised with winde.

" Ebr. make it common.

31 Thine oxe shalbe slaine before thine eies,
and thou shalt not eate thereof: thine asse
shall be violently taken away before thy
face, and shall not be restored to thee: thy
shepe shall be giuen vnto thine enemies,
and no man shal rescue them for thee.
32 Thy sonnes and thy daughters shall be
giuen vnto another people, & thine eyes
[o] shal stil looke for them, euen till they fall
out,& there shalbe no power in thine hād.

o When they shall returne from their captiuitie.

33 The fruite of thy lande and all thy la-
bours shal a people, which thou knowest
not, eate, and thou shalt neuer but suffer
wrong,and violence alway:
34 So that thou shalt be mad for the sight
which thine eyes shal see.
35 The Lorde shall smite thee in the knees,
and in the thighs, with a sore botch, that
thou canst not be healed : euen from the
sole of thy foote vnto ye top of thine head.

v 21.22.27. 59.60.61.

36 The Lord shal bring thee and thy [p] king
(which thou shalt set ouer thee) vnto a
nation , which neither thou nor thy fa-
thers haue knowen, and there thou shalt
serue other gods: euen wood and stone,

p As he did Manasseh, Ioachim, Zedechias and others.

37 And thou shalt*be a wonder,a prouerbe
and a common talke among all people,
whither the Lord shal carie thee.
38 * Thou shalt carie out much seede into
the fielde,and shalt gather but litle in: for
the grashoppers shal destroy it.

Iere.24.9. and 25.9. 1.king.9.7. Micah 6.15. hag.1 6. Hie 4 29 24.

39 Thou shalt plant a vineyard,& dresse it,
but shalt neither drinke of ye wine,nor ga-
ther the grapes:for the wormes shal eat it.
40 Thou shalt haue oliue trees in all thy
coastes,but shalt not anoint thy self with
the oyle: for thine oliues shall || fall.

|| Or, be shaken before they be ripe.

41 Thou shalt beget sonnes, & daughters,
but shalt not haue them: for they shall go
into captiuitie.
42 All thy trees and fruite of thy land shall
the [q] grashopper consume.

q Vnder one kinde he conteineth all the vermine,which destroy the fruites of the land:and this is an euident token of Gods curse.

43 The stranger that is among you , shall
clime aboue thee vp on hie , & thou shalt
come downe beneath alowe.
44 He shall lende thee , and thou shalt not
lende him : he shall be the head, and thou
shalt be the taile.
45 Moreouer,al these curses shal come vp-
on thee , and shall pursue thee & ouertake
thee, till thou be destroyed , because thou
obeyedst not the voyce of the Lorde thy
God,to keepe his commādements, & his
ordinances,which he commanded thee:
46 And they shall be vpon [r] thee for signes
and wonders,& vpon thy seede for euer,

r Gods plagues shalbe euident signes that he is offended with thee.

47 Because thou seruedst not the Lord thy
God with ioyfulnesse , and with a good
heart for the abundance of all things.
48 Therefore thou shalt serue thine ene-
mies which the Lord shal send vpon thee,
in hunger and in thirst,and in nakednes,
and in neede of all things:and he shal put
a yoke of yron vpon thy necke vntill hee
haue destroyed thee.

Raba est Aquila Romana in Iudæam ... pl. Bu... ...rohol. a° ... 64

Jer 5.15. Esa 33.19. Jer 4. 13.14.

49 The Lord shal bring a nation vpon thee
from farre,euen from the ende of ye world,
flying swift as an Eagle : a nation whose
tongue thou shalt not vnderstand:
50 A nation of a || fierce countenance,which
will not regard the person of the olde,nor

|| Or, barbarous, cruel,or impudent.

haue compassion of the yong.
51 The same shall eate the fruite of thy cat-
tel,and the fruit of thy land vntil thou be
destroyed, and he shall leaue thee neither
wheat,wine,nor oyle,neither the || increase
of thy kine , nor the flockes of thy sheepe,
vntill he haue brought thee to nought.

|| Or, first borne of thy bullocks.

52 And he shal besiege thee in al thy cities,
vntil thine hie & strong walles fal downe,
wherein thou trustedst in all the lande:
and he shall besiege thee in all thy || cities
throughout all thy land,which the Lorde
thy God hath giuen thee.

|| Or,gates.

53 * And thou shalt eate ye fruite of thy bo-
die : euen the flesh of thy sonnes and thy
daughters,which the Lord thy God hath
giuen thee, during the siege and straitnes
wherein thine enemies shal inclose thee:

Leuit.26.29. 2.king 6.29. lamen.4.10. baruch 2.3.

54 So that the man (that is tender and ex-
ceeding deinty among you) * shalbe grie-
ued at his brother,and at his wife,that li-
eth in his bosome , and at the remnant of
his children,which he hath yet left,

Chap.15.9.

55 For feare of giuing vnto any of them of
the flesh of his children , whome he shall
eate, because he hath nothing left him in
that siege,and straitnes,wherewith thine
enemie shal besiege thee in all thy cities.
56 The tender & deintie [s] woman among
you , which neuer woulde venture to set
the sole of her foote vpon the ground (for
her softnesse and tendernesse) shalbe grie-
ued at her husbande, that lyeth in her bo-
some,and at her sonne, & at her daughter,

s As came to passe in ye days of Ioram,King of Israel, 2.king 6 29, and when the Romanes besieged Ierusalem.

57 And at her [t] afterbirth (that shal come
out from betweene her feete)& at her chil-
dren, which she shall beare : for when all
things lacke, she shall eate them secretly,
during the siege & straitnesse, wherewith
thine enemy shal besiege thee in thy cities.

t Hunger shal so bite her,that she shalbe readie to eat her childe before it be deliuered.

58 ¶ If thou wilt not keepe and do [u] all the
words of this Lawe(that are written in
this booke) & feare this glorious & feare-
ful Name,THE LORD THY GOD,

u For he that offendeth in one,is guiltie of all,Iam.2.10.

59 Then the Lorde will make thy plagues
wonderful,& the plagues of thy seed,euen
great plagues & of long continuance,and
sore diseases,and of long durance.

v. 21.22.27.

60 Moreouer , he will bring vpon thee all
the diseases of Egypt,whereof thou wast
afraid,and they shall cleaue vnto thee.
61 And euery sickenesse, and euery plague,
which is not [x] written in ye booke of this
Lawe,will the Lord heape vpon thee, vn-
till thou be destroyed.

x Declaring that God hath infinite meanes to plague the wicked,beside them that are ordinarie or written.

62 And ye shall be left fewe in nomber,
where ye were as the * starres of heauen
in multitude, because thou wouldest not
obey the voyce of the Lord thy God.

Chap.10.22.

63 And as the Lorde hath reioyced ouer
you,to do you good,and to multiply you,
so he wil reioyce ouer you,to destroy you,
and bring you to nought, and ye shall be
rooted out of the land,whither thou goest
to possesse it.
64 And the Lord shal [y] scatter thee among
all people,from the one ende of the world
vnto the other,& there thou shalt serue o-
ther gods , which thou hast not knowen
nor thy fathers,euen wood and stone.
65 Also among these nations thou shalt
finde

y Signifying that it is a singular gift of God to be in a place where as we may worship God purely,and declare our faith and religion.

finde no rest, neither shall the sole of thy foote haue rest: for the Lord shall giue thee there a trembling heart, and looking to returne til thine eies fal out, and a sorowfull minde.

10. thou shalt be in doubt of thy life. v 28. 29.

66 And thy life shall hang before thee, and thou shalt feare both night and day, and shalt haue none assurance of thy life.

67 In the morning thou shalt say, Would God it were euening, & at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

1 Because they were vnmindfull of that miracle, when the Sea gaue place for them to passe through. Exo. 14.13.

68 And the Lord shall bring thee into Egypt againe with [1] ships by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shall sell your selues vnto your enemies for bondmen & bondwomen, and there shalbe no buyer.

CHAP. XXIX.

The people are exhorted to obserue the commandements. 10 The whole people fro the hiest to the lowest are comprehended vnder Gods couenant. 19 The punishment of him that flattereth himself in his wickednes. 24 The cause of Gods wrath against his people.

a That is, the articles, or conditions.

1 These are the [a] words of the couenant which the Lord cõmanded Moses to make with the children of Israel in the land of Moab, beside the couenant which he had made wt them in [b] Horeb.

b At the first giuing of the lawe, which was fourtie yeres before.

2 ¶ And Moses called all Israel, and said vnto them, Ye haue seene al that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto all his seruãts, and vnto all his land,

3 The [c] great tentations which thine eyes haue seen, those great miracles & wonders:

c The proofes of my power.

4 Yet the Lorde hath not [d] giuen you an heart to perceiue, and eyes to see, & eares to heare, vnto this day.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

5 And I haue led you fourtie yeere in the wildernesse: your clothes are not waxed olde vpon you, neither is thy shoe waxed olde vpon thy foote.

6 Ye haue eaten no [e] bread, neither dronke wine, nor strong drinke, that ye might know, how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After, ye came vnto this place, & Sihon King of Hesthbon, and Og King of Bashan came out against vs vnto battell, & we slue them,

8 And tooke their land, and gaue it for an inheritance vnto the Rubenites, and to the Gadites, & to the halfe tribe of Manasseh.

Chap.4.b. ca 3.1 3.king.2.3.

9 * Keepe therefore the wordes of this couenant & doe them, that ye may prosper in all that ye shall doe.

f Who knoweth your hearts, and therfore ye may not thinke to dissemble with him.

10 Ye stande this daye euery one of you before the Lord your [f] God: your heads of your tribes, your Elders and your officers, euen all the men of Israel:

g Alluding to them, that when they made a sure couenant, deuided a beast in twaine, and past betwene the partes deuided, Gene.15.10.

11 Your children, your wiues, & thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

12 That thou shouldest [g] passe into the couenant of the Lord thy God, and into his othe which the Lorde thy God maketh with thee this day.

13 For to stablish thee this day a people vnto himselfe, and that he may be vnto thee a God, as he hath said vnto thee, and as he hath [h] swoorne vnto thy fathers, Abraham, Izhak, and Iaakob.

h Meaning, their posteritie.

14 Neither make I this couenant, & this othe with you onely,

15 But aswell with him that standeth here with vs this day before the Lorde our God, as with him [h] that is not here with vs this day.

16 For ye knowe, howe we haue dwelt in the land of Egypt, and howe we passed thrugh the mids of the nations, which ye passed by.

17 And ye haue seene their abominations and their idoles (wood, and stone, siluer, and gold) which were among them,

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart awap this day from the Lord our God, to go & serue the gods of these nations, and that there should not be among you [i] any roote that bringeth forth * gall and wormewood,

i Such sinne, as the bitter fruite thereof might choke and destroy you. Hebr. 12. Act. 8.23.

19 So that when he heareth the wordes of this curse, he [k] blesse himselfe in his heart, saying, I shall haue peace, although I walke according to the stubburnesse of mine owne heart, thus adding [k] drunkennes to thirst.

k Or, flatter.

k For as he that is drõken, desireth to drinke much, so he that foloweth his appetites, seeketh by all meanes, & yet cannot be satisfied.

20 The Lord will not be merciful vnto him, but then the wrath of the Lorde and his iealousie shall smoke against that man, & euery curse that is written in this booke shall light vpon him, and the Lorde shall put out his name from vnder heauen,

21 And the Lord shall separate him vnto euill out of all the tribes of Israel, according vnto all the curses of the couenant, that is written in the booke of this Law.

22 So that the [l] generation to come, euen your children, that shal rise vp after you, and the stranger, that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues vpon them that rebell against him, shalbe so strange, that all ages shalbe astonied.

23 (For all that land shal burne with brimstone and salt: it shall not be sowen, nor bring forth, nor any grasse shall growe therein, like as in the ouerthrowing of * Sodom, and Gomorah, Admah, and Zeboim, which the Lorde ouerthrewe in his wrath and in his anger)

Gen.19.24,25. Deut.29.23. Esai.13.19. Hier.49.18. & 50.40. Amos 4.11. Zeph.2.9.

24 Then shal all nations say, * Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

1.King.9.8. Ier.22.8. Mic. ca.4.9.37.

25 And they shall answere, Because they haue forsaken the couenant of the Lorde God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

26 And went and serued other gods and worshipped them: euen gods which they knewe not, and [m] which had giuen them nothing,

ca 32.17

m Or, which had not giuen them a land to possesse. ca.28 64. Acts 17.23

27 Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euery curse that is written in this booke.

Ier. Jun.

28 And the Lorde hath rooted them out of their land in anger, and in wrath, and in

m Moses hereby reproueth their curiositie, which seek those things that are onely knowen to God: and their negligence ỹ regarde not ỹ, which God hath reueiled vnto them, as the Lawe.

great indignation, & hath cast them into an other land, as appeareth this day.

29 The m secret things belong to the Lorde our God, but the things reuepled belong vnto vs, and to our children for euer, that we may doe all the wordes of this Law.

CHAP. XXX.

Mercy shewed when they repent. 6 The Lord doeth circumcise the heart. 11 All excuse of ignorance is taken away. 15.19 Life & death is set before them. 20 The Lord is their life which obey him.

1 NOwe when all these thinges shall come vpon thee, either the blessing or the curse which I haue set before thee, & thou shalt a turne into thine heart, among all the nations whither the Lord thy God hath driuen thee,

a By calling to remembrance, both his mercies and his plagues.

2 And shalt returne vnto the Lorde thy God, and obey his voyce in all that I commande thee this day: thou, and thy children, with all thine b heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lorde thy God wil cause thy captiues to returne, & haue compassion vpon thee, and wil returne, to gather thee out of all the people, where the Lorde thy God had scattered thee.

4 Though thou weredst cast vnto the vtmost part of c heauen, from thence will the Lorde thy God gather thee, and from thence will he d take thee,

c Euen to the worldes ende.
d And bring thee into thy countrey.

5 And the Lorde thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shewe thee fauour, and wil multiplie thee aboue thy fathers.

e God wil purge all thy wicked affections: which thing is not in thine owne power to doe.

6 And the Lord thy God will e circumcise thine heart, & the heart of thy seede, that thou mayest loue the Lord thy God with all thine heart, and with al thy soule, that thou mayest liue.

7 And the Lord thy God will lay all these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

f If we will haue God to worke in vs with his holy Spirit, we must turne againe to him by repentance.

8 f Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I commande thee this day.

9 And the Lorde thy God will make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of the land for thy wealth: for the Lord will turne againe and g reioyce ouer thee to doe thee good, as he reioyced ouer thy fathers,

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this maner of speache to declare the loue that he beareth vnto vs.

10 Because thou shalt obey the voyce of the Lorde thy God, in keeping his commandements, & his ordinances, which are written in the booke of this Lawe, when thou shalt returne vnto the Lorde thy God with all thine heart and with all thy soule.

h The law is so euident ỹ none can pretend ignorance. *Rom.10.6.*

11 ¶ For this commandement which I command thee this day, is h not hid from thee, neither is it farre off.

i By heauen and the sea he meaneth places most farre distant.

12 It is not in heauen, that thou shouldest say, * Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may doe it?

13 Neither is it beyonde the i Sea, that thou shouldest say, Who shal goe ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

14 But the k word is very neere vnto thee: euen in thy mouth and in thine heart, for to l doe it.

k Euen the law and the Gospel.
l By faith in Christ.

15 Beholde, I haue set before thee this day life and good, death and euill,

16 In that I command thee this day, m to loue the Lord thy God, to walke in his wayes, & to keepe his commandements, and his ordinances, and his lawes, that thou mayest n liue & be multiplied, & that the Lorde thy God may blesse thee in the land, whither thou goest to possesse it.

m So that to loue and obey God, is only to liue and felicite.
n He addeth these promises to signifie that is for our profit that we loue him, and not for his.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced and worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shall surely perish, ye shall not prolong your dayes in the land, whither thou passest ouer Jorden to possesse it.

19 * I call heauen & earth to recorde this day against you, that I haue set before you life and death, blessing and cursing. Therefore o chuse life, that both thou and thy seede may liue,

Chap.4.26.

o That is, leue and obey God which things not in mans power, but Gods Spirit only worketh it in his elect.

20 By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him: for he is thy life, & the length of thy daies: that thou mayest dwel in the land which the Lorde sware vnto thy fathers, Abraham, Jshak, and Jaakob, to giue them.

CHAP. XXXI.

2.7 Moses preparing himself to dye, appointeth Iohua to rule the people. 9 He giueth the Lawe to the Lauites, that they should reade it to the people. 19 God giueth them a song as a witnesse betweene him and them. 23 God confirmeth Iohua. 29 Moses sheweth them that they wil rebell after his death.

1 THen Moses went and spake these wordes vnto all Jsrael,

2 Pet.1.13.

2 And said vnto them, I am an hundreth and twentie yere olde this day: I p can no more go out and in: also the Lord hath sayd vnto me, * Thou shalt not goe ouer this Jorden.

p I can no longer execute mine office.
Num.20.12. Deut.3.26. & 4.21. Num.27.13.

3 The Lord thy God he will go ouer before thee: he will destroy these nations before thee, & thou shalt possesse them. * Jothua, he shal goe before thee, as the Lorde hath sayd.

Deut.3.28.

4 And the Lord shall doe vnto them, as he did to * Sihon, and to Og kings of the Amorites, and vnto their lande whome he destroyed.

Num.21.24.

5 And the Lorde shall giue them q before you that ye may doe vnto them according vnto euery * commãdement, which I haue commanded you.

q Into your hands.
Chap.7.2.

6 ¶ Plucke vp your hearts therefore, and be strong: dread not, nor be afrayde of them: for the Lorde thy God him selfe doeth go with thee: he will not fayle thee, nor forsake thee.

r Or, be of good courage, *Gal.2.2. Phil.1.27.*

7 ¶ And Moses called Joshua, and sayde vnto him in the sight of all Jsrael, Be s of a good courage and strong: for thou shalt goe with this people vnto the land which the Lorde hath swome vnto their fathers, to giue them, & thou shalt giue it them to inherite.

s For he that must gouerne people, had needs to be valiant to represse vice, & constant to maintaine vertue, *1.Chron.22.13. & 28.20.*

8 And

d Signifying, that man can neuer be of good courage, except he be perſuaded of Gods fauour and aſſiſtance. *Iud. 17. 23.*

8 And the Lord himſelfe doeth [d] goe before thee: he wil be with thee: he wil not faple thee, neither forſake thee: feare not therefore, nor be diſcomforted.

9 ¶ And Moſes wrote this Lawe, and deliuered it vnto the Prieſtes the ſonnes of Leui (which bare the Arke of the Couenant of the Lord) and vnto all the Elders of Iſrael,

10 And Moſes commanded them, ſaying, *Euery ſeuenth yeere when the yeere of freedome ſhalbe in the feaſt of the Tabernacles:

Nehem. 8. 2. Leuit. 23. 34. Deut. 16. 13.

e Before the Arke of the couenant, which was the ſigne of Gods preſence, and the figure of Chriſt. *Iud. 9. 25*

11 When all Iſrael ſhall come to appeare [e] before the Lorde thy God, in the place which hee ſhall chuſe, thou ſhalt reade this Lawe before all Iſrael that they may heare it.

f Which were not borne when the Lawe was giuen.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, & feare the Lorde your God, and keepe, and obſerue all the wordes of this Lawe.

13 And that their children which [f] haue not knowen it, may heare it, and learne to feare the Lord your God, as long as ye liue in the land, whither ye goe ouer Iordan to poſſeſſe it.

14 ¶ Then the Lord ſaide vnto Moſes, Behold, thy dayes are come, that thou muſt die: Call Ioſhua, and ſtand ye in the Tabernacle of the Cõgregation that I may giue him a [g] charge. So Moſes and Ioſhua went, and ſtoode in the Tabernacle of the Congregation.

Or, commandement.

g In a cloude that was facioned like a pillar.

15 And the Lorde appeared in the Tabernacle, in the pillar of a cloude: and the pillar of the cloude ſtoode ouer the doore of the Tabernacle.

16 ¶ And the Lorde ſaide vnto Moſes, Behold, thou ſhalt ſleepe with thy fathers, and this people will riſe vp, and goe a whoring after the gods of a ſtrange lande (whither they goe to dwell therein,) and will forſake me, and breake my couenant which I haue made with them.

v. 6. 8.

17 Wherefore my wrath will waxe hote againſt them at that daye, and I will forſake them, and will [h] hide my face from them: then they ſhall be conſumed, and many aduerſities and tribulations ſhall come vpon them: ſo then they will ſaye, Are not theſe troubles come vpon me, becauſe God is not with me?

h That is, I will take my fauour from them: as to turne his face toward vs, is to ſhewe vs his fauour. *ca. 19. 20.*

18 But I will ſurely hide my face in that day, becauſe of all the euill, which they ſhall commit, in that they are turned vnto other gods.

i To preſerue you and your children from idolatrie, by remembring Gods benefites.

19 Nowe therefore write ye this [i] ſong for you, and teache it the children of Iſrael: put it in their mouthes, that this ſong may be my witneſſe againſt the children of Iſrael.

20 For I will bring them into the lande (which I ſware vnto their fathers) that floweth with milke and honie, and they ſhall eate, and fill themſelues, and waxe fatte: [k] then ſhall they turne vnto other gods, and ſerue them, and contemne me, and breake my couenant.

k For this is the nature of fleſh, no longer to obey God, then it is vnder the rod. *ca. 31. 19.*

21 And then when many aduerſities and tribulations ſhall come vpon them, this ſong ſhall [l] anſwere them to their face as a witneſſe: for it ſhal not be forgotten out of the mouthes of their poſteritie: for I know their imagination, which they goe about euen nowe, before I haue brought them into the land which I ſware.

l That theſe euils are come vpon them, becauſe they forſooke me.

22 ¶ Moſes therefore wrote this ſong the ſame daye, and taught it the children of Iſrael.

23 And God gaue Ioſhua [m] ſonne of Nun a charge, and ſaide, *Be ſtrong, and of a good courage: for thou ſhalt bring the children of Iſrael into the lande, which I ſware vnto them, and I wil be with thee.

Ioſh. 1. 6. Heb. v. 7. 8.

24 ¶ And when Moſes had made an ende of writing the wordes of this Lawe in a booke vntill he had finiſhed them,

25 Then Moſes commanded the Leuites, which bare the Arke of the Couenant of the Lord, ſaying,

26 Take the booke of this Lawe, and put ye it in the ſide of the Arke of the Couenant of the Lorde your God, that it may be there for a [m] witnes againſt thee.

m Of thine infidelitie, when thou ſhalt turne away from the doctrine conteined therein.

27 For I know thy rebellion and thy ſtiffe necke: beholde, I being yet aliue with you this daye, ye are rebellious againſt the Lorde: how much more then after my death?

28 Gather vnto me all the Elders of your tribes, and your [n] officers, that I may ſpeake theſe wordes in their audience, and call heauen and earth to record againſt them.

n As gouerners, iudges, and magiſtrates.

29 For I am ſure that after my death ye will vtterly be corrupt & turne from the way, which I haue commanded you: therefore euill will come vpon you at the length, becauſe ye will commit euil in the ſight of the Lorde, by prouoking him to anger through the [o] worke of your hands.

o By idolatrie, and worſhipping images, which are the worke of your handes.

30 Thus Moſes ſpake in the audience of all the Congregation of Iſrael the wordes of this ſong, vntill he had ended them.

CHAP. XXXII.

The ſong of Moſes conteining 7 Gods benefites toward the people, 15 and their ingratitude towarde him. 20 God menaceth them, 21 and ſtirreth vp the vocation of the Gentiles. 46 Moſes commandeth to teache the Lawe to the children. 49 God foretelleth Moſes of his death.

Cal. in v. 7. Pa. 573. in v. 21. Pa. 576. Hie. 30. 19.

1 HEarken, ye [a] heauens, & I will ſpeake: and let the earth heare the wordes of my mouth.

Eſay. 1. 2.

a As witneſſes of this peoples ingratitude.

2 My [b] doctrine ſhall droppe as the raine, and my ſpeache ſhall ſtill as the dewe, as the ſhowre vpon the herbes, and as the great raine vpon the graſſe.

b He deſireth that he may ſpeake to Gods glorie, and that the people, as ỹ greene graſſe, may receiue the dewe of his doctrine. *Tr. Iun.*

mich. 2. 6. Amos. 7. 16. Ezek. 2.

3 For I will publiſh the Name of the Lord: giue ye glorie vnto our God.

4 Perfect is the worke of ỹ [c] mighty God: for all his wayes are iudgement. God is true, and without wickednes: iuſt, and righteous is he.

c The Ebrewe worde is rocke noting that God onely is mighty, faithfull, & conſtant in his promes.

5 They haue corrupted themſelues towarde him by their vice, not being his children, but a froward and crooked generation.

6 Doe ye ſo reward the Lorde, O fooliſh

people and vnwiſe? is not he thy father, that hath bought thee? he hath [d] made thee, and proportioned thee.

7 ¶ Remember the dayes of olde: conſider the yeeres of ſo many generations: aſke thy father, and he will ſhewe thee: thine elders, and they will tell thee.

8 When the moſt hye God deuided to the nations their inheritance, when he ſeparated the ſonnes of Adam, he appointed the boyders of the [e] people, accoyding to the nomber of the children of Iſrael.

9 For the Lords portion is his people: Iaakob is the lot of his inheritance.

10 He found him in the land of the wilderneſs, in a waſte, and roaring wildernes: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle ſtereth vp her neſt, [f] flotereth ouer her birdes, ſtretcheth out her wings, taketh them, and beareth them on her winges,

12 So the Lorde alone ledde him, and there was no [g] ſtrange god with him.

13 He carried him vp to the hie places of the [g] earth, that he might eate the fruites of the fieldes, and he cauſed him to ſucke [h] honie out of the ſtone, and oyle out of the hard rocke:

14 Butter of kine, and milke of ſheepe with fat of the lambes, and rammes fedde in Baſhan, and goates, with the fat of the graines of wheate, and the red [i] licour of the grape haſt thou drunke.

15 ¶ But he that ſhould haue bene [i] vpright, when he ſwared fatte, ſpurned with his heele: thou art fat, thou art groſſe, thou art laden with fatneſſe: therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation.

16 They prouoked him with [k] ſtrange gods: they prouoked him to anger with abominations.

17 They offered vnto deuils, not to God, but to gods whom they knew not: [l] newe gods that came newly vp, whom their fathers feared not.

18 Thou haſt forgotten the mightie God, that begate thee, and haſt forgotten God that formed thee.

19 The Lord then ſaw it, and was angrie, for the prouocation of his [m] ſonnes and of his daughters.

20 And he ſayd, I will hide my face from them: I will ſee what their ende ſhalbe: for they are a frowarde generation, children in whom is no faith.

21 They haue mouued me to ielouſie with that which is not God: they haue prouoked me to anger with their vanities: * & I will moue them to ielouſie with thoſe which are no [n] people: I will prouoke them to anger with a foolith nation.

22 For fire is kindled in my wrath, & ſhall burne vnto the bottome of hell, and ſhall conſume the earth with her encreaſe, and ſet on fire the foundations of the mountaines.

23 I will ſpend plagues vpon them: I will beſtow mine arrowes vpon them.

24 They ſhall be burnt with hunger, and conſumed with heat, and with bitter deſtruction: I will alſo ſende the teeth of beaſtes vpon them, with the venume of ſerpents creeping in the duſt.

25 The ſwoyd ſhal [o] kill them without, and in the chambers feare: both the yong man and the yong woman, the ſucking with the man of grap heare.

26 I haue ſayde, I would ſcatter them aſyde: I would make their remembrance to ceaſe from among men,

27 Saue that I feared the furie of the enemie, leaſt their aduerſaries ſhould [p] ware proude, and leſt they ſhoulde ſay, Our hie hande and not the Lorde hath done all this.

28 For they are a nation void of counſel, neither is there any vnderſtanding in them.

29 Oh that they were wiſe, then they would vnderſtande this: they would [q] conſider their latter ende.

30 How ſhould [r] one chaſe a thouſand, and two put tenne thouſande to flight, except their ſtrong God had ſolde them, and the Lord had [ſ] ſhut them vp?

31 For their god is not as our God, euen our enemies being iudges.

32 For their vine is of the vine of Sodom, & of the vines of Gomorah: their grapes are grapes of gall, their cluſters be bitter.

33 Their [t] wine is the poyſon of dragons, and the cruel gall of aſpes.

34 Is not this layde in ſtore with me, and ſealed vp among my treaſures?

35 *Vengeance and recompence are mine: their foote ſhall ſlyde in due time: for the day of their deſtruction is at hande, and the thinges that ſhall come vpon them, make haſte.

36 For the Lord ſhal iudge his people, and [u] repent towarde his ſeruants, when he ſeeth that their power is gone, and none [ſ] ſhut vp in holde nor left abroad.

37 When men ſhall ſay, Where are their gods, their mightie God in whome they truſted,

38 Which did eat the fat of their ſacrifices, & did drinke the wine of their drinke offring? let them riſe vp, and helpe you: let him be your refuge.

39 Beholde now, for I, I am he, and there is no gods with me: * I kill, and giue life: I wounde, and make whole: * neyther is there any that can deliuer out of mine hand.

40 For I [x] lift vp mine hande to heauen, and ſay, I liue for euer.

41 If I whet my glittering ſwoyd, & mine hand take hold on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſwoyd ſhal eat fleſh) for the blood of the ſlayne, and of the captines, when I begin to take vengeance of the enemie.

43 * Be nations, prayſe his people: for he will auenge the [u] blood of his ſeruants, and will execute vengeance vpon his aduerſaries, and will be mercifull vnto his Land, and to his people.

44 ¶ Then it.

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d Not according to the common creation, but he hath made thee a newe creature by his ſpirit. pſa. 95. b Ephe. 2. 10. ca 4. 32. 37. Ioh. 1. 4

e When God by his prouidence deuided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael. ca 4. 37.

f To teach them to flie. 19. 4. 12

g Or, god of ſtrange nation.

g Meaning, of the land of Canaan, which was hie in reſpect of Egypt. Tr. Iun.

h That is, abundance of al things euen in the very rockes.

h Hebr. blood.

i He ſheweth what is the principall ende of our vocation. ca. 31. 20.

k By changing his ſeruice for their ſuperſtitions.

l Scripture calleth new, whatſoeuer man inuenteth, be the error neuer ſo olde. ca 29. 26. Ier. 18. 21. 3. 9.

m He calleth them Gods children, not to honour them, but to ſhewe them from what dignitie they are fallen. ca 31. 17. Rom. 10. 19. Wiſd. 11. 13

n Which I haue not fauoured, nor giuen my lawes vnto them.

o They take ſlaine both in the fielde and home.

Tr. Iun.

p Reioyce, ſee the gods afflicted, & mocked, that is wrought by Gods hand.

q They would conſider their licitie that was prepared for them, if they had obeyed God. Tr. Ioh. 13. 10.

r Or, deliuered them to their enemie.

s The fruite of the wicked is as poyſon, deſtable to God, dangerous to man. Eccleſ. 28. 1. rom. 12. 19. hebr. 10. 30.

t Or, change mindes.

ſ When neyther ſtrog nor wel in a maner remaine.

u That is, I ſweare, reade Gen. 14. 22. Num. 14. 21

u Whether the blood of Gods people be ſhed for their ſinnes, or in tryall of their faith, he promiſeth to reuenge

44 ¶ Then Moses came and spake all the
wordes of this song in the audience of the
people, he & ‖ Hoshea the sonne of Nun.
45 When Moses had made an end of spea-
king all these wordes to all Israel,
46 Then hee sayde vnto them, * Set your
heartes vnto all the wordes which I te-
stifie against you this day, that ye may
commaund them vnto your children, that
they may obserue and doe all the wordes
of this Law.
47 For it is no ˣ vayne worde concerning
you, but it is your life, and by this worde
ye shall prolong your dayes in the lande,
whither ye go ouer Iorden to possesse it.
48 * And the Lorde spake vnto Moses the
selfe same day, saying,
49 Goe vp into this mountaine of Aba-
rim, vnto the mount Nebo, which is in
the lande of Moab, that is ouer against
Iericho: and behold the land of Canaan,
which I giue vnto the children of Israel
for a possession,
50 And die in the mount which thou go-
est vp vnto, and thou shalt be * gathered
vnto thy people, * as Aaron thy brother
dyed in mount Hor, and was gathered
vnto his people,
51 Because ye * trespassed against mée a-
mong the children of Israel, at the wa-
ters ‖ of Meribah, at Kadesh in the wil-
dernesse of Zin: for ye ʸ sanctified me not
among the children of Israel.
52 Thou shalt therefore sée the land before
thée, but shalt not go thither, I meane, into
the land which I giue the children of Is-
rael.

‖ Or, Iehoshua.
Chap. 6. 6. and 11. 18.
x For I will performe my promes vnto you, Isa. 55. 10.
Nom. 27. 12.
Gen. 25. 8.
Nom. 20. 25, 28. and 33. 38.
Nomb. 20. 12, 13. and 27. 14.
‖ Or, of strife.
y Ye were not earnest & constant to maintaine mine honour.

CHAP. XXXIII.

1 *Moses before his death blesseth all the tribes of Israel. 26 There is no God like to the God of Israel: 29 Nor any people like vnto his.*

1 NOwe this is the ᵃ blessing where-
with Moses the man of God bles-
sed the children of Israel before his
death, and said,
2 The Lord came from Sinai, and rose vp
from Seir vnto them, and appeared
clearely from mount Paran, & he came
with ten ᵇ thousandes of Saintes, and at
his right hand a firie Law for them.
3 Though he loue the people, yet ᶜ all thy
Saintes are in thine handes: and they
are humbled at ᵈ thy féete, to receiue thy
wordes.
4 Moses commanded vs a Lawe for an
ᵉ inheritance of the Congregation of
Iaakob.
5 Then ‖ he was among the ‖ righteous
people, as King, when the heades of the
people, and the tribes of Israel were as-
sembled.
6 ¶ Let ᶠ Reuben liue, and not dye, though
his men be a small nomber.
7 ¶ And thus he blessed Iudah, and sayde,
Heare, O Lorde, the voyce of Iudah, and
bring him vnto his people: his handes
shalbe ᵍ sufficient for him, if thou helpe
him against his enemies.
8 ¶ And of Leui he sayd, Let thy * Thum-
mim and thine Vrim be with thine Holy
one, whom thou didst proue in Massah,
& didst cause him to striue at the waters
of Meribah.
9 Who sayde vnto his father and to his
mother, ʰ I haue not séene him, neyther
knew he his brethren, nor knew his own
children: for they obserued thy word, and
kept thy couenant.
10 They shall teache Iaakob thy iudge-
ments, and Israel thy Lawe: they shall
put incense before thy face, and the burnt
offering vpon thine altar.
11 Blesse, O Lord, his substance, and accept
the worke of his handes: ⁱ smite through
the loynes of them that rise against him,
and of them that hate him, that they rise
not againe.
12 ¶ Of Beniamin he sayd, The beloued of
the Lorde shall ᵏ dwell in safetie by him:
the Lorde shal couer him all the day long,
and dwell betwéene his shoulders.
13 ¶ And of Ioseph he sayd, Blessed of the
Lord is his land for the swéetenes of hea-
uen, for the dewe, and for the ‖ depth ly-
ing beneath,
14 And for the swéete increase of the sunne,
and for the swéete increase of the moone,
15 And for the sweetenes of the toppe of the
ancient mountaines, and for the swéete-
nes of the olde hilles,
16 And for the swéetenes of the earth, and
abundance thereof: and the good will of
him that dwelt in the ˡ bush, shall come
vpon the head of Ioseph, and vpon the
top of the head of him that was * separa-
ted from his brethren.
17 His beautie shall be like his first borne
bullocke, and his ‖ hornes as the hornes
of an vnicorne: with them he shall smite
the people together, euen the endes of the
worlde: these are also the ten thousandes
of Ephraim, and these are the thousands
of Manasseh.
18 ¶ And of Zebulun he sayde, Reioyce,
Zebulun, in thy ᵐ going out, and thou,
Issachar, in thy tentes.
19 They shall call the people vnto the
‖ mountaine: there they shall offer the sa-
crifices of righteousnesse: for ⁿ they shall
sucke of the abundance of the sea, and of
the treasures hid in the sand.
20 ¶ Also of Gad he sayde, Blessed be hée
that enlargeth Gad: he dwelleth as a li-
on, that catcheth for his praye the arme
with the head.
21 And he looked to himselfe at the begin-
ning, because there was a portion of the
ᵒ Lawe giuer hid: yet he shall come with
the heads of the people, to execute the
iustice of the Lorde, and his iudgements
with Israel.
22 ¶ And of Dan he sayde, Dan is a lyons
whelpe: he shall leape from Bashan.
23 ¶ Also of Naphtali he sayde, O Naph-
tali, satisfied with fauour, and filled with
the blessing of the Lorde, possesse ᵖ the
West and the South.
24 ¶ And of Asher he sayde, Asher shall be
blessed with children: he shall be accepta-
ble vnto his brethren, and shall dippe his
foote in oyle.
25 Thy shooes shall be ᵠ yron and brasse,

a This blessing conteineth not onely a simple praier, but an assurance of the effect thereof.
b Meaning, infinite Angels.
c Ebr. his saints, that is, the children of Israel.
d As thy disciples.
e To vs and our successors.
‖ Or, Moses.
‖ Or, Israel.
f Reuben shalbe one of the tribes of Gods people, though for his sinne his honour be diminished & his familie but small.
g Signifying that he should hardly obteine Iaakobs promes, Genesis 49. 8.
Exod. 28. 30.
h He preferred Gods glory to all naturall affection, Exod. 32. 29.
i He declareth that the ministers of God haue many enemies, and therefore haue neede to be prayed for.
k Because the temple shoulde be built in Zion, which was in the tribe of Beniamin, he sheweth that God should dwell with him there.
‖ Or, fountaines.
l Which was, God appearing vnto Moses, Exod. 3. 2.
Gen. 49. 26.
‖ Or, strength.
m In thy prosperous viages vpon the sea, Gen 49. 13.
‖ Or, mount Zion.
n The tribe of Zebulun.
o So that the portion of the Gadites, and others on this side Iordē was Gods, though it was not so knowen.
p Meaning, neere the sea.
q Thou shalt be strong, or thy countrey full of metall. It seemeth that Simeon is left out, because he was vnder Iudah, and his portion of his inheritance, Iosh. 19. 9.

and thy strength shall continue as long as thou liuest.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glory.

27 The eternall God is thy refuge, and vnder his armes thou art for euer: he shall cast out the enemie before thee, and will say, Destroy them.

28 Then Israel [f] the fountaine of Iaakob shall dwell alone in safetie in a lande of wheate and wine: also his heauens shall drop the dewe.

29 Blessed art thou, O Israel: who is like vnto thee, O people saued by the Lord, the shield of thine helpe, & which is the sword of thy glory? therefore [g] thine enemies shalbe in subiection to thee, and thou shalt treade vpon their hie places.

CHAP. XXXIIII.

1 *Moses seeth all the land of Canaan.* 5 *He dyeth.* 8 *Israel weepeth.* 9 *Iosh. succeedeth in Moses roume.* 10 *The praise of Moses.*

1 THen Moses went from the plaine of Moab vp into mount [a] Nebo vnto the top of Pisgah that is ouer against Iericho: and the Lord shewed him * all the land of Gilead, vnto Dan,

2 And all Naphtali and the lande of Ephraim and Manasseh, and all the lande of Iudah, vnto the vtmost [b] sea:

3 And the South, & the plaine of the valley of Iericho, the citie of palmetrees, vnto Zoar.

4 And the Lord said vnto him, * This is the lande which I sware vnto Abraham, to Izhak and to Iaakob, saying, I will giue it vnto thy seede: I haue caused thee to see it with thine eyes, but thou shalt not go ouer thither. Gen. 12.7 & 13.15.

5 So Moses the seruant of the Lord died there in the lande of Moab, according to the worde of the Lord.

6 And [c] he buried him in a valley in the lande of Moab ouer against Beth-peor, but no man knoweth of his sepulchre vnto [d] this day.

7 Moses was nowe an hundreth & twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated.

8 And the children of Israel wept for Moses in the plaine of Moab thirtie dayes: so the dayes of weeping and mourning for Moses were ended.

9 And [e] Ioshua the sonne of Nun was full of the spirite of wisedome: for Moses had put his hands vpon him. And the children of Israel were obedient vnto him, & did as the Lord had commanded Moses.

10 But there arose not a Prophet since in Israel like vnto Moses (whom the Lord knew [f] face to face)

11 In all the miracles and wonders which the Lord sent him to do in the land of Egypt before Pharaoh and before all his seruants, and before all his land,

12 And in all that mightie & hande and all that great feare, which Moses wrought in the sight of all Israel.

a Which was a part of mount Abarim, Nomb. 27.12. *Chap.* 3.27. 2.*mac.* 2.4.

b Called Mediterraneum.

c To wit, the Angel of the Lorde, Iude 9.

d That the Iewes might not haue occasion therby to commit idolatrie. *Psa.* 90.16

e Hereby appeareth the honour of God that leaueth not his Church destitute of gouernour.

f Vnto whom the Lord disclosed himselfe playnely, as Exod. 33.11.

g Meaning, the power of God working by his effects in the wilderneſſe.

The booke of Ioshua.

THE ARGVMENT.

IN this booke the holy Ghost setteth most liuely before our eyes the accomplishment of Gods promise, who as he promsed by the mouth of Moses, that a Prophet should be raised vp vnto the people like vnto him, whom he willeth to obey, Deut. 18.15: so he sheweth himselfe here true in his promise, as at all other times, and after the death of Moses his faithfull seruant, he rayseth vp Ioshua to be ruler and gouernour ouer his people, that neither they shoulde be discouraged for lacke of a captaine, nor haue occasion to distrust Gods promises hereafter. And because that Iosua might be confirmed in his vocation, & the people also might haue none occasion to grudge, as though he were not approoued of God: he is adorned with most excellent giftes and graces of God, both to gouerne the people with counsell, and to defende them with strength, that he lacked nothing which either belonged to a valiant captaine or a faithfull minister. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinace he deuideth among the people and appoynteth their borders: he establisheth lawes & ordinances, and putteth them in remembrance of Gods manifold benefites, assuring them of his grace and fauour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This historie doeth represent Iesus Christ the true Ioshua, who leadeth vs into eternall felicitie, which is signified vnto vs by this land of Canaan. From the beginning of the Genesis to the ende of this booke are conteyned 2576. yeeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 423. and from thence to the death of Ioseph 290. So that the Genesis conteineth 2369. Exodus 140. the other three bookes of Moses 40, Ioshua 27. So the whole maketh 2576. yeeres.

CHAP. I.

2 *The Lord encourageth Ioshua to inuade the lande.* 4 *The borders and limits of the land of the Israelites.* 5 *The Lord promiseth to assist Ioshua, if he obey his worde.* 11 *Ioshua commandeth the people to prepare themselues to passe ouer Iordan,* 12 *And exhorteth the Reubenites to execute their charge.*

2 The beginning of this booke dependeth on the last Chapter of Deut. which was written by Ioshua as a preparation to his historie.

NOwe after the [a] death of Moses the seruant of the Lord, the Lord spake vnto Ioshua the sonne of Nun, [b] Moses minister, saying,

2 Moses my seruant is dead: nowe therefore arise, goe ouer this Iorden, thou, and all this people, vnto the lande which I giue them, that is, to the children of Israel. *Deut.* 11.24

3 * Euery place that the sole of your foote shall treade vpon, haue I giuen you, as I sayd vnto Moses.

4 * From the [b] wildernesse and this Lebanon euen vnto the great riuer, the riuer [c] Perath: all the lande of the [d] Hittites, euen vnto the great [e] sea towarde

a Of Zin, called Kadesh & Paran.

b Or, Euphrates.

c Meaning, the whole land of Canaan.

d Called Mediterraneum.

the going downe of the sunne, shall be
your coast.
5 There shall not a man be able to with-
stand thee all the dayes of thy life: as I
was with Moses, so will I be with thee:
* I will not leaue thee, nor forsake thee.
6 * Be strong and of a good courage: for
vnto this people shalt thou deuide the
land for an inheritance, which I sware
vnto their fathers to giue them.
7 Onely be thou strong, ‖ and of a most va-
liant courage, that thou mayest obserue and
do according to al the Law which Moses
my seruant hath commanded thee: * thou
shalt not turne away from it to the right
hand, nor to the left, that thou mayest
e prosper whithersoeuer thou goest.
8 Let not this booke of the Law depart out
of thy mouth, but meditate therein day &
f night, that thou maiest obserue & do ac-
cording to al that is written therein: for then
shalt thou make thy way prosperous,
and then shalt thou ‖ haue good successe.
9 Haue not I commanded thee, saying, Be
strong & of a good courage, feare not, nor
be discouraged? for I the Lorde thy God
wilbe with thee, whither soeuer thou goest.
10 ¶ Then Ioshua commaunded the offi-
cers of the people, saying,
11 Passe through the host, and commaund
the people, saying, Prepare you vitailes:
for g after thre dayes ye shall passe ouer
this Iorden, to go in to possesse the land,
which the Lorde your God giueth you to
possesse it.
12 ¶ And vnto the Reubenites, and to the
Gadites, and to halfe the tribe of Ma-
nasseh spake Ioshua, saying,
13 * Remember the word, which Moses the
seruant of the Lord commanded you, say-
ing, The Lord your God hath giuen you
rest, and hath giuen you this h land.
14 ¶ Your wiues, your children, and your
cattel shall remaine in the land which
Moses gaue you on ‖ this side Iorden:
but ye shall goe ouer before your brethren
armed, all that be men of warre, and shal
helpe them,
15 Vntill the Lorde haue giuen your bre-
thren rest, as wel as to you, & vntill they
also shal possesse the land, which the Lord
your God giueth them: then shal ye re-
turne vnto the lande of your possession
and shal possesse it, which land Moses the
Lordes seruant i gaue you on this side
Iorden toward the sunne rising.
16 Then they answered Ioshua, saying, Al
that thou hast commanded vs, we will
doe, and whither soeuer thou sendest vs,
we wil goe.
17 As we obeyed Moses in all things, k so
will we obey thee: onely the Lord thy God
be with thee, as he was with Moses.
18 Whosoeuer shall rebel against thy com-
mandement, & will not obey thy wordes
in all that thou commandest him, let him
be put to death: onely be strong, and of
good courage.

Heb.13.5.
Deut.31.23.
‖ Or, growe stron-
ger and stronger.
Deut.5.32.
& 28.14.
e He sheweth
wherein consi-
steth true pro-
speritie, euen to
obey the worde
of God.
f Shewing that
it was not possi-
ble to gouerne
well without
continual studie
of Gods worde.
‖ Or, gouerne
wisely.
g Meaning, from
the day that this
was proclaimed,
Chap.3.2.
Nom.32.20.
h Which belon-
ged to Sihon the
king of the A-
morites, and Og
king of Bashan.
‖ Or, beyond Ior-
den, from Iericho.
i By your re-
quest, but yet by
Gods secret ap-
pointment,
Deut.33.21.
k They doe not
onely promise
to obey him so
long as God is
with him: but
to helpe to pu-
nish all that re-
bel against him.

CHAP. II.

1 *Ioshua sendeth men to spie Iericho, whome Rahab hideth. 11 She confesseth the God of Israel. 12 She requireth a signe for her deliuerance. 21 The spies returne to Ioshua with comfortable tidings.*

1 Then Ioshua the sonne of Nun sent
out of a Shittim two men to spie se-
cretly, saying, Goe, viewe the land,
and also Iericho: and they went, & * came
into an ‖ harlots house, named Rahab,
and lodged there.
2 Then report was made to the King of
Iericho, saying, Beholde, there came men
hither to night, of the children of Israel,
to spie out the countrey.
3 And the King of Iericho sent vnto Ra-
hab, saying, b Bring forth the men that
are come to thee, & which are entred into
thine house: for they be come to searche
out all the land.
4 (But the woman had taken the two men,
and hid them) Therefore sayd she thus,
There came men vnto me, but I wist not
whence they were.
5 And when they shut the gate in the darke,
the men went out, whither the men went
I wote not: followe ye after them quick-
ly, for ye shal ouertake them.
6 (But she had brought them vp to the
c roofe of the house, and hid them with the
stalkes of flaxe, which she had spred a-
broad vpon the roofe)
7 And certaine men pursued after them, the
way to Iorden, vnto the foordes, and as
soone as they which pursued after them,
were gone out, they shut the gate.
8 ¶ And before they were a sleepe, she
came vp vnto them vpon the roofe,
9 And said vnto the men, I know that the
Lorde hath giuen you the land, and that
the d feare of you is fallen vpon vs, and
that all the inhabitants of the land faint
because of you.
10 For we haue heard, how the Lord * dri-
ed vp the water of the red Sea * before
you, when you came out of Egypt, and
what you did vnto the two Kings of the
Amorites, that were on the other side
Iorden, vnto * Sihon and to Og, whom
ye vtterly destroyed.
11 And when we heard it, our hearts ‖ did
faint, and there remained no more ‖ cou-
rage in any, because of you: for e the Lord
your God, he is the God in heauen aboue,
and in earth beneath.
12 Now therefore, I pray you, sweare vn-
to me by the Lord, that as I haue shew-
ed you mercie, ye will also shewe mercie
vnto my fathers house, and giue me a
true token,
13 And that ye will saue aliue my father
and my mother, & my brethren, and my
sisters, and all that they haue: and that ye
wil deliuer our ‖ soules from death.
14 And the men answered her, f Our life for
you to die, if ye vtter not this our busi-
nes: & when the Lord hath giuen vs the land,
we will deale mercifully & truely with thee.
15 Then she let them down by a cord through
the windowe: for her house was vpon the
towne wal, and she dwelt vpon the wall.
16 And she sayd vnto them, Goe you into
the g mountaine, least the pursuers meete
with you, & hide your selues there three
dayes,

a Which place
was in the plaine
of Moab neere
vnto Iorden.
Hebr.11.31.
Iam.2.25.
‖ Or, tauerners
house, or hostesse.
b Though the
wicked see the
hand of God vp-
on them, yet
they repent not,
but seeke howe
they may by
their power and
policie resist his
working.
c Meaning, vpon
the house: for
then their hou-
ses were flat a-
boue, so that
they might do
their busines
thereupon.
d For so God
promised, Deut.
28.7. chap.5.1.
Exod.14.21,22.
Chap.4.23.
Nom.21.24.
‖ Or, melted.
‖ Or, spirit.
e Herein appea-
reth the great
mercie of God,
that in this cō-
mon destruction
he would drawe
a most miserable
sinner to repent
and confesse
his Name.
‖ Or, liues.
f We warrant
you on paine of
our liues.
g Which was
nere vnto the
citie.

dayes, vntill the purſuers be returned:
then afterward may ye goe your way.

b We ſhall be diſcharged of our othe, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be deliuered.

17 And the men ſayd vnto her, [h] We will
be blameleſſe of this thine othe, which
thou haſt made vs ſweare.
18 Beholde, when we come into the land,
thou ſhalt binde this corde of red thread
in the windowe, whereby thou letteſt vs
downe, and thou ſhalt bring thy father
and thy mother, and thy brethren, and al
thy fathers houſhold home to thee.
19 And whoſoeuer then doth go out at the
doores of thine houſe into the ſtreete, [i] his
blood ſhalbe vpon his head, and we will
be giltles: but whoſoeuer ſhall be with
thee in the houſe, his blood ſhalbe on our
head, if any hand touch him:

i He ſhalbe giltie of his owne death.

20 And if thou vtter this our [k] matter, we
wil be quite of thine oth, which thou haſt
made vs ſweare.
21 And ſhe anſwered, According vnto your
wordes ſo be it: then ſhe ſent them away,
and they departed, and ſhe bound the ‖ red
corde in the windowe.

k So that other ſhould thinke to eſcape by the ſame meanes.

‖ Or, ſcarlet coloured.

22 ¶ And they departed, and came into the
mountaine, and there abode three dayes,
vntil the purſuers were returned: and
the purſuers ſought them throughout
all the way, but found them not.
23 So the two men returned, & deſcended
from the mountaine, & paſſed [l] ouer, and
came to Ioſhua the ſonne of Nun, and
tolde him al things that came vnto them.
24 Alſo they ſaid vnto Ioſhua, Surely the
Lorde hath deliuered into our handes all
the land: for euen all the inhabitants of
the countrey faint becauſe of vs.

l To wit, the riuer Iorden.

CHAP. III.

3 Ioſhua commandeth them to depart when the Arke remoueth. 7 The Lorde promiſeth to exalt Ioſhua before the people. 9 Ioſhuas exhortation to the people. 16 The waters part aſunder whiles the people paſſe.

1 THen Ioſhua roſe very early, & they
remoued from Shittim, and came
to [a] Iorden, he, and all the children
of Iſrael, and lodged there, before they
went ouer.

a Which according to the Ebrewes was in March, & about 40. dayes after Moſes death.

2 And after [b] three dayes the officers went
throughout the hoſte,

b Which time was giuen for to prepare them vitailes, Chap. 1. 11.

3 And commanded the people, ſaying, When
ye ſee the Arke of the Couenant of the
Lorde your God, and the Prieſts of the
Leuites bearing it, ye ſhall depart from
your place, and goe after it.
4 Yet there ſhall be a ſpace betweene you
and it, about ‖ two thouſand cubites by
meaſure: ye ſhall not come neere vnto it,
that ye may know the way, by ŷ which
ye ſhal go: for ye haue not gone this way
in times paſt.

‖ Or, a mile.

5 (Now Ioſhua had ſaid vnto the people,
* Sanctifie your ſelues: for to morow the
Lord wil do wonders among you)
6 Alſo Ioſhua ſpake vnto the Prieſtes,
ſaying, Take vp the Arke of the Coue-
nant, and goe ouer before the people: ſo
they tooke vp the Arke of the Couenant,
and went before the people.
7 ¶ Then the Lorde ſayde vnto Ioſhua,
This day will I begin to magnifie thee

Deut. 20. 7. nom. 11. 18. chap. 7. 13. 1. ſam. 16. 5.

in the ſight of al Iſrael, which ſhal know,
that * as I was with Moſes, ſo will I Chap. 1. 5.
be with thee.
8 Thou ſhalt therfore comand the Prieſts
that beare the Arke of the couenant, ſay-
ing, When ye are come to the brinke of
the waters of Iorden, ye ſhall ſtand ſtill
[c] in Iorden.
9 ¶ Then Ioſhua ſaid vnto the children of
Iſrael, Come hither, & heare the wordes
of the Lord your God.
10 And Ioſhua ſayde, [d] Hereby ye ſhall
know that ŷ liuing God is among you,
and that he wil certainely caſt out before
you the Canaanites, and the Hittites,
and the Hiuites, and the Perizzites, and
the Girgaſhites, and the Amorites, and
the Iebuſites.

c Euen in the chanel, where the ſtreame had run, as verſe 15.

d By this miracle in deuiding the water.

11 Beholde, the Arke of the Couenant of
the Lorde of all the worlde paſſeth before
you into Iorden.
12 Nowe therefore take from among you
[e] twelue men out of the tribes of Iſrael,
out of euery tribe a man.

e Which ſhould ſet vp twelue ſtones in remembrance of the benefite.

13 And as ſoone as the ſoles of the feete of
the Prieſtes (that beare the Arke of the
Lord God the Lord of all the world) ſhall
ſtay in the waters of Iorden, the waters
of Iorden ſhall be cut off: for the waters
that come from aboue, * ſhall ſtand ſtill Pſalm. 114. 3.
vpon an heape.
14 ¶ Then when the people were departed
from their tentes to goe ouer Iorden, the
Prieſtes bearing the * Arke of the Co- Actes 7. 45.
uenant, went before the people.
15 And as they that bare the Arke came
vnto Iorden, and the feete of the Prieſtes
ŷ bare the Arke were dipped in the brink
of the water, (* for Iorden vſeth to fill all 1. Chro. 12. 15. eccluſ. 24. 36.
his [f] bankes all the time of harueſt)
16 Then the waters ŷ came downe from
aboue, ſtayed & roſe vp on an heape and
departed farre from the citie of Adam,
that was beſide Zaretan: but the waters
that came downe toward the Sea of the
wildernes, euen the Salt ſea, failed, and
were cut off: ſo the people went right
ouer againſt Iericho.

f Becauſe the riuer was accuſtomed at this time to be full, the miracle is much the greater.

17 But the Prieſts that bare the Arke of
the Couenant of ŷ Lord, ſtood drie within
Iorden [g] ready prepared, & all the Iſrae-
lites went ouer drie, vntill all the people
were gone cleane ouer through Iorden.

g Either tarying til the people were paſt, or, as ſome reade, ſure, as though they had bene vpon the drie land.

CHAP. IIII.

2 God commanded Ioſhua to ſet vp twelue ſtones in Iorden. 18 The waters returne to their olde courſe. 20 Other twelue ſtones are ſet vp in Gilgal. 21 This miracle muſt be declared to the poſteritie.

1 ANd when al the people were wholly
gone * ouer Iorden, (after the Lorde Deut. 27. 2.
had ſpoken vnto Ioſhua, ſaying,
2 Take you twelue men out of the people,
out of euery tribe a man,
3 And command you them, ſaying, Take
you hence out of ŷ middes of Iorden, out
of the place where the Prieſts ſtoode in a
[a] readines, twelue ſtones, which ye ſhall
take away with you, & leaue them in the
[b] lodging, where you ſhal lodge this night)
4 Then Ioſhua called the twelue men,
whome he had prepared of the children

a As Chap. 3. 17.

b Meaning, the place where they ſhould campe.

of Iſrael, out of euery tribe a man,
5 And Ioſhua ſaide vnto them, Goe ouer before the Arke of the Lord your GOD, euen through the middes of Iorden, and take vp euery man of you a ſtone vpon his ſhoulder according vnto the nomber of the tribes of the children of Iſrael,
6 That this may be a ſigne among you, that when your [c] children ſhall aſke their fathers in time to come, ſaying, What meane you by theſe ſtones?
7 Then ye may anſwere them, That the waters of Iorden were cut off before the Arke of the Couenant of the Lorde: for when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall vnto the children of Iſrael for euer.
8 Then the children of Iſrael did euen ſo, as Ioſhua had commanded, and tooke vp twelue ſtones out of the middes of Iorden, as the Lorde had ſaide vnto Ioſhua, according to the nomber of the tribes of the children of Iſrael, and caried them away with them vnto the lodging, and laide them downe there.
9 And Ioſhua ſet vp [d] twelue ſtones in the middes of Iorden, in the place where the feete of the Prieſtes, which bare the Arke of the Couenant, ſtoode, and there haue they continued vnto this day.
10 ¶ So the Prieſts, which bare the Arke, ſtoode in the middes of Iorden, vntil euery thing was finiſhed that the Lorde had commanded Ioſhua to ſay vnto the people, according to all that Moſes charged Ioſhua: then the people haſted and went ouer.
11 When all the people were cleane paſſed ouer, the Arke of the Lorde went ouer alſo, and the Prieſtes [e] before the people.
12 [*] And the ſonnes of Reuben, and the ſonnes of Gad, & halfe the tribe of Manaſſeh went ouer before the children of Iſrael armed, as Moſes had charged them.
13 Euen fourtie thouſande prepared for warre, went before the [f] Lorde vnto battell, into the plaine of Iericho.
14 That day the Lorde magnified Ioſhua in the ſight of all Iſrael, and they [g] feared him, as they feared Moſes all dayes of his life.
15 And the Lord ſpake vnto Ioſhua, ſaying,
16 Command the Prieſtes that beare the [g] Arke of the Teſtimonie, to come vp out of Iorden.
17 Ioſhua therefore cõmanded the Prieſtes, ſaying, Come ye vp out of Iorden.
18 And when the Prieſtes that bare the Arke of the Couenant of the Lorde were come vp out of the middes of Iorden, and aſſoone as the ſoles of the Prieſtes feete were ſet on the dry land, the waters of Iorden returned vnto their place, and flowed ouer all the bankes thereof, as they did before.
19 ¶ So the people came vp out of Iorden the tenth daye of the [h] firſt moneth, and pitched in Gilgal, in the Eaſtſide of Iericho.
20 Alſo the twelue ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.
21 And he ſpake vnto the children of Iſrael, ſaying, When your children ſhall aſke their fathers in time to come, and ſaye, What meane theſe ſtones?
22 Then ye ſhall ſhewe your children, and ſay, Iſrael came ouer this Iorden on drie land:
23 For the Lorde your God dryed vp the waters of Iorden before you, vntill ye were gone ouer, as the Lorde your God did the red Sea, [*] which he dryed vp before vs, till we were gone ouer,
24 That all the people of the [i] worlde may know that the hand of the Lord is mightie, that ye might feare the Lorde your God continually.

CHAP. V.

1 The Canaanites are afraid of the Iſraelites. 2 Circumciſion is commanded the ſeconde time. 10 The Paſſeouer is kept. 12 Manna ceaſeth. 13 The Angel appeareth vnto Ioshua.

1 NOwe when all the kings of the [a] Amorites, which were beyonde Iorden Weſtward, and all the Kinges of the Canaanites, which were by the Sea, heard that the Lorde had dryed vp the waters of Iorden before the children of Iſrael vntill they were gone ouer, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.
2 ¶ That ſame time the Lorde ſayde vnto Ioſhua, [*] Make thee ſharpe knives, [b] and returne, and circumciſe the ſonnes of Iſrael the ſecond time.
3 Then Ioſhua made him ſharpe knives and circumciſed the ſonnes of Iſrael in [c] the hill of the foreſkinnes.
4 And this is the cauſe why Ioſhua circumciſed all the people, euen the males that came out of Egypt, becauſe all the men of warre were dead in the wildernes by the way after they came out of Egypt.
5 For all the people that came out were circumciſed: but all the people that were borne in the wildernes by the way after they came out of Egypt, were [d] not circumciſed.
6 For the children of Iſrael walked fourtie yeeres in the wildernes, til all the people of the men of warre that came out of Egypt were conſumed, becauſe they obeyed not the voyce of the Lorde: vnto whome the Lorde ſware, that he would not ſhewe them the lande, [*] which the Lord had ſworne vnto their fathers, that he would giue vs, euen a land that floweth with milke and honie.
7 So their ſonnes whome he raiſed vp in their ſtead, Ioſhua circumciſed: for they were vncircumciſed, becauſe they circumciſed them not by the way.
8 And when they had made an ende of circumciſing all the people, they abode in the places in the campe till they [e] were whole.
9 After, the Lord ſaid vnto Ioſhua, This day

c God commandeth, that not onely we our ſelues profite by his wonderfull workes, but that our poſteritie may knowe the cauſe thereof, and glorifie his Name.

d Beſides the twelue ſtones which were caried by the tribes and ſet vp in Gilgal.

e Meaning, in the preſence or ſight of the people. *Numb.* 32. 27, 29.

f That is, before the Arke.

[*] *Or, reuerenced him.*

g Becauſe the Arke teſtified Gods preſence, and the tables of the lawe conteined therein, ſignified Gods will towarde his people.

h Called Abib or Niſan, conteining part of March, and part of April.

i Gods benefites ſerue for a further condemnation to the wicked, & ſtirre vp his to reuerence him, and obey him.

Exod. 14. 21, 22.

a The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide towarde Moab.

Exod. 4. 25.

b For now they had left it off, about 40. yeres.

c Gilgal was ſo called, becauſe they were there circumciſed.

d For they looked dayly to remoue at the Lords commandement which thing they that were new circumciſed, could not doe without great danger. *Numb.* 14. 33.

e For their ſore was ſo grieuous that they were not able to remoue.

day I haue taken away the [f] shame of
Egypt from you: wherefore he called the
name of that place Gilgal, vnto this day.
10 ¶ So the children of Israel abode in
Gilgal, and kept the feast of the Passe-
uer the fourteenth day of the moneth at
euen in the plaine of Iericho.
11 And they did eate of the corne of the
land, on the morow after the Passeouer,
vnleauened bread, and parched corne in
the same day.
12 And the MAN ceased on the morowe
after they had eaten of the corne of the
lande, neyther had the children of Israel
MAN any more, but did eate of the fruite
of the land of Canaan that yeere.
13 ¶ And when Ioshua was by Iericho,
he lift vp his eyes & looked: and beholde,
there stoode a * man against him, hauing
a sworde drawen in his hand: & Ioshua
went vnto him, and sayde vnto him, Art
thou on our side, or on our aduersaries?
14 And he sayde, Nay, but as a captaine of
the hoste of the Lorde am I nowe come:
then Ioshua fell on his face to the earth,
and [g] did worship, and sayde vnto him,
What saith my Lord vnto his seruant?
15 And the captaine of the Lords hoste said
vnto Ioshua, * Loose thy shooe off thy
foote: for the place whereon thou stan-
dest, is holy: and Ioshua did so.

f By bringing you into this promised land contrary to the wicked opinion of the Egyptiās: or y forel kinne, whereby you were like to the Egyptians.

Exod.23.23.

g In that that Ioshua worshippeth him, he acknowledgeth him to be God: and in that that he calleth him selfe the Lordes captaine, he declareth himselfe to be Christ.

Exo.3.5. actes 7.33.

CHAP. VI.

3 The Lorde instructeth Ioshua what he shoulde doe, as touching Iericho. 6 Ioshua commaundeth the Priestes and warriours what to do. 20 The walles fall. 22 Rahab is saued. 24 All is burnt saue golde and metall. 26 The curse of him that buildeth the citie.

1 NOw Iericho was [a] shut vp, & [b] clo-
sed, [c] because of the children of Isra-
el: none might go out nor enter in.
2 And the Lord said vnto Ioshua, Behold,
I haue giuen into thine hande Iericho
and the king thereof, and the strong men
of warre.
3 All ye therefore that be men of warre,
shall compasse the citie, in going rounde
about the citie [d] once: thus shall you doe
sixe dayes:
4 And seuen Priestes shall beare seuen
trumpets of [e] rammes hornes before the
Arke: and the seuenth day ye shall com-
passe the citie seuen times, & the Priestes
shal blowe with the trumpets.
5 And when they make a long blast with
the rammes horne, & ye heare the sounde
of the trumpet, all the people shall shoute
with a great shoute: then shall the wall
of the citie fall downe flat, and the people
shall ascende vp, euery man streight be-
fore him.
6 ¶ Then Ioshua the sonne of Nun called
the Priests and said vnto them, Take vp
the Arke of the Couenant, and let seuen
Priestes beare seuen trumpets of rams
hornes before the Arke of the Lord.
7 But he said vnto the people, [f] Go & com-
passe the citie: and let him that is armed,
goe forth before the Arke of the Lord.
8 ¶ And when Ioshua had spoken vnto the
people, the seuen Priestes bare the seuen
trumpets of rammes hornes, and went
forth before the Arke of the Lord, & blew
with the trumpets, and the Arke of the
couenant of the Lord followed them.
9 ¶ And the men of armes went before the
Priestes, that blewe the trumpets: then
the [g] gathering hoste came after the Arke,
as they went and blewe the trumpets.
10 (Nowe Ioshua had commaunded the
people, saying, Ye shall not shoute, ney-
ther make any noyse with your voyce,
neither shall a word proceede out of your
mouth, vntill the daye that I say vnto
you, Shoute, then shall ye shoute)
11 So the Arke of the Lord compassed the
citie, and went about it [h] once: then they
returned into the hoste, and lodged in the
campe.
12 And Ioshua rose early in the morning,
& the Priests bare the Arke of the Lord:
13 Also seuen Priestes bare seuen trum-
pets of rams hornes, & went before the
Arke of the Lorde, and going blewe with
the trumpets: & the men of armes went
before them, but y [i] gathering hoste came
after the Arke of the Lorde, as they went
and blewe the trumpets.
14 And the second day they compassed the
citie once, and returned into the hoste:
thus they did sixe dayes.
15 And when the seuenth day came, they
rose early, euen with the dawning of the
day, & compassed the citie after the same
maner [k] seuen times: only that day they
compassed the citie seuen times.
16 And when the Priestes had blowen the
trumpets the seuenth time, Ioshua sayd
vnto the people, Shoute: for the Lorde
hath giuen you the citie.
17 And the citie shalbe [l] an execrable thing,
both it, and all that are therein, vnto the
Lord: only Rahab the harlot shal liue, she,
and all that are with her in the house: for
* she hid the messengers that we sent.
18 Notwithstanding, be ye ware of the ex-
ecrable thing, least ye make your selues
execrable, and in taking of the execrable
thing, make also the hoste of Israel * exe-
crable, and trouble it.
19 But all siluer, and golde, and vessels of
brasse, and yron shalbe [m] consecrate vnto
the Lorde, and shall come into the Lordes
treasurie.
20 So the people shouted, when they had
blowen trumpets: for when the people
had heard the sound of the trumpet, they
shouted with a great shoute: and y * wall
fell downe flat: so the people went vp in-
to the citie, euery man streight before
him: * and they tooke the citie.
21 And they vtterly destroyed all that was
in the citie, both man and woman, yong,
and olde, and oxe, and sheepe, and asse,
with the edge of the sworde.
22 But Ioshua had sayde vnto the two
men that had spied out the countrey, Go
into the harlots house, & bring out thence
the woman, and all that shee hath, * as ye
sware to her.
23 So the yong men that were spies, went
in, and brought out Rahab, and her fa-
ther,

a That none could go out.
b That none could come in.
c For feare of the Israelites.

d Euery day once.

e That the conquest might not be assigned to mans power, but to the mercie of God, which with most weake things can ouercome that which seemeth most strong.

f This is chiefly meant by y Rewbenites, Gadites, & halfe the tribe of Manasseh.

g Meaning the rereward, ... in was the ... dend of the ... of Dan, Nomb. 10.25.

h For the ...

i The tribe of Dan was so led, because it marched last, and gathered whatsoeuer was left of others.

k Besides ... day once ... space of six dayes.

l That is, appointed wholy to be destroyed.

Chap.2.4.

Leuit.27.28. nomb.21.2. deut.13.15,17.

m And therefore can not be put to any priuate vse, but must be first molten, & then serue for the Tabernacle.

Hebr.11.30. 2.Mac.12.15.

Chap.2.14. hebr.11.31.

ther, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them [a] without the hoste of Israel.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the gold, and the vessels of brasse, & yron, they put vnto the treasure of the [o] house of the Lord.

25 So Iosh̃a saued Rahab the harlot, and her fathers houshold, & all that she had, and she [p] dwelt in Israel euen vnto this day, because she had hid the messengers, which Iosh̃a sent to spie out Iericho.

26 ¶ And Iosh̃a sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buildeth this citie Iericho: [q] he shall lay the foundation thereof in his eldest sonne, and in his youngest sonne shall he set vp the gates of it.

27 So the Lord was with Iosh̃a, and he was famous through all the world.

CHAP. VII.

1 The Lord is angrie with Achan. 4 They of Ai put the Israelites to flight. 6 Iosh̃a praieth to the Lord. 16 Iosh̃a inquireth out him that sinned, and stoneth him and all his.

1 BVt the children of Israel committed a trespasse in the [a] excommunicate thing: for [a] Achan the sonne of Carmi, the sonne of Tabdi, the sonne of Zerah of the tribe of Iudah tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

2 And Iosh̃a sent men from Iericho to [b] Ai, which is beside Bethauen, on the East side of Beth-el, & spake vnto them, saying, Goe vp, and viewe the countrey. And the men went vp, and viewed Ai,

3 And returned to Iosh̃a, and said vnto him, Let not all the people goe vp, but let as it were two or three thousand men go vp, and smite Ai, & make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them vpon a thirtie and sixe men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the hearts of the people melted awap like water.

6 ¶ Then Iosh̃a rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israel, & put dust vpon their heades.

7 And Iosh̃a said, Alas, O Lorde God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, & to destroy vs? would God we had bene content to dwel on the [d] other side Iorden.

8 Oh Lord, what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, & shall compasse vs, and destroy our name out of the earth: and what wilt thou do vnto thy mightie [e] Name?

10 ¶ And the Lord said vnto Iosh̃a, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of the excommunicate thing, & haue also stollen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies, but haue turned their backs before their enemies, because they be execrable: neither will I be with you any more, except ye [f] destroy the excommunicate from among you.

13 Vp therefore, sanctifie the people, & say, Sanctifie your selues against to morow: for thus saieth the Lorde God of Israel, There is an execrable thing among you, O Israel, therefore ye cannot stande against your enemies, vntil ye haue put the [g] execrable thing from among you.

14 In the morning therefore ye shal come according to your tribes, & the tribe which the Lord taketh, shal come according to the families: and the familie which the Lord shall take, shall come by the households: and the houshold which the Lorde shall take, shall come man by man.

15 And he that is [h] taken with the excommunicate thing, shall be burnt with fire, he, and all that he hath, because he hath trãsgressed the couenant of the Lord, and because he hath wrought folie in Israel.

16 ¶ So Iosh̃a rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the familie of Iudah, and tooke the family of the Zarhites, and he brought the familie of the Zarhites, man by man, and Tabdi was taken.

18 And he brought his houshold, man by man, and Achan the sonne of Carmi, the sonne of Tabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Iosh̃a sayde vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and [i] make confession vnto him, & shewe me now what thou hast done: hide it not from me.

20 And Achan answerd Iosh̃a, & said, In deede, I haue sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I saw among the spoile a goodly [k] Babylonish garment, & two hundreth shekels of siluer, and a wedge of golde of fiftie shekels weight, and I coueted them, and tooke them: and beholde, they lie hid in the earth in the middes of my tent, and the siluer vnder it.

22 ¶ Then Iosh̃a sent messengers, which ranne vnto the tent, and beholde, it was hid in his tent, and the siluer vnder it.

23 Therefore they tooke them out of the tent, and brought them vnto Iosh̃a, and vnto all the children of Israel, and laide them before the Lorde.

24 Then Iosh̃a tooke Achan the [l] sonne of Zerah, and the siluer, & the garment, and the [l] wedge of gold, and his [m] sonnes, and his

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n For it was not lawfull for strangers to dwell among the Israelites, till they were purged.

o Meaning, the Tabernacle.

p For she was maried to Salmon, prince of the tribe of Iudah, Mat. 1.5.

q He shall build it to the destruction of all his stocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16.34.

a In taking that which was commanded to be destroyed. (*Chap. 22.20. 1. Chr. 2.7.*

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49.3. The first Ai is called Aiath, Isa. 10.28.

c God would by this ouerthrowe make them more earnest to search out and punish the sinne committed.

d This infirmitie of his faith sheweth how we are inclined of nature to distrust.

e When thine enemies shall blaspheme thee, and say, that thou wast not able to defend vs from them.

f Then, to suffer wickednesse vnpunished, is to refuse God willingly.

g Meaning, the man that tooke of the thing forbidden.

h That is, found guiltie, either by lots, or by the iudgement of Vrim, Nom. 27. 21.

i By declaring the trueth: for God is glorified when the trueth is confessed.

k Such a riche garment, as the states of Babylon did weare.

l Or, Nephewe.

l Some reade, a plate: other, a rod, and some a tongue.

m This iudgement onely apperteineth to God, & to whom he wil reueile it: to man he hath commanded not to punish the child for the fathers faute, Deut. 24. 16.

his daughters, and his oxen, and his aſſes, and his ſheepe, and his tent, and all that he had: and al Iſrael [n] vnto him brought them vnto the valley of Achor.

n He declareth that this is Gods iudgement, becauſe he had offended, and cauſed others to be ſlaine.

25 And Ioſhua ſaid, [a] Inaſmuch as thou haſt troubled vs, the Lorde ſhall trouble thee this day: and all Iſrael threw ſtones at him, and burned them with fire, and ſtoned them with ſtones.

26 And they caſt vpon him a great heape of ſtones vnto this day: and ſo the Lorde turned from his fierce wrath: therfore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The ſiege, 19 And winning of Ai. 29 The King thereof is hanged. 30 Ioſhua ſetteth vp an Altar. 32 He writeth the lawe vpon ſtones, 35 And readeth it to all the people.

1 AFter, the Lord ſayde vnto Ioſhua, [*] Feare not, neither be [b] faint hearted: take all the men of warre [c] with thee and ariſe, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

*Deut.1.21,29.& 7.18.

2 And thou ſhalt do to Ai and to the King thereof, as thou didſt vnto [*] Iericho and to the King thereof: neuertheleſſe [d] the ſpoyle thereof and [e] the cattel thereof ſhal ye take vnto you for a pray: thou ſhalt lie in wait againſt the citie on the [a] backſide thereof.

*Chap.6.21.

*Deut.20.14.

a Meaning, on the Weſtſide, as verſe 9.

3 ¶ Then Ioſhua arоſe, and all the men of warre to goe vp againſt Ai: and Ioſhua choſe out thirtie thouſand ſtrong men, & valiant, and ſent them away by night.

4 And he commanded them, ſaying, Behолde, ye [b] ſhal lie in wait againſt the citie on the backſide of the citie: goe not very far frō the city, but be ye all in a readines.

b God would not deſtroy Ai by miracle, as Iericho, to [§] intent that other nations might feare the power and policie of his people.

5 And I and all the people [d] are with me, will approche vnto the citie: and when they ſhall come out againſt vs, as they did at the firſt time, then will we flee before them.

6 For they will come out after vs, till we haue brought them out of [d] citie: for they will ſay, They flee before vs as at the firſt time: ſo we will flee before them.

7 Then you ſhal riſe vp from lying in wait and [*] deſtroy the citie: for the Lorde your God will deliuer it into your hand.

*Or, driue out (the inhabitants) of the citie.

8 And when ye haue taken the citie, ye ſhal ſet it on fire: according to the commandement of the Lorde ſhal ye doe: beholde, I haue charged you.

9 ¶ Ioſhua then ſent them forth, and they went to lie in waite, and abode betweene Beth-el and Ai, on the Weſtſide of Ai: but Ioſhua lodged that night [e] among the people.

c With the reſt of the armie.

10 And Ioſhua roſe vp early in the morning, and [d] nombred the people: and he and the Elders of Iſrael went before the people againſt Ai.

d That is, vewed or muſtered them, and ſet them in aray.

11 Alſo al the men of warre that were with him went vp and drewe neere, and came againſt the citie, & pitched on the Northſide of Ai: and there was a valley betweene them and Ai.

12 And he tooke about fiue thouſand men, [e] & ſet them to lie in wait betweene Beth-el and Ai, on the Weſtſide of the citie.

e For the citie might ſee his armie.

13 And the people ſet all the hoſte that was on the Northſide againſt the citie, & the liers in waite on the Weſt, againſt the citie: and Ioſhua went the ſame night into the [f] middes of the valley.

f To the end that they might better diſcouer the citie.

14 ¶ And when the king of Ai ſaw it, then the men of the citie haſted & roſe vp early, and went out againſt Iſrael to battel, he and all his people at the time appoynted, before the plaine: for he knewe not that any lay in waite againſt him on the backſide of the citie.

15 Then Ioſhua and all Iſrael [g] as beaten before them, fled by the way of the wilderneſſe.

g As they which ſeemed to flee for feare.

16 And all the people of the citie were called together, to purſue after them: and they purſued after Ioſhua, and were drawen away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Iſrael: and they left the citie open, & purſued after Iſrael.

18 Then the Lorde ſayde vnto Ioſhua, [h] Stretch out the ſpeare that is in thine hand, toward Ai: for I will giue it into thine hand: and Ioſhua ſtretched out the ſpeare that he had in his hand, toward the citie.

h Or lift vp thy banner, as the ſigne when the ſhall inuade the citie.

19 And they that lay in wait, aroſe quickly out of their place, and ranne as ſoone as he had ſtretched out his hand, and they entred into the citie, and tooke it, and haſted, and ſet the citie on fire.

20 And [d] men of Ai looked behinde them, and ſawe it: for loe, the ſmoke of the citie aſcended vp [i] to heauen, and they had no [k] power to flee this way or that way: for the people that fled to the wildernes, turned backe vpon the purſuers.

i Or, towards heauen.

k Or, plain.

21 When Ioſhua and all Iſrael ſawe that they that lay in wait, had taken the citie, and that the ſmoke of the citie mounted vp, then they turned againe and ſlew the men of Ai.

22 Alſo the [i] other iſſued out of the citie againſt them: ſo were they in the midſt of Iſrael, theſe being on the one ſide, and the reſt on the other ſide: and they ſlew them, ſo that they let none of them [*] remaine nor eſcape.

i Which came out of the buſh.

*Deut.7.2.

23 And the king of Ai they tooke aliue, and brought him to Ioſhua.

24 And when Iſrael had made an ende of ſlaying all the inhabitants of Ai in the field, that is, in the wildernes, where they chaſed them, & when they were all fallen on the edge of the ſword, vntill they were conſumed, al the Iſraelites returned vnto Ai, and [k] ſmote it with the edge of the ſworde.

k For theſe which they left before ſet the citie, was not conſume it, but to ſignifie vnto Ioſhua that they were entred.

25 And all that fell that day, both of men and women, were twelue thouſand, euen all the men of Ai.

26 For Ioſhua drewe not his hand backe againe which he had ſtretched out with the ſpeare, vntill he had vtterly deſtroyed all the inhabitants of Ai.

27 [*] Onely the cattel and the ſpoyle of this citie, Iſrael tooke for a pray vnto themſelues,

*Num.31.22. as verſe 2.

ſelues, according vnto the worde of the Lord, which he commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for ever, & a wilderues vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as ſoone as the ſunne was downe, Ioshua commanded [m] that they ſhoulde take his carkeys downe from the tree, and caſt it at the entring of the gate of the citie, and * laye thereon a great heape of ſtones, that remaineth vnto this day.

30 ¶ Then Ioshua built an altar vnto the Lord God of Iſrael, in mount Ebal,

31 As Moſes the ſeruant of the Lorde had commanded the children of Iſrael, as it is written in the * booke of ꝑ law of Moſes, an altar of whole ſtone, ouer which no man had lift an yron: and they offred thereon burnt offerings vnto the Lorde, and ſacrificed peace offrings.

32 Alſo he wrote there vpon the ſtones, a [n] rehearſall of the Lawe of Moſes, which he wrote in the preſence of the children of Iſrael.

33 And all Iſrael (and their Elders, & officers & their iudges ſtoode on this ſide of the Arke, & on that ſide, before ꝑ Prieſtes of the Leuites, which bare the Arke of the Couenant of the Lord) as wel the ſtranger, as he that is borne in the countrey: halfe of them were ouer againſt mount Gerizim, and halfe of them ouer againſt mount Ebal, * as Moſes the ſeruant of the Lorde had commaunded before, that they ſhould bleſſe the children of Iſrael.

34 Then afterward he read all the wordes of the Lawe, the bleſſings and curſings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moſes had commaunded, which Ioshua read not before all the Congregation of Iſrael, * as well before the [o] women and the children, as the ſtranger that was conuerſant among them.

CHAP. IX.

1 Diuers Kings aſſemble themſelues againſt Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a league with them. 23 For their craft they are condemned to perpetuall ſeruitude.

1 AND when all the Kings that [a] were beyonde Iorden, in the mountaines & in the valleys, and by all the coaſts of the [b] great Sea ouer againſt Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuites, & the Iebuſites) heard thereof,

2 They gathered themſelues together to fight againſt Ioshua, and againſt Iſrael with one "accord.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done vnto Jericho, and to Ai.

4 And therefore they wrought craftily: for they went, & famed themſelues embaſſadours, and tooke olde ſackes vpon their aſſes, and old bottels for wine, both rent and [c] bound vp,

5 And olde ſhoes and clouted vpon their feete: alſo the raiment vpon them was olde, and all their prouiſion of bread was dryed, and mouled.

6 So they came vnto Ioshua into ꝑ hoſte to Gilgal, & ſaid vnto him, & vnto the men of Iſrael, We be come frō a farre countrey: nowe therefore make a league with vs.

7 Then the men of Iſrael ſayde vnto the [d] Hiuites, It may be that thou dwelleſt among vs, howe then can I make a league with thee?

8 And they ſaid vnto Ioshua, We are thy ſeruants. Then Ioshua ſayd vnto them, Who are ye? and whence come ye?

9 And they anſwered him, From a verie farre countrey thy ſeruants are come for [e] the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two kings of the Amorites that were beyonde Iorden, to Sihon King of Heſhbon, and to Og King of Bashan, which were at Aſhtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey ſpake to vs, ſaying, Take vitailes "with you for the iourney, and goe to meete them, and ſay vnto them, We are your ſeruants: nowe therefore make ye a league with vs.

12 This our [f] bread we tooke it hote with vs for vitailes out of our houſes, the day we departed to come vnto you: but now behold, it is dried, and it is mouled.

13 Alſo theſe bottels of wine which we filled, were new, and lo, they be rent, & theſe our garments and our ſhoes are old, by reaſon of the exceeding great iourney.

14 ¶ And the [g] men accepted their tale concerning their vitailes, and counſelled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would ſuffer them to liue: alſo the Princes of the Congregation ſware vnto them.

16 ¶ But at the ende of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Iſrael toke their [h] iourney, and came vnto their cities the third day, & their cities were Gibeon, and Chephirah, & Beeroth & Kiriath-iearim.

18 And the children of Iſrael ſlewe them not, becauſe the Princes of the Congregation had ſworne vnto them by ꝑ Lorde God of Iſrael: wherefore all the Congregation [i] murmured againſt the Princes.

19 Then all the Princes ſayde vnto all the Congregation, We haue ſworne vnto them by the Lord God of Iſrael: nowe therefore we may not touche them.

20 But this we will doe to them, & let them liue, leaſt the wrath be vpon vs becauſe of the [k] othe which we ſware vnto them.

21 And the princes ſaid vnto them againe, Let them liue, but they ſhall hewe wood, and drawe water vnto all the Congregation, as the Princes appoynt them.

22 Ioshua then called them, & talked with them, & ſaid, Wherefore haue ye beguiled vs,

] That it could neuer be built againe.

m According as it was commanded, Deut. 21.23. Chap.7.25,26.

Deut.20.25. Exod.20.25. Deut.27.5.

n Meaning, the ten commandements, which are the ſumme of ꝑ whole Lawe.

Deut.11.29. & 27.12,13.

Deut.31.12. o So neyther yong nor olde, man nor woman were exempted from hearing ꝑ word of ꝑ Lord.

a In reſpect of the playne of Moab.

b The maigne ſea called Mediterraneum.

"Ebr. one mouth. 2.Sam.21.1.

c Becauſe they were all worne.

d For the Gibeonites and the Hiuites were all one people.

e Euen the idolaters for feare of death wil pretend to honour ꝑ true God, & reiecte his religiō.

"Ebr. in your hand

f The wicked lack no arte nor ſpare no lyes to ſet forth their policie, when they wil deceiue the ſeruants of God.

g Some thinke that the Iſraelites are of their vitailes, and ſo made a league with them.

h From Gilgal.

i Fearing leſt for their fault the plague of God ſhuld haue light vpon them all.

k This doth not eſtabliſh raſh othes, but ſheweth Gods mercie towarde his, which would not puniſh them for this fault.

vs, ſaying, We are very farre from you, when ye dwell among vs:

23 Now therefore ye are curſed, and there ſhal none of you be freed from being bondmen, and hewers of wood, and drawers of water for [l] the houſe of my God.

l For the vſes of the Tabernacle, & of the temple when it ſhall be built. *Deut.7.1.*

24 And they anſwered Ioſhua, and ſayd, Becauſe it was tolde thy ſeruants, that the Lord thy God had * commanded his ſeruant Moſes to giue you all the land, & to deſtroy all the inhabitants of the land out of your ſight, therefore we were exceeding ſore afraid for our liues at ỳ preſence of you, and haue done this thing:

25 And behold now, we are in thine hand: doe as it ſeemeth good and right in thine eyes to doe vnto vs.

m Who were minded to put them to death for feare of Gods wrath.

26 Euen ſo did he vnto them, and deliuered them out of the [m] hand of the children of Iſrael, that they ſlewe them not.

27 And Ioſhua appointed them that ſame day to be hewers of wood, and drawers of water for the congregation, and for the [n] altar of the Lorde vnto this day, in the place which he ſhould chuſe.

n That is, for the ſacrifices of the Temple, as verſe 23.

CHAP. X.

1 Fiue Kings make warre againſt Gibeon whome Ioſhua diſcomfiteth. 11 The Lord rained haileſtones and ſlewe manie. 12 The ſunne ſtandeth at Ioſhuas prayer. 26 The fiue Kings are hanged. 29 Many mo cities and kings are deſtroyed.

1 NOwe when Adoni-zedek King of Ieruſalem had heard how Ioſhua had taken Ai and had deſtroyed it, (* for as he had done to Iericho, & to the King thereof, ſo he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them,

Chap.6.5,21.
Chap.8.3,28,29.

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof were mightie.

a That is, Lord of iuſtice: ſo tyrants take to thē ſelues glorious names, when in deede they be very enemies againſt God and all iuſtice.

3 Wherefore [a] Adoni-zedek king of Ieruſalem ſent vnto Hoham king of Hebron, and vnto Piram king of Iarmuth, and vnto Iapia king of Lachiſh, & vnto Debir king of Eglon, ſaying,

4 Come vp vnto me, and helpe me, that we may ſmite Gibeon: for they haue made peace with Ioſhua and with the children of Iſrael.

5 Therefore the fiue Kings of the Amorites, the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, & the king of Eglon gathered themſelues together, and went vp, they with all their hoſtes, & beſieged Gibeon, and made [b] warre againſt it.

b So enuious the wicked are, whē any depart from their band.

6 And the men of Gibeon ſent vnto Ioſhua, euen to the hoſte to Gilgal, ſaying, Withdraw not thine hand from thy ſeruants: come vp to vs quickly, and ſaue vs, & helpe vs: for all the kings of the Amorites which dwel in the mountaines, are gathered together againſt vs.

c Leaſt Ioſhua ſhould haue thought ỳ God had ſent this great power againſt him for his vnlawfull league with the Gibeonites, the Lord here ſtrēgtheneth him.

7 So Ioſhua aſcended from Gilgal, he, & all the people of warre with him, and all the men of might.

8 ¶ And the Lord ſaid vnto Ioſhua, [c] Feare them not: for I haue giuen them into thine hand: none of them ſhall ſtand againſt thee.

9 Ioſhua therefore came vnto them ſuddenly: for he went vp from Gilgal all the night.

10 And the Lorde diſcomfited them before Iſrael, & ſlewe them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth vp to Beth-horō, & ſmote them to Azekah and to Makkedah.

11 And as they fled from before Iſrael, and were in the going downe to Beth-horon, the Lorde caſt downe great ſtones from heauen vpon them, vntill Azekah, & they dyed: they were more that dyed with the [d] haileſtones, then they whom the children of Iſrael ſlew with the ſworde.

d So we ſee that all things ſerue to execute Gods vengeance againſt ỳ wicked. *Iſa.28.21. eccles.46.4,5.*

12 ¶ Then ſpake Ioſhua to the Lord, in the day when the Lorde gaue the Amorites before the children of Iſrael, and he ſayd in the ſight of Iſrael, * Sunne, ſtay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the ſunne abode, & the moone ſtood ſtill, vntil the people auenged themſelues vpon their enemies: (Is not this written in the booke of [e] Iaſher?) ſo ỳ ſunne abode in the middes of the heauen, and haſted not to go downe for a whole day.

e Some reade the booke of righteouſneſs, meaning Moſes, or Chalde text readeth, in ỳ booke of the Law: but it is like that it was a booke ſo named, which is nowe loſt.

14 And there was no daye like that before it, nor after it, ỳ the Lord heard the voyce of a man: for the Lord [f] fought for Iſrael.

f By taking away the courage of their hearts, and diſtroying them with haileſtones.

15 ¶ After, Ioſhua returned, and all Iſrael with him vnto the campe to Gilgal:

16 But the fiue Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioſhua, ſaying, The fiue Kings are founde hid in a caue at Makkedah.

18 Then Ioſhua ſayd, Roule great ſtones vpon the mouth of the caue, and ſet men by it for to keepe them.

19 But ſtand ye not ſtill: follow after your enemies, and [g] ſmite all the hindmoſt, ſuffer them not to enter into their cities: for the Lorde your God hath giuen them into your hand.

g *Ebr. cut off their tayle,* Or, in ſtede ſo that none gaue them as much as an euil worde.

20 And when Ioſhua and the children of Iſrael had made an ende of ſlaying them with an exceeding great ſlaughter til they were conſumed, & the reſt that remained of them were entred into walled cities,

21 Then all the people returned to ỳ campe, to Ioſhua at Makkedah in [g] peace: no man moued his tongue againſt the children of Iſrael.

22 After, Ioſhua ſaid, Open the mouth of the caue, and bring out theſe fiue Kings vnto me forth of the caue.

23 And they did ſo, and brought out thoſe fiue Kings vnto him forth of the caue, euen the king of Ieruſalem, the king of Hebron, the king of Iarmuth, the king of Lachiſh, and the king of Eglon.

24 And when they had brought out thoſe kings vnto Ioſhua, Ioſhua called for all the men of Iſrael, & ſaid vnto the chiefe of the men of warre, which went with him, Come nere, ſet your feete vpon the [h] necks of theſe kings: and they came nere and ſet their feete vpon their neckes.

h Signifying what ſhould come of the ſeeing that he themſelues

25 And not ſpare

25 And Iosh̃ua said vnto them, Feare not, nor be faint hearted, but be strong, and of a good courage: for thus will ỹ Lord do to all your enemies, against whom ye fight.
26 So then Iosh̃ua smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.
27 And at the going downe of the sunne, Iosh̃ua gaue commandement, that they should take *them downe off the trees, and cast them into the caue (wherin they had bene hid) and they layd great stones vpon the caues mouth, which remaine vntill this day.
28 ¶ And that same daye Iosh̃ua tooke †Makkedah and smote it with the edge of the sword, & the king thereof destroyed hee with them, and *all the soules that were therein, he let none remayne: for he did to the king of Makkedah *as he had done vnto the king of Iericho.
29 Then Iosh̃ua went from Makkedah, and al Israel with him vnto Libnah, and fought against Libnah.
30 And the Lord gaue it also and the king thereof into the hande of Israel: and hee smote it with the edge of the sworde, and all the* soules that were therein: he let none remayne in it: for hee did vnto the king thereof, as he had done vnto the king of Iericho.
31 ¶ And Iosh̃ua departed from Libnah, and al Israel with him vnto Lachish, and besieged it, and assaulted it.
32 And the Lorde gaue † Lachish into the hande of Israel, which tooke it the second day, & smote it with the edge of ỹ sworde, and all the soules that were therein, according to all as he had done to Libnah.
33 ¶ Then Horam king of † Gezer came vp to helpe Lachish: but Iosh̃ua smote him and his people, vntill none of his remayned.
34 ¶ And from Lachish Iosh̃ua departed vnto † Eglon, & all Israel with him, and they besieged it, and assaulted it,
35 And they tooke it the same day, & smote it with the edge of the sworde, and all the soules that were therein hee vtterly destroyed the same day, according to al that he had done to Lachish.
36 Then Iosh̃ua went vp from Eglon, and al Israel with him vnto Hebron, and they fought against it.
37 And whē they had taken †it, they smote it with the edge of the sworde, & the king thereof, and all the cities thereof, and all the soules that were therein: he left none remayning, according to all as hee had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.
38 ¶ So Iosh̃ua returned, and all Israel with him to Debir, and fought against it.
39 And when he had taken †it, and the king thereof, & all the cities thereof, they smote them with the edge of the sworde, and vtterly destroyed all the soules that were therein, he let none remayne: as he did to Hebron, so he did to Debir, and to the king thereof, as he had also done to Libnah, and to the king thereof.
40 ¶ So Iosh̃ua smote all the hill countreys, and the South countreys, and the valleys, and the i hill sides, and all their kings, and let none remayne, but vtterly destroyed euery soule, as the Lord God of Israel had commanded.
41 And Iosh̃ua smote them from Kadesh-barnea euen vnto Azzah, & all the countrey of Goshen, euen vnto Gibeon.
42 And all these kings, and their land did Iosh̃ua take at k one time, because the Lord God of Israel fought for Israel.
43 Afterward, Iosh̃ua and all Israel with him returned vnto the campe in l Gilgal.

CHAP. XI.

Diuers Kings and cities, and countreys ouercome by Iosh̃ua. 15 Iosh̃ua did all that Moses had commanded him. 20 God hardneth the enemies hearts that they might be destroyed.

1 AND when Iabin king of Hazor had heard this, then he a sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,
2 And vnto the kinges that were by the North in the mountaines, and plaines towarde the Southside of b Cinneroth, and in the valleys, and in the borders of Dor Westward,
3 And vnto the Canaanites, both by East, and by West, & vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hiuites vnder c Hermon in the land of Mizpeh.
4 And they came out and all their hostes with them, many people as the sand that is on the Sea shore for multitude, with horses and charets exceeding many.
5 So all these kings met together, & came and pitched together at the waters of Merom, for to fight against Israel.
6 ¶ Then the Lord saide vnto Iosh̃ua, Be not afraide for them: for to morow about this time wil I deliuer them al slaine before Israel: thou shalt d hough their horses, and burne their charets with fire.
7 Then came Iosh̃ua & all ỹ men of warre with him against them by the waters of Merom suddenly, and fell vpon them.
8 And the Lorde gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, & vnto e Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remayning of them.
9 And Iosh̃ua did vnto them as the Lorde bade him: he houghed their horses, and burnt their charets with fire.
10 ¶ At that time also Iosh̃ua turned back, and tooke Hazor, & smote the king thereof with the sworde: for Hazor before time was the head of all those kingdomes.
11 Moreouer, they smote all the f persons that were therein with the edge of the sworde, vtterly destroying all, leaning none alme, and he burnt Hazor with fire.
12 So all the cities of those kinges, and all the kings of them did Iosh̃ua take, and smote them with the edge of the sworde, and vtterly destroyed them, * as Moses the seruant of the Lord had commanded.

Deut.21.23. chap.8.29.

† Iosh̃ua taketh Makkedah.

Or, euery person.

Chap.6.21.

† Libnah is taken.

Or, person.

† Lachish is taken.

† The king of Gezer is slaine.

† Eglon is taken.

† Hebron is taken.

† Debir is taken.

i Some read, Ashedoth, which signifieth the descents of the hilles.

k In one battel.

l Where the Arke was, there to giue thankes for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Which the Euangelists call the lake of Genezereth, or Tiberias.

c Which was mount Sihon, as Deut.4.48.

d That neither they should serue to the vse of warre, nor the Israelites should put their trust in them.

e Which signifieth, hot waters, or, according to some, brine pits.

f Both men, women and children.

Numb.33.52. deut.7.2.

g Which were strong by situation and not hurt by warre.
h All mankinde.

13 But Israel burnt none of the cities that stoode still in their s strength, saue Hazor onely, that Joshua burnt.
14 And all the spoile of these cities and the cattel the children of Israel tooke for their praye, but they smote euery h man with the edge of the swoorde, vntil they had destroyed them, not leauing one aliue.

Exod.34.11. Deut.7.2.

15 ¶ As the Lorde * had commanded Moses his seruant, so did Moses commande Joshua, and so did Joshua: he left nothing vndone of all that the Lorde had commanded Moses.
16 So Joshua tooke all this lande of the mountaines, and all the South, and all the lande of Goshen, & the low countrey, and the playne, & the i mountaine of Israel, and the lowe countrey of the same,

i That is, Samaria.
k So called, because it was bare & without trees.
l *Or, the valley of Gad.*

17 From the mount k Halak, that goeth vp to Seir, euen vnto l Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kinges he tooke, and smote them, and slewe them.
18 Joshua made warre long time with all those kinges,
19 Neither was there any citie that made peace with the children of Israel, * saue those Hiuites that inhabited Gibeon: all other they tooke by battell.

Chap.9.3.

l That is, to giue them ouer to themselues: and therefore they could not but rebell against God and seeke their owne destruction.

20 For it came of the Lorde, to l harden their hearts that they shoulde come against Israel in battell, to the intent that they should destroy them vtterly, & shew them no mercie, but that they shoulde bring them to nought: as the Lorde had commanded Moses.
21 ¶ And that same season came Joshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Judah, and out of all the mountaines of Israel: Joshua destroyed them vtterly with their cities.
22 There was no Anakim left in the land of the children of Israel: onely in Azzah, m in Gath, and in Ashdod were they left.

m Out of the which came Goliah, 1. Sam. 17.4

Num.26.53,55.

23 So Joshua tooke the whole land, according to all that the Lorde had sayde vnto Moses: and Joshua gaue it for an inheritance vnto Israel * according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1. 7 What Kings Iosh. and the children of Israel killed on both sides of Iordan, 24 Which were in number thirtie and one.

1 And these are the kings of the land, which the children of Israel smote and possessed their land, on the a other side Jorden toward the rising of the sunne, from the riuer Arnon, vnto mount Hermon, and all the plaine Eastward.

a From Gilgal, where Iosh. camped.

2 * Sihon king of b Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the riuer of Arnon, and from the middle of the riuer, & from halfe Gilead vnto the riuer Jabbok, in the border of the children of Ammon.

Numb.21.14. deut.3.6.

3 And from the plaine vnto the sea of Cinneroth Eastward, and vnto the sea of the c playne, euen the salt sea Eastwarde, the way to Beth-ieshimoth, and from the South vnder the d hylings of * Pisgah.

b *Or, hill.*

4 ¶ They conquered also the coast of Og king of Bashan of the * remnant of the giants, which dwelt at Ashtaroth, and at Edrei,

Deut.3.11. and 4.49. Deut.3.11. chap.13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, euen the border of Sihon king of Heshbon.
6 Moses the seruant of the Lorde, and the children of Israel smote them: * Moses also the seruāt of the Lord gaue their land for a possession vnto the Reubenites, and vnto the Gadites, and to halfe the tribe of Manasseh.

Numb.32.33. deut.3.12. chap.13.8.

7 ¶ These also are the kings of the countrey, which Joshua and the children of Israel smote on this side Jorden, Westwarde, from Baal-gad in the valley of Lebanon, euen vnto the mount e Halak that goeth vp to Seir, and Joshua gaue it vnto the tribes of Israel for a possession, according to their portions:

e Reade Chap. 11. verse 17.

8 In the mountaines, and in the valleys, and in the playnes, and in the f hill sides, and in the wildernes, and in the South, which were the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Jebusites.

f *Or, in Ashdoth.*

9 ¶ * The king of Jericho was one: * a king of Ai, which is beside Beth-el, one:

Chap.6.2. Chap 8.29.

10 The * king of Jerusalem, one: the king of Hebron, one:

Chap.10.3.

11 The king of Jarmuth, one: the king of Lachish, one:
12 The king of Eglon, one: the * king of Gezer, one:

Chap.10.33.

13 The * king of Debir, one: the king of Geder, one:

Chap.10.39.

14 The king of Hormah, one: the king of Arad, one:
15 The * king of Libnah, one: the king of Adullam, one:

Chap.10.30.

16 The * king of Makkedah, one: the king of Beth-el, one:

Chap.10.28.

17 The king of Tappuah, one: the king of Hepher, one:
18 The king of Aphek, one: the king of g Lasharon, one:
19 The king of Madon, one: the * king of Hazor, one:

Chap.11.10.

20 The king of Shimron-meron, one: the king of Achshaph, one:
21 The king of Taanach, one: the king of Megiddo, one:
22 The king of Kedesh, one: the king of Jokneam of h Carmel, one:

h *Or, mount Carmel.*

23 The king of Dor, in the countrey of Dor, one: i king of the k nations of Gilgal, one:

Gen.14.1.

24 The king of Tirzah, one, all the kings were thirtie and one.

CHAP. XIII.

3 The borders & coasts of the land of Canaan. 8 The possessions of the Reubenites, Gadites, and of halfe the tribe of Manasseh. 14 The Lorde is the inheritance of Leui. 22 Balaam was slaine.

1 NOwe when Joshua was olde, and a striken in yeeres, the Lord said vnto him, Thou art old and l "growen

a Being aged an hundreth ten yere old. l *Ebr. come into yeere.*

in age,& there remaineth exceding much
land to be [b] possessed:

b After that the enemies are ouercome.

2 This is the land that remaineth, all the
[a] regions of the Philistiins, & al Geshuri,

a Or, borders.

3 From [b] Nilus which is [c] in Egypt, e-
uen vnto the borders of Ekron North-
ward: this is counted of the Canaanites,
euen fiue Lordships of ẏ Philistims, the
Azzithites,and the Ashdodites,the Esh-
kelonites, the Gittites, and the Ekro-
nites, and the Auites:

b Ebr. Shihor.
c Ebr. vpon the face of Egypt.

4 From the South,all the land of the Ca-
naanites, and the [d] caue that is beside the
Sidonians, vnto Aphek, and to the bor-
ders of the Amorites:

d Ebr. Mearah.

5 And the land of the Giblites, and all Le-
banon, towarde the sunne rising from
[e] Bahal-gad vnder mount Hermon, vn-
till one come to Hamath.

e Or the plaine of Gad.

6 All the inhabitants of the mountaines
from Lebanon vnto [c] Misrephothmaim,
& all the Sidonians, I wil cast them out
from before the children of Israel: onely
deuide thou it by lot vnto the Israelites,
to inherite, as I haue commanded thee.

c Read Chap. 11.8.

7 Nowe therefore deuide this land to in-
herite,vnto the nine tribes, & to the halfe
tribe of Manasseh.

8 For with halfe thereof the Reubenites &
the Gadites haue receiued their inheri-
tance,* which Moses gaue them beyond
Iorden Eastwarde, euen as Moses the
seruant of the Lord had giuen them,

Nom.32.33. deut.3.13. chap.22.4.

9 From Aroer that is on the brinke of the
riuer Arnon, and from the citie that is in
the middes of the [f] riuer,and al the plaine
of Medeba vnto Dibon,

f Or, valley.

10 And all the cities of Sihon king of the
Amorites,which reigned in Heshbon,vn-
to the borders of the children of Ammon,

11 And Gilead, and the borders of the
Geshurites and of the Maachathites, &
all mount Hermon, with all Bashan vn-
to Salcah:

12 All the kingdome of Og in Bashan,
which reigned in Ashtaroth and in E-
drei: (who remained of the * rest of the
gyants) for these did Moses smite, and
cast them out.

Deut.3.11. chap.12.4.

13 But the children of Israel [d] expelled not
the Geshurites, nor the Maachathites:
but the Geshurites and the Maacha-
thites dwell among the Israelites euen
vnto this day.

d Because they destroyed not al as God had cõmanded, they that remained, were snares and prickes to hurt them, Nom 33.55.chap.23.13. iudges 2.3.

14 Onely vnto the tribe of Leui hee gaue
none inheritance, but the sacrifices of the
Lord God of Israel are [e] his inheritance,
as he sayd vnto him.

e Leui shal liue by the sacrifices, Nom.18.21.

15 ¶ Moses then gaue vnto the tribe of the
children of Reuben inheritance, according
to their families.

16 And their coast was from Aroer, that
is on the brinke of the riuer Arnon, and
from the citie that is in the middes of
the riuer, and all the playne which is by
Medeba:

17 Heshbon with al the cities thereof, that
are in the plaine: Dibon and [g] Bamoth-
baal,and Beth-baal-meon:

g Or, hie places of Baal.

18 And Iahazah,and Kedemoth and Me-
phaath:

19 Kiriathaim also,and Sibmah,and Ze-
reth-shahar in the mount of [h] Emek:

h Or, the valley.

20 And Beth-peor, & * Ashdoth-pisgah,
and Beth-ieshimoth:

Deut.3.17.

21 And all the cities of the playne: and all
the kingdom of Sihon king of the Amo-
rites, which reigned in Heshbon,whome
Moses smote * with the princes of Mi-
dian,Eui, and Rekem, and Zur, & Hur,
and Reba,the dukes of Sihon, dwelling
in the countrey.

Nom.31.8.

22 And [f] Balaam the sonne of Beor the
soothsayer did the children of Israel slaye
with the sworde, among them that were
slayne.

f So that both they which obeyed wicked counsell and the wicked counseller perished by the iust iudgement of God.

23 And the border of the children of Reu-
ben was Iorden with the coastes. This
was the inheritance of the children of
Reuben according to their families,with
the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the
tribe of Gad, euen vnto the children of
Gad according to their families.

25 And their coastes were Iazer, and all
the cities of Gilead and halfe the land of
the children of Ammõ vnto Aroer,which
is before Rabbah:

26 And frõ Heshbon vnto Ramoth, Miz-
peh,and Betonim:and from Mahanaim
vnto the borders of Debir:

27 And in the valley Beth-aram, & Beth-
nimrah,and Succoth, and Zaphon, the
rest of the kingdome of Sihon king of
Heshbon, vnto Iorden and the borders
euen vnto the Sea coast of Cinnereth,
[g] beyond Iorden Eastward.

g That is, in the land of Moab.

28 This is the inheritance of the children
of Gad,after their families, with the ci-
ties and their villages.

29 ¶ Also Moses gaue inheritance vnto the
halfe tribe of Manasseh: and this belon-
ged to the halfe tribe of ẏ children of Ma-
nasseh according to their families.

30 And their border was from Mahana-
im, euen all Bashan, to wit, all the king-
dome of Og king of Bashan, and all the
townes of Iair which are in Bashan,
threescore cities,

31 And halfe Gilead, and Ashtaroth, and
Edrei, cities of the kingdome of Og in
Bashan,* were giuen vnto the [h] children of
Machir the sonne of Manasseh, to halfe
of the children of Machir after their fa-
milies.

Nom.32.39.
h Meaning, his nephewes and posteritie.

32 These are the heritages, which Moses
did distribute in the plaine of Moab be-
yond Iorden,toward Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue
none inheritance: for the Lorde God of
Israel is their inheritance,* as he sayde
vnto them.

Chap.18.7.
Nom.18.20.

CHAP. XIIII.

2 The land of Canaan was deuided among the nine tribes and the halfe. 6 Caleb requireth the heritage that was promised him. 13 Hebron was giuen him.

1 These also are the places which the
children of Israel inherited in ẏ land
of Canaan, * which Eleazar the
Priest, & Ioshua the sonne of Nun and
the chiefe fathers of the tribes of the chil-

Nom.34.17.

dzen of Israel, distributed to them,

Nom.26.55.& 33.54.

2 * By the lot of their inheritance, as the Lord had commanded by the hande of Moses, to gine to the nine tribes, and the halfe tribe.

a As Reuben & Gad & halfe the tribe of Manasseh, Nom.32.33.

3 For Moses had gitten inheritance, vnto a two tribes and an halfe tribe, beyonde Iozden: but vnto the Leuites he gaue none inheritance among them.

b So though Leui lacked, yet were there still twelue tribes by this meanes.

4 For the children of Ioseph were b two tribes, Manasseh and Ephraim: therefore they gaue no part vnto the Leuites in the land, saue cities to dwell in, with the suburbes of the same for their beastes and their substance.

Nom.35.2. & chap.21.2,3.

5 * As the Lorde had commanded Moses, so the children of Israel did when they deuided the land.

6 ¶ Then the children of Iudah came vnto Iosh̃a in Gilgal: and Caleb the sonne of Iephunneh the Kenezite sayde vnto him, Thou knowest what the Lord sayd vnto Moses the man of God, concerning me and thee in Kadesh-barnea.

c Which was, that they two onely should enter into the land, Nom.14.24.

7 Fourtie yere olde was I, when Moses the seruant of the Lorde sent me from Kadesh-barnea to espie the land, and I brought him word againe, as I thought in mine heart.

d Which were the ten other spies.

8 But my d brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the lande whereon thy foote haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lord my God.

10 Therefore beholde nowe, the Lord hath kept me aliue, as he promised: this is the fourtie and fifth yere since the Lord spake this thing vnto Moses, while the childrẽ of Israel wandred in the wildernesse: and nowe lo, I am this day fourescore and fiue yere olde:

Eccles.46.9.

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I nowe, either for warre, or "for gouernement.

"*Ebr. to go out and come in.*

12 Now therefore giue me this mountaine whereof the Lorde spake in that day (for thou heardest in that day, howe the "Anakims were there, and the cities great and walled) e if so be the Lord wil be with me, that I may driue them out, as the Lord sayd.

"*Or, gyants.*

e This he spake of modestie, and not of doubting.

13 Then Iosh̃a blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebrõ for an inheritance.

Chap.21.12. 1.mac.2.56.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, vnto this day: because he followed constantly the Lord God of Israel.

Chap.15.13.

15 And the name of * Hebron was before time, Kiriath-arba: which Arba was a f great man among the Anakims: thus the land ceased from warre.

f Either for his power or person.

CHAP. XV.

1 The lotte of the children of Iudah, and the names of the cities and villages of the same. 13 Calebs portion. 18 The request of Achsah.

1 THis then was the lot of the tribe of the children of Iudah by their families: euen * to the border of Edom and the wildernes of * Tin, Southwarde on the South coast.

Nom.34.3. Nom.33.36.

2 And their South border was the salte Sea coast, from a the point that looketh Southward.

a The Ebrue worde signifieth tongue, where is meante the arme of the Sea that clenes into the lande a rocke or cape that goeth into the Sea.

3 And it went out on the Southside towarde Maaleth-akrabbim, and went along to Tin, & ascended vp on the South side vnto Kadesh-barnea, & went along to Hezron, and went vp to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached vnto the riuer of Egypt, and the ende of that coast was on the West side: this shalbe your South coast.

5 Also the East border shalbe the salt Sea, vnto the b ende of Iozden: and the border on the Northquarter from the point of the Sea, and from the ende of Iozden.

b Meaning the mouth of the riuer where it runneth into the salt Sea.

6 And this border goeth vp to Beth-hogla, and goeth along by the North side of Beth-arabah: so the border from thence goeth vp to the c stone of Bohan the sonne of Reuben.

c Which was a marke to put their counte.

7 Againe this border goeth vp to Debir from the valley of Achor, & Northward, turning toward Gilgal, that lieth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of d En-shemesh, and endeth at * En-rogel.

d *Or, the fountaine of the sunne.*

1.King.1.9.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the South side of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lyeth before the valley of Hinnom Westward, which is by the end of the valley of the "giants Northward.

"*Ebr. Rphaim.*

9 So this border cõpasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, & goeth out to ỹ cities of mount Ephron: & this border draweth to Baalah, which is e Kiriath-iearim.

e *Or, the citie of woods.*

10 Then this border compasseth from Baalah Westwarde vnto mount Seir, & goeth along vnto the side of mount Iearim, which is Chesalon on the North side: so it commeth downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and stretcheth vnto Iabneel: and the endes of this coast are to the d Sea.

d Meaning westward Syria.

12 And the West border is to the great sea: so this border shall be the boundes of the children of Iudah round about, accordyng to their families.

13 ¶ And vnto Caleb the sonne of Iephunneh did Iosh̃a giue a part among the children of Iudah, as the Lord commanded him, euen * Kiriath-arba of the father of Anak, which is Hebron.

Chap.14.13.

14 And Caleb e droue thence thre sonnes of Anak, Sheshai, & Ahiman, and Talmai, the sonnes of Anak.

e This was done after the death of Iosh̃a, Iudg. 1.10,20.

15 And

15 And he went vp thence to the inhabitantes of Debir: and the name of Debir beforetime was Kiriath-sepher.
16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.
17 And Othniel, the sonne of Kenaz, the [a] brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.
18 And as she went in to him, she moued him, to aske of her father a field: [f] and she lighted off her asse, and Caleb sayde vnto her, What wilt thou?
19 Then she answered, [g] Giue me a blessing: for thou hast giuen me the South countrey: giue me also springs of water. And he gaue her the springes aboue and the springs beneath.
20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.
21 And the vtmost cities of the tribe of the children of Iudah, toward the coastes of Edom Southwarde were Kabzeel, and Eder, and Iagur,
22 And Kinah, and Dimonah, and Adadah,
23 And Kedesh, and Hazor, and Ithnan,
24 Ziph, and Telem, and Bealoth,
25 And Hazor, Hadattah, and Kerioth, Hesron (which is Hazor)
26 Amam, and Shema, and Moladah,
27 And Hazar-gaddah, and Heshmon, and Beth-palet,
28 And Hazar-shual, and Beersheba, and Biziothiah,
29 Baalah, and Iim, and Azem,
30 And Eltolad, and Chesil, and Hormah,
31 And Ziklag, and Madmanna, and Sansannah,
32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all these cities are twentie and nine with their villages.
33 In the lowe countrey were Eshtaol, and Zoreah, and Ashnah,
34 And Zanoah, and En-gannim, Tappuah, and Enam,
35 Iarmuth, and Adullam, Socoh, and Azekah,
36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteene cities with their villages.
37 Zenan, and Hadashah, and Migdal-gad,
38 And Dilean, and Mizpeh, and Ioktheel,
39 Lachish, and Bozkath, and Eglon,
40 And Cabbon, and Lahmam, and Kithlish,
41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with their villages.
42 Libnah, and Ether, and Ashan,
43 And Iiphtah, and Ashnah, and Nezib,
44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.
45 Ekron with her [a] townes and her villages,
46 From Ekron, euen vnto the Sea, all that lyeth about Ashdod with their villages,
47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the [i] riuer of Egypt, and the great Sea was their coast.
48 And in the mountaines were Shamir, and Iattir, and Socoh,
49 And Dannah, and [k] Kiriath-sannah, (which is Debir)
50 And Anab, and Eshtemoh, and Anim,
51 And Gosben, and Holon, and Giloh: eleuen cities with their villages.
52 Arab, and Dumah, and Eshean,
53 And Ianum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [l] Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Iuttah,
56 And Izreel, and Iokdeam, and Zanoah,
57 Kain, Gibeah, and Timnah: ten cities with their villages.
58 Halhul, Beth-zur, and Gedor,
59 And Maarah, and Beth-anoth, and Eltekon: sixe cities with their villages.
60 Kiriath-baal, which is Kiriath-iearim, and Rabbah: two cities with their villages.
61 In the wildernes were Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the [l] citie of salt, and En-gedi: sixe cities with their villages.
63 Neuertheles, the Iebusites that were [m] the inhabitantes of Ierusalem, could not the children of Iudah cast out, but the Iebusites dwell with the children of Iudah at Ierusalem vnto this day.

CHAP. XVI.

1 The lotte or part of Ephraim. 10 The Canaanits dwelled among them.

1 And the lot fel to the [a] children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastward, and to the wildernes that goeth vp from Iericho by the mount Beth-el:
2 And goeth out from Beth-el to [n] Luz, and ruineth along vnto the borders of Archiataroth,
3 And goeth downe Westward to the coast of Japhleti, vnto the coast of Beth-horon the nether, and to Gezer: and the endes [b] therof are at the Sea.
4 So the children of Ioseph, Manasseh, and Ephraim [c] tooke their inheritance.
5 Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the Eastside were Atroth-Addar, vnto Beth-horon the vpper.
6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border returneth Eastwarde vnto Taanath-shiloh, and passeth it on the Eastside vnto Janohah,
7 And goeth downe from Janohah to Ataroth, and Naarath, and commeth to Iericho, [d] and goeth out at Iorden.
8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes therof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.
9 And the [e] separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.
10 And they cast not out the Canaanite

Or, graunt me this petition.

f Because her husband tarryed too long.

g Because her countrey was barren, she desired of her father a field that had springs, Iudg. 1. 14. 15.

h Which before was called Zephath, Iudg. 1. 17.

a Heb. daughters.

i Meaning, Nilus, as chap. 13. 3.

k Which is also called Kiriath-sepher, verse 15.

Chap. 14. 15.

l Of this citie the salt sea hath his name.

m That is, verely, though they slewe the most part, and burnt their citie, Iudg. 1. 8.

a That is, to Ephraim and his children: for Manasshs portion followeth,

Iudg. 1. 26.

b Of their inheritance.

c Seuerally, first Ephraim, & then Manasseh.

d For so farre the coasts reach.

e Because Ephraims tribe was farre greater then Manasseh, therefore he had mo cities.

that dwelt in Gezer, but the Canaanite dwelt amõg the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manasseh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manasseh and Ephraim require a greater portion of heritage.

1 THis was also the lot of the tribe of Manasseh: (for he was þ *first borne of Ioseph) to wit, of Machir the first borne of Manasseh, and the father of Gilead: nowe becaũse hee was a man of warre, he had Gilead and Bashan.

Ge. 46.20. and 41.51. and 50.23. numb. 32.39.

2 And also *of þ rest of the sonnes of Manasseh by their families, euẽ of the sonnes of Abiezer, and of the sonnes of Helek, & of the sonnes of Asriel, and of the sonnes of Shechem, & of the sonnes of Hepher, and of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

Numb. 26.29.

a For the other halfe tribe had their portion beyonde Iorden.

3 ¶ * But Zelophehad the sonne of Hepher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

Numb. 26.33. and 27.1. and 36.2,11.

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commanded Moses to giue vs an inheritãce among our b brethren: therfore according to the commaundement of the Lorde, he gaue them an inheritance amõg the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to c Manasseh, beside the lande of Gilead & Bashan, which is on the other side Iorden,

c In the land of Canaan: fiue to the males, and other fiue to the daughters of Zelophehad.

6 Because the daughters of Manasseh did inherite amõg his sonnes: & Manasseths other sonnes had the land of Gilead.

7 ¶ So the borders of Manasseh were from Asher to Michmethah that lyeth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but d Tappuah beside the border of Manasseh belongeth to the sonnes of Ephraim.

d Meaning, the citie it selfe.

9 Also this border goeth downe vnto the *riuer Kanah Southwarde to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, & the endes of it are at the e Sea,

*Or, the brooke of reedes.

e That is, toward the maine sea.

10 The South pertayneth to Ephraim, & the North to Manasseh, & the Sea is his border: and they met together in f Asher Northward, and in Issachar Eastward.

f In the tribe of Asher, and tribe of Issachar.

11 And Manasseh had in Issachar and in Asher, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes therof, and the inhabitantes of En-dor with the townes therof, and the inhabitantes of Taanach with her townes, and the inhabitantes of Megiddo with the townes of the same, euen three countreys.

g For at the first they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

12 Yet the children of Manasseh g could not destroye those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when þ children of Israel were strõg, they put the Canaanites vnder tribute, but cast them not out wholy.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, & one portion to inherite, seeing I am a great people, for as much as the Lord hath h blessed me hitherto?

h According as my father Iacob prophesied. Gen. 48.19.

15 Ioshua then answered them, If thou be much people, get thee vp to the wood, and cut trees for thy selfe there in the lande of the Perizzites, & of the giants, i if mount Ephraim be too narow for thee.

i If this mount be not large enough, why doest not thou get more by destroying Gods enemies, as he hath commanded?

16 Then the children of Ioseph sayde, The mountaine will not be enough for vs: & all the Canaanites that dwel in the lowe countrie haue charets of yron, aswel they in Beth-shean, and in the townes of the same, as they in the valley of Iezreel.

17 And Ioshua spake vnto þ house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, & hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, and thou shalt cutte it downe: and the endes of it shalbe thine, k and thou shalt cast out the Canaanites, though they haue yron charets, & though they be strong.

k So that the shalt enlarge portion there

CHAP. XVIII.

1 The Tabernacle set in Shiloh. 4 Certaine are sent to deuide the lande to the other seuen tribes. 11 The lot of the children of Beniamin.

1 AND the whole Congregation of the children of Israel came together at Shiloh: for they set vp the a Tabernacle of the Cõgregation there, after the land was subiect vnto them.

a For they had now remoued from Gilgal and set it vp in Shiloh.

2 Now there remained amõg the children of Israel seuen tribes, to whome b they had not denied their inheritance.

b As Eleazar, Ioshua, and the heads of the tribes had done to Iudah, Ephraim and halfe of Manasseh.

3 Therefore Ioshua sayd vnto the children of Israel, How lõg are ye so slacke to enter and possesse the lande which the Lord God of your fathers hath giuen you?

4 Giue from among you for euery tribe three men, that I may sende them, and that they may rise, & walke thorough the land, and distribute it according to c their inheritance, and returne to me.

c That is, into seuen portions, to euery tribe one.

5 And that they may deuide it vnto them into seuen partes, (Iudah shall abide in his coast at the South, and the house of Ioseph shal d stand in their coastes at the North)

d For their their inheritance already appointed.

6 Ye shall describe the lande therefore into seuen partes, and shall bring them hither to me, and I will cast lottes for you here before the e Lord our God.

e Before the Lord.

7 But the Leuites shall haue no part among you: for the f Priesthoode of the Lorde is their inheritance: also Gad and Reuben and halfe the tribe of Manasseh haue receiued their inheritance beyonde Iorden Eastward, which Moses the seruant of the Lord gaue them.

f That is, the sacrifices and offrings, Chap. 13.14.

8 ¶ Then the men arose, and went their way: & Ioshua charged them that went to describe the lande, saying, Depart, and

gee

g By writing the names of euery countrie & citie.

got thoughe the lande, & describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed thoughe the lande, and described it by cities into seuen partes in a booke, and returned to Iosh. vnto the campe at Shiloh.

h That euery one should be content with Gods appoyntment.

10 ¶ Then Iosh. h cast lottes for them in Shiloh before the Lord, and there Iosh. deuided the land vnto the children of Israel, according to their portions:

i Their inheritance bordered vpon Iudah and Ioseph.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp thoughe the mountaines Westwarde, and the endes thereof are in the wildernes of Beth-auen:

13 And this border goeth along frō thence to Luz, euen to the Southside of Luz (the same is k Beth-el) & this border descendeth to Ataroth-addar, nere the mount, that lyeth on the Southside of Beth-horon the nether.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

14 So the border turneth, and compasseth the corner of the sea Southwarde, from the mount that lyeth before Beth-horon Southwarde: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a citie of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the ende of Kiriath-iearim, and this border goeth out l Westwarde, and commeth to the fountaine of waters of Nephtoah.

l Or, to the Sea.

16 And this border descendeth at the ende of the mountaine, that lyeth before the valley of Ben-hinnom, which is in the valley of the m giants Northwarde, and descendeth into the valley of Hinnom by the side of n Iebusi Southward, and goeth downe to En-rogel,

m Or, Rephaim.

n Or, Ierusalem.

17 And compasseth from the North, and goeth forth to l En-shemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

l Which is in the tribe of Ephraim.

* Chap. 15.6.

18 So it goeth along to o side ouer against the playne Northwarde, & goeth downe into the playne.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, that is, of the border, reache to the popnt of the salt Sea Northward, & to the m ende of Iorden Southwarde: this is the Southcoast.

m To the very strait, where the riuer runneth into the salt Sea.

20 Also Iorden is o border of it on o East side: this is the inheritance of o children of Beniamin by o coastes thereof round about according to their families.

21 Nowe the cities of the tribe of the children of Beniamin according to their families, are Iericho, & Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, & Ophni, and Gaba: twelue cities with their villages:

25 Gibeon, and Ramah, and Beerothi,

26 And Mizpeh, and Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Tela, Eleph, and Iebusi, (which is o Ierusalem) Gibeath, and Kiriath: fourteene cities with their villages: this is the inheritance of the children of Beniamin according to their families.

o Which was not wholy in the tribe of Beniamin, but part of it was also in the tribe of Iudah.

CHAP. XIX.

1 The portion of Simeon, 10 Of Zebulun, 17 Of Issachar, 24 Of Asher, 32 Of Naphtali, 40 Of Dan. 49 The possession of Iosh.

1 And the seconde lot came out to Simeon, euen for the tribe of the children of Simeon according to their families: and their inheritance was in the p middes of the inheritance of the children of Iudah.

p According to Iaakobs prophecie, q he shoulde be scattered among the other tribes, Gen. 49.7.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, & Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Asham: foure cities with their villages.

8 And all the villages that were rounde about these cities, vnto Baalath-beer, and r Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

r Or, Ramath-negeb.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was to s much for them: therefore the children of Simeon had their inheritance within their inheritance.

s But this large portion was giuen them by Gods prouidence to declare their increase in time to come.

10 ¶ Also the thirde lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

11 And their border goeth vp t Westward, euen to Maralah, and reacheth to Dabbasheth, and reacheth with the riuer that lyeth before Iokneam,

t Meaning, toward the great Sea.

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chisloth-tabor, and goeth out to Dabberath, and ascendeth to Iaphia,

13 And frō thence goeth along Eastwarde towarde the sunne rising to Gittah-hepher to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah,

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kattath, & Nahallal, & Shimron, and Idalah, and u Beth-lehem: twelue cities with their villages.

u There was an other Beth-lehē in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: that is, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, & Chesulloth,

sulloth, and Shunem,
19 And Hapharaim, and Sihon, and Anaharath,
20 And Rabbith, and Kishion, & Abez,
21 And Remeth, and e En-gannim, and En-haddah, and Beth-pazzez.
22 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the endes of their coast reach to Jorden: sixteene cities with their villages.
23 This is þ inheritance of the tribe of the childre of Issachar, according to their families: that is, the cities, & their villages.
24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.
25 And their coast was Helcath, and Hali, and Beten, and Achshaph,
26 And Alammelech, and Amad, and Misheal, and came to Carmel Westwarde, and to Shihor Libnath,
27 And turneth towarde the sunne rising to Beth-dagon, and commeth to f Zebulun, & to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Neiel, and goeth out on the left side of Cabul,
28 And to Ebron, & Rehob, and Hammon, and Kanah, vnto great Zidon.
29 Then the coast turneth to Ramah and to the strong citie of g Tzor, and this border turneth to Hosah, & the endes thereof are at the Sea from Hebel to Achzib,
30 Ummah also & Aphek, and Rehob: two and twentie cities with their villages.
31 This is the inheritance of the tribe of þ children of Asher according to their families: that is, these cities and their villages.
32 ¶ The first lot came out to the children of Naphtali, euen to þ children of Naphtali according to their families.
33 And their coast was from h Heleph, and from Allon vnto Zaanannim, and Adami-nekeb, and Jabneel, euen to Lakum, and the endes thereof are at Jorden.
34 So this coast turneth Westwarde to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and reacheth to Asher on the Westside, and to Judah i by Jorden toward the sunne rising.
35 And the strong cities are Ziddim, Zer, and Hammath, Rakkath, & k Cinnereth,
36 And Adamah, and Ramah, and Hazor,
37 And Kedesh, and Edrei, and En-hazor,
38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.
39 This is the inheritance of the tribe of the children of Naphtali according to their families: that is, the cities and their villages.
40 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.
41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,
42 And Shaalabbin, and Aialon, and Ithlah,
43 And Elon, & Timnathah, and Ekron,
44 And Eltekeh, and Gibbethon, and Baalah,
45 And Jehud, & Bene-berak, and Gath-rimmon,
46 And Me-iarkon, and Rakkon, with the border that lieth before l Japho.
47 But the coastes of the children of Dan fell out too litle for them: therefore the children of Dan went vp to fight against Lethem, and tooke it, and smote it with the edge of the sworde, and possessed it, & dwelt therein, and called Lethem, m Dan, after the name of Dan their father.
48 This is the inheritance of the tribe of the children of Dan according to their families: that is, these cities and their villages.
49 ¶ When they had made an ende of deuiding the lande by the coastes thereof, then the children of Israel gaue an inheritance vnto Joshua the sonne of Nun among them.
50 According to the word of the Lord they gaue him the citie which he asked, euen n Timnath-serah in mount Ephraim: and he built the citie and dwelt therein.
51 o These are the heritages which Eleazar the Priest, & Joshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lorde at þ doore of the Tabernacle of the Congregation: so they made an ende of deuiding the countrey.

CHAP. XX.

2 The Lorde commandeth Ioshua to appoynt cities of refuge. 3 The vse thereof. 7 And their names

1 The Lord also spake vnto Joshua, saying,
2 Speake to the children of Israel, and say, p Appoynt you cities of refuge, whereof I spake vnto you by the hand of Moses,
3 That the slayer that killeth any person q by ignorance, and vnwittingly, may flee thither, and they shalbe your refuge from the auenger of blood.
4 And he that doeth flee vnto one of those cities, shall stand at the entring of þ gate of the citie, and shall shewe his cause r to the Elders of the citie: & they shal receiue him vnto the citie vnto them, & giue him a place, that he may dwell with them.
5 And if the s auenger of blood pursue after him, they shall not deliuer the slayer into his hande, because hee smote his neighbour ignorantly, neyther hated he him before time:
6 But he shall dwell in that citie vntill he stand before the Congregation in t iudgement, or vntil the death of the hie Priest that shalbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, euen vnto the citie from whence he fled.
7 ¶ Then they appointed Kedesh in u Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Judah.
8 And on the other side Jorden towarde Jericho Eastwarde, they appointed x Bezer in the wildernesse vpon the plaine, out of the tribe of Reuben, and Ramoth

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e There was an other city of this name in ỳ tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distincted by the tribe onely.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

g Which was Tyrus a strong citie in the Sea.

h These cities were in the countrey of Zaananim.

i *Or, euen vnto Iorden.*

k Of the which the lake of Genezareth had his name.

l According to Iaakob his prophecie, Gen. 49.17.

m *Iudg. 18.29.*

n *Chap. 24.30.*

o *Numb. 34.17.*

p *Exod. 21.13. Numb. 35.6, 11. Deut. 19.2.*

q *Or, vnwittingly.*

r *Heb. in the eares of the elders.*

s That right neerest kinsman of him that is slayne.

t Till he were proued. *Numb. 35.25.*

u *Or, Galil.*

x *Deut. 4.43. 1. Chron. 6.78.*

Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the [d] tribe of Manasseh.

d Out of ꝑ halfe tribe of Manasseh beyond Iorden.

9 These were the cities appointed for all the children of Israel, & for the stranger that soiourned among them, that whosoeuer killed any person ignorantly, might flee thither, and not die by the hand of the auenger of blood, vntill he stood before the [e] Congregation.

e Before the iudges.

CHAP. XXI.

41 The cities giuen to the Leuites, in number eight & fourtie. 44 The Lord according to his promise gaue the children of Israel rest.

1 Then came the [a] principall fathers of the Leuites vnto Eleazar the Priest, and vnto Iosh̃ua the sonne of Nun, and vnto the chiefe fathers of the tribes of the children of Israel,

[a] Or, *the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, [a] The Lord commanded [b] by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

Num.35.2.

a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commandement of the Lorde these cities with their suburbes.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin [c] thirtene cities.

b He meaneth them that were Priests: for some were but Leuits.

c Euery tribe gaue mo or fewer cities, according as their inheritance was great or litle, *Num.35.8.*

5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh, ten cities.

6 Also the children of Gershon had by lot out of the families of ꝑ tribe of Issachar, and out of the tribe of Asher, & out of the tribe of Naphtali, & out of the halfe tribe of Manasseh in Bashan, thirtene cities.

7 The children of Merari according to their families had out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbes, as the Lorde had commanded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

d For Aaron came of Kohath and therfore the Priests office remained in that familie.

10 And they were the childrens of [d] Aaron being of the families of ꝑ Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbes of the same round about it.

Chap.14.14. 1.chron.6.56.

12 (But the land of the citie, & the villages thereof, gaue they to [e] Caleb the sonne of Iephunneh to be his possession)

e That is, the Priest of the familie of the Kohathites, of whō Aaron was chief.

13 ¶ Thus they gaue to the [c] children of Aaron the Priest, a citie of refuge for the slaier, euen Hebron with her suburbes, and Libnah with her suburbes,

14 And Iattir with her suburbes, & Eshtemoa and her suburbes,

15 And Holon with her suburbes, and Debir with her suburbes,

16 And Ain with her suburbes, & Iuttah with her suburbes, Beth-shemesh with her suburbes: nine cities out of those two tribes.

17 And out of the tribe of Beniamin they gaue Gibeon with her [f] suburbes, Geba with her suburbes,

f The suburbes were a thousand cubites from the wall of the citie round about, *Num.35.4.*

18 Anathoth with her suburbes, & Almon with her suburbes: foure cities.

19 All the cities of the children of Aaron Priests, were thirtene cities with their suburbes.

20 ¶ But to the families of the children of Kohath of the Leuites, [g] which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

g That were not Priests.

21 They gaue them the citie of refuge for ꝑ slaier, [h] Shechem with her suburbs in mount Ephraim, & Gezer ꝓ her suburbs,

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

22 And Kibzaim with her suburbes, and Beth-horon ꝓ her suburbs: foure cities.

23 And out of the tribe of Dan, Elteke ꝓ her suburbes, Gibethon ꝓ her suburbes,

24 Aialon with her suburbs, Gath-rimmon with her suburbes: foure cities.

25 And out of the [i] halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbes: two cities.

i Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were ten with their suburbes.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slaier, [k] Golan in Bashan with her suburbes, and Beshterah with her suburbes: two cities.

k Golan & Kedesh were the cities of refuge vnder the Gershonites.

28 And out of the tribe of Issachar, Kishon ꝓ her suburbs, Dabereh ꝓ her suburbs,

29 Iarmuth with her suburbes, En-gannim with her suburbes: foure cities.

30 And out of the tribe of Asher, Mishal ꝓ her suburbes, Abdon with her suburbes,

31 Helkah with her suburbes, and Rehob with her suburbes: foure cities,

32 And out of the tribe of Naphtali, the citie of refuge for the slaier, Kedesh in [l] Galil with her suburbs, and Hamuoth-dor with her suburbs, and Kartan with her suburbes: three cities.

l Or, *Galile.*

33 All the cities of the Gershonites according to their families, were thirtene cities with their suburbes.

34 ¶ Also vnto the families of the children of Merari the [l] rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbes, and Kartah with her suburbes,

l They are here called the rest, because they are last nombred, & Merari was the yōgest brother, Gene.46.11.

35 Dimnah with her suburbes, Nahalal with her suburbes: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her suburbs, and Iahazah with her suburbes,

37 Kedemoth with her suburbs, and Mephaath with her suburbes: foure cities.

m Bezer & Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap.20.8.

38 And out of the tribe of Gad they gaue for

for a citie of refuge for the ſlayer, Ramoth in Gilead with her ſuburbes, and
Mahanaim with her ſuburbes,
39 Heſhbon with her ſuburbes, and Iazer with her ſuburbes: foure cities in all.
40 So all the cities of the children of Merari according to their families (which
were the reſt of the families of ye Leuites) were by their lot, twelue cities.
41 And all the cities of the Leuites [n] within the poſſeſſion of the children of Iſrael,
were eight and fourtie with their ſuburbes.
42 Theſe cities lay euery one ſeuerally with their ſuburbes round about them: ſo
were all theſe cities.
43 ¶ So the Lorde gaue vnto Iſrael all the land, which he had ſworne to giue vnto
their fathers: and they poſſeſſed it, and dwelt therein.
44 Alſo the Lord gaue them reſt round about according to all that he had ſworne
vnto their fathers: and there ſtoode not a man of all their enemies before them: for
the Lord deliuered all their enemies into their hand.
45 * There failed nothing of all the good things which the Lord had ſayd vnto the
houſe of Iſrael, but all came to paſſe.

n Thus according to Iaakobs prophecie, they were ſcattered throughout the countrey, which God vſed to this ende, that his people might be inſtructed in the true religion by them.

Chap.23.14,15.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manaſſeh are ſent againe to their poſſeſsions. 10 They build an altar for a memorial. 15 The Iſraelites reproue them. 21 Their anſwere for defence of the ſame.

1 Then [a] Ioſhua called the Reubenites, and the Gadites, and the halfe tribe
of Manaſſeh,
2 And ſayd vnto them, Ye haue kept all that Moſes the ſeruant of the Lord [b] commanded you, & haue obeyed my voyce in
all that I commanded you:
3 Ye haue not forſaken your brethren this long ſeaſon vnto this day, but haue diligently kept the commaundement of the
Lord your God.
4 And nowe the Lord hath giuen reſt vnto your brethren as hee promiſed them:
therefore now returne ye and go to your tents, to ye land of your poſſeſſion, which
Moſes the ſeruant of the Lord * hath giuen you beyond Iorden.
5 But take diligent heede, to doe the commandement and Law, which Moſes the
ſeruant of the Lorde commanded you: that is, * that ye [c] loue the Lord your God,
and walke in al his waies, and keepe his commandements, and cleaue vnto him,
and ſerue him with all your heart and with all your ſoule.
6 So Ioſhua [d] bleſſed them and ſent them away, and they went vnto their tents.
7 ¶ Now vnto one half of the tribe of Manaſſeh Moſes had giuen a poſſeſſiõ in Baſhan: and vnto the other halfe therof gaue
Ioſhua among their brethren on this ſide Iorden Weſtwarde: therefore when
Ioſhua ſent them away vnto their tents, and bleſſed them,
8 Thus he ſpake vnto them, ſaying, Returne with much riches vnto your tentes,
& with a great multitude of cattell, with ſiluer and with golde, with braſſe & with
yron, and with great abundance of raiment: deuide the ſpoyle of your enemies
with your [e] brethren.
9 ¶ So the children of Reuben, & the children of Gad, & halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in
the land of Canaan) to go vnto the countrey of Gilead to the land of their poſſeſſion, which they had obteined, according to the word of the Lord by the hand
of Moſes.
10 ¶ And when they came vnto " the borders of Iorden (which are in the land of
Canaan) then the children of Reuben, and the children of Gad, and the halfe
tribe of Manaſſeh, built [f] there an altar by Iorden, a great altar to ſee to.
11 ¶ When ye children of Iſrael heard ſay, Beholde, the children of Reuben, and the
children of Gad, & the halfe tribe of Manaſſeh haue built an altar in the forefront
of the land of Canaan vpon the borders of Iorden at the paſſage of the children
of Iſrael:
12 When the children of Iſrael heard it, then the whole Congregation of ye children of Iſrael gathered them together at
Shiloh to go vp [g] to warre againſt them.
13 Then the children of Iſrael ſent vnto the children of Reuben, and to the children of
Gad, and to the halfe tribe of Manaſſeh into the land of Gilead, Phinehas the
ſonne of Eleazar the Prieſt,
14 And with him ten princes: of euery chiefe houſe a prince, according to all the
tribes of Iſrael: for euery one was chiefe of their fathers houſholde among the
" thouſands of Iſrael.
15 ¶ So they went vnto the children of Reuben, and to the children of Gad, and
to the halfe tribe of Manaſſeh, vnto the land of Gilead, & ſpake with them, ſaying,
16 Thus ſaith [h] the whole Congregation of the Lord, What tranſgreſſion is this that
yee haue tranſgreſſed againſt the God of Iſrael, to turne away this day from the
Lorde, in that ye haue built you an altar for to rebell this day againſt the Lord?
17 Haue we too litle for the wickednes * of Peor, whereof we are not [i] clenſed vnto
this day, though a plague came vpon the Congregation of the Lord?
18 Ye alſo are turned away this day from the Lord: & ſeeing ye rebell to day againſt
the Lord, euen to morow he wil be wroth with all the Congregation of Iſrael.
20 Notwithſtanding if the lande of your poſſeſſion be [k] vncleane, come ye ouer vnto the land of the poſſeſſion of the Lorde,
wherein the Lords Tabernacle dwelleth, and take poſſeſſion among vs: but [l] rebel
not againſt the Lord, nor rebel not againſt vs in building you an altar, beſide the altar of the Lord our God.
20 Did not Achan the ſonne of Zerah treſpaſſe grieuouſly in the execrable thing, &
wrath fell on * all the Congregation of Iſrael? and this man alone [m] periſhed
not in his wickednes.
21 ¶ Then the children of Reuben and the children

a After that the Iſraelites enioyed the land of Canaan.
b Which was to go armed before their brethren, Nom.32.29.

Nom.32.33. chap.13.8.

Deut.10.12.
c He ſheweth wherein conſiſteth the fulfilling of the Law.
d He commended them to God and prayed for them.

e Which re... ned at home ... went not to ... warre, Nom... 27. 1.Sam...

" Ebr. Galiloth which countrey was called Canaan because the Amorites dwelling there were called Canaanites.
f That is, beyond Iorden ... ſometime the whole countrey on both ſides Iorden is ... by Canaan.

g Such ... their zeale ... they would ... ther loſe their liues, then ſee the true religion to be changed or corrupted.

" Or, ...

h Not onely the princes, but alſo of the common people.

Nom.25.4.
i Meaning ... is not fully purified, for ... as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatrie.
k In your iudgement.
l To vſe any other ſeruice ... God hath appointed, is to rebel againſt God.
1.Sam.15.23.
Chap.7.1.5.
m Signifying that if many ſuffred for one mans fault, for the faulte of many ... ſhould ſuffer.

childyen of Gad, and halfe the tribe of Manasseh answered, and sayde vnto the heads ouer the thousands of Israel,

22 The Lorde God of gods, the Lorde God of gods, he knoweth, and Israel himselfe shall knowe: if by rebellion, or by transgression against the Lorde we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer therevpon burnt offring, or meate offering, or to offer peace offrings thereon, let the Lord [a] himselfe require it:

[a] Let him punish vs.

24 And if wee haue not rather done it for feare of this thing, saying, In time to come your childyen might say vnto our childyen, What haue ye to doe with the Lord God of Israel?

25 For the Lorde hath made Iordan a border betweene vs and you, ye childyen of Reuben, and of Gad: therefore ye haue no part in the Lord: so shal your childyen make our childyen [o] cease from fearing the Lord.

[o] Or, go turne backe from the true God.

26 Therefore we said, We wil nowe go about to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shalbe a [*] witnesse betweene vs and you, and betweene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, and that your childyen shoulde not say to our childyen in time to come, Ye haue no part in the Lord.

[*] Gen. 31. 48. chap. 24. 27. verse 34.

28 Therefore sayde we, If so be that they shoulde so say to vs or to our [p] generations in time to come, then will wee answere, Beholde the facion of the altar of the Lorde, which our fathers made, not for burnt offring nor for sacrifice, but it is a witnesse betweene vs and you.

[p] They signifie a wonderfull care that they bare towarde their posteritie, that they might liue in the true seruice of God.

29 God forbid, that we should rebel against the Lord, and turne this day away from the Lord to build an altar for burnt offering, or for meate offring, or for sacrifice, saue the altar of the Lorde our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, and the princes of the Congregation & heads ouer the thousandes of Israel which were with him, heard the woords, that the children of Reuben, and children of Gad, & the children of Manasseh spake, [“] they were well content.

[“] Ebr. it was good in their eyes.

31 And Phinehas the sonne of Eleazar the Priest sayde vnto the childyen of Reuben and to the childyen of Gad, and to the childyen of Manasseh, This day we perceiue, that the Lorde is [q] among vs, because ye haue not done this trespasse against the Lorde: nowe ye [r] haue deliuered the childyen of Israel out of the hand of the Lord.

[q] By preseruing vs and gouerning vs.

[r] Whom if ye had offended, he would haue punished with you.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with [b] princes returned from the childyen of Reuben, & from the childyen of Gad, out of the lande of Gilead, vnto the land of Canaan, to the childyen of Israel, and brought them answere.

33 And the saying pleased the childyen of Israel: and the childyen of Israel [“] blessed God, and [“] minded not to go against them in battell, for to destroy the lande, wherein the childyen of Reuben, and Gad dwelt.

[b] Or, praised. [“] Ebr. sayde.

34 Then the childyen of Reuben, and the childyen of Gad called the altar [“] Ed: for it shalbe a witnesse betweene vs, that the Lord is God.

[“] Or, witnes.

CHAP. XXIII.

Iosuas exhortath the people, that they ioyne not themselues to the Gentiles, 7 That they name not their idoles. 14 The promise, if they feare God, 15 And threatnings, if they forsake him.

1 AND a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, and Iosua was olde, and [“] stricken in age,

[“] Ebr. common in. to yeres.

2 Then Iosua called all Israel, and their Elders, and their heads, and their iudges, and their officers, and sayde vnto them, I am olde, and stricken in age.

3 Also ye haue seene all that the Lord your God hath done vnto all these nations [a] before you, how the Lord your God him selfe hath fought for you.

a Your eyes bearing witnes.

4 Beholde, I haue [*] deuided vnto you by lot these nations that remayne, to be an inheritance according to your tribes, from Iorden, with all the nations that I haue destroyed, euen vnto the great Sea [“] Westward.

[*] Or, ouerthrowen these nations. [“] Ebr. at the sunne set.

5 And the Lord your God shal expel [b] them before you, & cast them out of your sight, and ye shall possesse their lande, as the Lord your God hath said vnto you.

b Which yet remaine and are not ouercome, as chap. 13. 2.

6 Be ye therefore of a valiant courage, to obserue and doe all that is written in the booke of the Lawe of Moses, [*] that ye turne not therefrom to the right hande nor to the left,

[*] Deut. 5. 32. and 28. 14.

7 Neyther companie with these nations: that is, with them which are [c] left with you, neyther [*] make mention of the name of their gods, [d] nor cause to sweare by them, neither serue them nor bowe vnto them:

c And not yet subdued. [*] Psalm. 16. 4.

d Let not the Iudges admit an othe, which any shal sweare by their idoles.

8 But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lorde hath cast out before you great nations and mightie, and no man hath stand before your face hitherto.

10 [*] One man of you shal chase a thousand: for the Lorde your God, he fighteth for you, as he hath promised you.

[*] Leuit. 26. 8. deut. 32. 30.

11 Take good heede therefore vnto your [“] selues, that ye loue the Lord your God.

[“] Ebr. soules.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: that is, of them that remayne with you, and shall [b] make mariages with them, and [“] goe vnto them, and they to you,

[b] Or, haue conuersation with them. [“] Exod. 23. 33. numb. 33. 55. deut. 7. 16.

13 Know ye for certaine, that the Lord your God will cast out no more of these nations from before you: [*] but they shall be a snare and destruction vnto you, and a whippe on your sides, and thornes in your [c] eyes, vntill ye perish out of this good lande, which the Lorde your God hath giuen you.

[*] Meaning, they shalbe a continual griefe vnto you, and so the cause of your destruction.

14 And beholde, this day do I [d] enter into the

[d] I die according to the course of nature.

the way of all the worlde, and ye know in
all your g heartes and in all your ſoules,
that * nothing hath fayled of all the good
thinges which the Lorde your God pro-
miſed you, but all are come to paſſe vnto
you: nothing hath failed thereof.

g Moſt certeinly.
Chap.21.45.

15 Therefore as all ‖ good things are come
vpon you, which the Lord your God pro-
miſed you, ſo ſhall the Lorde bring vpon
you euery ‖ euill thing, vntill he haue de-
ſtroyed you out of this good land, which
the Lord your God hath giuen you.

‖ Or, promiſes.
‖ Or, threatnings, as chap.24.20.

16 When ye ſhal h tranſgreſſe the couenant
of the Lorde your God, which he coman-
ded you, and ſhal go & ſerue other gods, &
bowe your ſelues to them, then ſhall the
wrath of the Lord waxe hote againſt you,
and ye ſhal periſh quickly out of the good
land which he hath giuen you.

h He ſheweth that no euill can come vnto man, except he offend God by diſobedience.

CHAP. XXIIII.

2 Ioshua rehearſeth Gods benefites, 14 and exhorteth the people to feare God. 25 The league renued betweene God & the people. 29 Ioshua dyeth. 32 The bones of Ioſeph are buried. 33 Eleazar dieth.

1 And Ioſhua aſſembled againe all the
a tribes of Iſrael to Shechem, and
called the Elders of Iſrael, & their
heads, and their Iudges, and their offi-
cers, and they preſented themſelues be-
fore b God.

a That is, ỹ nine tribes and the halfe.
b Before ỹ Arke, which was brought to Shechem, when they went to bury Ioſephs bones.

2 Then Ioſhua ſayde vnto all the people,
Thus ſayeth the Lorde God of Iſrael,
* Your fathers dwelt beyonde the c flood
in olde time, euen Terah the father of A-
braham, and the father of Nachor, and
ſerued other gods.

Gen.11.31.
iudeth 5.6,7.
c Euphrates in Meſopotamia,
Gen.11.26.

3 And I tooke your father Abraham from
beyonde the flood, and brought him tho-
rough all the lande of Canaan, and mul-
tiplied his ſeede, and * gaue him Izhak.

Gen.21.2.

4 And I gaue vnto Izhak, * Iaakob and
Eſau: and I gaue vnto * Eſau mount
Seir to poſſeſſe it: but * Iaakob and his
children went downe into Egypt.

Gen.25.26.
Gen.36.8.
Gen.46.6.

5 * I ſent Moſes alſo & Aaron, and I pla-
gued Egypt: and when I had ſo done a-
mong them, I brought you out.

Exod.3.10.

6 So I * brought your fathers out of E-
gypt, and ye came vnto the Sea, and the
Egyptians purſued after your fathers
with charets and horſemen vnto * the red
Sea.

Exod.12.37.
Exod.14.9.

7 Then they cryed vnto the Lorde, and he
put ‖ a darkeneſſe betweene you and the
Egyptians, and brought the Sea vpon
them, & couered them: ſo your eyes haue
ſeene what I haue done in Egypt: alſo
ye dwelt in the wildernes d a long ſeaſon.

‖ Or, a clowde.
d Euen fourtie yeeres.

8 After, I brought you into the lande of
the Amorites, which dwelt beyond Ior-
den, * and they fought with you: but I
gaue them into your hand, and ye poſſeſ-
ſed their countrey, and I deſtroyed them
out of your ſight.

Nomb.21.29.

9 * Alſo Balak the ſonne of Zippor king
of Moab aroſe and warred againſt Iſra-
el, and ſent to call Balaam the ſonne of
Beor for to curſe you,

Nomb.22.5.
deut.23.4.

10 But I would not heare Balaam: there-
fore he bleſſed you, and I deliuered you
out of his hand.

11 And ye went ouer Iorden, and came
vnto Iericho, and the e men of Iericho
fought againſt you, the Amorites, and
the Perizzites, and the Canaanites, and
the Hittites, and the Girgaſhites, the Hi-
uites, and the Iebuſites, and I deliuered
them into your hand.

12 And I ſent * hornets before you, which
caſt them out before you, euen the two
kinges of the Amorites, and not with thy
ſworde, nor with thy bow.

13 And I haue giuen you a lande, where-
in ye did not labour, and cities which ye
buylt not, and ye dwell in them, and eate
of the vineyardes and oliue trees, which
ye planted not.

14 Nowe therefore f feare the Lorde, and
ſerue him in vprightneſſe and in trueth,
and put away the gods, which your fa-
thers ſerued beyonde the flood and in E-
gypt, and ſerue ye the Lord.

15 And ‖ if it ſeeme euill vnto you to ſerue
the Lord, chooſe you this day whome ye
will ſerue, whether the gods which your
fathers ſerued (that were beyonde the
flood) or the gods of the Amorites, in
whoſe lande ye dwell: g but I and mine
houſe will ſerue the Lord.

16 Then the people anſwered & ſayd, God
forbid, that we ſhould forſake the Lord, to
ſerue other gods.

17 For the Lorde our God, he brought vs
and our fathers out of ỹ lande of Egypt,
from the houſe of bondage, and he did
thoſe great miracles in our ſight, & pre-
ſerued vs in all the waye that we went,
and among al the people through whom
we came.

18 And the Lorde did caſt out before vs all
the people, euen the Amorites which
dwelt in the lande: therefore will we alſo
ſerue the Lord, h for he is our God.

19 And Ioſhua ſaide vnto the people, Ye
can not ſerue the Lorde: for he is an holy
God: he is a ielous God: he will not par-
don your iniquitie nor your ſinnes.

20 If ye forſake the Lord and ſerue ſtrange
gods, * then hee will returne and bring
euill vpon you, and conſume you, after
that he hath done you good.

21 And the people ſaid vnto Ioſhua, Nay,
but we will ſerue the Lord.

22 And Ioſhua ſayde vnto the people, Ye
are witneſſes i againſt your ſelues, that
ye haue choſen you the Lorde, to ſerue
him: and they ſaid, We are witneſſes.

23 Then put away now, ſaid he, the ſtrange
k gods which are among you, and bowe
your hearts vnto ỹ Lorde God of Iſrael.

24 And the people ſaide vnto Ioſhua, The
Lorde our God will we ſerue, & his voyce
will we obey.

25 So Ioſhua l made a couenant with the
people the ſame day, and gaue them an
ordinance and lawe in Shechem.

26 And Ioſhua wrote theſe wordes in the
booke of the Lawe of God, and tooke a
great ſtone, and pitched it there vnder an
‖ Oke that was in the Sanctuarie of the
Lord.

27 And Ioſhua ſayde vnto all the people,
Beholde,

Beholde, this ſtone ſhalbe a witnes vnto vs: for it hath heard all the wordes of the Lorde which he ſpake vnto vs: it ſhall be therefore a witnes againſt you, leſt ye denie your God.

28 Then Iohſua let the people depart, euery man vnto his inheritance.

29 And after theſe things Iohſua the ſonne of Nun, the ſeruant of the Lord, died, being an hundreth and ten yeres olde.

30 And they buried him in the border of his inheritance in Timnath-ſerah, which is in mount Ephraim, on the Northſide of mount Gaaſh.

31 And Iſrael ſerued the Lord all the dayes of Iohſua, and all the dayes of the Elders that ouerliued Iohſua, and which had knowen all the workes of the Lorde that he had done for Iſrael.

32 And the bones of Ioſeph, which the children of Iſrael brought out of Egypt, buryed they in Shechem in a parcell of ground which Iaakob bought of the ſonnes of Hamor the father of Shechem, for an hundreth pieces of ſiluer, & the children of Ioſeph had the in their inheritace.

33 Alſo Eleazar the ſonne of Aaron died, whome they buried in the hill of Phinehas his ſonne, which was giuen him in mount Ephraim.

Chap.23.27. m Rather then means diſſimulation ſhould not be puniſhed, the dumme creatures ſhall crie for vengeance.

Chap.19.50. iudg.2.9. n Such are the people cõmonly as their rulers are.

Gen.50.25. exod.13.19.

Gen.33.19.

a Ebr. Gibeath Phinehas.

The booke of Iudges.

THE ARGVMENT.

Albeit there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing ſo diſpleaſant and heinous that can turne backe Gods loue from his Church. For nowe when the Iſraelites were entred into the land of Canaan, and ſawe the trueth of Gods promes performed, in ſtead of acknowleging his great benefites & giuing thankes for the ſame, they fell to moſt horrible obliuion of Gods graces, contrarie to their ſolemne promes made vnto Iohſua, and ſo prouoked his vengeance (as much as in them ſtoode) to their vtter deſtruction. Whereof as they had moſt euident ſignes by the mutabilitie of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants: he pulled them from libertie, and caſt them into ſlauerie, to the intent they might feele their owne miſeries and ſo call vnto him and be deliuered) So to ſhewe that his mercies endure for euer, he raiſed vp from time to time ſuch as ſhould deliuer them and aſſure them of his fauour and grace, if they would turne to him by true repentance. And theſe deliuerers the Scripture calleth Iudges, becauſe they were executers of Gods iudgements, not choſen of the people nor by ſucceſſion, but raiſed vp, as it ſeemed beſt to God, for the gouernance of his people. They were fourtene in number beſides Iohſua, and gouerned from Iohſua vnto Saul the firſt King of Iſrael. Iohſua and theſe vnto the time of Saul ruled 377. yeeres. In this booke are many notable poynts declared, but two eſpecially: firſt, the battell of the Church of God hath for the maintenance of true religion againſt idolatrie and ſuperſtition: next, what great danger that common welth is in, when as God giueth not a magiſtrate to reteine his people in the pureneſſe of religion and his true ſeruice.

CHAP. I.

1 After Iohſua was dead, Iudah was conſtitute captaine. 6 Adoni-bezek is taken. 14 The requeſt of Achſah. 16 The children of Keni 29 The Canaanites are made tributaries, but not deſtroyed.

1 After that Iohſua was dead, the children of Iſrael aſked the Lord, ſaying, Who ſhall go vp for vs againſt the Canaanites, to fight firſt againſt them?

2 And the Lord ſayd, Iudah ſhall goe vp: beholde, I haue giuen the land into his hand.

3 And Iudah ſaid vnto Simeon his brother, Come vp with me into my lot, that we may fight againſt the Canaanites: and I likewiſe wil go with thee into thy lot: ſo Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites and the Perizzites into their hands, and they ſlewe of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and ſlewe the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and cut off the thumbes of his handes and of his feete.

7 And Adoni-bezek ſayd, Seuentie kings hauing the thumbes of their handes and of their feete cut off, gathered bread vnder my table: as I haue done, ſo God hath rewarded me. ſo they brought him to Ieruſalem, and there he died.

8 (Now the children of Iudah had fought againſt Ieruſalem, and had taken it and ſmitten it with the edge of the ſwoorde, and had ſet the citie on fire.)

9 Afterward alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

10 And Iudah went againſt the Canaanites, that dwelt in Hebron, which Hebron before time was called Kiriath-arba: and they ſlew Sheſhai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, and the name of Debir in olde time was Kiriath-ſepher.

12 And Caleb ſayd, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him wil I giue Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs ponger brother tooke it, to whom he gaue Achſah his daughter to wife.

14 And when ſhe came to him, ſhe moued him to aſke of her father a field, and ſhe lighted off her aſſe, and Caleb ſayd vnto her, What wilt thou?

15 And

Iohſ.15.14.

e Which was afterward built awgaine, & poſſeſſed by the Iebuſites, 2.Sam.5.6.

f These three were gyants, and the children of Anak.

g Reade Ioſh. 15.18.

a By the indgement of Vrim: reade Exod.28. 30.no.n.27.21. 1.ſam.28.6.

b Who ſhalbe our captaine?

c For the tribe of Simeon had their inheritãce within the tribe of Iudah, Ioſh. 19.1.

d Or, the Lords of Bezek.

e This was Gods iuſt iudgement as the tyrant him ſelf cõfeſſeth, that as he had done, ſo did he receiue, Leuit.24.19,20.

f Or, ſlew.

15 And she answered him, Giue me a blessing: for thou hast giuen me a South countrey, giue me also springs of water: and Caleb gaue her the springs aboue and the springs beneath.

16 ¶ And the children of [h] Keni Moses father in law went vp out of the citie of the palme trees with the children of Judah, into the wildernesse of Judah, that lieth in the South of Arad, & went and dwelt among the people.

h This was one of the names of Moses father in law, reade Nom. 10.29.

17 But Judah went w Simeon his brother, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, & called the name of the citie * Hormah.

*Nom.*21.3.

18 Also Judah tooke [i] Azzah w the coastes thereof, & Askelon with the coastes thereof, and Ekron with the coastes thereof.

i These cities & others were afterward possessed of the Philistims, 1.Sam.6.17.

19 And the Lord was with Judah, and he possessed the mountaines: for he coulde not driue out the inhabitants of the valleis, because they had charets of yron.

20 And they gaue Hebron vnto Caleb, as * Moses had sayd, and he expelled thence the three sonnes of Anak.

*Nom.*14.24.*iosh.*14.13.& 15.14.

21 But the children of Beniamin did not cast out the Jebusites, that [k] inhabited Jerusalem: therefore the Jebusites dwel with the children of Beniamin in Jerusalem vnto this day.

k For after that the tribe of Iudah had burnt it, they built it againe.

22 ¶ They also that were of the house of Joseph, went vp to Beth-el, & the Lorde was with them.

23 And y house of Joseph caused to viewe Beth-el (and the name of the citie before time was * Luz)

*Gen.*28.19.

24 And the spies sawe a man come out of the citie, and they sayd vnto him, Shewe vs, we pray thee, the way into the citie, * and we will shewe thee mercie.

*Iosh.*2.14.

25 And when he had shewed them y way into the citie, they smote the citie with the edge of the sworde, but they let the man and all his houshold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manasseh destroy Beth-shean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor y inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo w her townes: [l] but the Canaanites dwelled still in that lande.

*Iosh.*17.11.

28 Neuertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

l Wherefore God permitted the Canaanites to dwell still in the land, reade Chap.3.4.

29 ¶ * Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

*Iosh.*16.10.

30 ¶ Neither did [m] Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

31 ¶ Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among y Canaanites the inhabitants of the land: for they did not driue them [n] out.

n But made them pay tribute ... the others ...

33 ¶ Neither did Naphtali driue out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neuerthelesse the inhabitants of Beth-shemesh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ droue the children of Dan into the mountaine: so that they suffred them not to come downe to the valley.

‖ Or, afflicted.

35 And the Amorites ‖ dwelt stil in mount Heres in Aiialon, and in Shaalbim, and when the [o] hand of Josephs familie preuailed, they became tributaries:

‖ Or, would ...

o Meaning, ... he was ... then they ...

36 And the coast of the Amorites was from Maaleh-akrabbim, euẽ from [p] Selah and vpward.

p Which ... citie in ... or, as some ... from the ...

CHAP. II.

1 The Angel rebuketh the people, because they had made peace with the Canaanites. 11 The Israelites fel to idolatrie after Ioshuas death. 14 They are deliuered into the enemies handes. 16 God deliuereth them by Iudges. 22 Why God suffered idolaters to remaine among them.

1 And an [a] Angel of the Lord came vp from Gilgal to Bochim, and sayd, I made you to goe vp out of Egypt, & haue brought you vnto the land which I had sworne vnto your fathers, & sayd, I wil neuer breake my couenant w you.

a That is, a messenger, or a prophet, as some thinke ...

2 * Ye also shal make no couenant with the inhabitants of this land, * but shal breake downe their altars: but ye haue not obeyed my voyce. Why haue ye done this?

*Deut.*7.2. *Deut.*12.3.

3 Wherefore, I sayd also, I will not cast them out before you, but they shalbe * as thornes vnto your sides, and their gods shalbe your ‖ destruction.

*Iosh.*23.13. ‖ Or, snare.

4 And when the Angel of the Lorde spake these wordes vnto al the children of Israel, the people lift vp their voyce, & wept.

5 Therefore they called the name of that place, ‖ Bochim, & offred sacrifices there vnto the Lorde.

‖ Or, weeping.

6 ¶ Now when Joshua had [b] sent y people away, the children of Israel went euery man into his inheritance to possesse the land.

b After he had deuided euery man his portion by lot, Iosh.24.28.

7 And the people had serued the Lorde all the dayes of Joshua, and all the dayes of the Elders that outliued Joshua, which had seene all the great [c] workes of the Lord that he did for Israel.

c Meaning, wonders and miracles.

8 But Joshua the sonne of Nun the seruant of the Lorde dyed, when he was an hundreth and ten yeres olde:

9 And they buried him in the coastes of his inheritance, in [d] Timnath heres in mount Ephraim, on the Northside of mount Gaash.

d Here ... ning the ... backward ... reh, as Iosh. 24.30.

10 And so all that generation was gathered vnto their fathers, and another generation arose after them, which neither knew the Lord, nor yet the workes, which he had done for Israel.

11 ¶ Then y children of Israel did wickedly in y sight of the Lord, & serued [e] Baalim,

e That is, all maner of idols.

12 And

12 And forsoke the Lorde God of their fathers, which brought them out of the land of Egypt, and followed other gods, even the gods of the people that were round about them, & bowed vnto them, and prouoked the Lord to anger.
13 So they forsoke the Lorde, and serued *Baal, and f Ashtaroth.
14 And the wrath of the Lord was hote against Israel, & he deliuered them into the hands of spoylers that spoyled them, and he *solde them into the hands of their enemies rounde about them, so that they could no lōger stand before their enemies.
15 g Whithersoeuer they went out, the hhand of the Lord was sore against them, as the Lord had said, and as the Lord had swoone vnto thē: so he punished thē sore.
16 ¶ Notwithstanding, the Lord raised vp *Iudges, which *deliuered them out of the hands of their oppressours.
17 But yet they would not obey their Iudges: for they went a whoring after other gods, & worshipped them, & turned quickly out of the i way, wherein their fathers walked, obeying the commandements of the Lord: they did not so.
18 And when the Lord had raised them vp Iudges, the Lord was with the Iudge, & deliuered them out of the hand of their enemies all the dayes of the Iudge (for the Lorde *had compassion of their groninges, k because of them that oppressed them and tormented them)
19 Yet *when the Iudge was dead, they returned, and *did worse then their fathers, in following other gods to serue them and worship them: they ceased not from their owne inuentions, nor from their rebellious way.
20 Wherefore the wrath of the Lorde was kindled against Israel, and he sayd, Because this people hath transgressed my couenant which I commanded their fathers, and hath not obeyed my voyce,
21 Therefore will I no more cast out before them any of the l nations, which Iosh̄ua left when he dyed,
22 That through them I may *proue Israel, whether they will keepe the way of the Lorde, to walke therein, as their fathers kept it, or not.
23 So the Lorde left those nations, & droue them not out immediatly, neither deliuered them into the hand of Iosh̄ua.

Chap.10.6.
f These were idoles, which had the forme of an ewe or sheepe among the Sidonians. Psalm.44.12. Esa.30.1.
g In all their enterprises.
h The vēgeance *Or, Magistrates. *Iudg. 2.16.
i Meaning, from k true religion.
*Deu.7.2. Deu.12.3
*Or, repented. k Seeing their crueltie.
Chap.3.12. *Or, corrupt themselues.
l As the Hiuites, Iebusites, Amorites, &c.
m So that both outwarde enemies and false prophets are but a tryall to proue our faith, Deut. 13.3. & Cha.3.1.

CHAP. III.

The Canaanites were left to trie Israel. 9 Othniel deliuereth Israel. 21 Ehud killeth King Eglon. 31 Shamgar killeth the Philistims.

1 These nowe are the nations which the Lorde left, that he might proue Israel by them (euen as many of Israel as had not knowen all the a warres of Canaan,
2 Only to make the generations of the children of Israel to know, and to teache them warre, which doubtles their predecessours knew b not)
3 Fiue princes of the Philistims, & all the Canaanites, and the Sidonians, and the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntill one come to Hamath.
4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.
5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hiuites, and the Iebusites,
6 And they toke c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.
7 ¶ So the children of Israel did wickedly in the sight of the Lord, & forgat the Lord their God, & serued Baalim, & d Asheroth.
8 Therefore the wrath of the Lorde was kindled against Israel, and he solde them into the hande of Chushan rishathaim King of *Aram-naharaim, and the children of Israel serued Chushan rishathaim eight yeeres.
9 ¶ And when the children of Israel cried vnto the Lord, the Lord stirred vp a sauiour to the children of Israel, and he saued them, euen Othniel the sonne of Kenaz, Calebs ponger brother.
10 And the e Spirit of the Lord came vpon him, and he iudged Israel, & went out to warre: and the Lord deliuered Chushan rishathaim king of *Aram into his hand, and his hand preuailed against Chushan rishathaim.
11 So the land had rest f fourtie yeres, and Othniel the sonne of Kenaz dyed.
12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord g strengthened Eglon King of Moab against Israel, because they had committed wickednesse before the Lord.
13 And he gathered vnto him the children of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.
14 So the children of Israel serued Eglon king of Moab eighteene yeeres.
15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauiour, Ehud the sonne of Gera, a sonne of *Iemini, a man *lame of his right hand: and by children of Israel sent a present by him vnto Eglon king of Moab.
16 And Ehud *made him a dagger with two edges of a cubit length, & he did gird it vnder his rayment vpō his right thigh,
17 And he presented the gift vnto Eglon king of Moab (and Eglon was a very fat man)
18 And when he had nowe presented the present, he sent away the people that bare the present,
19 But he turned again frō the b quarries, that were by Gilgal, and sayd, I haue a secrete errand vnto thee, O King. Who said, Keepe silence: and all that stoode about him, went out from him.
20 Then Ehud came vnto him, (and he sate alone in a sommer parler, which he had) and Ehud sayde, I haue a message vnto

a Which were atchieued by the hand of God, & not by the power of man.
b For they trusted in God and he fought for them.
c Contrarie to Gods cōmandement, Deut.7.3.
d Trees or woodes erected for idolatrie.
*Or, Mesopotamia.
e He was stirred vp by the Spirit of the Lord.
*Or, Syria.
f That is, 32. vnder Iosh̄ua, and eight vnder Othniel.
g So that the enemies of Gods people haue no power ouer thē, but by Gods appoyntment.
*Or, Beniamin.
*Or, left handed.
*Or, caused a dagger to be made.
h Or, as some reade, from the places of idoles.
i Till all be departed.

M.t. vnto

vnto thee from God. Then he arose out
of his throne,
21 And Ehud put forth his left hand, and
tooke the dagger from his right thigh, &
thrust it into his bellie,
22 So that the haft went in after þ blade,
and the fat closed about the blade, so that
he could not drawe the dagger out of his
bellie, but the dirt came out.
23 Then Ehud gate him out into þ ‖porch,
and shut the doores of the parler vpon
him, and locked them.
24 And when he was gone out, his ser-
uants came: who seeing that the doores
of þ parler were locked, they said, Surely
“he doeth his easement in his sommer
chamber.
25 And they taried til they were ashamed:
and seeing he opened not the doores of
the parler, they tooke the key, and opened
them, and beholde, their lord was fallen
dead on the earth.
26 So Ehud escaped (while they taryed)
and was passed the quarris, and escaped
vnto Seirath.
27 And when he came home, ‖he blewe a
trumpet in mount Ephraim, & the chil-
dren of Israel went downe with him from
the mountaine, & he went before them.
28 Then sayd he vnto them, Followe me:
for the Lord hath deliuered your enemies,
euen Moab into your hand. So they went
downe after him, and tooke the passages
of Iorden towarde Moab, and suffered
not a man to passe ouer.
29 And they slewe of the Moabites the
same time about ten thousand men, all
‖fed men, and all were warriours, & there
escaped not a man.
30 So Moab was “subdued that day, vn-
der the hand of Israel: and the k land had
rest fourescore yeres.
31 ¶ And after him was Shamgar the
sonne of Anath, which slewe of the Phi-
listims sixe hundreth men with an oxe
l goade, and he also deliuered Israel.

CHAP. IIII.

1 Israel sinne, and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sisera fleeth, 17 and is killed by Iael.

1 And the children of Israel “began a-
gaine to doe wickedly in the sight of
the Lord when Ehud was dead.
2 And the Lorde solde them into the hand
of a Iabin King of Canaan, that reigned
in Hazor, whose chief captaine was called
Sisera, which dwelt in b Harosheth of the
Gentiles.
3 Then the children of Israel cryed vnto
the Lord: (for he had nine hundreth cha-
rets of yron, and twentie yeeres he had
vexed the children of Israel very sore)
4 ¶ And at that time Deborah a Prophe-
tesse the wife of Lapidoth c iudged Israel.
5 And this Deborah dwelt vnder a palme
tree, betweene Ramah and Beth-el in
mount Ephraim, & the children of Israel
came vp to her for iudgement.
6 Then she sent & called Barak the sonne
of Abinoam out of Kedesh of Naphtali,

‖Or, hall.

“Ebr. he couereth his feete.

‖Or, caused the trumpet to be blowen, Nomb. 10.2,3.

‖Or, strong, and big bodied.

“Ebr. humbled.

k Meaning, the Israelites.

l So that it is not the nomber, nor the meanes that God regardeth, when he wil get the victorie.

“Ebr. added, or continued to doe euill.

a There was an other Iabin, whõ Ioshua killed & burnt his citie Hazor, Iosh. 11. 13.

b That is, in a wood, or strong place.

c By the spirite of prophecie, resoluing of controuersies, and declaring the will of God.

& sayd vnto him, Hath not the Lord God
of Israel d commanded, saying, Go, & drawe
towarde mount Tabor, & take with thee
ten thousand men of þ children of Naph-
tali, and of the children of Zebulun?
7 And I will drawe vnto thee to the * ‖ri-
uer Kishon, Sisera, the captaine of Ia-
bins army with his charets, & his multi-
tude, & will deliuer him into thine hand.
8 And Barak sayde vnto her, e If thou
wilt goe with me, I will goe: but if thou
wilt not go with me, I will not goe.
9 Then shee answered, I will surely goe
with thee, but this iourney that thou ta-
kest, shall not be for thine honour: for the
Lord shall sell Sisera into the hand of a
woman. And Deborah arose and went
with Barak to Kedesh.
10 ¶ And Barak called Zebulun & Naph-
tali to Kedesh, and ‖he went vp on his
feete with ten thousand men, and Debo-
rah went vp with him.
11 (Now Heber the Kenite, which was of
the ‖children of * Hobab the father in law
of Moses, was departed from the “ Ke-
nites, & pitched his tent f vntil the plaine
of Zaanaim, which is by Kedesh)
12 Then they shewed Sisera, that Barak
the sonne of Abinoam was gone vp to
mount Tabor.
13 And Sisera called for all his charets,
euen nine hundreth charets of yron, & all
the people that were wt him from Haro-
sheth of þ Gentiles, vnto þ riuer Kishon.
14 Then Deborah said vnto Barak, g Vp:
for this is the day that the Lord hath de-
liuered Sisera into thine hand. Is not
the Lord gone out before thee? so Barak
went downe from mount Tabor, & ten
thousand men after him.
15 And the Lord destroyed Sisera and all
his charets, & all his hoste with the edge
of the sworde, before Barak, so that Sise-
ra lighted downe off his charet, and fled
away on his feete.
16 But * Barak pursued after the charets,
and after the hoste vnto Harosheth of the
Gentiles: and all the hoste of Sisera fell
vpon the edge of the sworde: there was
not a man left.
17 Howbeit, Sisera fled away on his feete
to the tent of Iael the wife of h Heber the
Kenite: (for peace was betwene Iabin the
king of Hazor, and betweene the house of
Heber the Kenite)
18 And Iael went out to meete Sisera, &
said vnto him, Turne in, my lorde, turne
in to me: feare not. And when he had tur-
ned in vnto her into her tent, she couered
him with a ‖ mantell.
19 And he sayd vnto her, Giue me, I pray
thee, a litle water to drink: for I am thir-
stie. And she opened * a bottel of milke, &
gaue him drinke, and couered him.
20 Againe he said vnto her, Stande in the
doore of the tent, & when any man doeth
come & enquire of thee, saying, Is i any
man here? thou shalt say, Nay.
21 Then Iael Hebers wife tooke a k nayle
of the tent, and tooke an hammer in her
hand, and went softly vnto him, & smote
the

d And reueiled vnto me by the spirit of prophecie.

* Psal. 83.9,10.

‖Or, valley.

e Fearing his owne weaknes and his enemies power, he desireth the prophetesse to goe with him to assure him of Gods will from time to time.

‖Or, he led after him 10000. men.

‖Or, posteritie.

* Nomb. 10.29.

“Ebr. from Ca[…]

f Meaning, he possessed a great part of that countrey.

g She encourageth him to this enterprise by assuring him of Gods fauour and ayde.

* Psal. 83.10.

h Whose ancesters were strangers, but worshipped the true God, and therefore were ioyned with Israel.

‖Or, blanket.

* Chap. 5.25.

i To wit, S[…]

k That is, a pinne or stake whereby the tent is fastened to the ground.

the naple into his temples, and fastened it into the ground, (for he was fast a sléepe, and wearie) and so he dyed.

22 And beholde, as Barak pursued after Sisera, Jael came out to méete him, and said vnto him, Come, & I will shewe thée the man, whome thou séekest: and when he came into her tent, beholde, Sisera lay dead, and the naple in his temples.

23 So God brought downe Jabin the king of Canaan that day before the children of Israel.

24 And the hande of the children of Israel "prospered, and prevailed against Jabin the king of Canaan, vntill they had destroyed Jabin king of Canaan.

CHAP. V.

The song and thanksgiuing of Deborah and Barak, after the victorie.

1 Then sang Deborah, and Barak the sonne of Abinoam the same daye, saying,

2 Prayse ye the Lorde for the auenging of Israel, & for the a people that offred themselues willingly.

3 Heare, ye kings, hearken ye princes: I, euen I will sing vnto the Lord: I will sing prayse vnto the Lord God of Israel.

4 Lorde,* when thou wentest out of Seir, when thou departedst out of the fielde of *Edom, the earth trembled, & the heauens rained, the cloudes alsó dropped water.

5 * The mountaines melted before the Lord, *as did that Sinai before the Lord God of Israel.

6 In the dayes of *Shamgar the sonne of Anath, in the daies of *Jael the wayes were b vnoccupied, and the trauelers walked through by wayes.

7 The townes were not inhabited: they decayed, I say, in Israel, vntil I Deborah came vp, which rose vp a c mother in Israel.

8 They chose new gods: then was warre in the gates. Was there a d shielde or speare séene among fourtie thousand of Israel?

9 Mine heart is set on the gouernours of Israel, and on them that are willing among the people: prayse ye the Lord.

10 Speake ye that ride on e white asses, ye that dwell f by Middin, and that walke by the way.

11 For the noyse of the archers appeased among the g drawers of water: there shall they rehearse the righteousnes of the Lord, his righteousnes of his townes in Israel: then did the people of the Lorde goe downe to the gates.

12 Vp Deborah, vp, arise, and sing a song: arise Barak, and leade h thy captiuitie captiue, thou sonne of Abinoam.

13 For they that remayne, haue dominion ouer the mightie of the people: the Lorde hath giuen me dominion ouer the strong.

14 Of Ephraim i their roote arose against Amalek: and after thée, Ben-iamin shall fight against thy people, O Amalek: of Machir came rulers, and of Zebulun they that handle the pen of the k writer.

15 And the Princes of Issachar were with Deborah, and l Issachar, and also Barak: he was set on his fóote in the valley: for the diuisions of Reuben were great m thoughts of heart.

16 Why abodest thou among the shéepefolds, to heare the bleatings of the flockes? for the diuisions of Reuben were great thoughts of heart.

17 n Gilead abode beyonde Jorden: and why doeth Dan remaine in ships? Asher sate on the seashore, & tarryed in his o decayed places.

18 But the people of Zebulun and Naphtali haue ieopard their lines vnto the death in the hie places of the fielde.

19 The kings came & fought: then fought the kings of Canaan in Taanach by the waters of Megiddo: they receyued no gaine of p money.

20 They fought frō heauen, euen q the starres in their courses fought against Sisera.

21 The riuer Kishon r swept them away, that ancient riuer the riuer Kishon. O my soule, thou hast marched valiantly.

22 Then were the horsehoues broken with the ofte beating together of their mightie men.

23 Curse ye Meroz: (said the Angel of the Lorde) curse the inhabitants thereof, because they came not to helpe the Lorde, to helpe the Lord against the mightie.

24 Jael the wife of Heber the Kenite shall be blessed aboue other wome: blessed shall she be aboue women dwelling in tentes.

25 She asked water, & she gaue him milke: she brought forth s butter in a lordly dish.

26 She put her hande to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded, and pearced his temples.

27 He bowed him downe at her fóote, he fell downe, & lay still: at her fóote he bowed him downe, and fell: and when he had stouped downe, he lay there " dead.

28 The mother of Sisera looked out at a windowe, and cryed through the lattesse, Why is his charet so long a comming? why tarry the t wheeles of his charets?

29 Her wise ladyes answered her, Yea, u She answered her selfe with her owne wordes,

30 Haue they not gotten, and they deuide the spoyle? euery man hath a mayde or two. Sisera hath a prayse of diuers coloured garmentes, a prayse of sundrie colours made of needle worke: of diuers colours of needle worke on both sides, x for the chiefe of the spoyle.

31 So let all thine enemies perish, O Lord: y but they that loue him, shall be as the z sunne when he riseth in his might. And the land had rest fourtie yeres.

CHAP. VI.

Israel is oppressed of the Midianites for their wickednes. 14 Gideon is sent to be their deliuerer. 37 He asketh a signe.

1 After warde the children of Israel committed wickednes in the sight of the Lord, & the Lorde gaue them into the hands of Midian seuen yeres.

2 And the hande of Midian preuayled

1 So he saw that a woman had the honour, as Deborah prophecied.
" *Ebr. went and was strong.*

2 To wit, the two tribes of Zebulun and Naphtali.

Deut. 4. 11.

Deut. 2. 1.

Psal. 97. 5. Exod. 19. 18.

Chap. 3. 31. Chap. 4. 18.

b For feare of the enemies.

c Miraculously stirred vp of God to pitie them & deliuer them.

d They had no heart to resist their enemies.

e Ye gouernours.

f As in danger of your enemies.

g For nowe you may draw water without feare of your enemies.

h To wit, them that kept thy people in captiuitie.

i Iosh. 19. 50. *Chap. 5. 14.*

k That is, learned did helpe to fight.

l Euen the whole tribe.

m They marueiled that they came not ouer Iorden to helpe them.

n She reproueth all them that came not to helpe their brethren in their necessitie.

o Either by beating of the Sea, or by mining.

p They wanne nothing, but lost all.

q As a besome doth the filth of the house.

r It was a citie neere Tabor, where they fought.

s Some reade, churned milke in a great cup.

" *Ebr. destroyed.*

t *Or, féete.*

u That is, she comforted her selfe.

x Because he was chiefe of the armie.

y Shall growe dayly more and more in Gods fauour.

b 25 vol. dng. con 9.

a 9 vul. dngl. con 9.

z 27 vol. con. 27 vol. c

a For feare of the Midianites, they fled into the dennes of the mountaines.

‖ Or, of Kedem.

b Euen almoſt the whole countrey.

c This is the end of Gods puniſhments, to call his to repentance that they may ſeeke for helpe of him.

2.King.17.35,38
Ierem.10.2.

‖ Or, to prepare his flight.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can haue a perfect faith: yet the children of God haue a true faith, wherby they be iuſtified.

e That is, Chriſt appearing in viſible forme.

f Which I haue giuen thee.

‖ Or, familie.

g So that we ſee how the fleſh is enemie vnto Gods vocation, which cannot be perſuaded without ſignes.

againſt Iſrael, a and becauſe of the Midi-
anites the children of Iſrael made them
dennes in the mountaines, and caues,
and ſtrong holdes.
3 When Iſrael had ſowen, then came vp
the Midianites, the Amalekites, & they
of the ‖ Eaſt, and came vpon them,
4 And camped by them, and deſtroyed the
fruit of the earth, euen till thou come vn-
to b Azzah, & left no foode for Iſrael, nei-
ther ſheepe, nor oxe, nor aſſe.
5 For they went vp, and their cattell, and
came with their tentes as graſhoppers
in multitude: ſo that they and their ca-
mels were without nomber: and they
came into the land to deſtroy it.
6 So was Iſrael exceedingly impoueri-
ſhed by the Midianites: therefore the
c children of Iſrael cryed vnto the Lord.
7 ¶ And when the children of Iſrael cryed
vnto the Lord becauſe of the Midianites,
8 The Lord ſent vnto the children of Iſrael
a Prophet, who ſayde vnto them, Thus
ſayeth the Lorde God of Iſrael, I haue
brought you vp from Egypt, and haue
brought you out of the houſe of bondage,
9 And I haue deliuered you out of ye hand
of the Egyptians, and out of the hand of
all that oppreſſed you, & haue caſt them
out before you, and giuen you their land.
10 And I ſayde vnto you, I am the Lorde
your God: * feare not the gods of the A-
morites in whoſe land you dwel: but you
haue not obeyed my voyce.
11 ¶ And the Angel of the Lord came, and
ſate vnder ye oke which was in Ophrah,
that pertayned vnto Ioaſh the father of
the Ezrites, & his ſonne Gideon threſhed
wheat by the winepreſſe, ‖ to hide it from
the Midianites.
12 Then the Angel of the Lorde appeared
vnto him, and ſaid vnto him, The Lord is
with thee, thou valiant man.
13 To whom Gideon anſwered, d Ah my
Lord, if the Lord be with vs, why then is
all this come vpon vs? and where be all
his miracles which our fathers tolde vs
of, and ſaid, Did not ye Lorde bring vs out
of Egypt? but nowe the Lord hath forſa-
ken vs, and deliuered vs into the hand of
the Midianites.
14 And the e Lord looked vpon him, & ſayd,
Goe in this thy f might, and thou ſhalt
ſaue Iſrael out of the handes of the Mi-
dianites: haue not I ſent thee?
15 And hee anſwered him, Ah my Lorde,
whereby ſhal I ſaue Iſrael? beholde, my
‖ father is poore in Manaſſeh, and I am
the leaſt in my fathers houſe.
16 Then the Lorde ſayde vnto him, I will
therefore be with thee, & thou ſhalt ſmite
the Midianites, as one man.
17 And he anſwered him, I pray thee, if I
haue found fauour in thy ſight, then ſhew
me g a ſigne, that thou talkeſt with me.
18 Depart not hence, I pray thee, vntill I
come vnto thee, and bring mine offering,
and lay it before thee. And he ſayd, I will
tary vntill thou come againe.
19 ¶ Then Gideon went in, and made rea-
die a kidde, and vnleauened bread of an
h Ephah of floure, and put the fleſh in a
basket, and put the broth in a potte, and
brought it out vnto him vnder the oke,
and preſented it.
20 And the Angel of God ſayde vnto him,
Take the fleſh and the vnleauened bread,
and lay them vpon this ſtone, and powre
out the broth: and he did ſo.
21 ¶ Then the Angel of the Lord put foorth
the ende of the ſtaffe that hee helde in his
hande, and touched the fleſh and the vn-
leauened bread: & there aroſe vp fire i out
of the ſtone, and conſumed the fleſh and
the vnleauened bread: ſo the Angel of the
Lord departed out of his ſight.
22 And when Gideon perceyued that it
was an Angel of the Lorde, Gideon then
ſaid, Alas, my Lord God: * for becauſe I
haue ſeene an Angel of the Lorde face to
face, I ſhall die.
23 And the Lord ſayde vnto him, Peace be
vnto thee: feare not, thou ſhalt not die.
24 Then Gideon made an altar there vn-
to the Lorde, and called it, ‖ Iehouah ſha-
lom: vnto this day it is in Ophrah, of the
father of the Ezrites.
25 ¶ And the ſame night the Lord ſaid vn-
to him, Take thy fathers yong bullocke,
and an other bullocke k of ſeuen yeeres
olde, and deſtroy the altar of Baal that
thy father hath, and cut downe the groue
that is by it,
26 And builde an altar vnto the Lorde thy
God vpon ye top of this rocke, in a plaine
place: and take the ſecond bullocke, and
offer a burnt offring with the wood of the
l groue, which thou ſhalt cut downe.
27 Then Gideon tooke ten men of his ſer-
uants, and did as the Lord bade him: but
becauſe he feared to doe it by day for his
fathers houſholde, and the men of the ci-
tie, he did it by night.
28 ¶ And when the men of the citie aroſe
early in the morning, beholde, the altar of
Baal was broken, & the groue cut downe
that was by it, and the m ſecond bullocke,
offred vpon the altar that was made.
29 Therefore they ſayde one to another,
Who hath done this thing? & when they
inquired and aſked, they ſaid, Gideon the
ſonne of Ioaſh hath done this thing.
30 Then the men of the citie ſaid vnto Io-
aſh, Bring out thy ſonne, that he may
die: for he hath deſtroyed ye altar of Baal,
and hath alſo cut downe the groue that
was by it.
31 And Ioaſh ſayd vnto all that ſtoode by
him, Will ye pleade Baals cauſe? or will
ye ſaue him? n he that will contende for
him, let him dye or the morning. If he be
God, let him pleade for himſelfe againſt
him that hath caſt downe his altar.
32 And in that daye was Gideon called
Ierubbaal, that is, Let Baal pleade for
himſelfe becauſe he hath broken downe
his altar.
33 Then all the Midianites and the Ama-
lekites and they of the Eaſt, were gathe-
red together, and went and pitched in the
valley of Izreel.
34 But the Spirit of the Lord ‖ came vpon
Gideon,

h Of Ephah, reade Exod.16.36.

i By the power of God, as in the ſacrifice of Helias, 1.King.18.38.

Exod.33.20.
chap.13.22.

‖ Or, the Lord of peace.

k That is, as the Chalde interpreteth, fedde ſeuen yeeres.

l Which grewed about Baals altar.

m Meaning, the fat bullocke which was kept to be offered vnto Baal.

n Thus we ought to iudge them, that are zealous of Gods cauſe, though the multitude be againſt vs.

‖ Ebr. clad Gideon.

Gideon, * and he blewe a trumpet, and ° Abiezer was ioyned with him.

*Num.10.3. chap.3.27.

° The family of Abiezer, whereof he was.

35 And he sent messengers throughout all Manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun & to Naphtali, and they came vp to meete them.

p This request proceeded not of infidelitie, but that he might be confirmed in his vocation.

36 Then Gideon said vnto God, p If thou wilt saue Israel by mine hand, as thou hast sayd,

37 Beholde, I will put a fleece of woll in the threshing place: if ꝑ dew come on the fleece only, & it be dry vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast sayd.

38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dewe out of the fleece, & filled a bowle of water.

39 Againe, Gideon said vnto God, Be not angrie with me, that* I may speake once more: let me proue once againe, I pray thee, with the fleece: let it nowe be drie only vpon the fleece, and let dew be vpon all the ground.

*Ge.18.32.

40 And God did so that same night: for it was q drie vpon the fleece only, and there was dewe on all the ground.

q Whereby he was assured that it was a miracle of God.

CHAP. VII.

2 The Lorde commandeth Gideon to sende away a great part of his companie. 22 The Midianites are discomfited by a wonderous sort. 25 Oreb and Zeeb are slayne.

Chap.8.35.

1 Then * Jerubbaal (who is Gideon) rose vp early and all the people that were with him, & pitched beside "the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of "Moreh.

*Ebr. En-harod.

*Ebr. Hammoreh.

2 And the Lorde sayd vnto Gideon, The people that are with thee, are too manie for me to giue the Midianites into their hands, least Israel make their a paunt against me, and say, Mine hand hath saued me.

a God will not ꝙ any creature deprive him of his glorie. *Deut.20.8. Luke.3.56.

3 Nowe therefore proclaime in the audience of the people, & say, * Who so is timorous or feareful, let him returne, & depart early frō mount Gilead. And there returned of the people which were at mount Gilead, two & twentie thousand: so ten thousand remained.

4 And the Lorde sayd vnto Gideon, The people are yet too manie: bring thē downe vnto the water, and I wil b trie them for thee there: and of whom I say vnto thee, This man shall goe with thee, the same shal go with thee: and of whomsoeuer I say vnto thee, This man shal not go with thee, the same shal not go.

b I wil giue thee a proofe to know them, that shall goe with thee.

5 So he brought downe the people vnto the water. And ꝑ Lord said vnto Gideon, As many as lappe the water with their tongues, as a dogge lappeth, them put by themselues, and euery one that shal bow downe his knees to c drinke, put apart.

c Let them depart, as vnmeete for this enterprise.

6 And the number of them that lapped by putting their handes to their mouthes, were three hundreth men: but all the remnant of the peopled kneeled downe vpon their knees to drinke water.

7 ¶ Then the Lord sayd vnto Gideon, By these three hundreth men that lapped, wil I saue you, & deliuer the Midianites into thine hand: and let all the other d people go euery man vnto his place.

d That is, the one and thirtie thousand, and 700. looke verse 3. & 6.

8 ¶ So the people tooke vitailes "with them, and their trumpets: and he sent all the rest of Israel, euery mā vnto his tent, ᵘ and retayned the three hundreth men: and the hoste of Midian was beneath him in a valley.

"Ebr. in their hands.

ᵘ Or, encouraged.

9 ¶ And the same night the Lord sayd vnto him, Arise, e get thee down vnto the hoste: for I haue deliuered it into thine hand.

e Thus the Lord by diuers means doeth strēgthen him, that he faint not in so great an enterprise.

10 But if thou feare to go downe, then goe thou, and Phurah thy seruant downe to the hoste,

11 And thou shalt hearken what they say, and so shall thine hands be strong to goe down vnto ꝑ hoste. Then went he downe & Phurah his seruant vnto the outside of the souldiers that were in the hoste.

12 ¶ And the Midianites, & the Amalekites and all * they of the East, lay in the valley like grashoppers in multitude, and their camels were without nomber, as the sand which is by the sea side for multitude.

*Chap.8.33.

13 And when Gideon was come, beholde, a man told a dreame vnto his neyghbour, and sayde, Beholde, I dreamed a dreame, and loe, a f cake of barly breade tumbled from aboue into ꝑ hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

f Some reade, a trembling noyse of barly bread: meaning, that one of no reputation should make their great armie to tremble.

14 And his fellowe answered, and sayde, This is nothing else saue the sworde of Gideon the sonne of Joash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon heard the dreame told, and the interpretation of the same, hee worshipped, & returned vnto the hoste of Israel, & said, Vp: for the Lord hath deliuered into your hand ꝑ hoste of Midian.

g Or, gaue God thanks, as it is in the Chalde text.

16 And he deuided the three hundreth men into three bandes, and gaue euery man a trumpet in his hande with emptie pitchers, & g lampes h within the pitchers.

ᵍ Or, firebrands.

17 And he said vnto them, Looke on me, & doe likewise, when I come to the side of the hoste: euen as I doe, so doe you.

h These weake meanes God vsed, to signifie that the whole victorie came of him.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, & say, i For the Lord, and for Gideon.

i That is, the victorie shalbe the Lords & Gideons his seruāt.

19 ¶ So Gideon & the hundreth men that were with him, came vnto the outside of the hoste in the beginning of the middle watch, & they raised vp the watchmen, & they blewe with their trumpets, & brake the pitchers that were in their hands.

20 And the three companies blewe with trumpets and brake the pitchers, & held the lampes in their left handes, and the trumpets in their right handes to blowe withall: and they cryed, The k sworde of the Lord and of Gideon.

k Shall destroy the enemies.

21 And they stoode, euery man in his place round about the host: and all the hoste ˡ raune, and cryed, and fled.

ˡ Or, broke their ray.

22 And the thrée hundreth blewe, with
trumpets, and *the Lord ſet euery mans
ſword vpon his [l] neighbour, and vpon al
the hoſte: ſo the hoſte fled to Beth-haſhit-
tah in Zererah, & to the border of Abel-
meholah, vnto Tabbath.

Iſai.9.4.
l The Lord cauſed the Midianites to kill one another.

23 Then the men of Iſrael being gathered
together out of Naphtali, and out of A-
ſher, and out of all Manaſſeh purſued af-
ter the Midianites.
24 And Gideon ſent meſſengers vnto all
mount Ephraim, ſaying, Come downe
againſt the Midianites, and take before
them the [m] waters vnto Beth-barah, &
Iorden. Then all the men of Ephraim
gathered together, and tooke the waters
vnto Beth-barah, and Iorden.

m Meaning, the paſſages or the foordes, that they ſhould not eſcape.

25 And they tooke two * princes of the
Midianites, Oreb and Zeeb, & ſlew Oreb
vpon the rocke Oreb, & ſlew Zeeb at [n] the
winepreſſe of Zeeb, & purſued the Midi-
anites, & brought the heads of Oreb and
Zeeb to Gideon beyond Iorden.

Pſal.83.11. Iſai.10.26.
n Theſe places had their names of the actes that were done there.

CHAP. VIII.

1 Ephraim murmureth againſt Gideon, 2 Who appeaſeth them. 4 He paſſeth the Iorden. 16 He reuengeth himſelfe on them of Succoth & Penuel. 27 He maketh an Ephod which was the cauſe of idolatrie. 30 Of Gideons ſonnes and of his death.

1 Then the men of Ephraim ſayd vnto
him, [a] Why haſt thou ſerued vs thus
that thou calledſt vs not, when thou
wenteſt to fight with the Midianites?
and they chode with him ſharpely.

a They began to cauil, becauſe he had the glorie of the victorie.

2 To whom he ſayd, What haue I nowe
done in compariſon of [b] you? is not [c] the
gleaning of grapes of Ephraim better
then the vintage of Abiezer?

b Which haue ſlayne two princes, Oreb and Zeeb.
c This laſt acte of the whole tribe is more famous, then the whole enterpriſe of one man of one familie.

3 God hath deliuered into your hands the
princes of Midian, Oreb and Zeeb: and
what was I able to do in compariſon of
you? and when he had thus ſpoken, then
their ſpirits abated toward him.
4 ¶ And Gideon came to Iorden to paſſe
ouer, he, & the thrée hundreth men that
were w͑ him, weary, yet purſuing them.
5 And he ſayde vnto the men of Succoth,
Giue, I pray you, [d] morſels of bread vn-
to the people "that follow me (for they be
wearie) that I may followe after Zebah,
and Zalmunna kings of Midian.

d Or, ſome ſmall portion.
"*Ebr. that are at my feete.*

6 And the princes of Succoth ſayd, Are
the [e] handes of Zebah and Zalmunna
now in thine hands, that we ſhould giue
bread vnto thine armie?

e Becauſe thou haſt ouercome an handfull, thinkeſt thou to haue ouercome the whole?

7 Gideon then ſayd, Therefore when the
Lord hath deliuered Zebah & Zalmunna
into mine hand, I will " teare your fleſh
with thornes of the wildernes and with
briers.

"*Ebr. beate in pieces.*

8 ¶ And he went vp thence to Penuel, and
ſpake vnto them likewiſe, and the men of
Penuel anſwered him, as the men of
Succoth anſwered.
9 And he ſayde alſo vnto the men of Pe-
nuel, When I come againe [f] in peace, I
will breake downe this towre.

f Hauing gotten the victorie.

10 ¶ Nowe Zebah and Zalmunna were
[g] in Karkor, and their hoſtes with them,
about fiftéene thouſand, all that were left
of all the hoſtes of them of the Eaſt: for
there was ſlayne an hundreth & twentie
thouſand men, that drew ſwordes.

g A citie Eaſtward beyond Iorden.

11 ¶ And Gideon went through them that
dwelt in [h] tabernacles on the Eaſtſide of
Nobah and Iogbehah, and ſmote the
hoſte: for the hoſte was careles.

h He went by the wildernes where the Arabians dwelt in tentes.

12 And when Zebah and Zalmunna fled,
he followed after them, & tooke the two
kings of Midian, Zebah & Zalmunna,
and diſcomfited all the hoſte.
13 ¶ So Gideon the ſonne of Ioaſh retur-
ned from battel, [i] the ſunne being yet hie,
14 And tooke a ſeruant of the men of Suc-
coth, & inquired of him: and he " wrote to
him the princes of Succoth and the El-
ders thereof, euen ſeuentie & ſeuen men.

i Some reade, before the ſunne roſe vp.
"*Or, deſcribed.*

15 And he came vnto the men of Succoth,
and ſayd, Beholde Zebah & Zalmunna,
by whome ye vpbrayded me, ſaying, Are
the handes of Zebah and Zalmunna al-
ready in thine handes, that we ſhoulde
giue bread vnto thy weary men?
16 Then he tooke the Elders of the citie, &
thornes of the wilderneſſe, and briers,
and " did teare the men of Succoth with
them.

"*Ebr. brake in pieces, as one threſheth corne.*

17 Alſo he brake downe the towre of * Pe-
nuel, and ſlew the men of the citie.

1.King.12.25.

18 ¶ Then ſaid he vnto Zebah & Zalmūna,
What maner of men were they, whome
ye ſlewe at Tabor? and they anſwered,
" As thou art, ſo were they: euery one was
like the children of a King.

"*Or, they were like vnto thee.*

19 And he ſayd, They were my brethren,
euen my [k] mothers children: as the Lord
liueth, if ye had ſaued their liues, I would
not ſlay you.

k We came out of one belly, therefore I will be reuenged.

20 Then he ſaid vnto Iether his firſt borne
ſonne, Vp, and ſlaye them: but the boy
drew not his ſword: for he feared, becauſe
he was yet yong.
21 Then Zebah and Zalmunna ſaid, Riſe
thou and fall vpon vs: for [l] as the man
is, ſo is his ſtrength. And Gideon aroſe, &
ſlew Zebah and Zalmunna, and tooke
away the " ornaments, that were on their
camels neckes.

l Meaning, that they would be rid out of their paine at once, & els to haue a valiant man to put them to death.
"*Or, collers.*

22 ¶ Then the men of Iſrael ſayde vnto
Gideon, Reigne thou ouer vs, both thou,
and thy ſonne, and thy [m] ſonnes ſonne:
for thou haſt deliuered vs out of the hand
of Midian.

m That is, thy poſteritie.

23 And Gideon ſayd vnto them, I will
not reigne ouer you, neyther ſhall my
childe reigne ouer you, but the Lorde ſhall
reigne ouer you.
24 Againe Gideon ſayde vnto them, [n] I
would deſire a requeſt of you, that you
would giue me euery man the earings
of his pray (for they had golden earings
becauſe they were Iſmaelites)

n His intent was to ſhew himſelf thankful for the victory by ſetting vp a ring of remembrance, which, becauſe it was not according as God commanded, turned to their deſtruction.

25 And they anſwered, We wil giue them.
And they ſpread a garment, and did caſt
therein euery man ẏ earings of his pray.
26 And the weyght of the golden earings
that he required, was a thouſande and
ſeuen hundreth ſhekels of gold, beſide col-
lers, " and iewels, & purple raiment that
was on the Kings of Midian, and beſide
the chaynes that were about their ca-
mels neckes.

"*Or, ſweete iewels.*

27 And

27 And Gideon made an o Ephod therof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought lowe before the children of Israel, so that they lift vp their heades no more: and the countrey was in quietnes fourtie yeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seuentie sonnes "begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the p father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away and went a whoring after Baalim, & made q Baal-berith their god.

34 And the children of Israel remembred not the Lorde their God, which had deliuered them out of the handes of all their enemies on euery side.

35 Neyther r shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech vsurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal cõspireth against him, & is ouercome. 53 Abimelech is wounded to death by a woman.

1 THen Abimelech the sonne of Ierubbaal went to Shechem vnto his s mothers brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reygne ouer you, either that one reigne ouer you? Remember also, that I am your t bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all u men of Shechem, all these wordes: and their hearts were moued to follow Abimelech: for they sayde they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of x house of Baal-berith: wherewith Abimelech hired y vayne and light fellowes which followed him.

5 And he went vnto his fathers house at Ophrah, & z slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham a the yongest sonne of Ierubbaal was left: for he hid himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of b Millo, and came and made Abimelech king in the plaine, where the stone was erected in Shechem.

7 And when they tolde it to Iotham, he went and stode in the top of mount Gerizim, and lift vp his voyce, & cryed, and sayde vnto them, Hearken vnto me, you men of Shechem, that God may hearken vnto you.

8 c The trees went forth to anoynt a king ouer them, and sayde vnto the olme tree, Reigne thou ouer vs.

9 But the olme tree sayde vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me aboue the trees?

10 Then the trees sayde to the figge tree, Come thou, and be king ouer vs.

11 But d figge tree answered them, Should I forsake my swetenesse, and my good fruite, and goe to aduaunce me aboue the trees?

12 Then said the trees vnto the vine, Come thou, and be king ouer vs.

13 But the vine said vnto them, Should I leaue my wine, whereby I cheare God and man, and goe to aduaunce me aboue the trees?

14 Then said all the trees vnto the || bramble, Come thou, and reigne ouer vs.

15 And the bramble said vnto the trees, If ye will in deede anoint me king ouer you, come, and put your trust vnder my shadowe: and if not, the f fire shall come out of the bramble, and consume the Cedars of Lebanon.

16 Now therefore, if ye do truely & vncorruptly to make Abimelech king, and if ye haue dealt wel with Ierubbaal and with his house, & haue done vnto him according to the deseruing of his handes,

17 (For my father fought for you, and "aduentured his life, and deliuered you out of the handes of Midian.

18 And ye are risen vp against my fathers house this day, & haue slaine his children, about seuenty persons vpon one stone, & haue made Abimelech the sonne of his maide seruãt, king ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truely and purely with Ierubbaal, and with his house this day, then g reioyce ye with Abimelech, and let him reioyce with you.

20 But if not, let a fire come out from Abimelech, & consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeare ouer Israel.

23 But God h sent an euill spirit betweene Abimelech, & the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the crueltie towarde the seuentie sonnes of Ierubbaal & their blood might come and be layde vpon Abimelech their brother, which had slaine them, and vpon the men of Shechem, which had ayded him to kill his brethren.

o That is, such things as pertained to the vse of the Tabernacle. Of Ephod, looke more, Exod. 28. 4, 6 & 1. Sam. 2. 18. & 2. Sam. 6. 14, & chap. 17. 5.

* Ebr. which came out of his thigh.

p Which citie belonged to the familie of the Ezrites.

q That is, Baal, to whom they had bound them selues by couenant.

r They were vnmindefull of God, & vnkinde toward him, by whome they had receiued so great a benefite.

s To practise with his kinsfolkes for the atteyning of the kingdome.

t Of your kinred by my mothers side.

u Or, idle fellowes and vagabonds.

x Thus tyrants, to establish their vsurped power, spare not the innocent blood, 2. King 10. 7. 2. chron. 21. 4.

y Which was as the towne house or common hall, which he calleth the towre of Shechem, vers. 49.

z By this parable he declareth, that those that are not ambitious, are most worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

|| Or, thistle, or bryer.

f Abimelech shall destroy the nobles of Shechem.

" Ebr. he cast his life farre from him.

g That he is your king, and you his subiects.

h Because the people consented with the king in sheading innocent blood: therefore God destroyeth both the one and the other.

25 So þ men of Shechem set men in waite for him in the tops of the mountaines: who robbed all that passed that waye by them: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethre, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not goe out of the citie.

27 Therefore they went out into the field, and gathered in their grapes and troade them, and made merie, and went into the house of their gods, & did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed sayde, Who is Abimelech? and who is Shechem, that we should serue him? Is hee not the sonne of Ierubbaal? and Zebul is his officer? Serue rather the men of Hamor the father of Shechem: for why should we serue him?

29 Now would God this people were vnder mine hand: then would I put away Abimelech. And he sayd to k Abimelech, Increase thine armie, and come out.

k Braggingly, as though he had bene present, or to his captaine Zebul.

30 ¶ And when Zebul the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech " priuily, saying, Beholde, Gaal the sonne of Ebed & his brethren be come to Shechem, and behold, they fortifie the citie against thee.

" Ebr. craftily.

32 Now therefore arise by night, thou and the people that is with thee, and lye in wayte in the fielde.

33 And rise early in the morning assoone as the sunne is vp, and assault the citie: and when he and the people that is with him, shal come out against thee, do to him " what thou canst.

" Ebr. what thine hand can finde.

34 ¶ So Abimelech rose vp, and all the people that were with him by night: and they laye in wayte against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal saw the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul said vnto him, The l shadowe of the mountaines seeme men vnto thee.

l Thou art afraid of a shadowe.

37 And Gaal spake againe, and sayd, See, there come folke downe " by the middle of the land, and another bande commeth by the way of the plaine of m Meonenim.

" Ebr. by the nauil.

m Or, charmers.

38 Then sayde Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

39 And Gaal n went out before the men of Shechem, and fought with Abimelech.

n As their captaine.

40 But Abimelech pursued him, and he fled before him, and many were ouerthowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwel in Shechem.

42 ¶ And on the morowe, the people went out into the fielde: which was tolde Abimelech.

43 And he tooke the o people, and deuided them into three bands, and layd waite in the fields, and looked, and behold, the people were come out of the citie, and he rose vp against them, and smote them.

o Which were of his company.

44 And Abimelech, and the bandes that were with him, rushed forward, & stode in the entring of the gate of the citie: & the two other bands ran vpon all the people that were in the field and slew them.

45 And when Abimelech had fought against the citie al that day, he tooke the citie, and slew the people that was therein, and destroyed the citie & sowed p salt in it.

p That it should be vnfruitful & neuer serue any vse.

46 ¶ And when all the men of the towre of Shechem heard it, they entred into an hold of the house of the god q Berith.

q That is, of Baal-berith, as chap. 8. 33.

47 And it was told Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: & Abimelech tooke axes with him and cut downe boughes of trees and toke them, and bare them on his shoulder, & saide vnto the folke that were with him, What ye haue seene me doe, make haste, and do like me.

49 Then all the people also cut downe euery man his bough, and folowed Abimelech, and put them to the hold, and set the holde on fire with them: so al the men of the towre of Shechem r dyed also, about a thousand men and women.

r Meaning, that all were destroyed, as well they in the towre as the other.

50 ¶ Then went Abimelech to Thebez, and besieged Thebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the toppe of the towre.

52 And Abimelech came vnto the towre and fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certaine woman s cast a piece of a milstone vpon Abimelechs head, and brake his braine panne.

s 2. Sam. 11. 21.

54 Then Abimelech called hastily his page that bare his harneis, and said vnto him, Drawe thy sword & slay me, that men say not of me, A woman slewe him. And his page t thrust him through, and he died.

t That God suffered such miserable death taked vengeance of tyrannes euen in this life.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus God rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also all þ wickednes of the men of Shechem did God bring vpon their heades. So vpon them came the u curse of Iotham the sonne of Ierubbaal.

u For making tyrant this King.

CHAP. X.

2 Tola dieth. 5 Iair also dieth. 7 The Israelites are punished for their sinnes. 10 They crie vnto God, 16 And he hath pitie on them.

1 After

1 After Abimelech there arose to defend Israel, Tola, ‖ the sonne of Puah, the sonne of [a] Dodo, a man of Issachar which dwelt in Shamir in mount Ephraim.

‖ Or, his vncle.

[a] Or, governed.

2 And he iudged Israel three and twentie yeere, & died, & was buried in Shamir.

3 ¶ And after him arose Iair a Gileadite, and iudged Israel two & twentie yeere.

a Signifying, they were men of authoritie.

4 And he had thirtie sonnes that [a] rode on thirtie asse colts, and they had thirtie cities, which are called [b] Hauoth-iair vnto this day, and are in the land of Gilead.

[b] Or, the townes of Iair, as Deu. 3.14. Iosh. 13.30. & 19.47. Iudg. 10.4. and 11.1. and 13.1. 1. Chron. 2.23.

5 And Iair died, & was buried in Kamon.

6 ¶ And the children of Israel wrought wickednesse againe in the sight of the Lord, and serued Baalim & [a] Ashtaroth, and the gods of [a] Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord, and serued not him.

[a] Or, Syria.

7 Therefore the wrath of the Lord was kindled against Israel, and he [a] sold them into the handes of the Philistims, & into the hands of the children of Ammon:

[a] Or, deliuered.

8 Who from that yeere vered & oppressed the children of Israel eyghteene yeeres, [b] euen all the children of Israel that were beyond Iorden, in the land of the Amorites, which is in Gilead.

b As the Reubenites, Gadites, & halfe the tribe of Manasseh.

9 Moreouer, the children of Ammon went ouer Iorden to fight against Iudah, and against Beniamin, and against the house of Ephraim: so that Israel was sore tormented.

10 Then the children of Israel [c] cried vnto the Lord, saying, We haue sinned against thee, euen because we haue forsaken our owne God, and haue serued Baalim.

c They prayed to the Lord and confessed their sinnes.

11 And the Lord [d] said vnto the children of Israel, Did not I deliuer you from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

d By stirring vp some Prophet, as Cha. 6.8.

12 The Zidonians also, and the Amalekites, and the Maonites did oppresse you, and ye cried to me, and I saued you out of their hands.

13 Yet ye * haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

Deut. 32.15. 1. Sam. 12.10.

14 Goe, and crie vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: doe thou vnto vs whatsoeuer please thee: onely we pray thee to deliuer vs [e] this day.

e That is, from this present danger.

16 Then they put away the strange gods from among them, and [f] serued the Lord: and [g] his soule was grieued for the miserie of Israel.

f This is true repentance, to put away the euill, and to serue God aright.

g Or, he pitied.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoeuer will begin the battell against the children of Ammon, the same shalbe * head ouer all the inhabitants of Gilead.

Chap. 11.6.

CHAP. XI.

2 Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rashe vow. 32 He vanquisheth the Ammonites, 39 And sacrificeth his daughter according to his vowe.

1 Then Gilead begate Iphtah, & Iphtah the Gileadite was [a] a valiant man, but the sonne of an [‖] harlot.

[a] Ebr. a man of mighte force.

‖ Or, strauger.

2 And Gileads wife bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and sayde vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a [a] strange woman.

a That is, of an harlot, as verse 1.

3 Then Iphtah fledde from his brethren, and dwelt in the land of [b] Tob: and there gathered vile fellowes to Iphtah, and [c] went out with him.

b Where the gouernour of the countrey was called Tob.

c Ioyned with him, as some thinke, against his brethren.

4 ¶ And in processe of time the children of Ammon made warre with Israel.

5 And when the children of Ammon fought with Israel, [d] the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphtah, [e] Come and be our captaine, that we may fight with the children of Ammon.

e Men oft times are constrayned to desire helpe of them, whom before they haue refused.

7 Iphtah then answered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers house? howe then come you vnto me nowe in time of your tribulation?

f Oft times those things, which men reiect, God chooseth to do great enterprises by.

8 Then the Elders of Gilead sayde vnto Iphtah, Therefore we turne againe to thee nowe, that thou mayest go with vs, and fight against the children of Ammon, and be our head ouer all the inhabitants of Gilead.

9 And Iphtah sayde vnto the Elders of Gilead, If ye bring me home againe to fight against the children of Ammon, if the Lorde giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord [a] be witnes betweene vs, if we do not according to thy wordes.

[a] Ebr. be the hearer.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah sent messengers vnto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me, to fight in my land?

13 And the king of the children of Ammon answered vnto the messengers of Iphtah, * because Israel tooke my lande, when they came vp from Egypt, from Arnon vnto Iabbok, and vnto Iorden: now therefore restore those lands [a] quietly.

Numb. 21.13.

[a] Ebr. in peace.

14 Yet Iphtah sent messengers againe vnto the king of the children of Ammon,

15 And said vnto him, Thus saith Iphtah, * Israel tooke not the lande of Moab, nor the land of the children of Ammon.

Deut. 2.9.

16 But when Israel came vp from Egypt, and walked through the wildernes vnto the red Sea, & then came to Kadesh.

17 * And Israel sent messengers vnto the

Num. 20.14, 20.

King

King of Edom, saying, Let mee, I pray
thee, go through thy land: but the king of
Edom would not consent: and also they
sent vnto y king of Moab, but he woulde
not: therefore Israel abode in Kadesh.
18 Then they went through the wilder-
nesse, and compassed the lande of Edom,
and the lande of Moab, and came by the
Eastside of the lande of Moab, and pit-
ched on the other side of Arnon, * & came
not within the coast of Moab: for Arnon
was the border of Moab.

Nomb.21.13. and 22.24.

19 Also Israel * sent messengers vnto Si-
hon, king of the Amorites, the king of
Heshbon, and Israel sayde vnto him, Let
vs passe, we pray thee, by thy lande vnto
our ° place.

Deut.2.26.

° *Or, countrey.*

20 But Sihon g consented not to Israel,
that he should goe through his coast: but
Sihon gathered all his people together, &
pitched in Iahaz, & fought with Israel.

g He trusted them not to goe thorowe his countrey.

21 And the Lorde God of Israel gaue Si-
hon and all his folke into the handes of
Israel, and they smote them: so Israel
possessed all the land of the Amorites, the
inhabitants of that countrey:
22 And they possessed * all the coast of the
Amorites, from Arnon vnto Iabbok, &
from the wildernesse euen vnto Iorden.

Deut.2.36.

23 Nowe therefore the Lord God of Isra-
el hath cast out the Amorites before his
people Israel, and shouldest thou pos-
sesse it?
24 Wouldest not thou possesse that which
Chemosh thy god giueth thee to possesse?
So whomsoeuer the h Lorde our God
driueth out before vs, them will wee
possesse.

h For we ought more to beleeue and obey God, then thou thine idoles.

25 * And art thou nowe farre better then
Balak the sonne of Zippor king of Mo-
ab? did he not striue with Israel & fight
against them,

Nom.22.2.deut. 23.4.iosh.24.9.

26 When Israel dwelt in Heshbon and in
her townes, and in Aroer and in her
townes, and in all the cities that are by
the coastes of Arnon, three hundreth
yeeres? why did ye not then recouer
i them in that space?

i Meaning, their townes.

27 Wherefore, I haue not offended thee:
but thou doest mee wrong to warre a-
gainst me. The Lord the Iudge k be iudge
this day betweene the children of Israel,
and the children of Ammon.

k To punish the offender.

28 Howbeit the King of the children of
Ammon hearkened not vnto the wordes
of Iphtah, which he had sent him.
29 ¶ Then the l Spirite of the Lorde came
vpon Iphtah, and he passed ouer to Gi-
lead and to Manasseh, and came to Miz-
peh in Gilead, & from Mizpeh in Gilead
he went vnto the children of Ammon.

l That is, the spirit of strength & zeale.

30 And Iphtah m vowed a vowe vnto the
Lorde, and sayd, If thou shalt deliuer the
children of Ammon into mine hands,
31 Then that thing that commeth out of
the doores of mine house to meete mee,
when I come home in peace from y chil-
dren of Ammon, shalbe the Lords, and I
will offer it for a burnt offring.
32 And so Iphtah went vnto the children
of Ammon to fight against them, and the
Lord deliuered them into his handes.

m As the Apostle cōmendeth Iphtah for his worthie enterprise in deliuering the people, Heb.11.32: so by his rash vow and wicked performance of y same, his victorie was defaced: & here we see that the sinnes of the godly do not vtterly extinguish their faith.

33 And he smote them from Aroer euen
till thou come to Minnith, twenty cities,
and so forth to ° Abel of the vineyardes,
with an exceeding great slaughter. Thus
the children of Ammon were humbled
before the children of Israel.

° *Or, the plain.*

34 ¶ Now when Iphtah came to Mizpeh
vnto his house, beholde, his daughter
came out to meete him with n timbrels
and dances, which was his onely childe:
he had none other sonne, nor daughter.

n According [illegible] the maner [illegible] the victorie.

35 And when he sawe her, he o rent his clo-
thes, and sayde, Alas my daughter, thou
hast brought me lowe, and art of them
that trouble mee: for I haue opened my
mouth vnto the Lorde, and can not goe
backe.

o Being ouercome with [illegible] zeale, and [illegible] cōsidering [illegible] ther the vowe was lawful [illegible]

36 And she sayde vnto him, My father, if
thou hast opened thy mouth vnto the
Lord, do with me as thou hast promised,
seeing that the Lord hath auenged thee of
thine enemies the children of Ammon.
37 Also she sayd vnto her father, Doe thus
much for mee: suffer me two moneths,
that I may go to the mountaines, & p be-
waile my virginitie, I and my fellowes.

p For it was counted as shame in [illegible] to die without children, and therefore [illegible] reioyced [illegible] maried.

38 And he said, Goe: and he sent her away
two moneths: so she went with her com-
panions, and lamented her virginitie vp-
on the mountaines.
39 And after the end of two moneths, shee
turned againe vnto her father, who did
with her according to his vowe which he
had vowed, & she had knowen no man.
And it was a custome in Israel:
40 The daughters of Israel went yeere by
yeere to lament the daughter of Iphtah
the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousande Ephraimites. 8 After Iphtah succedeth Ibzan, 11 Elon, 13 And Abdon.

1 And the men of Ephraim gathered
thēselues together, & went a Northe-
ward & saide vnto Iphtah, Where-
fore wentest thou to fight against y chil-
dren of Ammon, and didst not call b vs to
goe with thee? we will therefore burne
thine house vpon thee with fire.

a After they passed Iordan.

b Thus ambition enuieth God's worke in others, as they did against Gideon, Chap.8.1.

2 And Iphtah said vnto them, I and my
people were at great strife with the chil-
dren of Ammon, and when I called you,
ye deliuered me not out of their handes.
3 So when I sawe that ye deliuered mee
not, c I put my life in mine handes, and
went vpon the children of Ammon: so the
Lorde deliuered them into mine handes.
Wherefore then are ye come vpon mee
now to fight against me?

c That is, I ventured my life when man's helpe failed, I put my trust onely in God.

4 Then Iphtah gathered all the men of
Gilead, and fought with Ephraim: and
the men of Gilead smote Ephraim, be-
cause they sayde, Ye Gileadites are run-
nagates of Ephraim d among the E-
phraimites, & among the Manassites.

d Ye ran from vs, & chose Gilead, and in respect of vs are nothing.

5 Also the Gileadites tooke the passages
of Iorden before the Ephraimites, and
when the Ephraimites that were esca-
ped, sayde, Let me passe, then the men of
Gilead sayde vnto him, Art thou an E-
phraimite?

phraimite? if he ſayd, Nay,
6 Then ſayde they vnto him, Say nowe
e Shibboleth: and he ſaid, Sibboleth: for
he could not ſo pronounce: then they toke
him, & ſlewe him at the paſſages of Jor-
den: and there fell at that time of the E-
phraimites two and fourtie thouſand.
7 And Iphtah iudged Iſrael ſixe yeere:
then died Iphtah the Gileadite, and was
buried in one of the cities of Gilead.
f Some thinke that this was Boaz the huſband of Ruth.
8 ¶ After him f Ibzan of Beth-lehem iud-
ged Iſrael,
9 Who had thirty ſonnes & thirty daugh-
ters, which he ſent out, and toke in thirty
daughters from abroade for his ſonnes.
and he iudged Iſrael ſeuen yeere.
10 Then Ibzan died, and was buried at
Beth-lehem.
11 ¶ And after him iudged Iſrael Elon, a
Zebulonite, & he iudged Iſrael ten yeere.
12 Then Elon the Zebulonite died, and
was buried in Aialon in the countrey of
Zebulun.
13 ¶ And after him Abdon the ſonne of
Hillel the Pirathonite iudged Iſrael.
a Or, ſonnes ſonnes. b Or, aſſeclotes.
14 And he had fourty ſonnes & thirty a ne-
phewes that rode on ſeuentie b aſſecolts:
and he iudged Iſrael eight yeres.
15 Then died Abdon the ſonne of Hillel the
Pirathonite, & was buried in Pirathon,
in the land of Ephraim, in the mount of
the Amalekites.

CHAP. XIII.

1 Iſrael for their wickedneſs is oppreſſed of the Philiſtims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to ſacrifice vnto the Lord. 24 The birth of Samſon.

Chap.2.11.& 3.7.& 4.1. & 6.1. & 10.6.
1 BVt a the children of Iſrael continued to
commit b wickedneſs in the ſight of the
Lord, & the Lord deliuered them into
the hands of the Philiſtims fourtie yere.
a Signifying that their deliuerãce came onely of God and not by mans power. Num.6.2,3.
2 ¶ Then there was a mã in Zorah of the
familie of the Danites, named Manoah,
whoſe wife was a barẽ, and bare not.
3 And the Angel of the Lord appeared vn-
to the woman, & ſayd vnto her, Beholde
now, thou art barẽ, and beareſt not: but
thou ſhalt conceiue, and beare a ſonne.
4 And nowe therefore beware b that thou
drinke no wine, nor ſtrong drinke, neither
eate any vncleane thing.
1.Sam.1.11. b Meaning, he ſhould be ſeparate from the world and dedicate to God.
5 For loe, thou ſhalt conceiue and beare a
ſonne, and no raſor ſhall b come on his
head: for the childe ſhall be a b Nazarite
vnto God from his birth: and he ſhal be-
gin to ſaue Iſrael out of the hands of the
Philiſtims.
c If flesh be not able to abide the ſight of an angel, how much leſſe the preſence of God?
6 ¶ Then the wife came, and told her huſ-
band, ſaying, A man of God came vnto
me, and the faſhion of him was like the
faſhion of the Angel of God exceeding
c fearefull, but I aſked him not whence
he was, neither tolde he me his name,
d He ſheweth him ſelfe readie to obey Gods will, and therefore deſireth to know farther.
7 But he ſaid vnto me, Behold, thou ſhalt
conceiue and beare a ſonne, & nowe thou
ſhalt drinke no wine, nor ſtrong drinke,
neither eate any vncleane thing: for the
childe ſhalbe a Nazarite to God from
his birth to the day of his death.
8 Then Manoah d prayed to the Lord and
ſayde, I pray thee, my Lorde, let the man
of God, whom thou ſenteſt, come againe
nowe vnto vs, & teach vs what we ſhall
doe vnto the childe when he is borne.
9 And God heard the voyce of Manoah,
and the Angel of God came againe vnto
the wife, as ſhe ſate in the fielde, but Ma-
noah her huſband was not with her.
10 ¶ And the wife made haſte and ranne,
and ſhewed her huſband and ſayd vnto
him, Beholde, the man hath appeared
vnto me, that came vnto me e to day.
e It ſeemeth that the Angel appeared vnto her twiſe in one day.
11 And Manoah aroſe and went after his
wife, & came to the f man, and ſayd vnto
him, Art thou the man that ſpakeſt vnto
the woman? and he ſayd, Yea.
f He calleth him mã, becauſe he ſo ſeemed, but he was Chriſt
12 Then Manoah ſaid, Nowe let thy ſay-
ing come to paſſe: but how ſhal we order
the childe, and doe vnto him?
13 And the Angel of the Lord ſayde vnto
Manoah, The woman muſt beware of
all that I ſayd vnto her.
14 She may eate of nothing that commeth
of the vinetree: ſhe ſhall not drinke wine
nor ſtrong drinke, nor eate any vncleane
thing: let her obſerue all that I haue com-
manded her.
g Any thing forbidden by the Lawe.
15 Manoah then ſayde vnto the Angel of
the Lorde, I pray thee, let vs retene
thee, vntill we haue made ready a kid for
thee.
16 And the Angel of the Lorde ſayde vnto
Manoah, Though thou make me abide,
I wil not eate of thy breade, and if thou
wilt make a burnt offring, offer it vnto
the b Lorde: for Manoah knewe not that
it was an Angel of the Lord.
h Shewing that he ſought not his owne honour, but Gods, whoſe meſſenger he was.
17 Againe Manoah ſayde vnto the Angel
of the Lord, What is thy name, that when
thy ſaying is come to paſſe, we may ho-
nour thee?
18 And the Angel of the Lord ſayde vnto
him, Why aſkeſt thou thus after my
name, which is a ſecret?
a Or, marueilous.
19 Then Manoah tooke a kid with a meat
offring, & offred it vpon a ſtone vnto the
Lorde: and the Angel did i wonderouſly,
i God ſent fire from heauen to conſume their ſacrifice, to confirme their faith in his promiſe.
whiles Manoah and his wife looked on.
20 For when the flame came vp toward
heauen from the altar, the Angel of the
Lorde aſcended vp in the flame of the al-
tar, and Manoah and his wife beheld it,
and fel on their faces vnto the ground.
21 (So the Angel of the Lorde did no more
appeare vnto Manoah & his wife.) Then
Manoah knewe that it was an Angel of
the Lorde.
22 And Manoah ſaid vnto his wife, a We
ſhall ſurely die, becauſe we haue ſeene
God.
Exod.33.20. chap.6.22.
23 But his wife ſayde vnto him, If the
Lorde would kill vs, he would not haue
receiued a b burnt offring, and a meat of-
fring of our handes, neither would he
haue ſhewed vs all theſe thinges, nor
would nowe haue tolde vs any ſuch.
k These graces that we haue receiued of God, & his accepting of our obedience, are ſure tokens of his loue toward vs, ſo that nothing can hurt vs.
24 ¶ And the wife bare a ſonne, and called
his name Samſon: and the childe grew,
and the Lord bleſſed him.
25 And the Spirite of the Lorde began to
a ſtrengthen him in the hoſte of Dan, be-
twene Zorah, and Eſhtaol.
a Or, to come vpon him at diuers times.

CHAP.

CHAP. XIIII.

3 Samson desireth to haue a wife of the Philistims. 6 He killeth a Lyon. 12 He propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him and taketh another.

1 NOw Samson went down to Timnath, & sawe a woman in Timnath of the daughters of the Philistims,

2 And hee came vp and tolde his father and his mother, and sayd, I haue seene a woman in Timnath of the daughters of the Philistims: now therefore [a] giue me her to wife.

[a] *Ebr. take her for me to wife.*

3 Then his father & his mother sayd vnto him, Is there [a] neuer a wife among the daughters of thy brethren, and among all my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson sayd vnto his father, Giue me her, for she pleaseth me well.

[a] Though his parents did iustly reproue him, yet it appeareth that this was the secret worke of the Lord, vers. 4.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the [b] Philistims: for at that time the Philistims reigned ouer Israel.

[b] To fight against them for the deliuerance of Israel.

5 ¶ Then went Samson & his father and his mother downe to Timnath, & came to the vineyardes at Timnath: and beholde, a yong lyon roared vpon him.

6 And the Spirit of the Lord [c] came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

[c] Whereby he had strength & boldnesse.

7 And he went downe, and talked with the woman which was beautiful in the eyes of Samson.

8 ¶ And within a fewe dayes, when he returned [a] to receiue her, he went aside to see the carkets of the lyon: and beholde, there was a swarme of bees, and honie in the body of the lyon.

[a] *Or, to take her to his wife.*

9 And he tooke thereof in his hands, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eate: but he tolde not them, that he had taken the honie out of the body of the lyon.

10 So his father went downe vnto the woman, & Samson made there a [d] feast: for so vsed the yong men to doe.

[d] Meaning, whē he was maried.

11 And when [e] they saw him, they brought thirtie companions to be with him.

[e] That is, her parents or friends.

12 Then Samson sayd vnto them, I will nowe put forth a riddle vnto you: and if you can declare it me within seuen daies of the feast, and finde it out, I will giue you thirtie sheetes, and thirtie [f] change of garments:

[f] To weare at feastes, or solemne dayes.

13 But if you can not declare it me, then shal ye giue me thirtie sheetes and thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seuenth day [g] was come, they sayde vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, lest we burne thee and thy fathers house with fire. Haue ye called vs [h] to possesse vs? is it not so?

[g] Or, drew nere: for it was the fourth day.

[h] *Or, to impouerish vs.*

16 And Samsons wife wept before him, and sayd, Surely thou hatest me & louest me not: for thou hast put forth a riddle vnto the [i] children of my people, and hast not tolde it me. And he sayde vnto her, Beholde, I haue not tolde it my father, nor my mother, and shall I tell it thee?

[i] Vnto them which are of my nation.

17 Then Samsons wife wept before him [a] seuen dayes, while their feast lasted: and when the seuenth day came, he tolde her, because she was importunate vpon him: so she told the riddle to the children of her people.

[a] Or, in the seuenth day, beginning at the fourth.

18 And the men of the citie sayd vnto him the seuenth day before the sunne went downe, What is sweeter then honie? and what is stronger then a lyon? Then said he vnto them, [k] If ye had not plowed with my heiffer, ye had not found out my riddle.

[k] If ye had vsed the helpe of my wife.

19 And the Spirit of the Lord came vpon him, and he went downe [l] to Ashkelon, and slewe thirtie men of them and spoyled them, and gaue change of garments vnto them, which expounded the riddle: and his wrath was kindled, and he went vp to his fathers house.

[l] Which was one of the chiefe cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whome he had vsed as his friend.

CHAP. XV.

4 Samson tieth firebrandes to the foxe tailes. 6 The Philistims burnt his father in lawe and his wife. 15 VVith the iawebone of an asse he killeth a thousand men. 19 Out of a great tooth in the iaw God gaue him water.

1 BVt within a while after, in the time of wheat harueſt, Samson visited his wife with a kid, saying, I will [a] goe in to my wife into the chamber: but her father would not suffer him to go in.

[a] That he might vse her as a wife.

2 And her father said, I thought that thou hadst hated her: therefore gaue I her to thy companion. Is not her ponger sister fairer then she? take her, I pray thee, in steade of the other.

3 Then Samson said vnto them, Now am I more [b] blameles then the Philistims: therefore will I doe them displeasure.

[b] Because his father in lawes occasion he was more against them for vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrandes, and turned them taile to taile, and put a fireband in the middes betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the [c] rickes and the standing corne with the vineyardes and oliues.

[c] Or, that was reaped and gathered.

6 Then the Philistims sayde, Who hath done this? And they answered, Samson the some in law of the [d] Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp and [e] burnt her, & her father with fire.

[d] Or, of Timnah.

[e] So the wicked punish not for loue of iustice, but for feare of displeasure which they come to finde.

7 And Samson sayd vnto them, Though ye haue done this, yet will I be auenged of you, and then I wil cease.

8 So he smote them [a] hippe & thigh with a mightie

[a] *Or, horsemen fashion.*

a mighty plague: then he went & dwelt in the top of the rocke Etam.

9 ¶ Then the Philistims came vp, and pitched in Iudah, and [a] were spread abroad in Lehi.

10 And the men of Iudah sayde, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, & to do to him as he hath done to vs.

11 Then three thousande men of Iudah went to the top of the rocke Etam, and sayd to Samson, Knowest thou not that the Philistims are rulers ouer vs? [f] Wherfore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Againe they sayde vnto him, We are come to binde thee, & to deliuer thee into the hande of the Philistims. And Samson sayde vnto them, Sweare vnto me, that ye wil not fall vpon me your selues.

13 And they answered him, saying, No, but we will binde thee and [h] deliuer thee vnto their hand, but we will not kill thee. And they bounde him with two newe coardes, & brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, & the Spirite of the Lord came vpon him, and the cords that were vpon his armes, became as flare that was burnt with fire: for the bandes loosed from his handes.

15 And he founde a [i] newe iawebone of an asse, and put forth his hande, and caught it, and slew a thousand men therewith.

16 Then Samson sayde, With the iawe of an asse are heapes vpon heapes: with the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hande, and called that place, [a] Ramath-Lehi.

18 And he was sore a thirst, and [k] called on the Lord, and sayd, Thou hast giuen this great deliuerance into the hande of thy seruant: and nowe shall I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tooth, that was in the iawe, and water came thereout: and when he had dronke, his Spirite came againe, and he was reuiued: wherefore the name thereof is called, [a] En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the daies of the Philistims twentie yeres.

CHAP. XVI.

3 Samson caryeth away the gates of Azzah. 18 He was deceiued by Delilah. 30 He pulleth downe the house vpon the Philistims, and dyeth with them.

Then went Samson to [a] Azzah, and sawe there [b] an harlot, and [b] went in vnto her.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layde waite for him all night in the gate of the citie, & were quiet all the night, saying, Abide [a] till the morning cary, and we shall kill him.

3 And Samson slept till midnight, & arose at midnight, and tooke the doores of the gates of the citie, and the two postes, and lift them away with the barres, and put them vpon his shoulders, & carried them vp to the toppe of the mountaine that is before Hebron.

4 ¶ And after this he loued a woman by the [a] riuer of Sorek, whose name was Delilah:

5 Vnto whome came the Princes of the Philistims, and sayde vnto her, Entise him, and see wherein his great strength lieth, and by what meane we may ouercome him, that we may binde him, and punish him, & euery one of vs shall giue thee eleuen hundreth [c] shekels of siluer.

6 ¶ And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they binde me with seuen [a] greene cords, that were neuer dryed, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seuen greene cords that were not dry, and she bound him therewith.

9 (And she had [d] men lying in wayte with her in the chamber) Then she sayde vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a threde of towe is broken, when [e] it feeleth fire: so his strength was not knowen.

10 ¶ After, Delilah sayde vnto Samson, See, thou hast mocked me and tolde mee lyes. I pray thee nowe, [f] tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bounde him therewith, and sayde vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threde.

13 ¶ Afterward Delilah sayde to Samson, Hitherto thou hast beguiled me, and told me lyes: tell me howe thou mightest be bound. & he sayde vnto her, If thou plattedst seuen lockes of mine head with the threedes of the woofe.

14 And she fastened it with a pinne, and sayd vnto him, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, and went awlay with the [a] pinne of the webbe and the woofe.

15 Againe she sayde vnto him, Howe canst thou say, [h] I loue thee, when thine heart is not with me? Thou hast mocked me these three times, and hast not tolde me wherein thy great strength lieth.

16 And because she was importunate vpon him with her words continually, and vexed him, his soule was pained vnto the death.

17 Therefore he told her all his [i] heart, and sayde vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore

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[a] Or, *encamped.*

[f] And so being our prisoner, to punish him.

[g] Such was their grosse ignorãce, that they iudged Gods great benefite to be a plague vnto them.

[h] Thus they had rather betray their brother, then vse the meanes that God had giuen for their deliuerance.

[i] That is, of an asse lately slaine.

[a] *Or, the lifting vp of the iawe.*

[k] Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his coũtrey.

[a] *Or, the fountaine of him that prayed.*

[a] One of the fiue chiefe cities of the Philistims.

[b] *Or, vitailer.*

[b] That is, he lodged with her.

[a] *Or, to the light of the morning.*

[a] *Or, couched.*

[a] *Or, riuer of Soreck.*

[c] Of the value of a shekel, read Gen. 23. 15.

[a] *Or, newe withs.*

[d] Certaine Philistims in a secret chamber.

[e] When fire cõmeth neere it.

[f] Though her falshode tended to make him lose his life, yet his affection so blinded him, that he coulde not beware.

[g] It is impossible, if we giue place to our wicked affections, but at length we shalbe destroied.

[a] *Or, beame.*

[h] For this Samson vsed to say, I loue thee.

[i] Thus his immoderate affections towarde a wicked woman, caused him to lose Gods excellent gifties, and become slaue vnto them, who he should haue ruled.

therefore if I be shauen, my strength will
goe from me, and I shalbe weake, and be
like all other men.
18 And when Delilah saw that he had told
her all his heart, shee sent, and called for
the Princes of the Philistims, saying,
Come vp once againe: for he hath shewed
me all his heart. Then the princes of the
Philistims came vp vnto her, & brought
the money in their hands.
19 And shee made him sleepe vpon her
knees, and shee called a man, and made
him to shaue off the seuen lockes of his
head, and she began to vexe him, and his
strength was [k] gone from him.
20 Then she said, The Philistims be vpon
thee, Samson. And he awoke out of his
sleepe, and thought, I will goe out nowe
as at other times, and shake my selfe, but
he knew not that the Lord was departed
from him.
21 Therefore the Philistims tooke him, &
put out his eyes, & brought him downe
to Azzah, and bounde him with fetters:
and he did grinde in the prison house.
22 And the heare of his head beganne to
[l] grow againe after that it was shauen.
23 Then the princes of the Philistims ga-
thered them together for to offer a great
sacrifice vnto Dagon their god, and to re-
ioyce: for they said, Our god hath deliue-
red Samson our enemie into our hands.
24 Also when the people sawe him, they
praysed their god: for they sayd, Our god
hath deliuered into our handes our ene-
mie and destroyer of our countrie, which
hath slayne many of vs.
25 And when their hearts were merie, they
said, Call Samson, that he may make vs
pastime. So they called Samson out of
the prison house, & he [m] was a laughing
stocke vnto them, and they set him be-
tweene the pillars.
26 Then Samson said vnto y seruant that
led him by the hande, Leade me, that I
may touch y pillars that the house stan-
deth vpon, & that I may leane to them.
27 (Now the house was ful of men & wo-
men, and there were all the princes of the
Philistims: also vpon the roofe were a-
bout three thousande men & women that
behelde while Samson [*] played)
28 Then Samson called vnto the Lord, and
sayde, O Lorde God, I pray thee, thinke
vpon me: O God, I beseech thee, streng-
then me at this time only, that I may be
" at once [n] auenged of the Philistims for
my two eyes.
29 And Samson layde holde on the two
middle pillars whereupon y house stood,
and on which it was borne vp: on the
one with his right hande, & on the other
with his left.
30 Then sayde Samson, [o] Let me lose my
life with the Philistims: and he bowed
him with all his might, and the house fel
vpon the princes, and vpon all the peo-
ple that were therein. so the dead which
he slewe at his death were mo then they
which he had slaine in his life.
31 Then his brethren, and all the house of
his father came downe and tooke him,
and brought him vp and buryed him be-
tweene Zorah and Eshtaol, in the sepul-
chre of Manoah his father: nowe he had
iudged Israel twentie yeeres.

k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

l Yet had he not his strength againe, till he had called vpō God, and reconciled himselfe.

m Thus by gods iust iudgements they are made slaues to infidels which neglect their vocation in defending the faithfull.

* Or, was mocked.

" Ebr. take one vengeance.

n According to my vocation, which is to execute gods iudgements vpon the wicked.

o He speaketh not this of despaire, but humbling himself for neglecting his office & the offence thereby giuen.

CHAP. XVII.

3 *Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a priest for his idoles, 10 And after he hired a Leuite.*

1 There [a] was a man of mount Ephra-
im, whose name was Michah,
2 And he sayd vnto his mother, The
eleuen hundreth shekels of siluer that were
taken from thee, for the which thou cur-
sedst, and spakest it, euen in mine hearing,
beholde, the siluer is with mee, I tooke it.
Then his mother sayde, Blessed be my
sonne of the Lord.
3 And when hee had restored the eleuen
hundreth shekels of siluer to his mother,
his mother said, I had dedicate the siluer
to the Lorde of mine hande for my sonne,
to make [b] a grauen and molten image.
Now therefore I wil giue it thee againe.
4 And when he had restored the money
vnto his mother, his mother tooke two
hundreth shekels of siluer, and gaue them
to the founder, which made thereof a
grauen and molten image, and it was in
the house of Michah.
5 And this man Michah had an house of
gods, and made an * [c] Ephod, & * [d] Te-
raphim, and " consecrated one of his
sonnes, who was his Priest.
6 * In those dayes there was no [e] king in
Israel, but euery man did that, which
was good in his owne eyes.
7 ¶ There was also a yong man out of
Beth-lehem Iudah, [f] of the familie of
Iudah: who was a Leuite, and soiour-
ned there.
8 And the man departed out of the citie,
euen out of Beth-lehem Iudah, to dwell
where he coulde finde a place: and as he
iourneyed, he came to mount Ephraim
to the house of Michah.
9 And Michah sayde vnto him, Whence
commest thou? And the Leuite answe-
red him, [g] I come from Beth-lehem Iu-
dah, and goe to dwell where I may finde
a place.
10 Then Michah sayde vnto him, Dwell
with mee, and be vnto me a father and a
Priest, and I will giue thee tenne shekels
of siluer by yeere, and a sute of apparell,
and thy meate and drinke. So the Leuite
went in.
11 And the Leuite was [h] content to dwell
with the man, and the yong man was
vnto him as one of his owne sonnes.
12 And Michah consecrated y Leuite, and
the yong man was his Priest, and was
in the house of Michah.
13 Then sayd Michah, Now I know that
the Lorde will be [i] good vnto me, seeing I
haue a Leuite to my Priest.

sooke the true worshipping of God for to mainteyne his bellie. i Thus the idolaters persuade themselues of God[s fa]uour, when in deede he doeth detest them.

CHAP.

CHAP. XVIII.

1 The children of Dan sendemen to search the lande. 11 Then come the sixe hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish. 28 They build it againe, 30 And set vp idolatrie.

1 IN those dayes there was no [a] king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, fiue men out of their coastes, euen men expert in warre, out of Zorah and Eshtaol, to viewe the land and search it out, and sayd vnto them, [b] Go, and search out the land. Then they came to mount Ephraim to the house of Michah & lodged there.

3 When they were in the house of Michah, they knewe the [c] voyce of ỹ yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou to doe here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd vnto him, Aske counsel now of God, that we may know whether the way which we goe, shall be prosperous.

6 And the Priest sayd vnto them, [d] Go in peace: for the Lorde guideth your way which ye goe.

7 Then the fiue men departed and came to Laish, and saw the people ỹ were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and sure, because no man [e] made any trouble in the land, or vsurped any dominion: also they were farre from the Zidonians, and had no busines with other men.

8 ¶ So they came again vnto their brethren to Zorah & Eshtaol: and their brethren said vnto them, What haue ye done?

9 And they answered, Arise, that we may goe vp against them: for we haue seene the land, and surely it is very good, and [e] do ye sit still? be not slouthful to goe and enter to possesse the land:

10 (If ye wil go, ye shal come vnto a careleſſe people, and the countrey is large) for God hath giuen it into your hand. It is a place which doeth lacke nothing that is in the worlde.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah & from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went vp, and pitched in Kiriath-iearim in Iudah: wherefore they called that place, [f] Mahaneh-Dan vnto this day: and it is behinde Kiriath-iearim.

13 And they went thence vnto mount Ephraim, & came to the house of Michah.

14 Then answered the fiue men, that went to spie out the countrey of Laish, and said vnto their brethren, [g] Know ye not, that there is in these houses an Ephod, & Teraphim, & a grauen and a molten image? Now therefore cõsider what ye haue to do.

15 And they turned thitherward and came to the house of the yong man the Leuite, euen vnto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapõs of warre, which were of the children of Dan, stoode by the entring of the gate.

17 Then the fiue men that went to spie out the land, went in thither, and toke the [g] grauen image and the Ephod, and the Teraphim, and the molten image: and the Priest stoode in the entring of the gate with the sixe hundreth men, that were appointed with weapons of warre,

18 And the other went into Michahs house and fette the grauen image, the Ephod, and the Teraphim, & the molten image. Then sayd the Priest vnto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. Whether is it better that thou shouldest be a Priest vnto ỹ house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he toke the Ephod & the Teraphim, & the grauen image, & went among ỹ [h] people.

21 And they turned and departed, and put the children, and the cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house, gathered together, & pursued after the children of Dan,

23 And cried vnto ỹ children of Dan: who turned their faces, & sayd vnto Michah, What ayleth thee, that thou makest an outcrie?

24 And he sayd, Ye haue taken away my [k] gods, which I made, & the Priest, & go your wayes: & what haue I more? how then say ye vnto me, What ayleth thee?

25 And the children of Dan sayd vnto him, Let not thy voyce be heard among vs, lest "angrie fellowes runne vpon thee, and thou lose thy life with the liues of thine houshoulde.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, he turned, and went backe vnto his house.

27 And they toke the [l] things which Michah had made, and the Priest which he had, and came vnto Laish, vnto a quiet people and without mistrust, and smote them with the edge of the sword, & burnt the citie with fire:

28 And there was none to "helpe, because [m] Laish was farre from Zidon, and they had no businesse with other men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein,

29 * And called the name of the citie Dan, after the name of Dan their father, which was

a Meaning, no ordinarie Magistrate, to punish vice according to Gods worde.

b For the portiõ which Iosua gaue them, was not sufficient for all their tribe.

c They knewe him by his speach that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in errors.

"Ebr. made them ashamed.

e Loke ye this good occasiõ through your slouthfulnes?

f Or, the tentes of Dan.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing ỹ same tidings.

g So superstition blinded them,

h they thought Gods power was in these idoles, and that they shoulde haue good successe by them, though by violence and robberie they did take thẽ away.

i With the sixe hundreth men.

k Suspecting thẽ that did pursue them.

l This declareth what opinion the Idolaters haue of their idoles.

"Ebr. who haue their heart bitter.

l Meaning, the idoles, as verse 18.

m Which after was called Cesarea Philippi.

* Iosh. 19.47.

n Thus in steade of giuing glorie to God, they attributed the victorie to their idoles, and honoured them therefore.

o That is, til the Arke was taken, 1.Sam.5.1.

was borne vnto Israel: howbeit ꝑ name of the cuie was Laish at the beginning.
30 Then the children of Dan set them vp the [a] grauen image: and Jonathan the sonne of Gershom, the sonne of Manasseh and his sonnes were the Priestes in the tribe of the Danites vnto the day of the [o] captiuitie of the land.
31 So they set them vp the grauen image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 *A Leuites wife being an harlot, forsoke her husband, and he toke her againe.* 25 *At Gibeah she was most villanously abused to the death.* 29 *The Leuite cutteth her in peces & sendeth her to the twelue tribes.*

Chap.17.6.& 18.1.

1 Also in those daies, [b] when there was no king in Israel, a certaine Leuite dwelt on ꝑ side of mount Ephraim, and toke to wife a [*] concubine out of Beth-lehem Judah,

Gen.25.6.

2 And his cõcubine plaied ꝑ whore [a] there, and went away from him vnto her fathers house to Beth-lehem Judah, and there continued the space of foure moneths.

[a] *Ebr. besides him: to wit, with others*

3 And her husband arose and went after her, to speake [c] friendly vnto her, and to bring her againe: he had also his seruant with him, and a couple of asses: and she brought him vnto her fathers house, and when the yong womans father sawe him, he reioyced [d] of his comming.

[c] *Ebr. to her heart.*

[d] *Or, at his meeting.*

4 And his father in law, the yong womãs father retained him: and he abode with him three daies: so they did eate & drinke, and lodged there.
5 ¶ And when the fourth day came, they arose early in the morning, and [e] he prepared to depart: then the yong womans father said vnto his sonne in law, [f] Comfort thine heart with a morsell of breade, and then go your way.

[e] *Ebr. rose vp.*

[f] *Or, Strengthen.*

6 So they sate downe, and did eate and drinke both of them together. And the [a] yong womans father said vnto ꝑ man, Be content, I pray thee, & tarie all night, and let thine heart be merie.
7 And when the man rose vp to depart, his father in law [*] was earnest: therefore he returned, and lodged there.
8 And he arose vp early the fifth day to depart, and the yong womans father sayd, [b] Comfort thine heart, I pray thee: and they taried vntill after noonday, and they both did eate.
9 Afterward when the man arose to depart with his cõcubine and his seruant, his father in lawe, the yong womans father said vnto him, Behold now, the day [c] draweth toward euen: I pray you, tarry all night: behold, [d] the sunne goeth to rest: lodge here, that thine heart may be merie, & to morow get you early vpon your way, and goe to thy [e] tent.
10 But the man would not tarry, but arose and departed, and came ouer against Jebus, (which is Jerusalem) and his two asses laden, and his concubine were with him.
11 When they were nere to Jebus, the day [f] was sore spent, and the seruant said vnto his master, Come, I pray thee, and let vs turne into this citie of the Jebusites, and lodge all night there.
12 And his master answered him, [g] We will not turne into the citie of strangers that are not of the children of Israel, but we will goe forth to Gibeah.
13 And he said vnto his seruant, Come, and let vs draw nere to one of these places, ꝑ we may lodge in Gibeah or in Ramah.
14 So they went forward vpon their way, and the sunne went downe vpon them nere to Gibeah, which is in Benjamin.
15 ¶ Then they turned thither to go in and lodge in Gibeah: and when he came, he sate him downe in a streete of the citie: for there was no man that [h] tooke them into his house to lodging.
16 And beholde, there came an olde man from his worke out of the fielde at euen, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [i] Jemini.
17 And whe he had lift vp his eyes, he sawe a [k] waifaring man in the streetes of the citie: then this olde man sayde, Whither goest thou, and whence camest thou?
18 And he answered him, We came from Beth-lehem Judah, vnto ꝑ side of mount Ephraim: from thence am I: and I went to Beth-lehem Judah, and goe nowe to the [l] house of the Lorde: and no man receiueth me to house,
19 Although we haue strawe & prouender for our asses, and also bread & wine for me and thine handmaid, and for the boy that is vs thy seruant: we lacke nothing.
20 And the olde man said, [m] Peace be with thee: as for all that thou lackest, shalt thou finde with me: onely abide not in ꝑ streete all night.
21 ¶ So he brought him into his house, and gaue fodder vnto the asses: and they washed their feete, and did eate and drinke.
22 And as they were making their hearts merie, beholde, the men of the citie, [n] wicked men beset the house rounde about, and [*] smote at the doore, & spake to this olde man the master of ꝑ house, saying, Bring forth the mã that came into thine house, that we may know him.
23 And [o] this man the master of the house went out vnto them, & said vnto them, Nay, my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, doe not this villenie.
24 Beholde, here is my daughter a virgine, and his concubine: them will I bring out now, [p] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.
25 But the men would not hearke to him: therefore the man toke his concubine, and brought her out vnto them: and they knewe her and abused her all the night vnto the morning: and when the day began to spring, they let her goe.
26 So the woman came in the dawning of the day, and [q] fell downe at the doore of the mans house where her lorde was, till the

[a] That is, his concubines father.

[*] *Or, compelled him.*

[b] Meaning, that he should refresh him selfe with meat, as vers. 5.

[c] *Ebr. is weake.*

[d] *Or, the day lodgeth.*

[e] To wit, to the towne or citie where he dwelt.

[f] *Or, went downe.*

[g] Though in these daies there were most horrible corruptions, yet verie necessitie could not compell the to haue to doe with them that professed not the true God.

[h] *Or, gathered them.*

[i] That is, of the tribe of Benjamin.

[k] *Or, a man of a king.*

[l] To Shiloh or Mizpeh, where the Arke was.

[m] *Or, he of good comfort.*

[n] *Ebr. men of Belial, that is, giuen to all wickednes.*

[*] To the intent they might breake it.

[o] *Gen.19.6.*

[p] That is, abuse them, as Gen. 19.8.

[q] She fell downe dead, as verse 27.

the light day.

27 And her || lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine was || dead at the doore of the house, and her handes lay vpon the thresholde.

28 And he said vnto her, Vp and let vs go: but shee answered not. Then he tooke her vp vpon the asse, & the man rose vp, and went vnto his [k] place.

29 And when he was come to his house, he tooke a knife, & layde hand on his concubine, and deuided her in pieces with her bones into twelue parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

The Israelites assemble in Mizpeh, to whom the Leuite declareth his wrong. 13 *They sent for them that did the villanie.* 25 *The Israelites are twise ouercome,* 46 *And at length get the victorie.*

1 Then [m] all the children of Israel went out, and the congregation was gathered together as [a] one man, from Dan to Beersheba, with the land of Gilead, vnto the [b] Lord in Mizpeh.

2 And the [n] chiefe of all the people, and all the tribes of Israel assembled in the congregation of the people of God foure hundreth thousand footemen [c] that drew sword.

3 (Nowe the children of Beniamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel [d] said, How is this wickednes committed?

4 And the same Leuite, the woman's husband that was slaine, answered, & sayd, I came vnto Gibeah that is in Beniamin with my concubine to lodge,

5 And the [e] men of Gibeah arose against me, & beset the house round about vpon me by night, thinking to haue slaine me, & haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent [f] her throughout all the countrey of the inheritance of Israel: for they haue committed abomination and villenie in Israel.

7 Beholde, ye are all children of Israel: giue your aduice, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of vs go to his tent, neither any turne into his [g] house.

9 But nowe this is that thing which we will doe to Gibeah: we will go vp by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [h] victuale for the people that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

11 ¶ So all the men of Israel were gathered against the citie, knit together as one man.

12 And [o] tribes of Israel sent men through all the [p] tribe of Beniamin, saying, What wickednes is this that is committed among you?

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euill from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

14 But the children of Beniamin gathered themselues together out of the cities vnto Gibeah, to come out & fight against the children of Israel.

15 ¶ And the children of Beniamin were nombred at that time out of the cities fiue and twentie thousande men that drewe sword, beside the inhabitants of Gibeah, which were nombred seuen hundreth chosen men.

16 Of all this people were seuen hundreth chosen men, being [q] left handed: all these coulde sling stones at an heare breadth, and not faile.

17 ¶ Also the men of Israel, beside Beniamin, were nombred foure hundreth thousand men that drew swoorde, euen all men of warre.

18 And the children of Israel arose, & went vp [k] to the house of God, & asked of God, saying, Which of vs shall goe vp first to fight against the children of Beniamin? And the Lord said, Iudah shalbe first.

19 Then the children of Israel arose vp earely and camped against Gibeah.

20 And the men of Israel went out to battel against Beniamin, and the men of Israel put themselues in arraye to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slewe downe to the ground of the Israelites that day [r] two and twentie thousand men.

22 And the people, the men of Israel pluckt vp their hearts, and set their battell againe in arraye in the place where they put them in arraye the first day.

23 (For the children of Israel had gone vp and wept before the Lorde vnto the euening, and had asked of the Lorde, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Go vp against them.)

24 ¶ Then the children of Israel came nere against the children of Beniamin the second day.

25 Also the seconde daye Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eightene thousand men: [s] all they could handle the sword.

26 Then all the children of Israel went vp & all the people came also vnto the house of God, and wept and sate there before the Lorde and fasted that day vnto the euening, and offred burnt offrings and peace offrings before the Lord.

27 And the children of Israel asked the Lorde (for [t] there was the Arke of the couenant of God in those dayes,

28 And Phinehas the sonne of Eleazar,

to, husband.

to, fallen.

k Meaning, home vnto mount Ephraim.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heauen.

Iosh.10.9.

a That is, all with one consent.

b To aske counsell.

c Drawers.

d Meaning, men able to handle their weapon.

e To the Leuite.

to, chiefe, or, lords

f That is, her pieces, to euery tribe a piece, chap.19.29.

g Before we haue reuenged this wickednes.

h That is, euery familie of the tribe.

i Because they would not suffer the wicked to be punished, they declared themselues to maintaine them in their euill, and therfore were all iustly punished.

Chap.3.15.

k That is, to the Arke, which was in Shiloh: some * thinke in Mizpeh, as verse 18.

l This God permitted, because the Israelites partly trusted too much in their strength, and partly God would by this meanes punish their sinnes.

Ebr. all thisy drawing the swords.

m To wit, in Shiloh.

n Or, serued in the Priests office at those dayes: for the Iewes write, that he liued three hundreth yeres.

the sonne of Aaron n stoode before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? and the Lord said, Go vp: for to morowe I wil deliuer them into your hand.

29 And Israel set men to lye in waite round about Gibeah.

30 And the children of Israel went vp against the children of Beniamin the third day, and put themselues in arap against Gibeah, as at other times.

o By the policie of the children of Israel.

31 Then the children of Beniamin coming out against the people, were o drawen from the citie: and they began to smite of the people and kill as at other times, euen vp the wayes in the fielde (whereof one goeth vp to the house of God, and the other to Gibeah) vpon a thirtie men of Israel.

p Meaning, crosseways or paths to diuers places.

32 (For the children of Beniamin sayde, They are fallen before vs, as at the first. But the children of Israel sayde, Let vs flee and plucke them away from the citie vnto the high p wayes.)

33 And all the men of Israel rose vp out of their place, & put themselues in arap at Baal-tamar: & the men that lay in waite of p Israelites came forth of their place, euen out of the medowes of Gibeah,

q They knewe not, that Gods iudgement was at hand to destroy them.

34 And they came ouer against Gibeah, ten thousand chosen men of all Israel, & the battel was sore: for they knewe not that the q euil was neere them.

35 ¶ And the Lorde smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day fiue and twentie thousand & an hundreth men: all they could handle the sworde.

r Retired, to draw them after.

36 So the children of Beniamin saw that they were stricken downe: for the men of Israel r gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

*Or, made a long sound with a trumpet.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment * drew themselues along, & smote all the citie with the edge of the sworde.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame, and smoke rise vp out of the citie.

f For they were waxen hardy by the two former victories.

39 And when the men of Israel retired in the battel, Beniamin began to f smite and kil of the men of Israel about thirtie persons: for they said, Surely thei are stricke downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, & behold, the flame of the citie began to ascend vp to heauen.

t And withstood their enemies.

41 Then the men of Israel turned t againe, & the men of Beniamin were astonied: for they saw that euill was neere vnto them.

u For they were compassed in on euery side.

42 Therefore they fled before the men of Israel vnto the waye of the wildernesse, but the battel ouertooke them: also they which came out of the cities, slewe them u among them.

*Or, drowe them from their rest.

43 Thus they compassed the Beniamites about, & * chased them at ease, and ouerranne them, euen ouer against Gibeah on the Eastside.

44 And there were slayne of Beniamin eightéene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes vnto the rock of Rimmon: & the Israelites x slained of them vp p waye fiue thousand men, & pursued after them vnto Gidom, & slewe two thousand men of them.

x They slewe them by one & one, as they were scattered abroade.

46 So that all that were slaine that day of Beniamin, were y fiue and twentie thousand men that drew sworde, which were all men of warre:

y Besides eleuē hundreth that had bene slaine in the former battels. Chap. 21. 13.

47 *But sixe hundreth men turned and fled to the wildernesse vnto the rocke of Rimmon, & abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel returned vnto the children of Beniamin, & smote them with the edge of the sword from the men of the citie vnto the beastes, and all that came to hand: also they set on fire all the z cities that they could come by.

z If they belonged to the Beniamites.

CHAP. XXI.

The Israelites sweare that they wil not marrie their daughters to the Beniamites. 10 *They slay them of Iabesh Gilead, & giue their virgins to y Beniamites.* 21 *The Beniamites take the daughters of Shiloh.*

1 MOreouer, the men of Israel a sware in Mizpeh, saying, None of vs shal giue his daughter vnto the Beniamites to wife.

a This oth cast of rashnes, and not of iudgemēt for after they brake it, in shewing secretely the meanes to marrie with certain of their daughters.

2 And the people came vnto the house of God, & abode there till euen before God, and lift vp their voyces, and wept with great lamentation,

3 And sayd, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

b According to their custome, when they would counsel with the Lord.

4 ¶ And on the morow the people rose vp and made there an b altar, & offred burnt offrings and peace offrings.

5 Then the children of Israel said, Who is he among all the tribes of Israel, that came not vp with the Congregation vnto the Lord? for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him dye the death.

c Or, repented that they had destroyed their brethren, as appeareth, verse 15.

6 And the children of Israel c were sory for Beniamin their brother, & sayd, There is one tribe cut off from Israel this day.

7 How shal we doe for wiues to them that remaine, seeing we haue sworne by the Lorde, that we will not giue them of our daughters to wiues?

d Condemning them to be traitours of vice, which would not put their hand to punishe.

8 Also they said, Is there any of the tribes of Israel that d came not vp to Mizpeh to the Lord? and behold, there came none of Iabeth Gilead vnto the hoste and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabeth Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the "most valiant, and commaunded them, saying, Go, and smite the inhabitants of Iabeth Gilead with the edge of the sworde, both women and children.

"Ebr. children of strength.

11 *And

Numb. 31. 17.

11 * And this is it that ye shal doe: ye shall vtterly destroy all the males and all the women that haue lien by men.
12 And they found among the inhabitants of Jabesh Gilead foure hundreth maids, virgins that had knowen no man by lying with any male: and they brought them vnto the hoste to Shiloh, which is in the land of Canaan.
13 ¶ Then the whole Congregation e sent and spake with the childre of Beniamin that were in the rocke of Rimmon, and called ii peaceably vnto them:
14 And Beniamin came againe at that time, & they gaue them wiues which they had saued aliue of the wome of Jabesh Gilead: but they had not f so ynough for them.
15 And the people were sory for Beniamin, because the Lord had made a breach in the tribes of Israel.
16 Therefore the Elders of the Congregation sayd, Howe shall we do for wiues to the remnant? for the women of Beniamin are destroyed.
17 And they said, There must be g an inheritace for them that be escaped of Beniamin, that a tribe be not destroied out of Israel.
18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Beniamin.
19 Therefore they sayd, Behold, there is a feast of the Lord euery yere in Shiloh in a place, which is on the h Northside of h Beth-el, and on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.
20 Therefore they commaunded the children of Beniamin, saying, Goe, and lie in waite in the vineyardes.
21 And when ye see that the daughters of Shiloh come out to dance in dances, then come ye out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, & go into the land of Beniamin.
22 And i when their fathers or their brethren come vnto vs to complaine, we will say vnto them, Haue pitie on them for our sakes, because we reserued not to euery man his wife in the warre, and because ye haue not giuen vnto them hitherto, ye haue sinned.
23 And the children of Beniamin did so, & tooke wiues of them that danced according to their k nober: which they tooke, & went away, and returned to their inheritance, and repaired the cities & dwelt in them.
24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, and went out from thence euery man to his inheritance.
25 * In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

e To wit, about foure moneths after the discomfiture, Chap. 20. 47.
ii Or, friendly.
f For there lacked two hundreth.
g Beniamin must be referred to haue the twelft portion in the inheritance of Iakob.
h He describeth the place where the maides vsed yerely to dance, as the maner then was, and to sing Psalmes and songs of Gods workes amongs them.
i Though they thought hereby to perswade men that they kept their othe, yet before God it was broken.
k Meaning, two hundreth.
Chap. 17. 6. and 18. 1. and 19. 1.

The booke of Ruth.

THE ARGVMENT.

THis booke is intituled after the name of Ruth: which is the principall person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifolde afflictions, and yet at length God giueth good and ioyful issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid proceeded of Ruth, of whom the Lord Iesus did vouchsafe to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him, & ioyned with his people, and that there should be but one sheepefold, and one sheepeherd. And it seemeth that this historie appertayneth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 3 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

1 IN the time that the Iudges * ruled, there was a dearth a in the lande, and a man of Beth-lehem b Judah went for to soiourne in the countrey of Moab, hee, and his wife, and his two sonnes.
2 And the name of the man was Elimelech, and the name of his wife, Naomi: and the names of his two sonnes, Mahlon, & Chilion, Ephrathites of Beth-lehem Judah: and when they came into the land of Moab, they continued there.
3 Then Elimelech the husband of Naomi died, and shee remayned with her two sonnes.
4 Which tooke them wiues of the c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.
5 And Mahlon and Chilion died also both twaine: so the woman was left destitute of her two sonnes, and of her husband.
6 ¶ Then she arose with her daughters in lawe, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had d visited his people, and giuen them bread.
7 Wherefore she departed out of the place where she was, and her two daughters in lawe with her, and they went on their way to returne vnto the lande of Judah.
8 Then Naomi said vnto her two daughters in law, Go, returne euery of you vnto her owne mothers house: the Lord shewe e fauour vnto you, as ye haue done with the dead, and with me.
9 The Lord grant you, that you may finde rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.
10 And they said vnto her, Surely we will returne with thee vnto thy people.
11 But Naomi sayde, Turne againe, my daughters: for what cause will you goe with me? are there any more sonnes in my

*Or, ruled.
a In the land of Canaan.
b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulon.
c By this wonderfull prouidence of God Ruth became one of Gods household, of whome Christ came.
d By sending them plentie againe.
e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie, then to the comfort of the soule.

my wombe, that they may be your husbands?
12 Turne againe, my daughters: go your way: for I am too olde to haue an husband. If I ſhould ſay, I haue hope, and if I had an husbande this night: yea, if I had borne ſonnes,
13 Would ye tarie for them, till they were of age? would ye be deferred for them from taking of husbãds? nay my daughters: for it grieueth mee [e] much for your ſakes that the hande of the Lord is gone out againſt me.
14 Then they lift vp their voyce and wept againe, and Orpah [f] kiſſed her mother in lawe, but Ruth abode ſtill with her.
15 And Naomi ſayde, Beholde, thy ſiſter in lawe is gone backe vnto her people and vnto her gods: [g] returne thou after thy ſiſter in lawe.
16 And Ruth anſwered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goeſt, I will go: and where thou dwelleſt, I will dwel: thy people ſhal be my people, and thy God my God.
17 Where thou dyeſt, will I die, and there will I be buried. the Lord do ſo to me and more alſo, if ought but death depart thee and me.
18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking vnto her.
19 So they went both vntill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noyſed of them through all the citie, and they ſaid, Is not this Naomi?
20 And ſhee anſwered them, Call me not [i] Naomi, but call me [k] Mara: for the Almightie hath giuen me much bitternes.
21 I went out full, and the Lord hath cauſed me to returne emptie: why call ye me Naomi, ſeeing the Lorde hath humbled me, and the Almightie hath brought mee vnto aduerſitie?
22 So Naomi returned & Ruth the Moabiteſſe her daughter in law with her, whe ſhee came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [l] barley harueſt.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 8 The gentleneſs of Boaz toward her.

1 THen Naomis husbande had a kinſman, one of great [a] power of the family of Elimelech, & his name was Boaz.
2 And Ruth the Moabiteſſe ſaid vnto Naomi, I pray thee, let me goe to the fielde, and [b] gather eares of corne after him, in whoſe ſight I finde fauour. And ſhe ſayd vnto her, Goe my daughter.
3 ¶ And ſhe went, and came and gleaned in the fielde after the reapers, and it came to paſſe, that ſhe met with the portion of the field of Boaz, who was of the familie of Elimelech.
4 And beholde, Boaz came from Beth-lehem, and ſaid vnto the reapers, The Lord be with you: & they anſwered him, The Lord bleſſe thee.
5 Then ſayde Boaz vnto his ſeruant that was appointed ouer the reapers, Whoſe mayde is this?
6 And the ſeruant that was appointed ouer the reapers, anſwered, and ſaid, It is the Moabitiſh mayde, that came with Naomi out of the countrey of Moab:
7 And ſhe ſaid vnto vs, I pray you, let me gleane and gather after the reapers [a] among the ſheaues: ſo ſhe came, and hath continued from that time in the morning vnto nowe, ſaue that ſhe tarryed a litle in the houſe.
8 ¶ Then ſayde Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither go from hence: but abide here by my maydens.
9 [c] Let thine eyes be on the fielde that they do reape, and goe thou after the maydens. Haue I not charged the ſeruants, [d] they touche thee not? Moreouer when thou art a thirſt, goe vnto the veſſels, & drinke of that which the ſeruants haue drawen.
10 Then ſhe fell on her face, and bowed her ſelfe to the ground, & ſaid vnto him, How haue I founde fauour in thine eyes, that thou ſhouldeſt know me, ſeeing I am [e] a ſtranger?
11 And Boaz anſwered, and ſaid vnto her, all is tolde and ſhewed me that thou haſt done vnto thy mother in lawe, ſince the death of thine husband, & howe thou haſt left thy father & thy mother, and the land where thou waſt borne, & art come vnto a people which [f] kneweſt not in time paſt.
12 The Lord recompenſe thy worke, and a full reward be giuen thee of the Lord God of Iſrael, vnder whoſe [g] wings thou art come to truſt.
13 Then ſhe ſaid, Let me finde fauour in thy ſight, my lorde: for thou haſt comforted me, & ſpoken comfortably vnto thy maid, though I be not like to one of thy maids.
14 And Boaz ſayde vnto her, At the meale time come thou hither, & eat of the bread, and dip thy morſell in the vineger. And ſhe ſate beſide the reapers, and he reached her parched corne: and ſhe did eate, and was ſufficed, and [h] left thereof.
15 ¶ And when ſhe arole to gleane, Boaz commanded his ſeruants, ſaying, Let her gather among the ſheaues, and doe not rebuke her.
16 Alſo let fall ſome of the ſheaues for her, and let it lye, that ſhee may gather it vp, and rebuke her not.
17 So ſhe gleaned in the fielde vntil euening, & ſhe threſhed that ſhe had gathered, and it was about an [i] Ephah of barley.
18 ¶ And ſhe tooke it vp, and went into the citie, and her mother in lawe ſawe what ſhe had gathered: Alſo ſhe [k] tooke forth, and gaue to her that which ſhe had reſerued, when ſhe was ſufficed.
19 Then her mother in lawe ſaid vnto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhe ſhewed her mother in lawe with who ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.
20 And Naomi ſaid vnto her daughter in lawe,

[e] Or, more then you
[f] When ſhe tooke leaue and departed.
[g] No perſwaſions can preuaile to turne them back from God, whom he hath choſen to be his.
[h] Whereby appeareth that ſhe was of a great familie and of good reputation
[i] Or, beautifull.
[k] Or, bitter.
[l] Which was in the moneth Niſan, that conteineth part of March and part of Aprill.
[a] Both for vertue, authoritie and riches.
[b] This her humilitie declareth her great affection towarde her mother in lawe, foraſmuch as ſhe ſpareth no painefull diligence to get both their liuings.
[a] Or, ſo that ſhe hath taken ſide.
[c] That is, take heede in what fielde they doe reape.
[d] Euen of the Moabites, which are enemies to Gods people.
[e] Signifying, that ſhe ſhal neuer want any thing if ſhe put her truſt in God and liue vnder his protection.
[f] Which ſhe brought home to her mother in lawe.
[g] To wit, of her bagge, as is the Chalde text
[i] Exod. 16. 36.

lawe, Blessed be he of the Lord: for he ceaseth not to doe good to the liuing & to the [h] dead. Againe Naomi said vnto her, The man is nere vnto vs, & of our affinitie.

21 And Ruth the Moabitesse said, He said also certainely vnto me, Thou shalt bee with my seruants, vntil they haue ended all mine harueft.

22 And Naomi answered vnto Ruth her daughter in law, It is best, my daughter, that thou goe out with his maydes, that they [i] meete thee not in another fielde.

23 Then she kept her by the maydes of Boaz, to gather vnto the ende of barley harueft and of wheate harueft, & [k] dwelt with her mother in law.

CHAP. III.

1 *Naomi giueth Ruth counsell.* 8 *She sleepeth at Boaz feete.* 12 *He acknowledgeth himselfe to be her kinsman.*

1 AFterwarde Naomi her mother in lawe sayde vnto her, My daughter, shall not I seeke [a] rest for thee, that thou mayest prosper?

2 Nowe also is not Boaz our kinseman, with whose maydes thou wast? beholde, he winoweth barly to night in the [b] floore.

3 Wash thy selfe therefore, and anoynt thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the [b] man know of thee, vntil he haue left eating and drinking.

4 And when he shall sleepe, marke the place where he layeth him down, and go, and vncouer the place of his feete, & lay thee downe, and he shall tell thee what thou shalt doe.

5 And she answered her, All that thou bidst me, I will doe.

6 ¶ So she went down vnto the floore, and did according to all that her mother in lawe bade her.

7 And when Boaz had eaten and drunken, and [c] cheered his heart, he went to lie downe at the ende of the heape of corne, and she came softly, and vncouered the place of his feete, and lay downe.

8 And at midnight the man was afrayde [d] and caught holde: and loe, a woman lay at his feete.

9 Then he sayd, Who art thou? And she answered, I am Ruth thine handmayd: spread therefore the wing of thy garment ouer thine handmayde: for thou art the kinseman.

10 Then sayde he, Blessed be thou of the Lorde, my daughter: thou hast [e] shewed more goodnesse in the later ende, then at the beginning, in as much as thou followedst not yong men, were they poore or riche.

11 And now, my daughter, feare not: I will doe to thee all that thou requirest: for all the citie of my people doeth knowe, that thou art a vertuous woman.

12 And nowe, it is true that I am thy kinseman, howbeit there is a kinseman nearer then I.

13 Tarie to night, and when morning is come, if he [e] will doe the duetie of a kinseman vnto thee, well, let him do the kinsemans duetie: but if he will not doe the kinsemans part, then will I do the duetie of a kinseman, as the Lorde liueth: slepe vntil the morning.

14 ¶ And thee lape at his feete vntill the morning: and the arose before one could know another: for he sayde, Let no man know that a woman came into the floore.

15 Also he sayde, Bring the [f] sheete that thou hast vpon thee, and holde it. And when she helde it, he measured sixe measures of barley, and layd them on her, and she went into the citie.

16 And when she came to her mother in lawe, shee sayde, [g] Who art thou, my daughter? And she tolde her all that the man had done to her,

17 And sayd, These sixe measures of barley gaue he me: for he said to me, Thou shalt not come empty vnto thy mother in law.

18 Then said she, My daughter, sit still, vntill thou know how the thing will fall: for the man will not be in rest, vntill he haue finished the matter this same day.

CHAP. IIII.

1 *Boaz speaketh to Ruths next kinsman, touching her mariage.* 7 *The ancient custome in Israel.* 10 *Boaz marieth Ruth, of whom he begetteth Obed.* 18 *The generation of Pharez.*

1 THen went Boaz vp to the [a] gate, and sate there, & beholde, the kinseman, of whom Boaz had spoken, came by: & he sayd, [b] Ho, such one, come, sit downe here. And he turned, and sate downe.

2 Then he tooke ten men of the Elders of the citie, and sayde, Sit ye downe here. And they sate downe.

3 And he said vnto the kinseman, Naomi, that is come againe out of the countrey of Moab, will sell a parcell of land, which was our brother Elimelechs.

4 And I thought to aduertise thee, saying, Bye it before the [c] assistants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I knowe that there is none [d] besides thee to redeeme it, and I am after thee. Then he answered, I will redeeme it.

5 Then sayde Boaz, What day thou byest the field of the hand of Naomi, thou must also bye it of Ruth the Moabitesse [e] wife of the dead, to stirre vp the name of the dead, vpon his [f] inheritance.

6 And the kinseman answered, I can not redeeme it, least I destroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner before time in Israel, concerning redeeming & chaging, for to stablish all things: a man did pluck off his shoe, and gaue it his neighbour, and this was a sure [g] witnes in Israel.

8 Therefore the kinseman sayde to Boaz, Bye it for thee: and he drew off his shoe.

9 And Boaz said vnto the Elders & vnto all the people, Ye are witnesses this day, that I haue bought all that was Elimelechs, and all that was Chilions & Mahlons, of the hand of Naomi.

10 And moreouer, Ruth the Moabitesse

h To my husband and children when they were alive, and nowe to vs.

i Or, fall vpon thee.

k Or, returned to her mother in law.

a Meaning, that she would prouide her of an husband, with whom she might liue quietly.

b Or, in the barne.

b Boaz, nor yet any other.

c That is, had refreshed him selfe among his seruants.

d Or, turned him selfe from one side to another.

e That is, had refreshed him selfe among his seruants.

d Thou shewest thy selfe from time to time more vertuous.

e If he wil take thee to be his wife by the title of affinitie, according to Gods lawe, Deut 25.5.

a Which was the place of iudgement.

b The Ebrewes here vse two wordes which haue no proper signification, but serue to note a certaine person: as we say, Ho, syrray, or, ho, such one.

c Or, inhabitants.

c For thou art the next of the kinne.

d That his inheritance might beare his name that is dead.

e That he had resigned his right, Deu. 25.9.

f Perceiuing by her comming home, that he had not taken her to his wife, she was astonied.

the wife of Mahlon, haue I bought to be my wife, to stirre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ye are witnesses this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders said, We are witnesses: the Lorde make the wife that commeth into thine house, like Rahel & like Leah, which twaine did buyld the house of Israel: and that thou mayst do worthily in g Ephratah, and be famous in Beth-lehem,

g Ephrathah & Beth-lehem are both one. Gen. 38. 29.

12 And that thine house be like the house of Pharez (*whom Thamar bare vnto Iudah) of the seede which the Lord shal giue thee of this h yong woman.

h He shal leane a continual posteritie.

13 ¶ So Boaz tooke Ruth, and she was his wife: & when he went in vnto her, the Lord gaue, that she conceiued, & bare a sonne.

14 And the women sayde vnto Naomi, Blessed be the Lorde, which hath not left thee this day without a kinsman, & his name shalbe continued in Israel.

15 And this shal bring thy life againe, and cherishe thine olde age: for thy daughter in law which loueth thee, hath borne vnto him, and she is better to thee then i seuen sonnes.

i Meaning, many sonnes.

16 And Naomi tooke the childe, and layed it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of Dauid.

18 ¶ These nowe are the generations of * k Pharez: Pharez begate Hezron,

1. Chron. 2. 4. mat. 1. 3.

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, & Nahshon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate Dauid.

k This generalogie is brought in, to proue that Dauid by succession came of the house of Iudah.

The first booke of Samuel.

THE ARGVMENT.

ACcording as God had ordeined Deut. 17. 14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not content with that order, which God had for a time appoynted for the gouernment of his Church, demanded a King, to the intent they might be as other nations & in a greater assurãce as they thought: not because they might the better thereby serue God, as being vnder the safegarde of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant & an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defende them, except God by his power preserue and keepe them. And therefore he punisheth the ingratitude of his people, & sendeth them continuall warres both at home and abroade. And because Saul, whome of nothing God had preferred to the honour of a King, did not acknowledge Gods merey toward him, but rather disobeyed the word of God & was not zealous of his glorie, he was by the voyce of God put downe from his state, & Dauid the true figure of Messiah placed in his stead, whose patience, modestie, constancie, persecution by open enemies, fained friends, & dissembling flatterers, are left to the Church & to euery member of the same, as a paterne and example to behold their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wiues. 5 Hannah was barren and prayed to the Lord. 15 Her answere to Eli. 20 Samuel is borne. 24 She doeth dedicate him to the Lord.

1 THere was a man of one of the two a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah, the sonne of Ierohams, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, ℣ learned men and prophets.

2 And he had two wiues: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 * And this man went vp out of his citie euery yeere, to worship & to sacrifice vnto the Lorde of hostes in b Shiloh, where were the two sonnes of Eli, Hophni and Phinehas Priestes of the Lord.

Deut. 16. 16.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

c Some reade, a portion with an heauie cheere.

5 But vnto Hannah he gaue a worthie c portion; for he loued Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, for asmuch as she vpbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) and as oft as she went vp to the house of the Lorde, thus she vexed her, that she wept and did not eate.

8 Then sayde Elkanah her husbande to her, Hannah, why weepest thou? & why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I loue thee no lesse, tho if thou hadst had many children.

9 So Hannah rose vp after that they had eaten and dronke in Shiloh (and Eli the Priest sate vpon a stole by one of the postes of the e Temple of the Lord)

e That is, of the house, where the Arke was.

10 And she was troubled in her minde, & prayed vnto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmayde, and remember me, and not forget thine handmayd, but giue vnto thine handmaide a manchilde, then I will giue him vnto the Lorde all the dayes of his life, * and there shal no rasor come vpon his head.

Numb. 6. 5. iudg. 13. 5.

12 And

12 And as she cõtinued praying before the Lord, Eli marked her mouth.
13 For Hannah spake in her heart: her lips did moue onely, but her voyce was not heard: therefore Eli thought she had bene dronken.
14 And Eli saide vnto her, How long wilt thou be dronken? Put away [a] thy dronkennes from thee.
15 Then Hannah answered and said, Nay my lorde, but I am a woman [a] troubled in spirit: I haue dronke neither wine nor strong drinke, but haue [b] powred out my soule before the Lord.
16 Count not thine handmaid [c] for a wicked woman: for of the abundance of my complaynt and my griefe haue I spoken hitherto.
17 Then Eli answered, and sayde, Goe in peace, and the God of Israel graunt thy petition that thou hast asked of him.
18 She sayd againe, Let thine handmayde finde [d] grace in thy sight: so the woman went her way, and did eat, and looked no more sad.
19 ¶ Then they rose vp earely, and worshipped before the Lord, & returned, and came to their house to Ramah. Now Elkanah knewe Hannah his wife, and the Lord [e] remembred her.
20 For in processe of time Hannah conceiued, and bare a sonne, and she called his name Samuel, Because, said she, I haue asked him of the Lord.
21 ¶ So the man [f] Elkanah and all his house went vp to offer vnto the Lorde the yeerely sacrifice, and his vowe.
22 But Hannah went not vp: for she said vnto her husbande, I will tarie vntill the childe be wayned, then I will bring him that he may appeare before the Lord, and there abide for euer.
23 And Elkanah her husband sayde vnto her, Doe what seemeth thee best: tarry vntill thou haste wayned him: onely the Lord accomplish [g] his worde. So the woman abode, and gaue her sonne sucke vntil she wayned him.
24 ¶ And when she had wayned him, she tooke him with her with three bullockes and an [h] Ephah of floure and a bottell of wine, & brought him vnto the house of the Lord in Shiloh, & the childe was [i] yong.
25 And they slewe a bullocke, and brought the childe to Eli.
26 And she said, Oh my lord, as thy [k] soule liueth, my lorde, I am the woman that stood with thee here praying vnto the Lord.
27 I prayed for this child, & the Lord hath giuen me my desire which I asked of him.
28 Therefore also I haue [l] giuen him vnto the Lorde: as long as he liueth he shall be giuen vnto the Lorde: and he [m] worshipped the Lord there.

[a] Or, thy wine.
[a] Or, of an hard spirit. Psal.42.5.
[b] Or, for a daughter of Belial.
[c] That is, pray vnto the Lord for me.
[d] According to her petition.
[e] This Elkanah was a Leuite, 1.Chro.6.27. It is some write, once a yere they accustomed to appeare before the Lord with their families.
[f] Because her prayer tooke effect, therefore it was called the Lords promes. Exod.16.36.
[g] Or a childe.
[h] That is, most certainely.
[i] Or, lent.
[l] Meaning, Eli gaue thankes to God for her.
[m] Or, worshipped.

CHAP. II.

1 *The song of Hannah.* 12 *The sonnes of Eli, wicked.* 13 *The new custome of the Priestes.* 18 *Samuel ministreth before the Lord.* 20 *Eli blesseth Elkanah and his wife.* 23 *Eli reproueth his sonnes.* 27 *God sendeth a Prophet to Eli.* 31 *Eli is menaced for not chastising his children.*

1 And Hannah [a] prayed, & sayde, Mine heart reioyceth in the Lorde, mine [b] horne is exalted in the Lorde: my mouth is [c] enlarged ouer mine enemies, because I reioyce in thy saluation.
2 There is none holy as the Lorde: yea, there is none besides thee, and there is no god like our God.
3 Speake [d] no more presumptuously: let not arrogancie come out of your mouth: for the Lorde is a God of knowledge, and by him enterprises are established.
4 The bowe and the mightie men are broken, & the weake haue girded themselues with strength.
5 They that were full, are hired forth for [e] bread, and the hungrie are no more hired, so that the barren hath borne [a] seuen: and she that had many children, is feeble.
6 * The Lorde killeth & maketh aliue: bringeth downe to the graue and raiseth vp.
7 The Lord maketh poore and maketh rich: bringeth lowe, and exalteth.
8 * He raiseth vp the poore out of the dust, and lifteth vp [b] begger from the dounghill, to set them among [c] princes, and to make them inherite the seate of glory: for the pillars of the earth are the [d] Lordes, and he hath set the world vpon them.
9 He will keepe the feete of his Saintes, and the wicked shal kepe silence in darknesse: for in his owne might shall no man be strong.
10 The Lords aduersaries shalbe destroied, and out of heauen shal he [e] thunder vpon them: the Lord shal iudge the ends of the world, & shal giue power vnto his [f] king, and exalt the horne of his Anoynted.
11 And Elkanah went to Ramah to his house, and the child did minister vnto the Lord [g] before Eli the Priest.
12 ¶ Now the sonnes of Eli were wicked men and [h] knew not the Lord.
13 For the Priestes custome towarde the people was this: when any man offered sacrifice, the Priestes [i] boy came, while the flesh was seething, and a flesh hooke with three teeth in his hand,
14 And thrust it into the kettle, or into the caldron, or into the pan, or into the pot: [k] all that the flesh hooke brought vp, the Priest tooke for himselfe: thus they did vnto all the Israelites, that came thither to Shiloh.
15 Yea, before they burnt [l] the fat, the priests boy came & sayde to the man that offred, Giue me flesh to rost for the Priest: for he wil not haue sodde flesh of thee, but raw.
16 And if any man said vnto him, Let them burne the fat according to the [m] custome, then take as much as thine heart [n] desireth: then he would answere, No, but thou shalt giue it nowe: and if thou wilt not, I will take it by force.
17 Therefore the sinne of the yong men was very great before the Lord: for men [o] abhorred the offring of the Lord.
18 ¶ Nowe Samuel being a yong childe ministred before the Lorde, girded with a linen * Ephod.
19 And his mother made him a little coate,

[a] After that she had obteined a sonne by prayer, she gaue thanks.
[b] I haue recouered strength and glory by the benefite of the Lord.
[c] I can answere thē, that reproue my barennesse.
[d] In that ye cõdemne my barennes, ye shewe your pride against God.
[e] They sel their labours for necessary foode.
[a] Or, many. Deut.32.39. wisd.16.13. Ecclus.13.2. Psal.113.7.
[b] He preferreth to honour and putteth downe according to his own will, though mans iudgement be contrary.
[c] Therefore he may dispose all things according to his will. Chap.7.10.
[d] She grounded her praier on Iesus Christ which was to come.
[e] In all that Eli commanded him.
[f] That is, they neglected his ordinance.
[g] Or, sonne.
[h] Transgressing the order appointed in the Law, Leuit.7.31. for their bellies sake.
[i] Which was commanded first to haue bene offered to God.
[k] Or, Leuit.
[l] Not passing for their owne profite, so that God might be serued aright.
[m] Seeing the horrible abuse thereof. Exod.28.4.

and brought it to him from yere to yere, when she came vp with her husbande, to offer the yeerely sacrifice.

20 And Eli blessed Elkanah and his wife, and said, The Lord giue thee seede of this woman, for[a] the petition that she asked of the Lord: and they departed vnto their place.

21 And the Lorde visited Hannah, so that she conceiued, and bare three sonnes, and two daughters. And the childe Samuel grewe before the Lord.

22 ¶ So Eli was very olde, and heard all that his sonnes did vnto all Israel, and how they lay with the women that[b] assembled at the doore of the Tabernacle of the Congregation.

23 And he said vnto them, Why do ye such things? for of all this people I heare euil reports of you.

24 Do no more, my sonnes: for it is no good report that I heare, which is, that ye make the Lords people to[c] trespasse.

25 If one man sinne against another, the Iudge shal iudge it: but if a man sinne against the Lord, who will pleade for him? Notwithstanding they obeyed not the voyce of their father, because the Lorde[d] would slay them.

26 ¶ (Nowe the childe Samuel profited and grewe, and was in fauour both with the Lord, and also with men.)

27 And there came a man of God vnto Eli, and said vnto him, Thus saith the Lorde, Did not I plainely appeare vnto the house of thy[e] father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and[f] I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

29 Wherefore haue you[g] kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honourest thy children aboue me, to make your selues fatte of the first fruites of all the offrings of Israel my people?

30 Wherefore the Lorde God of Israel sayeth, I sayde, that thine house and the house of thy father shoulde walke before me for euer: but now the Lord sayth, [h]It shall not be so: for them that honour me, I will honour, and they that despise me, shalbe despised.

31 Behold, the dayes come, that I will cut off thine[i] arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.

32 And thou[k] shalt see thine enemie in the habitation of the Lord in all things wherewith God shal blesse Israel, and there shal not be an old man in thine house for euer.

33 Neuertheless, I will not destroy euery one of thine from mine altar, to make thine eyes to fayle, and to make thine heart sorowfull: and all the multitude of thine house shall[l] die when they be men.

34 And this shalbe a signe vnto thee, that shall come vpon thy two sonnes Hophni and Phinehas: in one day they shall die both.

35 And I will stirre me vp a[x] faithfull Priest, that shall doe according to mine heart and according to my minde: and I will buylde him a sure house, and he shall walke before mine Anointed for euer.

36 And all that are left in thine house, shall come and[y] bow downe to him for a piece of siluer and a morsell of bread, and shall say, Appoynt me, I pray thee, to one of the Priestes offices, that I may eate a morsell of bread.

CHAP. III.

1 *There was no manifest vision in the time of Eli.* 4 *The Lorde calleth Samuel three times,* 11 *And sheweth what shall come vpon Eli and his house.* 18 *The same declareth Samuel to Eli.*

NOwe the childe Samuel ministred vnto the Lord[a] before Eli: and the word of the Lord was[b] precious in those dayes: for there was no manifest vision.

2 And at[c] a time, as Eli lay in his[d] place, his eyes began to ware dimme that he could not see.

3 And yer the[e] light of God went out, Samuel slept in the Temple of the Lorde, where the Arke of God was.

4 Then the Lorde[f] called Samuel: and he sayd, Here I am.

5 And he ranne vnto Eli, and sayde, Here am I, for thou calledst me. But he said, I called thee not: go againe and slepe. And he went and slept.

6 And the Lorde called once againe, Samuel. And Samuel arose, and went to Eli, and sayd, I am here: for thou biddest call me. And he answered, I called thee not, my sonne: go againe and slepe.

7 Thus did Samuel, before he knewe[g] the Lorde, and before the worde of the Lorde was reuealed vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and saide, I am here: for thou hast called me. Then Eli[h] perceiued that the Lorde had called the childe.

9 Therefore Eli sayde vnto Samuel, Goe and slepe: and if hee call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lorde came, and stoode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lorde saide to Samuel, Behold, I will do a thing in Israel, whereof whosoeuer shall heare, his two[k] eares shall[l] tingle.

12 In that day I will raise vp against Eli all thinges which I haue spoken concerning his house: when I begin, I will also make an ende.

13 And I haue tolde him that I will iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slander, and he stayed them not.

14 Now therefore I haue swoorne vnto the house of Eli, that the wickednes of Elies house, shall not be purged with sacrifice

[a] *Or, for the thing that she hath lent to the Lord: to wit, Samuel.*

[b] Which was (as the Ebrewes write) after their trauel, whē they came to be purified, read Exo. 38.8. Leuit. 12.6

[c] Because they contemne their duetie to God, 1. vers. 17.

[d] So that to obey good admonitions is Gods mercie, and to disobey them is his iust iudgement for sinne.

[e] To wit, Aaron.

Leuit. 10. 14.

[g] Why haue you contemned my sacrifices, & as it were, trode them vnder foote?

[h] Gods promises are onely effectuall to such as he giueth constancie vnto, to feare & obey him.

[i] Thy power & authoritie.

[k] Thy posteritie shall see the glorie of the chiefe Priest translated to another, whom they shall enuie, 1. King. 2. 27.

[l] *Or, when they come to mans age.*

vol. Angl. con. 5.

15 vol. con 5

[a] Meaning Iehoiada, who succeeded Abiathar, & was the figure of Christ.

[b] That is, shalbe inferiour vnto him.

[a] The Childe text readeth, whiles Eli lived.

[b] Because there were very fewe Prophets to declare it.

[c] In the court next to the Tabernacle.

[d] That is, the lampes which burnt in the night.

[e] Iosephus writeth that Samuel was twelue yere olde, when the Lord appeared to him.

[f] By vision.

[g] Such was the corruption of those times, that the chiefe Priest was become dull and negligent to vnderstand the Lords appearing.

2. King. 21. 12.

[h] God declareth what fulden feare shall come vpon men, when they shal heare that the Arke is taken, & also see Elies house destroyed

Iſrael is ouercome.

noy offering for euer.

15 Afterward Samuel ſlept vntil the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhewe Eli the viſion.

16 ¶ Then Eli called Samuel, and ſayde, Samuel my ſonne. And hee anſwered, Here I am.

17 Then he ſayd, What is it, that the Lord ſayde vnto thee? I pray thee, hide it not from mee. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſaid vnto thee.

18 So Samuel tolde him euery whit, & hid nothing fro him. Then he ſaide, It is the Lord: let him do what ſeemeth him good.

19 ¶ And Samuel grewe, and the Lorde was with him, & let none of his wordes [l] fall to the ground.

20 And all Iſrael from Dan to Beerſheba knewe [*] that faithfull Samuel was the Lordes Prophet.

21 And the Lord appeared againe in Shiloh: for the Lord reuealed himſelfe to Samuel in Shiloh by [**] his worde.

i Meaning, that his poſteritie ſhould neuer enioye the chiefe Prieſts office.

k God puniſh thee after this & that ſort, except thou tell me truth, Ruth. 1.17.

l The Lord accomplished whatſoeuer he had ſayd.

* Or, that Samuel was the faithfull Prophet of the Lord.

** Or, by the word of the Lord.

CHAP. IIII.

1 Iſrael is ouercome by the Philiſtims. 4 They doe fet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lorde is taken. 11 Eli and his children die. 19 The death of the wife of Phinehas the ſonne of Eli.

1 † And Samuel ſpake vnto all Iſrael: and Iſrael went out againſt the Philiſtims to battell and pitched beſide [a] Eben-ezer: and the Philiſtims pitched in Aphek.

† From the departure of the Iſraelites out of Egypt, vnto the time of Samuel are about 397. yeere.

2 And the Philiſtims put themſelues in araye againſt Iſrael: and when they ioyned [b] battell, Iſrael was ſmitten downe before [b] Philiſtims: who ſlew of the armie in [b] field about foure thouſand men.

[a] Or, Stone of helpe, chap. 7.12.

3 So when the people were come into the campe, [b] Elders of Iſrael ſaid, [c] Wherefore hath the Lorde ſmitten vs this daye before the Philiſtims? let vs bring the Arke of the Couenant of the Lorde out of Shiloh vnto vs, that when it commeth among vs, it may ſaue vs out of [b] hande of our enemies.

[c] For it may ſeeme that this warre was vndertaken by Samuels commandement.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the Couenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there were the two ſonnes of Eli, Hophni and Phinehas, with the Arke of the conenãt of God.

[b] For he vſed to appeare to the Iſraelites, betweene the Cherubims ouer the Arke of the couenant, Exod. 25.17.

5 And when the Arke of the Couenant of the Lorde came into the hoſte, all Iſrael ſhouted a mighty ſhout, ſo that the earth rang againe.

6 And when the Philiſtims hearde the noiſe of the ſhoute, they ſaid, What meaneth the ſounde of this mightie ſhoute in the hoſte of the Ebrewes? and they vnderſtoode, that the Arke of the Lorde was come into the hoſte.

[c] Before we fought againſt men, and nowe God is come to fight againſt vs.

7 And the Philiſtims were afrayde, and ſaide, God is come into the hoſte: therefore ſaid they, [c] Woe vnto vs: for it hath not bene ſo heretofore.

8 Woe vnto vs, who ſhall deliuer vs out of the hande of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

[d] For in the red Sea in the wilderneſſe the Egyptians were deſtroied, which was the laſt of al his plagues. *Iudg. 13.1.*

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſeruants vnto the Ebrewes, [*] as they haue ſerued you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled euery man into his tent: and there was an exceeding great ſlaughter: for there fell of Iſrael [e] thirtie thouſand footemen.

[e] Dauid alluding to this place, Pſalm. 78. 63. ſaith they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the armie, and came to Shiloh the ſame day with his clothes [f] rent, & earth vpon his head.

[f] In token of ſorowe and mourning.

13 And when he came, loe, Eli ſate vpon a ſeate by the wayſide, wayting: for his heart [g] feared for the Arke of God: and when the man came into the citie to tell it, all the citie cryed out.

[g] Leſt it ſhould be taken of the enemies.

14 And when Eli heard the noyſe of the crying, he ſaid, What meaneth this noiſe of the tumult? and the man came in haſtily, and tolde Eli.

15 (Nowe Eli was foureſcore & eyghteene yeere olde, and [*] his eyes were dimme that he could not ſee)

Chap. 3.2.

16 And the man ſayde vnto Eli, I came from the armie, and I fled this daye out of the hoſte: and he ſayde, What thing is done, my ſonne?

17 Then the meſſenger anſwered, & ſayde, Iſrael is fled before the Philiſtims, and there hath bene alſo a great ſlaughter among the people: and moreouer thy two ſonnes, Hophni & Phinehas [h] are dead, and the Arke of God is taken.

h According as God had aforeſayde.

18 ¶ And when hee had made mention of the Arke of God, Eli fell from his ſeate backward by the ſide of the gate, and his necke was broken, and he dyed: for he was an olde man and heauie: and he had [i] iudged Iſrael fourtie yeeres.

[i] Or, gouerned.

19 And his daughter in lawe Phinehas wife was with childe neere [k] her trauell: and when ſhee heard the report that the Arke of God was taken, and that her father in lawe and her huſband were dead, ſhe bowed her ſelfe, and trauailed: for her [l] paynes came vpon her.

[k] Or, to crie out.

[l] And ſtirred her body toward her trauell.

20 And about the time of her death, the wome that ſtood about her, ſaid vnto her, Feare not: for thou haſt borne a ſonne: but ſhe anſwered not, nor regarded it.

21 And ſhee named the childe [*] Ichabod, ſaying, The glorie is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her father in lawe and her huſband.

[*] Or, no glorie, or, where is the glorie?

22 She ſayde againe, [k] The glorie is departed from Iſrael: for the Arke of God is taken.

[k] She vttered her great ſorow by repeating her wordes.

CHAP. V.

1 The Philiſtims bring the Arke into the houſe of Dagon, which I dole fell downe before it. 6 The men of Aſhdod are plagued. 8 The Arke is caryed into Gath and after to Ekron.

1 Then

1 Then the Philistims toke the Arke of God, and caried it from Eben-ezer vnto [a] Ashdod,
2 Euen the Philistims toke the Arke of God, and brought it into the house of [b] Dagon, and set it by Dagon.
3 And when they of Ashdod rose the nexte day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lorde, and they toke vp Dagon, and set him in his place againe.
4 Also they rose vp early in the morning the nexte day, & beholde, Dagon was fallen vpon his face on the grounde before the Arke of the Lord, and the head of Dagon and the two palmes of his handes were cut off vpon the thelholde: onely the stumpe of Dagon was left to him.
5 Therefore the Priestes of Dagon, and al that come into Dagons house [c] tread not on the thelhold of Dagon in Ashdod, vnto this day.
6 But the hande of the Lorde was heauie vpon them of Ashdod, & destroyed them, and smote them with * emerods, both Ashdod, and the coastes therof.
7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with vs: for his hand is sore vpon vs and vpon Dagon our god.
8 They sent therefore and gathered all the princes of the Philistims vnto them, and said, [d] What shal we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: and they caried the Arke of the God of Israel about.
9 And when they had caryed it about, the hande of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret partes.
10 ¶ Therefore they sent the Arke of God to Ekron: and assone as the Arke of God came to Ekron, the Ekronites cryed out, saying, They haue brought the Arke of the God of Israel to vs to slaye vs and our people.
11 Therefore they sent, and gathered together all the princes of the Philistims and saide, Sende [e] away the Arke of the God of Israel, and let it returne to his owne place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hande of God was very sore there.
12 And the men that died not, were smitten with the emerods: and the crie of the citie went vp to heauen.

a Wh'ch was one of the fiue principall cities of ỳ Philistims.
b Which was their chiefe idol, & as some write, from the nauill downward was like a fish, & vpward like a man.
c Thus in stead of acknowledging ỳ true God by this miracle, they fal to a farther superstition *Psalm.78.66.*
d Though they had felt Gods power and were afraid thereof, yet they would farther trie him, which thing god turned to their destruction and his glorie.
e The wicked, when they feele ỳ hand of God, grudge & reiect him, where the godly humble themselues and cry for mercy.

CHAP. VI.

1. The time that the Arke was with the Philistims which they sent again with a gift. 12. It commeth to Beth-shemesh. 17. The Philistims offer golden emerods. 19. The men of Beth-shemesh are stricken for looking into the Arke.

1 So the Arke of the Lorde was in the [a] country of the Philistims seuen moneths.
2 And the Philistims called the Priestes & the southsayers, saying, What shall we do with ỳ Arke of the Lord? tel vs wherewith we shall send it home againe.
3 And they sayde, If you sende away the Arke of the God of Israel, sende it not away emptie, but giue vnto it [b] a sinne offring: then shal ye be healed, and it shalbe knowen to you, why his hand departeth not from you.
4 Then sayde they, What shalbe the sinne offering, which we shall giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the princes of the Philistims: for one plague was on you all, and on your princes.
5 Wherefore ye shal make the similitudes of your emerods, and the similitudes of your mise that destroy the land: so ye shal giue glory vnto the God of Israel, that he may take his hande from you, and from your [c] gods, and from your land.
6 Wherefore then should ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? whe he wrought wonderfully among them, * did they not let them go, and they departed?
7 Nowe therefore make a new cart, & take two milche kine, on whome there hath come no yoke: & tye the kine to the cart, and bring the calues home from them.
8 Then take the Arke of the Lorde, and set it vpon the cart, and put the [d] iewels of golde which ye giue it for a sinne offering in a coffer by the side therof, and sende it away, that it may go.
9 And take heede, if it go vp by the way of his owne coast to Beth-shemesh, it is [e] he that did vs this great euill: but if not, we shall knowe then, that it is not his hande that smote vs, but it was a [f] chance that happened vs.
10 And the men did so: for they tooke two kine that gaue milke, and tyed them to the cart, and shut the calues at home.
11 So they set the Arke of ỳ Lord vpon the cart, & the coffer with the mice of golde, & with the similitudes of their emerods.
12 And the kine went the straight way to Beth-shemesh, & kept one path & lowed as they went, and turned neyther to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.
13 Nowe they of Beth-shemesh were reaping their wheate harueſt in the valley, and they lift vp their eyes, and spyed the Arke, and reioyced when they saw it.
14 ¶ And the cart came into the field of Iosua a Beth-shemite, and stoode stil there. there was also a great stone, and [h] they claue the wood of the cart, and offered the kine for a burnt offring vnto the Lord.
15 And the Leuites toke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of gold were, & put the on ỳ great stone, & the men of Beth-shemesh offred burnt offering, & sacrificed sacrifices that same day vnto the Lord.
16 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

a They thought by continuance of time ỳ plague would haue ceased, and so would haue kept the Arke still.
b The idolaters confesse there is a true God, who punisheth them iustly.
c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. *Exod.12.31.*
d Meaning the golden emerods and the golden mise.
e The God of Israel.
f The wicked attribute almost all things to fortune & chance, whereas in deed there is nothing done without Gods prouident and decree.
g For the tryal of the matter.
h To wit, the men of Beth-shemesh, which were Israelites.

17 ¶ So

17 ¶ So these are the golden emerodes, which the Philistims gaue for a sinne offring to the Lorde: for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one,

18 And golden mise, according to the nomber of all the cities of the Philistims, belonging to the fiue princes, both of walled townes, and of townes vnwalled, vnto the great stone of [a] Abel, whereon they set the Arke of þ Lord: which stone remaineth vnto this day in the fielde of Joshua the Beth-shemite.

19 And he smote of the men of Beth-shemesh, because they [k] had looked in þ Arke of the Lord: he slew euen among the people fiftie thousand men & three score and tenne men. and the people lamented, because the Lord had slaine the people with so great a slaughter.

20 Wherefore the men of Beth-shemesh sayde, Who is able to stand before this holy Lord God? and to whome shall he goe from vs?

21 And they sent messengers to the inhabitants of Kiriath-iearim, saying, The Philistims haue brought againe þ Arke of the Lorde: come ye downe and take it vp to you.

i These were the fiue principall cities of the Philistims which were not al conquered vnto the time of Dauid.

k For it was not lawfull to anie either to touch or to see it, saue onely to Aaron and his sonnes, Num.4.15,20.

CHAP. VII.

1 The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forsake their sinnes and turne to the Lord. 10 The Philistims fight against Israel & are ouercome. 16 Samuel iudgeth Israel.

1 THen the men of [a] Kiriath-iearim came, and tooke vp the Arke of the Lorde, and brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lorde.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeres) and all the house of Israel lamented [b] after the Lord.

3 ¶ Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lorde with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lord, and serue him * onely, and he shal deliuer you out of the hand of the Philistims.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel sayd, Gather all Israel to [c] Mizpeh, and I will pray for you vnto the Lorde.

6 And they gathered together to Mizpeh, and [d] drew water and powred it out before the Lorde, and fasted the same day, and sayde there, We haue sinned against the Lord. And Samuel iudged þ children of Israel in Mizpeh.

7 When the Philistims heard þ the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when þ children of Israel heard that, they were afraid of the Philistims.

8 And the children of Israel sayde to Samuel, Cease not to [e] crie vnto the Lorde our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offred it all together for a burnt offring vnto the Lord, and Samuel cryed vnto the Lord for Israel, and the Lorde heard him.

10 And as Samuel offered the burnt offring, þ Philistims came to fight against Israel: but the Lord [f] thundred with a great thunder that day vpon the Philistims, and scattered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh & pursued the Philistims, and smote them vntill they came vnder Beth-car.

12 Then Samuel tooke a stone and pitched it betweene Mizpeh and [g] Shen, & called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 ¶ So the Philistims were brought vnder, and they came no more againe into the coasts of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which þ Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the [h] Amorites.

15 And Samuel iudged Israel all þ dayes of his life,

16 And went about yere by yere to Bethel, and Gilgal, and Mizpeh, and iudged Israel in all those places.

17 Afterwarde he returned to Ramah: for there was his house, and there he iudged Israel: also he built an [i] altar there vnto the Lorde.

a Actie in the tribe of Iudah, called also Kirioth-baal, Iosh. 15.60.

b Lamented for their sinnes and followed † Lord. Iosh.24.15,23.

Iudg.2.13. Deu.6.4.mat. 4.10.

Iudg.2.12,13.

e For Shiloh was nowe desolate, because the Philistims had taken thence the Arke.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their sinnes.

f According to the prophecie of Hannah Samuels mother, chap.2.10.

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrarie to the Lawe: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his steps. 5 The Israelites aske a King. 11 Samuel declareth in what state they shoulde be vnder the King. 19 Notwithstanding they aske one still, and the Lord willeth Samuel to graunt vnto them.

1 WHen Samuel was nowe become olde, he [a] made his sonnes iudges ouer Israel,

2 (And the name of his eldest sonne was [b] Joel, & the name of the seconde Abiah) euen iudges in Beer-sheba.

3 And his sonnes walked not in his waies, but turned aside after lucre, and * tooke rewardes, and perverted the iudgement.

4 ¶ Wherefore all the Elders of Israel gathered them together, and came to Samuel vnto [c] Ramah,

5 And sayde vnto him, Beholde, thou art olde, and thy sonnes walke not in thy waies: * make vs now a king to iudge vs like all nations.

6 But the thing [d] displeased Samuel, when they sayd, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord sayd vnto Samuel, Heare the voyce of the people in all that they shal say vnto thee: for they haue not cast

a Because he was not able to beare þ charge.

b Who was also called Vashni, 1.Chro.6.28. *Deut.16.19.*

c For there his house was, Chap.7.17. *Hos.13.10. act.13.21.*

d Because they were not contēt with the order that God had appoynted, but would be gouerned as were the Gentiles.

thee alway, but they haue cast me away, that I should not reigne ouer them.
8 As they haue euer done since I brought them out of Egypt euen vnto this day, (and haue forsaken me, and serued other gods) euen so doe they vnto thee.
9 Now therefore hearken vnto their voyce: howbeit yet e testifie vnto them, & shewe them the maner of the King that shall reigne ouer them.
10 ¶ So Samuel told all the words of the Lorde vnto the people that asked a king of him.
11 And he said, This shalbe the f maner of the King that shall reigne ouer you: he will take your sonnes, and appoynt them to his charets, & to be his horsemen, and some shall runne before his charet.
12 Also he will make them his captaines ouer thousandes, & captaines ouer fifties, & to eare his ground, & to reape his harnest, and to make instruments of warre, and the things that serue for his charets.
13 He will also take your daughters and make them apotecaries, and cookes and bakers.
14 And he will take your fieldes, and your vineyards, and your best Olme trees, and giue them to his seruants.
15 And he will take the tenth of your seede, and of your vineyards, and giue it to his [a] Eunuches, and to his seruants.
16 And he will take your men seruants, and your maide seruants, and the chiefe of your young men, and your asses, and put them to his worke.
17 He will take the tenth of your sheepe, and ye shall be his seruants.
18 And ye shal cry out at that day, because of your king, whom ye haue chosen you, and the Lord will not g heare you at that day.
19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shalbe a King ouer vs.
20 And we also will be like all other nations, and our King shall iudge vs, and go out before vs, and fight our battels.
21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lorde.
22 And the Lord said to Samuel, [a] Hearken vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Goe euery man vnto his citie.

e To proue if they will forsake their wicked purpose.
f Not that kings haue this authoritie by their office, but such as reigne in gods wrath should vsurpe this ouer their brethren contrary to the law, Deut. 17. 20.
[a] Or, chiefe officers.
g Because ye repent not for your sinnes, but because ye smart for your afflictions, whereinto ye cast your selues willingly.
[a] Or, graunt their request.

CHAP. IX.

3 Saul seeking his fathers asses, by the counsell of his seruant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord reuealeth to Samuel Sauls comming, commanding him to anoynt him King. 22 Samuel bringeth Saul to the feast.

a That is, both valiant and rich. *Chap. 14. 51. 1. Chron. 8. 33.*
b So that it might seeme that God approued their request in appoining out such a person.

1 THere was now a man of Beniamin, a mightie in power named b Kish, the sonne of Abiel, the sonne of Zeror, the sonne of Bechoyath, the sonne of Aphiah, the sonne of a man of Jemini.
2 And he had a sonne called Saul, a goodly young man and a faire: so that among the children of Israel there was none goodlier then he: from the shoulders vpward he was hier then any of the people.
3 And the asses of Kish Sauls father were lost: therefore Kish said to Saul his sonne, Take now one of the seruants with thee, and arise, goe, and c seeke the asses.
4 So he passed through mount Ephraim, and went through the land of Shalishah, but they found them not. Then they went through the land of Shalim, & there they were not: he went also through the lande of Jemini, but they found them not.
5 When they came to the land of d Zuph, Saul sayde vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of asses, and take thought for vs.
6 And he sayd vnto him, Beholde now, in this citie is a man of God, and he is an honorable man: all that he sayeth commeth to passe: let vs nowe goe thither, if so be that he can shewe vs what way we may goe.
7 Then sayde Saul to his seruant, Well then, let vs goe: but what shall we bring vnto the man? For the [a] bread is spent in our vessels, & there is no present to bring to the man of God: what haue we?
8 And the seruant answered Saul againe, and sayd, Beholde, I haue founde about me the fourth part of a e shekell of siluer: that wil I giue the man of God, to tel vs our way.
9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let vs goe to the f Seer: for he that is called nowe a Prophet, was in the olde time called a Seer)
10 Then sayd Saul to his seruant, Well sayde, come, let vs goe: so they went into the citie where the man of God was.
11 ¶ And as they were going vp the hie way to the citie, they found maides that came out to draw water, and sayd vnto them, Is there here a Seer?
12 And they answered them, and sayde, Yea: loe, he is before you: make haste now, for he came this day to the citie: for there is an g offring of the people this day in the hie place.
13 When ye shal come into the citie, ye shal finde him straightway ere he come vp to the hie place to eate: for the people will not eat vntill he come, because he will h bless the sacrifice: and then eate they that be bidden to the feast: nowe therefore go vp: for euen nowe shall ye finde him.
14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out against them, to go vp to the hie place.
15 ¶ *But the Lord had reuealed to Samuel "secretly (a day before Saul came) saying,
16 To morow about this time I wil send thee a man out of the land of Beniamin: him shalt thou anoynt to be gouernour ouer my people Israel, that he may i saue my people out of the hands of the Philistims: for I haue looked vpon my people, and their crie is come vnto me.
17 When Samuel therefore saw Saul, the Lord answered him, See, this is the man whome I spake to thee of, he shall rule my people.

c All these circumstances were meanes to finde vnto Gods prouidence, where-by Saul (though not approoued of God) was made King.
d Where was Ramath-Zophim the citie of Samuel.
[a] Or, victuales.
e Which is about fiue pence, read Gen. 23. 15.
f So called, because he foresawe things to come.
g That is, laid after the offring which should be kept in an hie place of the citie appoynted for that vse.
h That is, giue thankes, and distribute the meat according to their custome.
*Chap. 15. 12. 13. 23.
"Chronicles.
i Notwithstanding their wickednes, yet God was euer mindfull of his inheritance.

18 Then

18 Then went Saul to Samuel in the mids of the gate, & sayde, Tell me, I pray thee, where the Seers house is.
19 And Samuel answered Saul, and said, I am the Seer: go vp before me vnto the hie place: for ye shal eate with me to day, and to morow I will let thee goe, and will tell thee all that is in thine [k] heart.
20 And as for thine asses that were lost three dayes agoe, care not for them: for they are founde. and [l] on whome is set all the desire of Israel? is it not vpon thee and on all thy fathers house?
21 ¶ But Saul answered, and sayde, Am not I the sonne of Jemini of the smallest tribe of Israel? and my familie is the least of all the families of the tribe of Beniamin. Wherefore then speakest thou so to me?
22 And Samuel tooke Saul and his seruant, and brought them into the [m] chamber, & made them sit in the chiefest place among them that were bidden: which were about thirtie persons.
23 And Samuel said vnto the cooke, Bring forth the portion which I gaue thee, and whereof I said vnto thee, Keepe it by thee.
24 And the cooke tooke vp the shoulder, and that which was [n] vpon it, and set it before Saul. And Samuel said, Behold, that which is left, set it before thee and eate: for hitherto hath it bene kept for thee, saying, Also I [o] haue called the people. So Saul did eate with Samuel that day.
25 And when they were come downe from the hie place into the citie, he communed with Saul vpon the top of the house.
26 And when they arose early, about the spring of the day, Samuel called Saul to the [p] top of the house, saying, Vp, that I may sende thee away. And Saul arose, & they went out, both he, and Samuel.
27 And when they were come downe to the end of the citie, Samuel said to Saul, Bid the seruant goe before vs, (and hee went) but stand thou still nowe, that I may shew thee [q] the word of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel assembleth the people, and sheweth them their sinne. 21 Saul is chosen King by lot. 25 Samuel writeth the Kings office.

1 Then Samuel tooke a viole of [a] oyle and powred it vpon his head, and kissed him, and sayde, Hath not the Lord anoynted thee to be gouernour ouer his inheritance?
2 When thou shalt depart from me this day, thou shalt finde two men by [*] Rachels sepulchre in the border of Beniamin, euen at Zelzah, & they will say vnto thee, The [b] asses which thou wentest to seeke, are found: & loe, thy father hath left the care of the asses, & sorroweth for you, saying, What shal I doe for my sonne?
3 Then shalt thou goe foorth from thence and shalt come to the [*] plaine of Tabor, and there shall meete thee three men going vp to God to Beth-el: one carying three kiddes, and another carying three loaues of bread, and another carying a bottle of wine:
4 And they will aske thee "if all be well, & will giue thee the two loaues of bread, which thou shalt receiue of their handes.
5 After that shalt thou come to the [c] hill of God, where is the garrisons of the Philistims: and when thou art come thither to the citie, thou shalt meete a companie of Prophetes comming downe from the hie place with a viole, and a tymbrel, and a pipe, & an harpe before them, and they shall prophecie.
6 Then the Spirite of the Lorde will come vpon thee, and thou shalt prophecie with them, and shalt be turned into another man.
7 Therefore when these signes shall come vnto thee, doe as occasion shall serue: for God is with thee.
8 And thou shalt goe downe before me to Gilgal: and I also will come downe vnto thee to offer burnt offrings, and to sacrifice sacrifices of peace. *Tarie for me seuen dayes, till I come to thee and shew thee what thou shalt doe. *Chap.13.8.*
9 And when he had turned his [*] backe to go from Samuel, God gaue him another [d] heart: and all those tokens came to passe that same day. *Ebr.shoulder.*
10 ¶ And when they came thither to the hill, beholde, the companie of Prophetes mette him, and the Spirite of God came vpon him, and he [s] prophecied among them. *Or, sang praises.*
11 Therefore all the people that knew him before, when they saw that he prophecied among the Prophets, sayd eche to other, What is come vnto the sonne of Kish? "is Saul also among the Prophets? *Chap.19.24.*
12 And one of the same place answered, & sayde, But who is their [e] father? therefore it was a prouerbe, Is Saul also among the [f] Prophets?
13 And when he had made an ende of prophecying, he came to the hie place.
14 And Sauls vncle said vnto him, and to his seruant, Whither went ye? And he said, To seeke the asses: and when we saw that they were no where, we came to Samuel.
15 And Sauls vncle sayde, Tell me, I pray thee, what Samuel said vnto you.
16 Then Saul sayde to his vncle, He tolde vs plainely that the asses were founde: but concerning the kingdome whereof Samuel spake, tolde he him not.
17 ¶ And Samuel [g] assembled the people vnto the Lord in Mizpeh,
18 And he said vnto the children of Israel, Thus saieth the Lorde God of Israel, I haue brought Israel out of Egypt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kingdomes that troubled you.
19 But ye haue this day cast away your God, who onely deliuereth you out of all your aduersities and tribulations: and ye said vnto him, No, but appoynt a king ouer vs. Nowe therefore stand ye before the Lorde according to your tribes, and according

k Meaning, all that thou desirest to knowe.
l Whom doeth Israel desire to be their king but thee?
m Where the feast was.
n That is, the shoulder with the breast, which the Priest had for his familie in all peace offerings, Leuit. 10. 14.
o That both by the assembling of the people, & by the meat prepared for thee, thou mightest vnderstand that I knewe of thy comming.
p To speake with him secretly: for the houses were flat aboue.
q Gods commandement as concerning thee.
a In the Lawe this anoynting signified § gifts of the holie Ghost, which were necessarie for them that should rule.
b Samuel confirmeth him by these signes that God hath appointed him king.
* Or, Oke.
c Which was an hie place in the citie Kiriath-iearim, where the Arke was, chap.7.1.
d He gaue him such vertues as were meete for a King.
e Meaning, that prophecie commeth not by succession, but is giuen to whom it pleaseth God.
f Noting thereby him that frō lowe degree commeth suddenly to honour
g Both to declare vnto them their fault in asking a King, and also to shewe Gods sentence therein.

according to your thousands.

20 And when Samuel had gathered toge-
ther all the tribes of Israel, the tribe of
h That is, by casting of lot. Beniamin was [h] taken.

21 Afterwarde hee assembled the tribe of
Beniamin according to their families,
and the familie of Matri was taken. So
Saul the sonne of Kish was taken, and
when they sought him, he coulde not be
found.

22 Therefore they asked the Lord [i] againe,
if that man should yet come thither. And
i As though hee were vnworthie and vnwilling. the Lord answered, Behold, he [i] hath hid
himselfe among the stuffe.

23 And they ranne, & brought him thence:
and when he stoode among the people, he
was hier then any of the people from the
shoulders vpward.

24 And Samuel said to all the people, See
ye not him, whome the Lord hath chosen,
that there is none like him among all the
people? And all the people shouted and
saide, [m] God saue the king.

m Ebr. let the king liue.

25 Then Samuel tolde the people [k] the
k As it is writ-ten in Deut. 17. 15. &c. maner of the kingdome, and wrote it in a
booke, and laid it vp before the Lord, and
Samuel sent all the people away every
man to his house.

26 Saul also went home to Gibeah, and
there followed him a band of men, whose
heart God had touched.

27 But the wicked men saide, Howe shall
he saue vs? So they despised him, and
l Both to auoide sedition, and also to winne them by patience. brought him no presents: but he [l] held
his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites. 6 Saul promiseth helpe. 11 The Ammonites are slaine. 14 The kingdome is renued.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12. 1 THen Nahash the Ammonite [a] came
vp, and besieged Iabesh Gilead: and
all the men of Iabesh said vnto Na-
hash, Make a couenant with vs, and we
will be thy seruants.

2 And Nahash the Ammonite answered
them, On this condition will I make a
couenant with you, that I may thrust
b This declareth, that the more neere that tyrants are to their destructiõ, the more cruell they are. out all your [b] right eyes, and bring that
shame vpon all Israel.

3 To whom the Elders of Iabesh sayde,
Giue vs seuen daies respet, that we may
sende messengers vnto all the coastes of
Israel: and then if no man deliuer vs, we
will come out to thee.

4 ¶ Then came the messengers to Gibeah
of Saul, and tolde these tydinges in the
eares of the people: and all the people lift
vp their voyces and wept.

5 And beholde, Saul came following the
cattell out of the fielde, and Saul sayde,
What ayleth this people, that they weepe?
and they told him the tidings of the men
of Iabesh.

c God gaue him the spirit of strength & courage to goe against this tyrant, 6 Then the Spirit of God [c] came vpon
Saul, when he heard these tydings, and
he was exceeding angry.

7 And tooke a yoke of oxen, and hewed
them in pieces, and sent them throughe
out all the coastes of Israel by the hands
of messengers, saying, Whosoeuer cõ-
meth not forth after Saul, and after
d Samuel, so shall his oxen be serued. And the feare of the Lorde fell on the peo-
ple, & they came out [e] with one consent.

d He addeth Sa-muel, because Saul was not yet approued of all.

e Ebr. as one man.

8 And when he numbred them in Bezek,
the children of Israel were three hundreth
thousande men: and the men of Iudah
thirtie thousand.

9 Then [f] they sayde vnto the messengers
that came, So say vnto the men of Ia-
beth Gilead, To morow vp then by sunne
be hotte, ye shal haue helpe. And the mes-
sengers came and shewed it to the men
of Iabeth, which were glad.

e Meaning Saul and Samuel.

10 Therefore the men of Iabeth said, To mo-
rowe we will come out vnto you, and ye
shal do with vs all that pleaseth you.

f That is, to the Ammonites, dis-sembling that they had hope of ayde.

11 ¶ And when the morowe was come,
Saul put the people in three bandes, and
they came in vpon the hoste in the mor-
ning watche, and slewe the Ammonites
vntill the heate of the day: and they that
remayned, were scattered, so that two of
them were not left together.

12 Then the people sayde vnto Samuel,
[g] Who is he that said, Shall Saul reigne
ouer vs? bring those men that we may
slay them.

g By this vision the Lord wonne the hearts of the people to Saul.

13 But Saul said, There shal no man [h] die
this day: for to day the Lorde hath saued
Israel.

h By shewing mercie hee thought to ouercome their malice.

14 ¶ Then sayde Samuel vnto the people,
Come, that we may go to Gilgal, and re-
nue the kingdome there.

15 So all the people went to Gilgal, and
made Saul king there before the Lord in
Gilgal: and there they offered [i] peace of-
frings before the Lord: and there Saul &
all the men of Israel reioyced exceedingly.

i In signe of thankesgiuing for the victorie.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproueth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to follow the Lord.

a I haue graun-ted your peti-tion. 1 SAmuel then sayd vnto all Israel, Be-
holde, I haue [a] hearkened vnto your
voyce in all that ye sayd vnto me, and
haue appointed a king ouer you.

b To gouerne you in peace & warre. 2 Nowe therefore behold, your King wal-
keth [b] before you, and I am old and gray
headed, and behold, my sonnes are with
you: And I haue walked before you frõ
my childhood vnto this day.

3 Behold, here I am: * beare record of me
before the Lorde and before his Anoynt-
ed. [c] Whose ore haue I taken? or whose
asse haue I taken? or whom haue I done
wrong to? or whome haue I hurt? or of
whose hande haue I receyued any bribe,
to blind mine eyes therewith, and I will
restore it you?

Ecclus. 46. 19.

c God would that this confes-sion should be a patterne for all them that haue any charge or office.

4 Then they sayde, Thou hast done vs no
wrõg, nor hast hurt vs, neyther hast thou
taken ought of any mans hand.

5 And he said vnto them, The Lord is wit-
nesse against you, and his [d] Anoynted is
witnesse this day, that ye haue founde
nought in mine hands. And they answe-
red, He is witnesse.

d Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel said vnto the people, It is
the Lord that [*] made Moses and Aaron,

* Or, ordained.

and

and that brought pour fathers out of the land of Egypt.

7 Now therfore stand stil, that I may reason with pou before the Lorde according to all the righteousnes of the Lord, which he shewed to pou and to pour fathers.

Or, confesse. 8 *After that Iaakob was come into Egypt, & pour fathers cried vnto the Lord, Gen.46.5,6. Exod.4.16. then the Lorde *sent Moses and Aaron which brought pour fathers out of Egypt, & made them dwell in this place.

Iudg.4.2. 9 *And when they forgate the Lorde their God, he solde them into the hand of Sisera *captaine of the hoste of Hazor, & captaine of Iabins host king of Hazor. into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

10 And they cryed vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, & haue serued Baalim and Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

1. Sam.7.17 & 10.8. & 11.14. & 15.21. 11 Therefore the Lord sent Ierubbaal and *Bedan & *Iphtah, and *Samuel, and deliuered pou out of the hands of pour enemies on every side, & pe dwelled safe.

f That is, Samson, Iudg.13.25. Iudg.11.1. Chap.4.1. 12 Notwithstanding when pou sawe, that Nahash the king of the children of Ammon came against pou, pe sayd vnto me, Noo, but a king shall reigne ouer vs: when yet the Lord pour God was pour king.

g Leaving God to seeke helpe of man, Chap.8.5. 13 Now therfore behold the king whom pe haue chosen, & whom pe haue desired: lo therefore, the Lord hath set a king ouer pou.

14 If pe will feare the Lord and serue him, and heare his voyce, and not disobey the worde of the Lord, both pe, and the king that reigneth ouer pou, shall follow the Lord pour God.

h Ye shalbe preserued as they that folowe the Lordes will. 15 But if pe will not obey the voyce of the Lord, but disobey the Lordes mouth, then shall the hand of the Lorde be vpon pou, and on pour fathers.

i Meaning the gouernours. 16 Now also stand and see this great thing which the Lord will doe before pour eyes.

17 Is it not nowe wheat haruest? I will call vnto the Lord, and he shall send thunder and rame, that pe may perceiue & see, how great pour wickednes is in the sight of the Lorde in asking pou a king.

k In forsaking him, who hath all power in his hand, for a mortall man. 18 Then Samuel called vnto the Lord, and the Lord sent thunder and raine the same day: and all the people feared the Lorde and Samuel exceedingly.

19 And all the people said vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we die not: for we haue sinned in asking vs a king, beside all our other sinnes.

l Not onely at other times, but now chiefly. 20 And Samuel sayd vnto the people, Feare not. (pe haue in deede done all this wickednesse,) m yet depart not from folowing the Lorde, but serue the Lorde with all pour heart,

m He sheweth that there is no sinne so great, but it shalbe forgiuen, if the sinner turne againe to God. 21 Neither turne pe backe: for that shoulde be after vaine things which can not profite pou, nor deliuer pou, for they are but vanitie)

22 For the Lorde will not forsake his people for his great Names sake: because it hath pleased the Lorde to make pou his people.

n Of his free mercie, and not of your merits, and therefore he will not forsake you. 23 Moreouer God forbid, that I shoulde sinne against the Lord, and cease praying for pou, but I will shew pou the good and right way.

o Vnfainedly, & without hypocrisie. 24 Therefore feare pou the Lord, and serue him in the trueth with all pour *hearts, and consider howe great things he hath done for pou.

25 But if pe doe wickedly, pe shall perish, both pe, and pour king.

CHAP. XIII.

The Philistims are smitten of Saul and Ionathan.13 Saul being disobedient to Gods commandement, is shewed of Samuel † he shal not reigne. 19 The great slaughter, wherein the Philistims kept the Israelites.

1 SAul nowe had bene king a one yeere, & he reigned b two yeres ouer Israel.

a Whiles these things were done.

b Before he tooke vpon him the state of a king.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Bethel, and a thousand were with Ionathan in Gibeah of Beniamin: and the rest of the people he sent euery one to his tent.

3 And Ionathan smote the garison of the Philistims, that was in the c hill: and it came to the Philistims eares: and Saul blewe the d trumpet throughout all the land, saying, Heare, O pe Ebrewes.

c Of Kiriathiearim, where the Arke was, Chap.10.5.

d That euery one should prepare themselues to warre.

4 And all Israel heard say, Saul hath destroyed a garison of the Philistims: wherfore Israel was had in abomination with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered themselues together to fight with Israel, thirtie thousand charets, and sixe thousande horsemen: for the people was like the sand which is by the seas side in multitude, and came vp and pitched in Michmash Eastward from e Beth-auen.

e Which was also called Bethel, in the tribe of Beniamin.

6 And when the men of Israel sawe that they were in a straite (for the people were in distresse) the people hid themselues in caues, and in holdes, and in rockes, and in towres, and in pittes.

7 And some of the Ebrewes went ouer Iorden vnto the land of f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare folowed him.

f Where the two tribes and the halfe remained.

8 And he taried seuen daies, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therfore the people were g scattered from him.

g Thinking that the absence of the Prophet was a signe, that they should lose the victorie.

9 And Saul sayde, Bring a burnt offring to me and peace offrings: and he offred a burnt offring.

10 And assoone as he had made an ende of offring the burnt offring, beholde, Samuel came: & Saul went forth to meete him, to "salute him.

"Ebr. bl esse him.

11 And Samuel sayd, What hast thou done? Then Saul sayde, Because I sawe that the people was h scattered from me, and thou camest not within the dayes appointed, and that the Philistims gathered themselues together to Michmash,

h Though these causes seeme sufficient in mans iudgement: yet because they had not the worde of God, they turned to his destruction.

12 Therefore sayd I, The Philistims will come downe nowe vpon me to Gilgal, and

and I haue not made supplication vnto the Lord. I was bold therfore and offred a burnt offring.

13 And Samuel sayd to Saul, Thou hast done foolishly: thou hast not kept þ commandement of the Lord thy [i]God, which he commanded thee: for the Lorde had nowe stablished thy kingdome vpon Israel for euer.

14 But now thy kingdome shal not continue: the Lord hath sought him a[k]man after his owne heart, & the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gate him vp from Gilgal in [l]Gibeah of Beniamin: and Saul nombred the people that were found wt him, about sixe hundreth men.

16 And Saul & Jonathan his sonne, and the people that were found wt them, had their abiding in Gibeah of Beniamin: but þ Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims [m]three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another band turned toward the way to Beth-horon, & the [n]third band turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wildernesse.

19 Then there was no smith founde throwout al the land of Israel: for the Philistims sayde, Least the Ebrewes make them swordes or speares.

20 Wherefore al þ Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the shares, and for the mattockes, & for the pickforkes, and for the axes, & for to sharpen the goades.

22 So when the day of battel was come, there was neither [n]sworde nor speare found in the hands of any of the people that were with Saul & with Jonathan: but onely with Saul and Jonathan his sonne was there found.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIIII.

Jonathan, and his armour bearer put the Philistims to flight. 24 Saul hindreth the people by an othe, not to eate till euening. 32 The people eate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

1 Then on a day Jonathan the sonne of Saul sayde vnto the yong man that bare his armour, [a]Come and let vs goe ouer towarde the Philistims garison, that is ponder on the other side, but he tolde not his father.

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about sixe hundreth men.

3 And Ahiah the sonne of Ahitub, *Ichabods brother, the sonne of Phinehas, the sonne of Eli, was þ Lordes Priest in Shiloh, and ware an Ephod: and the people knew not that Jonathan was gone.

4 ¶ Nowe in the way wherby Jonathan sought to goe ouer to the Philistims garison, there was a [o]sharpe rocke on the one side, and a sharpe rocke on the other side: the name of þ one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, & the other was from the South towarde Gibeah.

6 And Jonathan said to þ yong man that bare his armour, Come, and let vs goe ouer vnto the garison of these [b]vncircumcised: it may be that the Lorde will worke with vs: for it is [c]not hard to the Lord [d]to saue with many, or with fewe.

7 And he that bare his armour, sayd vnto him, Doe all that is in thine heart: goe where it pleaseth thee: beholde, [e]I am with thee as thine heart desireth.

8 Then sayd Jonathan, Beholde, we goe ouer vnto those men, and will shewe our selues vnto them.

9 [f]If they say on this wise to vs, Tarie vntil we come to you, then we will stand still in our place, and not goe vp to them.

10 But if they say, Come vp vnto vs, then we wil goe vp: for [g]the Lorde hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed them selues vnto the garison of the Philistims: and the Philistims said, See, the Ebrewes come out of the [h]holes wherein they had hid themselues.

12 And the men of the garison answered Jonathan, and his armour bearer, and sayd, Come vp to vs: for we will shewe you a thing. Then Jonathan sayde vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon [i]his hands and vpon his feete, and his armour bearer after him: and some fell before Jonathan, and his armour bearer slewe others after him.

14 So the first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within halfe an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and among all the people: the garison also, and they that went out to spoile, were afraide them selues: and the earth [k]trembled: for it was stricken with feare by God.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin sawe: and beholde, the multitude was discomfited, and smitten as they went.

17 Therefore sayd Saul vnto the people that were with him, Search nowe, and see, who is gone from vs. And when they had nombred, behold, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for þ Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto þ Priest, the

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i Who willed thee to obey him, & rest vpon the wordes spoken by his Prophet.

k That is, David.

l And went to his citie Ramah.

m Or, the destroyers: to wit, the captaines came out with three bandes.

m So that to mans iudgement these three armies would haue ouerrunne the whole countrey.

n To declare that the victorie onely came of God and not by their force.

* Exod. 28. 4.

o Or, like a toth.

b To wit, the Philistims.

c Or, none can let the Lord.

d 2. Chron. 14. 11.

e I will follow thee whither so euer thou goest.

f This he spake by the Spirit of prophecie, and much as hereby God gaue him assurance of the victorie.

g 1. Mac. 4. 30.

h Thus they spake contemptuously, and by derision.

i That is, he crept vp, or went vp with all his

k The seconde was when they slewe one another, and the third when the Israelites chased them.

l In that their sensible creatures tremble for feare of God clareth how to iudgement, it declareth gainst his enemies.

the nopse, that was in the hoste of the Philistims, spied further abroad, and encreased: therefore Saul sayde vnto the Priest, i Withdraw thine hand.

i Let the Ephod alone: for I haue no leasure nowe to aske counsell of God, Nom. 27.21. Iud.7.21,22. 2.sam.20.23.

20 And Saul was assembled with all the people that were with him, & they came to the battell: and beholde, *euery mans swoord was against his fellowe, and there was a very great discomfiture.

21 Moreouer, the Ebrewes that were with the Philistims before time, & were come with them into all partes of the hoste, euen they also turned to be with the k Israelites that were with Saul and Jonathan.

k Though before for feare of the Philistims they declared themselues as enemies to their brethren.

22 Also all the men of Israel which had hid themselues in mount Ephraim, when they heard that the Philistims were fled, they followed after them in the battel.

23 And so the Lord saued Israel that day: & the battel continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth "foode til night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

l Such was his hypocrisie and arrogancie, that he thought to ambure to his policie & which God had giuen by the hand of Ionathan. *Ebr.bread.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the m othe.

m That is, the punishment, if they brake their othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the end of the rod that was in his hand, and dypt it in an hony combe, and put his hande to his mouth, and his n eyes receiued light.

n Which were dimme before for wearines and hunger.

28 Then answered one of the people, and sayde, Thy father made the people to sweare, saying, Cursed be the man that eateth sustenance this day: and the people were o faynt.

o By making this cruel lawe.

29 Then sayd Jonathan, My father hath o troubled the land: see nowe how mine eyes are made cleare, because I haue tasted a litle of this hony:

30 Howe much more, if the people had eaten to day of the spoyle of their enemies which they found? for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faynt.

32 So the people turned to the spoyle, and toke sheepe, and oxen, and calues, & slew them on the ground, and the people did eate them p with the blood.

Leui.7.26. & 19. 26. Deut.12.16.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he sayd, Ye haue trespassed: q roule a great stone vnto me this day.

p That is blood of the beastes shalbe slayne, may be pressed out vpon it.

34 Againe Saul sayd, Go abroade among the people, and bid them bring me euery man his ore, & euery man his sheepe, and slay them here, & eate & sinne not against the Lord in eating with the blood. And the people brought euery man his ore in his hand that night, & slewe them there.

35 Then Saul made an altar vnto the Lord, & that r was the first altar that he made vnto the Lord.

r Or, of that time began he to build an altar.

36 ¶ And Saul sayd, Let vs go downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayde, Do whatsoeuer thou thinkest best. Then said the Priest, Let vs s draw nere hither vnto God.

s To aske counsell of him.

37 So Saul asked of God, saying, Shall I go down after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, "All ye "chiefe of the people, come ye hither, and know, and se by whom this sinne is done this day.

Iudg.20.2. "Ebr.corners.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathā my sonne, he shall die the death. But none of all the people answered him.

40 Then he said vnto all Israel, Be ye on one side, and I & Jonathan my sonne will be on the other side. And the people sayde vnto Saul, Do what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Giue t a perfit lot. And Jonathan and Saul were taken, but the people escaped.

t Cause the lot to fall on him & hath broken the oth: but he doth not consider his presumption in commanding the same othe.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul sayd to Jonathan, Tell me what thou hast done. And Jonathā tolde him, and sayd, I tasted a litle hony with the ende of the rodde, that was in mine hand, and lo, I must die.

44 Againe Saul answered, God do so and more also, vnlesse thou die the death, Jonathan.

45 And the people sayd vnto Saul, u Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth, there shall not one heare of his head fall to the ground: for he hath wrought w God this day. So the people delinered Jonathan that he dyed not.

u The people thought it their duetie to rescue him, who of ignorance had but broken a rashe law, & by whom they had receiued so great a benefite.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul held the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, & against Edom, & against the kinges of Zobah, & against the Philistims: & whether soeuer he went, he x handled them as wicked men.

*Or, ouercame them.

48 He gathered also an hoste & smote y Amalek, & deliuered Israel out of the hāds of them that spoyled them.

x As the Lorde had cōmanded, Deut.25.17.

49 Now the sonnes of Saul were Jonathan, z and Ishui, and Malchishua: and the names of his two daughters, the elder was called Merab, and the ponger was named a Michal.

u Called also Abinadab, chap. 31.2.

x Which was the wife of Dauid, Cha.18.27.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaas: & the name of his chiefe captaine was b Abner the sonne of Ner, Sauls vncle.

y Whom Ioab the captaine of Dauid slewe, 2.Sam.3.27.

51 And Kish was Sauls father: & Ner the father of Abner was the sonne of Abiel.
52 And there was sore warre against the Philistims all the dayes of Saul: and [z] whomesoeuer Saul sawe to be a strong man, and meete for the warre, he tooke him vnto him.

z As Samuel had forewarned, Chap.8.11.

CHAP. XV.

3 Saul is commanded to slaye Amalek. 9 He spareth Agag and the best things. 19 Samuel reproueth him. 28 Saul is rejected of the Lorde, and his kingdome giuen to another. 33 Samuel heweth Agag in peeces.

1 AFterward Samuel said vnto Saul, [a] The Lorde sent me to anoynt thee King ouer his people, ouer Israel: nowe therefore [a] obey the voyce of the wordes of the Lorde.
2 Thus saith the Lord of hostes, I remember what Amalek did to Israel, [b] howe they layde wayte for them in the way, as they came vp from Egypt.
3 Nowe therefore goe, and smite Amalek, and destroy ye all that pertaineth vnto them, and haue no compassion on them, but [b] slaye both man and woman, both infant and sucking, both oxe, and sheepe, both camell and asse.
4 And Saul assembled the people, and [c] nombred them in Telaim, two hundreth thousand footmen, and ten thousand men of Iudah.
5 And Saul came to a citie of Amalek, and [d] set watch at the riuer.
6 And Saul sayd vnto the [e] Kenites, Go, depart, and get you downe from among the Amalekites, least I destroy you with them: for ye shewed [d] mercy to all the children of Israel, when they came vp from Egypt: and the Kenites departed from among the Amalekites.
7 So Saul smote the Amalekites from [f] Hauilah as thou comest to Shur, that is before Egypt,
8 And tooke Agag the King of the Amalekites aliue, and destroyed all the people with the edge of the sworde.
9 But Saul and the people spared Agag, and the better sheepe, & the oxen, & the fat beasts, and the lambes, and all that was good, and they would not destroy them: but euery thing that was vile & nought worth, that they destroyed.
10 ¶ Then came the worde of the Lord vnto Samuel, saying,
11 It [e] repenteth me that I haue made Saul king: for he is turned from me, and hath not performed my commandements. And Samuel was moued, and cried vnto the Lord all night.
12 And when Samuel arose early to mete Saul in the morning, one tolde Samuel, saying, Saul is come to Carmel: and behold, he hath made him there a place, from whence he returned, and departed, and is gone downe to Gilgal.
13 ¶ Then Samuel came to Saul, & Saul sayde vnto him, Blessed be thou of the Lord, I haue fulfilled the [f] commandement of the Lord.
14 But Samuel sayde, What meaneth then the bleating of the sheepe in mine eares, and the lowing of the oxen which I heare?
15 And Saul answered, They haue brought them from the Amalekites: for the people spared the best of the sheepe, and of the oxen to sacrifice them vnto the Lord thy God, and the remnant haue we destroyed.
16 Againe Samuel sayde to Saul, Let me tell thee what the Lord hath said to me this night. And he sayd vnto him, Say on.
17 Then Samuel sayde, When thou wast [g] little in thine owne sight, wast thou not made the head of the tribes of Israel? for the Lord anoynted thee king ouer Israel,
18 And the Lord sent thee on a iourney, and sayde, Goe, and destroy those sinners the Amalekites, and fight against them, vntill thou destroy them.
19 Now wherefore hast thou not obeied the voyce of the Lorde, but hast turned to the pray, and hast done wickedly in the sight of the Lord?
20 And Saul sayd vnto Samuel, Yea, I [h] haue obeyed the voyce of the Lorde, and haue gone the way which the Lord sent me, & haue brought Agag the king of Amalek, and haue destroyed the Amalekites.
21 But the people tooke of the spoile, sheepe, and oxen, and the chiefest of the things which should haue been destroyed, to offer vnto the Lord thy God in Gilgal.
22 And Samuel sayd, Hath the Lord as great pleasure in burnt offrings and sacrifices, as when the voyce of the Lord is obeyed? beholde, [i] to obey is better then sacrifice, and to hearken is better then the fatte of rammes.
23 For [i] rebellion is as the sinne of witchcraft, and transgression is wickednes and idolatrie. Because thou hast cast away the worde of the Lorde, therefore he hath cast away thee from being king.
24 Then Saul sayd vnto Samuel, I haue sinned: for I haue transgressed the commandement of the Lord, & thy words, because I feared the people, & obeyed their voyce.
25 Now therefore, I pray thee, take away my [k] sinne, & turne againe with me, that I may worship the Lord.
26 But Samuel sayde vnto Saul, I will not returne with thee: for thou hast cast away the word of the Lord, and the Lord hath cast away thee, that thou shalt not be king ouer Israel.
27 And as Samuel turned himselfe to goe away, he caught the lap of his coate, and it rent.
28 Then Samuel said vnto him, The Lord hath rent the kingdome of Israel frō thee this day, & hath giuen it to thy [l] neighbour, that is better then thou.
29 For in deede the [m] strength of Israel will not lye nor repent: for he is not a man that he should repent.
30 Then he sayde, I haue sinned: but honour me, I pray thee, before the Elders of my people, & before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So

Chap.9.16.

a Because he hath preferred thee to this honour, thou art bound to obey him. *Exod.17.14. numb.24.20.*

b That this might be an example of Gods vengeance against them that deale cruelly with his people.

c *Or, knowe their nombre by the lambes which they brought.*

d *Or, fought in the valley.*

c Which were the posteritie of Iethro Moses father in lawe.

d For Iethro came to visite them, and gaue them good counsel, Exod.18.19.

e God in his eternall counsell neuer changeth nor repenteth, as vers.29, though he seemeth to vs to repent, when any thing goeth contrarie to his temporal election.

f This is the nature of hypocrits to be impudent against y truth, to condemne others, & iustifie themselues.

g Meaning of base condition, as Chap.9.21.

h He standeth most impudently in his owne defence both against God and his owne conscience.

i God hateth nothing more then the disobedience of his commandement, though the intent seeme neuer so good vnto man.

k This was true repentance, but dissembled on, fearing the losse of his kingdome.

l That is, Dauid.

m Meaning God, who neuer repenteth and performeth his

31 ¶ So Samuel turned againe, & folowed Saul: and Saul worshipped the Lord.
32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites: and Agag came vnto him [n] pleasantly, and Agag said, Truly the [o] bitternes of death is passed.
33 And Samuel said, [p] As thy sword hath made women childelesse, so shall thy mother be childelesse among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.
34 ¶ So Samuel departed to [o] Ramah, and Saul went vp to his house to Gibeah of Saul.
35 And Samuel came no more to see Saul vntill the day of his death: but Samuel mourned for Saul, & the Lord [q] repented that he made Saul king ouer Israel.

[n] Or, in bonds.
[o] He suspected nothing lesse then death, or as some write, he passed not for death. Exod. 17. 11. Num. 14. 45.
[p] Where his house was.
[q] Though Saul came where Samuel was, Chap. 19. 22.
[r] As vers. 11.

CHAP. XVI.

1 Samuel is reproued of God, & is sent to anoynt Dauid. 7 God regardeth the heart. 13 The spirit of the Lord commeth vpon Dauid. 14 The wicked spirit is sent vpon Saul. 19 Saul sendeth for Dauid.

1 THe Lord then sayde vnto Samuel, Howe long wilt thou mourne for Saul, [a] seeing I haue cast him away from reigning ouer Israel? fil thine horne with oyle and come, I will sende thee to Iishai the Bethlehemite: for I haue prouided me a King among his sonnes.
2 And Samuel said, How can I go? for if Saul shall heare it, he will kill me. Then the Lord answered, Take an heifer [b] with thee, and say, I am come to do sacrifice to the Lord.
3 And call Iishai to the sacrifice, and I will shewe thee what thou shalt do, and thou shalt anoint vnto me him whom I name vnto thee.
4 So Samuel did that the Lord bade him, and came to Beth-lehem. And the Elders of the towne were [c] astonied at his comming, & said, Commest thou peaceably?
5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, and come with me to the sacrifice. And he sanctified Iishai and his sonnes, and called them to the sacrifice.
6 And when they were come, he looked on Eliab, and sayde, Surely the Lordes [d] Anoynted is before him.
7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord beholdeth the [e] heart.
8 Then Iishai called Abinadab, and made him come before Samuel. And he sayde, Neither hath the Lord chosen this.
9 Then Iishai made Shammah come. And he said, Neither yet hath the Lord chosen him.
10 Againe Iishai made his seuen sonnes to come before Samuel: and Samuel saide vnto Iishai, The Lorde hath chosen none of these.
11 Finally, Samuel said vnto Iishai, [f] Are there no more children but these? And hee sayd, There remaineth yet a little one behinde, that keepeth the sheepe. Then Samuel sayde vnto Iishai, [g] Sende and fet him: for we will not sit downe, till he be come hither.
12 And he sent, and brought him in: and he was ruddie, and of a good countenance, and comely visage. And the Lord said, Arise, and anoynt him: for this is he.
13 Then Samuel tooke the horne of oyle, and anointed him in the midst of his brethren. And the [h] Spirit of the Lord [i] came vpō Dauid, from that day forward: then Samuel rose vp, and went to Ramah.
14 ¶ But the Spirit of the Lord departed from Saul, and an [k] euill spirit sent of the Lord vexed him.
15 And Sauls seruantes sayde vnto him, Beholde nowe, the euill spirite of God vexeth thee.
16 Let our lord therefore commaund thy seruants, that are before thee, to seeke a man, that is a cunning player vpon the harpe: that when the euill spirite of God commeth vpon thee, he may playe with his hand, and thou mayest be eased.
17 Saul then said vnto his seruants, Prouide me a man, I pray you, that can play well, and bring him to me.
18 Then answered one of his seruants, and sayde, Beholde, I haue seene a [l] sonne of Iishai, a Bethlehemite, that can play, and is strong, valiant and a man of warre, and wise in matters, and a comely person, and the Lord is with him.
19 ¶ Wherefore Saul sent messengers vnto Iishai, and saide, Sende me Dauid thy sonne, which is with the sheepe.
20 And Iishai tooke an asse laden with bread, and a flagon of wine and a kidde, and sent them by the hande of Dauid his sonne vnto Saul.
21 And Dauid came to Saul, and [m] stoode before him: and hee loued him verie well, and he was his armour bearer.
22 And Saul sent to Iishai, saying, Let Dauid nowe remayne with mee: for he hath found fauour in my sight.
23 And so when the euill spirit of God came vpon Saul, Dauid tooke an harpe and played with his hande, and Saul was [s] refreshed, and was eased: for the euill spirit departed from him.

[a] Signifying, that we ought not to shew our selues more pitifull then God, nor to lament them whome he casteth off.
[b] Or, in thine hand.
[c] That is, to make peace offering, which might be done though the Arke was not there.
[d] Fearing, lest some grieuous crime had bene committed, because the Prophet was not wont to come thither.
[e] Thinking, that Eliab had bene appointed of God to be made King.
[f] Thus. 18. 9. Verse 11. 20. and 17. 12. and 20. 12. Psalm. 78. 70.
[g] Heb. are the children wanting?
[h] 1. Sam. 7. 8. Psal. 78. 71. and 89. 21.
[i] Act. 7. 46. and 13. 22.
[k] Or, prospered.
[l] The wicked spirits are at Gods commandement to execute his will against the wicked.
[m] Though Dauid was now anointed king by the Prophet, yet God would exercise him in sundry sorts before he had the vse of his kingdome.
[n] Or, serued him.
[s] God would that Saul should receiue this benefite as at Dauids hand, that his condemnation might be the more euident, for his cruel hate toward him.

CHAP. XVII.

1 The Philistims make warre against Israel. 10 Goliath defieth Israel. 17 Dauid is sent to his brethren. 34 The strength and boldenesse of Dauid. 47 The Lorde saueth not by sword nor speare. 50 Dauid killeth Goliath, and the Philistims flee.

1 NOwe the Philistims gathered their armies to battell, & came together to Shochoh, which is in Iudah, & pitched betweene Shochoh and Azekah, [t] in the coast of Dammim.
2 And Saul, and the men of Israel assembled, and pitched in the valley [u] of Elah, and put themselues in battell arape to mete the Philistims.
3 And the Philistims stoode on a mountaine on the one side, and Israel stoode on a mountaine on the other side: so a valley was betweene them.

[t] Or, in Ephesdammim.
[u] Or, of the oke.

4 ¶ Then came a man betweene them
a out of the tents of the Philistims,
named Goliath of Gath: his height was
five cubites and an hand breadth,
5 And had an helmet of brasse vpon his
head, and a [1] brigandine vpon him: and
b weight of his brigandine was five thou-
sand [b] shekels of brasse.
6 And he had [c] boates of brasse vpon his
legges, and a shielde of brasse vpon his
shoulders.
7 And d staffe of his speare was like a weav-
ers beame: and his speare head weyed
five hundreth shekels of yron: and one
bearing a shield went before him.
8 And he stoode, and cried against the hoste
of Israel, and sayde vnto them, Why are
ye come to set your battell in araye? am
not I a Philistim, and you seruants to
Saul? chuse you a man for you, and let
him come downe to me.
9 If he be able to fight with me, and [e] kill
me, then will we be your seruants: but if
I ouercome him, and kill him, then shall
ye be our seruants, and serue vs.
10 Also the Philistim said, I defie the hoste
of Israel this day: giue me a man, that
we may fight [f] together.
11 When Saul and all Israel heard those
wordes of the Philistim, they were dis-
couraged and greatly afrayde.
12 ¶ Nowe this Dauid was the [g] sonne of
an Ephrathite of Beth-lehem Iudah,
named Ishai, which had eyght sonnes:
and [h] this man was taken for an olde
man in the dayes of Saul.
13 And d three eldest sonnes of Ishai went
and followed Saul to the battell: and the
names of his three sonnes that went to
battell, were Eliab the eldest, and the next
Abinadab, and the third Shammah.
14 So Dauid was the least: and the three
eldest went after Saul.
15 Dauid also [i] went, but he returned from
Saul to feede his fathers sheepe in Beth-
lehem.
16 And the Philistim drewe nere in the
morning, & euening, and continued four-
tie dayes.
17 And Ishai saide vnto Dauid his sonne,
[k] Take nowe for thy brethren an Ephah
of this parched corne, & these ten cakes,
and runne to the hoste to thy brethren.
18 Also carie these tenne fresh cheeses vnto
the captaine, and looke how thy brethren
fare, and receiue their [l] pledge.
19 (Then Saul and they, and all the men
of Israel were in the valley of Elah, fight-
ing with the Philistims)
20 ¶ So Dauid rose vp early in the mor-
ning, and left the sheepe with a keeper, &
tooke and went as Ishai had commaun-
ded him, and came within the compasse
of the hoste: and the hoste went out in a
rap, and shouted in the battell.
21 For Israel and the Philistims had put
themselues in arap, armie against armie.
22 And Dauid left the thinges, which he
bare, vnder the hands of the keeper of the
[m] cariage, and ran into the hoste, & came,
and asked his brethren [n] how they did,
23 And as he talked with them, beholde,
the man that was betweene the two armies,
came vp, (whose name was Goliath the
Philistim of Gath) out of the [o] armie of
the Philistims, and spake [p] such wordes,
and Dauid heard them.
24 And all the men of Israel, when they
sawe the man, ran away from him, and
were sore afraide.
25 For euery man of Israel said, Sawe ye
not this man that commeth vp? euen to
reuile Israel is he come vp: & to him that
killeth him, will [q] king giue great riches,
and will giue him his [r] daughter, yea, and
make his fathers house [s] free in Israel.
26 ¶ Then Dauid spake to the men that
stood with him, & said, What shalbe done
to the man that killeth this Philistim, &
taketh away [t] shame from Israel? for
who is this vncircumcised Philistim, that
he should reuile the host of [u] liuing God?
27 And the people answered him after this
maner, saying, Thus shall it be done to
the man that killeth him.
28 And Eliab his eldest brother heard
when he spake vnto the men, and Eliab
was very angry with Dauid, and sayde,
Why camest thou downe hither? & with
whom hast thou left those fewe sheepe in
the wildernesse? I knowe thy pryde and
the malice of thine heart, that thou art
come downe to see the battell.
29 Then Dauid said, What haue I nowe
done? Is there not a [x] cause?
30 And he departed from him into the pre-
sence of another, and spake of the same
maner, and the people answered him ac-
cording to the former wordes.
31 ¶ And they that heard the words which
Dauid spake, rehearsed the before Saul,
which caused him to be brought.
32 So Dauid saide to Saul, Let no mans
heart faple him, because of him: thy ser-
uant wil go, & fight with this Philistim.
33 And Saul said to Dauid, Thou art not
[y] able to go against this Philistim to fight
with him: for thou art a boy, and he a
man of warre from his youth.
34 And Dauid answered vnto Saul, Thy
seruant kept his fathers sheepe, & there
came a [z] lyon, and likewise a beare, and
tooke a sheepe out of the flocke,
35 And I went out after him and smote
him, & tooke it out of his mouth: & when
he arose against me, I caught him by the
beard, and smote him, and slue him.
36 So thy seruant slue both the lyon, and
the beare: therefore this vncircumcised
Philistim shalbe as one of them, seeing he
hath rayled on d hoste of the liuing God.
37 ¶ Moreouer Dauid said, The Lord that
deliuered me out of the pawe of the lyon,
& out of the pawe of the beare, he will de-
liuer me out of d hand of this Philistim.
Then Saul sayd vnto Dauid, [m] Goe, and
the Lord be with thee.
38 And Saul put his rayment vpon Da-
uid, and put an helmet of brasse vpon his
head, and put a brigandine vpon him.
39 Then girded Dauid his sword vpon his
rayment, and [n] began to goe: for he neuer
proued

a Betweene the two campes.

[1] Or, coate of plate.

b That is, 156. lib. 4. ounces, after halfe an ounce the shekel: and 600. shekels weight amounteth to 18 lib. 3. quarters.

[c] Or, greaues.

[d] Ebr. smite me.

[e] Or, hand to hand.

[f] Chap. 16. 1.

[g] Or, he was counted among them that bare office.

[h] To serue Saul, as Chap. 16. 19.

[i] Though Ishai ment one thing, yet Gods prouidence directed Dauid to another ende.

[k] If they haue laid any thing to gage for their necessitie, redeeme it out.

[l] Ebr. vessels.

[m] Ebr. of peace.

[n] Ebr. wordes.

[o] Or, rallie.

[p] As are above rehearsed, vers. 8. 9.

[q] Iosh. 15. 16.

[r] From taxe, and payment.

[s] This dishonour that he doth to Israel.

[t] For his fathers sending was iust occasion, and also beside himself inwardly moued by Gods Spirit.

[u] Here Saul prouoketh Dauid faith, by the infidelitie of Saul.

[x] Dauid by the experience that he hath had in time past of Gods helpe, nothing doubteth to ouercome this danger, seeing he was zealous for Gods honour.

[y] For by these examples he saw that the power of God was with him.

[z] Or, assayed.

gyconed it: & Dauid said vnto Saul, I cã not go wt these: for I am not accustomed. where fore Dauid put them off him.

a To the intent that by these weake meanes, God might only be knowen to be the authour of his victorie.

40 Then toke he his a staffe in his hand, and chose him fiue smooth stones out of a broke, and put them in his shepheards bag or scrip, & his sling was in his hand, and he drew nere to the Philistim.

41 ¶ And the Philistim came and drewe nere vnto Dauid, and the man that bare the shield went before him.

42 Now when the Philistim looked about and saw Dauid, he disdained him: for he was but yong, ruddie, & of a comely face.

43 And the Philistim sayde vnto Dauid, Am I a dogge, that thou comest to me with staues? And the Philistim b cursed Dauid by his gods.

b He sware by his gods, that he would destroy him.

44 And the Philistim sayde to Dauid, Come to me, and I wil giue thy flesh vnto the foules of the heauen, & to the beasts of the fielde.

45 ¶ Then sayde Dauid to the Philistim, Thou comest to me with a sword, and with a speare, and with a shielde, but I come to thee in the Name of the Lorde of hostes, the God of the hoste of Israel, whome thou hast rayled vpon.

c Dauid being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

46 This c day shal the Lorde close thee in mine hand, & I shal smite thee, and take thine head from thee, and I will giue the karkeises of the host of the Philistims this day vnto the foules of the heauen, and to the beasts of the earth, that all the world may know that Israel hath a God,

47 And that all this assemblie may know, that the Lord saueth not with sworde nor with speare (for the battell is the Lordes) and he will giue you into our handes.

d Being moued with a feruent zeale to be reuenged vpon this blasphemer of Gods Name.

48 And when the Philistim arose to come & drew nere vnto Dauid, Dauid d hasted and ran to fight against the Philistim.

49 And Dauid put his hand in his bagge, and toke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groueling to the earth.

Exod. 17.4. Num. 4.30.

50 So Dauid e ouercame the Philistim with a sling and with a stone, and smote the Philistim, and slewe him, when Dauid had no sword in his hand.

51 Then Dauid ranne, and stood vpon the Philistim, and toke his sword and drew it out of his sheathe, and slewe him, and cut off his head therewith: So when the Philistims sawe, that their champion was dead, they fled.

52 And the men of Israel & Iudah arose, and shouted, & followed after the Philistims, vntil they came to the f valley, and vnto the gates of Ekron: and the Philistims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

f Or, Gai the valley.

53 And the children of Israel returned frõ pursuing the Philistims, and spoyled their tents.

54 And Dauid toke the head of the Philistim, and brought it to Ierusalem, and put his armour in his g tent.

g Or, house at Bethlehem.

55 ¶ When Saul saw Dauid goe forth against the Philistim, he sayd vnto Abner the captaine of his hoste, Abner, h whose sonne is this yong man? and Abner answered, As thy soule liueth, O King, I can not tell.

h That is, of what familie & tribe is he? or els he had forgotten Dauid, albeit he had receiued so great a benefite by him.

56 Then the King sayde, Enquire thou whose sonne this yong man is.

57 And when Dauid was returned from the slaughter of the Philistim, then Abner toke him, and brought him before Saul with the head of the Philistim in his hãd.

58 And Saul said to him, Whose sonne art thou, thou yong man? And Dauid answered, I am the sonne of thy seruant Ishai the Bethlehemite.

CHAP. XVIII.

The amitie of Ionathan and Dauid. 8 Saul enuieth Dauid for the praise that the women gaue him. 11 Saul would haue slaine Dauid, 17 He promiseth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth Dauid, seeing that the Lord is with him.

1 And when he had made an ende of speaking vnto Saul, the a soule of Ionathan was knit with the soule of Dauid, and Ionathan loued him, as his owne soule.

a His affection was fully bent toward him.

2 And Saul toke him that day, & would not let him returne to his fathers house.

3 Then Ionathan & Dauid made a couenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was vpon him, and gaue it Dauid, and his garments, euen to his sword, and to his bowe, and to his girdle.

5 And Dauid went out whithersoeuer Saul sent him, & behaued himselfe b wisely: so that Saul set him ouer the men of warre, & he was accepted in the sight of all the people, & also in the sight of Sauls seruats.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and Dauid returned from the slaughter of the c Philistim, the women came out of all cities of Israel, singing and dauncing to meete King Saul, with tymbrels, with instruments of ioy, and with rebeckes.

c To wit, Goliath.

7 And the women d sang by course in their play, and sayde, e Saul hath slayne his thousand, and Dauid his ten thousand.

d *Ebr. answered, playing.* e *Chap. 21.11. and 29.5. eccles. 47.6,7.*

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousande, and to me they haue ascribed but a thousand, [illegible] haue more saue the k[illegible]

9 Wherefore [illegible] from that day [illegible]

d Because he bare him enuie and hatred.

10 ¶ And on th[illegible] of God came [illegible] phecied in the [illegible] Dauid played w[illegible] other times, and [illegible] Sauls hand.

e That is, spake as a man beside himselfe: for so at the people abused this worde, when they could not vnderstand.

11 And Saul toke the speare, and sayd, I will smite Dauid through to the wall. But Dauid auoided twise out of his presence.

12 And Saul was afrayde of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousande,

and he went [f] out & in before the people.
14 And David behaued himselfe wisely in
all his wayes: for the Lord was with him.
15 Wherefore when Saul saw that he was
very wise, he was afrayd of him.
16 For al Israel and Iudah loued David,
because he went out and in before them.
17 ¶ Then Saul sayde to David, Beholde
mine eldest daughter Merab, her I will
giue thee to wife: only be a valiant sonne
vnto me, and [g] fight the Lordes battels:
for Saul thought, Mine hand shal not be
vpon him, but the hand of ye Philistims
shalbe vpon him.
18 And David answered Saul, What am
I? and what is my life, or the familie of
my father in Israel, that I shoulde be
sonne in lawe to the King?
19 Howbeit when Merab Sauls daughter
should haue bin giuē to David, [h] she was
giuen vnto Adriel a Meholathite to wife.
20 ¶ Then Michal Sauls daughter loued
David: and they shewed Saul, and the
thing pleased him.
21 Therefore Saul sayde, I will giue him
her, that she may be a [i] snare to him, and
that the hand of the Philistims may be
against him. Wherefore Saul sayde to
David, Thou shalt this day be my sonne
in law in the one of the twaine.
22 And Saul commaunded his seruants,
Speake with David secretly, & say, Be-
hold, the King hath a fauour to thee, and
all his seruants loue thee: be nowe there-
fore the Kings sonne in lawe.
23 And Sauls seruāts spake these wordes
in the eares of David. And David sayd,
[k] Seemeth it to you a light thing to be a
kings sonne in lawe, seeing that I am a
poore man and of small reputation?
24 And then Sauls seruants brought him
worde againe, saying, Such words spake
David.
25 And Saul saide, This wise shall ye say
to David, The King desireth no dowrie,
but an hundreth foreskinnes of the Phi-
listims, to be auenged of the Kings ene-
mies: for Saul thought to make David
fall into the hands of the Philistims.
26 And when his seruantes tolde David
these wordes, it pleased David well, to be
the [l] Kings sonne in lawe: and the dayes
were not expired.
27 After[illegible] arose with his men,
and w[illegible] Philistims two
h[illegible] brought their
[illegible] aue them wholy
[illegible] ht be the Kings
[illegible] Saul gaue him
[illegible] wife.
28 [illegible] vnderstode that
t[illegible] uid, and that Mi-
ch[illegible] of Saul loued him.
29 Then Saul was more and more [n] a-
frayd of David, and Saul became alway
Davids enemie.
30 And when the Princes of the Phili-
stims went forth, at their going forth
[o] David behaued himselfe more wisely
then all the seruants of Saul, so that his
name was much set by.

f Meaning, hee was captaine ouer the people.
g Fight against them that warre against Gods people.
h By whom he had fiue sonnes, which David put to death at the request of the Gibeonites, 2.Sam.21.8.
i So his hypocrisie appeareth: for vnder pretence of fauour he sought his destruction.
k Meaning, that he was not able to endowe his wife with riches.
l Because hee thought himself able to cōpasse the kings request.
m Meaning, David and his souldiers.
n To be depriued of his kingdome.
o That is, David had better successe against the Philistims then Sauls men.

CHAP. XIX.

Ionathan declareth to David the wicked purpose of Saul. 11 Michal his wife saueth him. 18 David commeth to Samuel. 23 The spirite of prophecie commeth on Saul.

1 Then Saul spake to Ionathan his
sonne, & to all his seruants, that they
should [a] kill David: but Ionathan
Sauls sonne had a great fauor to David.
2 And Ionathan tolde David, saying,
Saul my father goeth about to slay thee:
nowe therefore, I pray thee, take heede
vnto thy selfe vnto the morning, and a-
bide in a secret place, and hide thy selfe.
3 And I will goe out, and stand by my fa-
ther in the field where thou [b] art, and wil
commune with my father of thee, and I
wil see what he saith, and will tell thee.
4 ¶ And Ionathan spake good of David
vnto Saul his father, and said vnto him,
Let not the king sinne against his seruāt,
against David: for he hath not sinned a-
gainst thee, but his workes haue bene to
thee very good.
5 For he [*] did * put his life in danger, and
slew the Philistim, & the Lorde wrought
a great saluation for al Israel: thou saw-
est it, and thou reioycedst: wherefore then
wilt thou sinne against innocent blood, &
slay David without a cause?
6 Then Saul hearkened vnto the voyce of
Ionathan, and Saul [c] sware, As the
Lord liueth, he shal not dye.
7 So Ionathan called David, and Iona-
than shewed him all those wordes, & Io-
nathan brought David to Saul, and he
was in his presence as in times past.
8 ¶ Againe the warre began, and David
went out & fought with the Philistims,
and slewe them with a great slaughter,
and they fled from him.
9 ¶ And the euill spirit of the Lorde was
vpon Saul, as he sate in his house ha-
uing his speare in his hand, and David
[d] played with his hand.
10 And Saul intended to smite David to
the wall with the speare: but he turned
aside out of Sauls presence, and he smote
the speare against the wall: but David
fled, and escaped the same night.
11 Saul also sent messengers vnto Davids
house, to watch him, & to slaye him in the
morning: & Michal Davids wife tolde it
him, saying, If thou saue not thy self this
night, to morow thou shalt be slayne.
12 So Michal [e] let David downe through
a windowe: and he went, and fled, and
escaped.
13 Then Michal tooke an image, and layed
it in the bed, and put a pillowe stuffed
with goates heare vnder the head of it, &
couered it with a cloth.
14 And when Saul sent messengers to
take David, she sayd, He is sicke.
15 And Saul sent the messengers againe
to see David, saying, Bring him to me in
the [f] bed, that I may slay him.
16 And when ye messengers were come in,
beholde, an image was in the bed, with a
pillow of goates heare vnder ye head of it.
17 And Saul sayde vnto Michal, Why
hast

a Before Saul sought Davids life secretly, but nowe his hypocrisie bursteth forth to open crueltie.
b That I may giue thee warning what to do.
* Ebr. he put his soule in his hand. Iudg.12.3. chap.28.21. psal.119.109.
c Whatsoeuer he pretended outwardly, yet his heart was ful of malice.
d He played on his harpe to mitigate the rage of the euil spirit, as Chap.16.23.
e Thus God moued both the sonne & daughter of this tyrant to fauour David against their father.
f Beholde, how the tyrants to accomplish their rage, neither regard othe nor friendship, God

haſt thou mocked me ſo, and ſent away mine enemie, that hee is eſcaped? And Michal anſwered Saul, He ſaid vnto me, Let me go, or elſe I will kill thee.

18 ¶ So Dauid fled, and eſcaped, and came to Samuel to Ramah, and tolde him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

19 But one tolde Saul, ſaying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul ſent meſſengers to take Dauid: and when they ſawe a company of Prophets prophecying, & Samuel ſtanding [h] as appointed ouer them, the Spirite of God fell vpon the meſſengers of Saul, and they alſo [i] prophecied.

21 And when it was tolde Saul, he ſent other meſſengers, and they prophecied [k] likewiſe: againe Saul ſent the third meſſengers, and they prophecied alſo.

22 Then went he himſelfe to Ramah, and came to a great wel that is in Sechu, and he aſked, and ſayde, Where are Samuel and Dauid? and one ſayd, Beholde, they be at Naioth in Ramah.

23 And he [k] went thither, euen to Naioth in Ramah, and the Spirite of God came vpon him alſo, and he went prophecying vntill he came to Naioth in Ramah.

24 And he ſtript off his [l] clothes, and hee prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, Is Saul alſo among the Prophets?

CHAP. XX.

Ionathan comforteth Dauid. 3 They renue their league. 33 Saul would haue killed Ionathan. 38 Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.

1 [a] And Dauid fledde from Naioth in Ramah, and came and ſayde before Ionathan, What haue I done? what is mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

2 And he ſaid vnto him, God forbid, thou ſhalt not die: beholde, my father will doe nothing great nor ſmal, but he wil "ſhew it mee: and why ſhoulde my father hide this thing from me? he will not do it.

3 And Dauid ſware againe and ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not knowe it, leſt he be ſorie: but in deede, as the Lorde liueth, and as thy ſoule liueth, there is but a [b] ſteppe betweene me and death.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule "requireth, that I will do vnto thee.

5 And Dauid ſaid vnto Ionathã, Beholde, to morow is the [c] firſt day of the moneth, and I ſhoulde ſit with the king at meate: but let me goe, that I may hide my ſelfe in the fieldes vnto the third day at euen.

6 If thy father make mention of me, then ſaye, Dauid aſked leaue of mee, that hee might go to Beth-lehem to his owne citie: for there is a [d] perelp ſacrifice for all that familie.

7 And if he ſay thus, It is wel, thy ſeruant ſhall haue peace: but if he be angrie, be ſure that wickednes is concluded of him.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenãt of the Lord with thee, and if there be in me iniquitie, ſlaye thou me: for why ſhouldeſt thou bring mee to thy father? *Chap. 18 3. and 23 18.*

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knewe that wickednes were [e] concluded of my father to come vpon thee, would not I tell it thee?

10 Then ſaide Dauid to Ionathan, Who [f] ſhal tell me? how ſhal I knowe, if thy father anſwere thee cruelly?

11 And Ionathan ſayde to Dauid, Came and let vs go out into the fielde: and they twaine went out into the field.

12 Then Ionathan ſayd to Dauid, O Lord God of Iſrael, when I haue groped my fathers minde to morowe at this time, or within this three dayes, and if it be well with Dauid, and I then ſende not vnto thee, and ſhewe it thee,

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I wil ſhew thee alſo, and ſende thee away, that thou mayeſt goe in peace: and the Lorde be with thee as he hath bene with my father.

14 Likewiſe I require not whiles I liue: for I doubt not but thou wilt ſhewe me the mercie of the Lord, [h] that I die not.

15 But I require that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed [i] the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bonde with the houſe of Dauid, ſaying, Let [k] the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for he loued him as his owne ſoule)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth, & thou ſhalt be [l] looked for, for thy place ſhalbe empty.

19 Therefore thou ſhalt hide thy ſelfe three dayes, then thou ſhalt go downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, & ſhalt remaine by the ſtone "Ezel.

20 And I will ſhoote three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, ſaying, Goe, ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them, & come thou: for it is [m] well with thee and no hurt, as the Lord liueth.

22 But if I ſay thus vnto the boye, Beholde, the arrowes are beyond thee, go thy way: for the [i] Lord hath ſent thee away.

23 As touching the thing which thou and I haue ſpoken of, beholde, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the fielde: & when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeat, euen vpon his ſeat by the wall: & Ionathã aroſe, & Abner ſate by Sauls ſide, but Dauids place was empty.

[a] For Saul was ſtayed, and proſpered a day & a night by Gods prouidence, that Dauid might haue time to eſcape.

[b] I am in great danger of death.

[c] At what time there ſhould be a ſolemne ſacrifice, Nom. 28.11. to the which they added peace offrings and feaſtes.

[d] Reade Chap. 1.21.

[e] That he were fully determined.

[f] If thy father do fauour me,

[g] The Lord puniſh me moſt grieuouſly.

[h] I know that if thou wereſt now preferred to the kingdome, thou wouldeſt not deſtroy me, but ſhew thy ſelfe friendly to my poſterite.

[i] Or, mentioned.

[k] Heb. ſeeketh it in mine eare.

[l] Heb. remaine.

[m] Heb. peace.

26 And Saul sayde nothing that day: for
he thought, Some thing hath befallen
him, though he were ᵏ cleane, or els be-
cause he was not purified.
27 But on the morowe which was the se-
conde day of the moneth, Dauids place
was emptie againe: and Saul sayd vnto
Jonathan his sonne, Wherefore cōmeth
not the sonne of ˡ Ishai to meate, neither
yesterday nor to day?
28 And Jonathan answered vnto Saul,
Dauid required of me, that he might goe to
Beth-lehem.
29 For he sayd, Let me goe, I pray thee: for
our familie offreth ᵐ a sacrifice in the citie,
and my brother hath sent for mee: there-
fore now if I haue found fauour in thine
eyes, let me goe, I pray thee, and see my
ⁿ brethren: this is the cause that he com-
meth not vnto the kings table.
30 Then was Saul angrie with Jona-
than, and said vnto him, Thou ᵒ sonne of
the wicked rebellious woman, doe not I
knowe, that thou hast chosen the sonne of
Ishai to thy confusion and to the confu-
sion and shame of thy mother?
31 For as long as the sonne of Ishai li-
ueth vpon the earth, thou shalt not bee
stablished, nor thy kingdome: wherefore
nowe sende and fet him vnto me, for hee
* shall surely die.
32 And Jonathan answered vnto Saul
his father, and said vnto him, Wherefore
shall he ᵖ die? what hath he done?
33 And Saul cast a speare at him to hit
him, whereby Jonathan knewe, that it
was determined of his father to slaye
Dauid.
34 ¶ So Jonathan arose from the table in
a great anger, and did eate no meate the
second day of the moneth: for he was so-
rie for Dauid, and because his father had
reuiled him.
35 On the next morning therefore Jona-
than went out into the field, ᑫ at the time
appoynted with Dauid, and a litle boye
with him.
36 And he said vnto his boy, Runne now,
seeke the arrowes which I shoote: and as
the boy ranne, he shot an arrowe beyond
him.
37 And when the boye was come to the
place where the arrowe was that Jona-
than had shot, Jonathan cryed after the
boy, and said, Is not the arrowe beyond
thee?
38 And Jonathan cryed after the boye,
ʳ Make speede, haste & stand not still: and
Jonathans boy gathered vp ẏ arrowes,
and came to his master,
39 But the boy knewe nothing: onely Jo-
nathan and Dauid knew the matter.
40 Then Jonathan gaue his * bowe and
arrowes vnto the boy that was with
him, and sayd vnto him, Goe, carie them
into the citie.
41 ¶ Assoone as the boy was gone, Dauid
arose out of a place that was toward the
ˢ South, & fell on his face to the grounde,
and bowed himselfe thre times: and they
kissed one another, & wept both twaine,
till Dauid exceded.
42 Therefore Jonathan said to Dauid, Go
in peace: that which we haue ᵗ sworne
both of vs in the Name of the Lord, say-
ing, The Lorde be betweene me and thee,
and betweene my seede and betweene thy
seede, let it stand for euer.
43 And he arose and departed, and Jona-
than went into the citie.

k Yet he might haue some busines to let him.

l Thus he speaketh contemptuously of Dauid.

m That is, a peace offring.

n Meaning, all his kinsfolke.

o Thou art euer contrary vnto me as thy mother is.

* *Ebr. sonne of death.*

p For it were to great tyrannie to put one to death and not to shewe the cause why.

q For this was the third day, as it was agreed vpon, verse 5.

r By these words he admonished Dauid what he ought to doe.

* *Ebr. instruments.*

s It seemeth that he had shot on the northside of the stone, lest the boy should haue espied Dauid.

t Which other he calleth in the eight verse the couenant of the Lord.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest. 6 He getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls seruant was present. 10 Dauid fleeth to King Achish, 13 And there faineth himselfe mad.

1 Then came Dauid to ᵃ Nob, to Ahi-
melech the Priest, and Ahimelech
was astonyed at the meeting of
Dauid, and said vnto him, Why art thou
alone, and no man with thee?
2 And Dauid said to Ahimelech ẏ Priest,
The ᵇ King hath commaunded me a cer-
taine thing, and hath said vnto me, Let no
man know whereabout I sende thee, and
what I haue commaunded thee: and I
haue appoynted my seruants to such and
such places.
3 Now therefore if thou hast ought vnder
thine hand, giue me fiue cakes of bread, or
what commeth to hand.
4 And the Priest answered Dauid, and
sayde, There is no common bread vnder
mine hand, but here is * halowed bread,
if the yong men haue kept themselues, at
least from ᶜ women.
5 Dauid then answered the Priest, & sayde
vnto him, Certainely women haue bene
separate from vs these two or three daies
since I came out: and the ᵈ vessels of the
yong men were holie, though the waye
were prophane, and howe much more
then shal euery one ᵉ be sanctified this day
in the vessell?
6 So the Priest gaue him halowed bread:
for there was no bread there, saue ẏ shew
bread that was taken from before the
Lord, to put hot bread there, the day that
it was taken away.
7 (And there was the same day one of the
seruantes of Saul ᶠ abiding before the
Lorde, named Doeg the Edomite, the
* chiefest of Sauls heardmen)
8 And Dauid sayde vnto Ahimelech, Is
there not here vnder thine hand a speare
or a sworde? For I haue neither brought
my sword nor mine harneis with me, be-
cause the kings businesse required haste.
9 And the Priest said, The sword of Goli-
ath the Philistim, whome thou slewest in
the * valley of Elah, beholde, it is wrapt
in a cloth behinde the ᵍ Ephod: if thou
wilt take that to thee, take it: for there is
none other saue that here: And Dauid
said, There is none to that, giue it me.
10 And Dauid arose and fled the same day
from the ʰ presence of Saul, and went to
Achish the king of Gath.
11 And the seruantes of Achish saide vnto
him, Is not this Dauid the * King of the
land? did they not sing vnto him in dan-
ces, saying, * Saul hath slayne his thou-
sand,

a Where the Arke then was, to aske counsel of the Lord.

b These infirmities that we see in the saintes of God, teach vs that none hath his iustice in himselfe, but receiueth it of Gods mercy.

Exod.25.30. leuit.24.5. mat.12.3,4.

c If they haue not companied with their wiues.

d That is, their bodies.

e Shalbe more careful to keepe his vessell holy, when he shall haue eaten of this holy foode.

f Tarying to worship before the Arke.

* *Or, master of them that kept Sauls cattel.*

Chap.17.2.

g Behinde that place, where the hie Priestes garment lay.

h That is, out of Sauls dominion.

Chap.17.9. Chap.18.7. and 29.5. ecclus.47.6.

ſand, and Dauid his ten thouſands?

a Or, put theſe words in his heart.

12 And Dauid a conſidered theſe woordes, and was ſore afrayde of Achiſh the king of Gath.

13 And he changed his behauiour before them, and fayned himſelfe mad in their hands, and b ſcrabled on the doores of the gate, and let his ſpittle fall downe vpon his beard.

b By making markes & toyes.

14 Then ſaide Achiſh vnto his ſeruantes, Loe, ye ſee the man is beſide him ſelfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellowe to play the madde man in my preſence? c ſhall he come into mine houſe?

c Is he meete to be in a kings houſe?

CHAP. XXII.

a Dauid hideth himſelfe in a cane. 2 Many that were in trouble came vnto him. 9 Doeg accuſeth Ahimelech. 18 Saul cauſeth the Prieſts to be ſlaine. 20 Abiathar eſcapeth.

1 DAuid therefore departed thence, and ſaued himſelfe in the cane a of Adullam: and when his brethren and all his fathers houſe heard it, they went downe thither to him.

a Which was in the tribe of Iudah and neere to Beth-lehem.

2 And there gathered vnto him all men that were in trouble and all men that were in det, and all thoſe that were vexed in minde, and he was their a prince, and there were with him about foure hundreth men.

a Or, captaine.

3 ¶ And Dauid went thence to Miſpeh in b Moab, and ſaid vnto the king of Moab, I pray thee, let my father and my mother come & abide with you, till I knowe what God will do for me.

b For there was another ſo called in Iudah.

4 And he c brought them before the king of Moab, and they dwelt with him all the while that Dauid was in d the holde.

c For he feared the rage of Saul againſt his houſe.

d That is, in Miſpeh, which was a ſtrong holde.

5 And the Prophet Gad ſaid vnto Dauid, Abide not in the holde, but depart and goe into the lande of Iudah. Then Dauid departed and came into the foreſt of Hareth.

6 ¶ And Saul heard that Dauid was a diſcouered, and the men that were with him, and Saul remained in Gibeah vnder a tree in Ramah, hauing his ſpeare in his hande, and all his ſeruants ſtode about him.

a That a great brute went on him.

7 And Saul ſayde vnto his ſeruants that ſtode about him, Heare nowe, ye ſonnes f of Iemini, will the ſonne of Iſhai giue euery one of you fieldes and vineyardes: will he make you al captaines ouer thouſands, and captaines ouer hundreths:

f Ye that are of my tribe and linage.

8 That all ye haue conſpired againſt me, and there is none that telleth me that my ſonne hath made a couenant with the ſonne of Iſhai: and there is none of you that is ſore for me, or ſheweth mee, that my g ſonne hath ſtirred vp my ſeruant to lie in wayte againſt me, as appeareth this day.

g Hereby he would perſwade them that this conſpiracie was moſt horrible, where the ſonne conſpired againſt the father, and the ſeruant againſt his maſter.

9 ¶ Then anſwered Doeg the Edomite (who was appointed ouer the ſeruants of Saul) and ſayde, I ſawe the ſonne of Iſhai when he came to Nob, to Ahimelech the ſonne of Ahitub.

10 Who aſked counſell of the Lord for him and gaue him vitailes, and he gaue him alſo the ſword of Goliath the Philiſtim.

11 Then the King ſent to call Ahimelech the Prieſt, the ſonne of Ahitub, and all his fathers houſe, to wit, h the Prieſtes that were in Nob: and they came all to the king.

h Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

12 And Saul ſaid, Heare nowe thou ſonne of Ahitub. And he anſwered, Here I am, my lorde.

13 Then Saul ſayde vnto him, Why haue ye conſpired againſt mee, thou and the ſonne of Iſhai, in that thou haſt giuen him vitaile, and a ſworde, and haſt aſked counſell of God for him, that he ſhoulde riſe againſt mee, and lie in wayte as appeareth this day?

14 ¶ And Ahimelech anſwered the king, and ſaide, Who is ſo faithfull among all thy ſeruantes as Dauid, being alſo the kings ſonne in lawe, and goeth at thy commaundement, and is honourable in thine houſe?

15 i Haue I this day firſt begunne to aſke counſell of God for him? be it farre from mee, let not the king impute any thing vnto his ſeruant, nor to all the houſe of my father: for thy ſeruant knew nothing of all this, leſſe nor more.

i Haue I not at other times alſo, when he had great affaires, conſulted with the Lord for him?

16 Then the king ſayde, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 And the king ſaid vnto the k ſergeants that ſtoode about him, Turne, and ſlay the Prieſtes of the Lorde, becauſe their hande alſo is with Dauid, and becauſe they knewe when he fled, and ſhewed it not to me. But the ſeruantes of the king l would not moue their hands to fall vpon the Prieſtes of the Lord.

k *Or, ſootmen.*

l For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocents.

18 Then the king ſayde to Doeg, Turne thou and fall vpon the Prieſtes. And Doeg the Edomite turned, and ran vpon the Prieſtes, and ſlewe that ſame daye foure ſcore & fiue perſons that did weare a linen Ephod.

19 Alſo Nob the citie of the Prieſts ſmote he with the edge of the ſworde, both man and woman, both childe and ſucketing, both ore and aſſe, and ſharpe with the edge of the ſworde.

20 But one of the ſonnes of Ahimelech the ſonne of Ahitub (whoſe name was Abiathar) m eſcaped and fled after Dauid.

m This was Gods prouidence, who according to his promes preſerued ſome of the houſe of Eli, Chap. 2. 33.

21 And Abiathar ſhewed Dauid, that Saul had ſlaine the Lords Prieſtes.

22 And Dauid ſayde vnto Abiathar, I knew it the ſame day, when Doeg the Edomite was there, that he would tel Saul. I am the cauſe of the death of all the perſons of thy fathers houſe.

23 Abide thou with mee, and feare not: for n he that ſeeketh my life, ſhall ſeeke thy life alſo: for with me thou ſhalt be in ſafe garde.

n *Or, he that taketh thy life, ſhall take mine alſo.*

CHAP. XXIII.

a Dauid chaſeth the Philiſtims from Keilah. 13 Dauid departeth from Keilah, and remayneth in the wildernes of Ziph. 16 Ionathan comforteth Dauid. 28 Sauls enterpriſe is broken in purſuing Dauid.

1 Then

1 Then they tolde Dauid, saying, Beholde, the Philistims fight against a Keilah, and spoile the barnes.

a Which was a citie in the tribe of Iudah, Ioſh. 15.44.

2 Therefore Dauid asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answered Dauid, Goe and smite the Philistims, and saue Keilah.

3 And Dauids men sayde vnto him, See, we be afraide here in b Iudah, how much more if wee come to Keilah against the hoste of the Philistims?

b That is, in the mids of Iudah, much more whē we come to the borders against our enemies.

4 Then Dauid asked counsell of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I will deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech c fledde to Dauid to Keilah, he brought an c Ephod "with him)

c *Chap.22.20.*

c By Gods prouidence the Ephod was preserued and kept with Dauid the true king.

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath delinered him into mine hande: for he is shut in, seeing he is come into a citie that hath gates and barres.

" *Ebr. in his hand.*

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischiefe against him, sayd to Abiathar the Priest, d Bring the Ephod.

d To consult with the Lorde by Vrim and Thummim,

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroy the citie for my sake.

11 Will the lordes of Keilah deliuer me vp into his hande? and will Saul come downe, as thy seruant hath heard? O Lorde God of Israel, I beseech thee, tell thy seruant. And the Lorde sayde, He will come downe.

e *Or, gouernours.*

12 Then sayde Dauid, Will the e lordes of Keilah deliuer me vp, and the men that are with mee, into the hande of Saul? And the Lorde sayde, They will deliuer thee vp?

f *Or, to and fro, as hauing no certaine place to go to.*

13 ¶ Then Dauid and his men, which were about sixe hundreth, arose, and departed out of Keilah, and went f whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left off his iourney.

g *Or, strong places.*

14 And Dauid abode in the wildernesse in g holdes, and remayned in a mountaine in the wildernesse of Ziph. And Saul sought him euery day, but God e deliuered him not into his hand.

e *Ebr. his hand.*

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid was in the wildernesse of Ziph in the wood.

f Ionathan assureth Dauid, that God will accomplish his promis, and that his father striueth against his owne conscience,

16 ¶ And Ionathan Sauls sonne arose and went to Dauid into the wood, and comforted " him in God,

17 And sayde vnto him, Feare not: for the hande of Saul my father shall not finde thee, and thou shalt be f King ouer Israel, and I shall be nert vnto thee: and also Saul my father knoweth it.

18 So they twayne made a conenant before the Lorde: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doeth not Dauid hide himselfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side " of Jeshimon?

" *Or, of the wilderneſſe.*

20 Nowe therefore, O king, come downe according to all that thine heart can desire, and our part shall be to deliuer him into the kings handes.

21 Then Saul saide, g Be ye blessed of the Lord: for ye haue had compassion on me.

g The Lord recompense this friendship.

22 Goe, I pray you, and prepare yet better: knowe and see his place where hee " haunteth, and who hath seene him there: for it is sayde to mee, He is subtile, and craftie.

" *Ebr. where his foote hath bene.*

23 See therefore, and knowe all the secrete places where he hideth himselfe, h come ye againe to me with the certaintie, and I will goe with you: and if hee be in the i land, I will search him out throughout all the thousands of Judah.

h In your countrey of Ziph, which is in Iudah.

24 Then they arose and went to Ziph before Saul, but Dauid and his men were in the wildernesse of Maon, in the playne on the right hand of Jeshimon.

i Which was also in the tribe of Iudah, Ioſh.15.

25 Saul also and his men went to seeke him, and they tolde Dauid: wherefore he came downe vnto a rocke, and abode in the wildernesse of i Maon. And when Saul heard that, he followed after Dauid in the wildernesse of Maon.

26 And Saul and his men went on the one side of the mountaine, and Dauid and his men on the other side of the mountaine: and Dauid made haste to get from the presence of Saul: for Saul and his men compassed Dauid & his men round about, to take them.

k Thus the Lord can pull backe the bridle of tyrannes, and deliuer his out of the liers mouth.

27 But there came a k messenger to Saul, saying, Haste thee, & come: for the Philistims haue inuaded the land.

l That is, the stone of diuision, because then they deuided themselues one from another.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, l Sela-hammahlekoth.

CHAP. XXIIII.

1 Dauid hid in a caue spareth Saul. 10 He sweareth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He confirmeth Dauid to succeed vnto him to be fauourable to his.

1 AND Dauid went thence, and dwelt in a holdes at En-gedi.

a That is, strong places, which were in the wildernesse of Ziph.

2 When Saul was returned from the Philistims, they tolde him, saying, Beholde, Dauid is in the wildernesse of b En-gedi.

b A citie of Iudah, Ioſh.15.62.

3 Then Saul tooke three thousand chosen men out of all Israel, and went to seeke Dauid and his men vpon the rockes among the wilde goates.

4 And he came to the sheepe coates by the way where there was a caue, and Saul went in " to doe his easement: and Dauid and his men sate in the " inwarde parts.

" *Ebr. to couer his feet.*

" *Ebr. in the sides of the caue.*

partes of the cane.

5 And the men of Dauid sayde vnto him, See, the day is come, whereof the Lord sayde vnto thee, Beholde, I will deliuer thine enemie into thine handes, and thou shalt doe to him as it shall seeme good to thee. Then Dauid arose and cut off the lappe of Sauls garment priuily.

6 And afterwarde Dauid [d] was touched in his heart, because he had cut off the lappe which was on Sauls garment.

7 And he sayde vnto his men, The Lorde keepe me from doing that thing vnto my master the Lordes anoynted, to lay mine hand vpon him: for he is the Anointed of the Lorde.

8 So Dauid ouercame his seruants with these wordes, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 ¶ Dauid also arose afterward, and went out of the caue, and cried after Saul, saying, O my lord the king. And when Saul looked behinde him, Dauid inclined his face to the earth, and bowed himselfe.

10 And Dauid sayd to Saul, [e] Wherefore giuest thou an eare to mens wordes, that say, Beholde, Dauid seeketh euill against thee?

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, & some bade me kill thee, but I had cõpassion on thee, and sayde, I will not lay mine hande on my master: for he is the Lordes Anointed.

12 Moreouer my father, beholde: beholde, I say, the lappe of thy garment in mine hand: for when I cut off the lappe of thy garment, I killed thee not. Vnderstande and see, that there is neither euil nor wickednesse in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lorde be iudge betweene thee and me, and the Lorde auenge me of thee, and let not mine hand be vpon thee.

14 According as the [g] olde prouerbe sayth, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

15 After whom is the king of Israel come out? after whom doest thou pursue? after a dead dog, and after a flea?

16 The Lord therefore be iudge, & iudge betweene thee & me, and see, and pleade my cause, and [h] deliuer me out of thine hand.

17 When Dauid had made an end of speaking these wordes to Saul, Saul sayde, [f] Is this thy voyce, my sonne Dauid? And Saul lift vp his voyce, and wept,

18 And sayde to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euill.

19 And thou hast shewed this day, [g] thou hast dealt well with me: forasmuch as when the Lorde had closed me in thine handes, thou killedst me not.

20 For who shal finde his enemie, and let him depart [i] free? wherefore the Lorde render thee good for that thou hast done vnto me this day.

21 For nowe beholde, I knowe that thou shalt be king, and that the kingdome of Israel shalbe stablished in thine hand.

22 Sweare now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid & his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord kylleth Nabal. 43 Abigail and Ahinoam Dauids wiues. 44 Michal is giuen to Phalti.

1 THen [a] Samuel died, and al Israel assembled, and mourned for him, and buried him in his [a] owne house at Ramah. And Dauid arose & went downe to the wildernes of Paran.

2 Now in [b] Maon was a man, who had his possession in Carmel, and the man was exceeding mighty & had three thousande sheepe, and a thousand geates: & he was tharing his sheepe in Carmel.

3 The name also of the man was Nabal, & the name of his wife Abigail, & she was a woma of singular wisdom, & beautiful, but the man was churlish, and euill conditioned, and was of the familie of Caleb.

4 And Dauid heard in the wildernes, that Nabal did shere his sheepe.

5 Therefore Dauid sent ten yong men, and Dauid said vnto the yong men, Go vp to Carmel, and goe to Nabal, and aske him in my name [k] howe he doeth.

6 And thus shall ye say [c] [k] for salutation. Both thou, and thine house, and all that [c] hast, be in peace, welth and prosperitie.

7 Beholde, I haue heard, that thou hast sherers: nowe thy shepherdes were with vs, and we did them no hurt, neither did they misse any thing all the while they were in Carmel.

8 Aske thy seruants and they will shewe thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoeuer [d] commeth to thine hand vnto thy seruants, and to thy sonne Dauid.

9 ¶ And when Dauids yong men came, they tolde Nabal all those wordes in the name of Dauid, and bide their peace.

10 Then Nabal answered Dauids seruants, & sayd, Who is Dauid? and who is the [e] sonne of Iishai? there be many seruants now a dayes, that breake away euery man from his master.

11 Shall I then take my breade, and my water, and my flesh that I haue killed for my sherers, & giue it vnto men, whom I know not whence they be?

12 ¶ So Dauids seruãts turned their way, and went againe, & came, and tolde him all those things.

13 And Dauid sayde vnto his men, Girde euery mã his sword about him. And they girded euery man his sword: Dauid also girded his sword. And about foure hundreth men went vp after Dauid, & two hundreth abode by the [k] cariage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Beholde, Dauid sent

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e Here we see howe ready we are to hasten Gods promes, if the occasion serue neuer so litle.

d For seeing it was his owne priuate cause, he repented that he had touched his enemie.

e Contrary to the false report of them that said, Dauid was Sauls enemie, he proueth himselfe to be his friend.

g The prouerbe of ancient men.

h Hebr. iudge.

f Though he was a most cruel enemie to Dauid, yet by his great gentlenes his conscience compelled him to yeelde.

i Hebr. a good way.

g Though this tyrant sawe and confessed the fauour of God toward Dauid, yet he ceaseth not to persecute him against his owne conscience.

a Chap. 28. 3. and 46. 13, 20.

a That is, among his owne kinred.

b Maon & Carmel were cities in the tribe of Iudah. Carmel the mountaine was in Galile.

c Hebr. of peace.

c Some reade, So maiest thou liue in prosperitie the next yere, both thou, &c.

c Hebr. for life.

d Whatsoeuer thou hast ready for vs.

e Thus y' couetous wretches, in steade of relieuing the necessitie of Gods children, vse to reuile their persons and condemne their cause.

k Hebr. vessel.

sent messengers out of the wilderuesse to
salute our master, & he "railed on them.
15 Notwithstanding the men were verp
good f vnto vs, and we had no displea-
sure, neither missed we any thing as long
as we were conuersant with them, when
we were in the fieldes.
16 They were as a wall vnto vs both by
night and by day, all the while we were
with them keeping sheepe.
17 Now therefore take heede, and see what
thou shalt doe: for euil "will surely come
vpon our master, and vpon all his fami-
lie: for he is so wicked that a man can not
speake to him.
18 ¶ Then Abigail made haste, and tooke
two hundreth "cakes, and two bottels of
wine, and fiue sheepe readp dressed, and
fiue measures of parched corne, and an
hundreth "frailes of raisins, & two hun-
dreth of figges, and laded them on asses.
19 Then she sayd vnto her seruants, Go ye
before me, beholde, I will come after you:
yet she tolde not her husband Nabal.
g Because she knew his crooked nature, that he would rather haue perished, then consented to her enterprise.
20 And as she rode on her asse, she came
downe by a secrete place of the mountaine, and beholde, Dauid & his men came
downe against her, and she met them.
21 And Dauid sayd, In deede I haue kept
all in vaine that this fellowe had in the
wildernesse, so that nothing was missed
of al that pertained vnto him: for he hath
requited me euil for good.
22 So and more also do God vnto the ene-
mies of Dauid: for surely I will not leaue
of all that he hath, by the dawning of the
day, any that h pisseth against the wall.
h Meaning by this prouerbe, that he would destroy both small and great.
23 And when Abigail sawe Dauid, she ha-
sted and lighted off her asse, and fel before
Dauid on her face, and bowed her selfe to
the ground,
24 And fell at his feete, and sayde, Oh, my
lorde, I haue committed the iniquitie, and
I pray thee, let thine handmaide speake
"to thee, and heare thou the wordes of
thine handmaide.
25 Let not my lord, I pray thee, regard this
wicked man Nabal: for as his name is,
so is he: "Nabal is his name, and folp is w
him: but I thine handmaid sawe not the
yong men of my lord whom thou sentest.
26 Now therefore my Lord, as the lord li-
ueth, and as thy soule liueth (the Lord, I
say, that hath withholden thee from com-
ming to shed blood, and that i thine hand
should not saue thee) so nowe thine enem-
mies shalbe as Nabal, and they that in-
tend to doe my lord euil.
27 And nowe, this "blessing which thine
handmaid hath brought vnto my lorde,
let it be giuen vnto the yong men, p "fol-
low my lorde.
28 I pray thee, forgiue the trespas of thine
handmaide: for the Lorde will make my
lord a k sure house, because my lord fight-
eth the battels of the Lorde, & none euil
hath bene found in thee "in all thy life.
29 Yet l a man hath risen vp to persecute
thee, and to seeke thy soule, but the soule
of my lorde shalbe bound in the "bundell
of life with the Lorde thy God; and the
soule of thine enemies shall God cast out,
as out of the middle of a sling.
30 And when the Lord shall haue done to
my lord all the good that he hath promis-
sed thee, and shall haue made thee ruler
ouer Israel,
31 Then shall it be no griefe vnto thee, nor
offence of minde vnto my lord, p he hath
not shed blood causeles, nor that my lorde
hath n not preserued himselfe: and when
the Lord shal haue dealt wel w my lorde,
remember thine handmaid.
32 Then Dauid said to Abigail, Blessed be
the Lord God of Israel, which sent thee
this day to meete me.
33 And blessed be thy counsell, and blessed
be thou, which hast kept me this day fro
comming to shed blood, o and that mine
hand hath not saued me.
34 For in deede, as the Lorde God of Is-
rael liueth, p who hath kept me backe
from hurting thee, except thou haddest
hasted and met me, surely there had not
bene left vnto Nabal by the dawning of
the day, any that pisseth against the wall.
35 Then Dauid receiued of her hande that
which she had brought him, and sayde to
her, Goe vp in peace to thine house: be-
holde, I haue heard thy voyce, and haue
"granted thy petition.
36 ¶ So Abigail came to Nabal, & behold,
he made a feast in his house, like the feast
of a king, and Nabals heart was merie
w in him, for he was very dronken: where-
fore she tolde him q nothing, neither lesse
nor more, vntill the morning arose.
37 Then in the morning when the wine
was gone out of Nabal, his wife tolde
him those woords, & his heart died with-
in him, and he was like a r stone.
38 And about ten dayes after, the Lorde
smote Nabal, that he died.
39 ¶ Nowe when Dauid heard, that Na-
bal was dead, he sayd, Blessed be p Lord
that hath "iudged the cause of my rebuke
of the hand of Nabal, and hath kept his
seruant from euil: for the Lord hath re-
compensed p wickednes of Nabal vpon
his owne head. Also Dauid sent to com-
mune w Abigail to s take her to his wife.
40 And when the seruants of Dauid were
come to Abigail to Carmel, they spake
vnto her, saying, Dauid sent vs to thee, to
take thee to his wife.
41 And she arose, and bowed her selfe on
her face to the earth, and sayd, Beholde,
let thine handmaid be a seruant to wash
the feete of the seruants of my lord.
42 And Abigail hasted, and arose, and rode
vpon an asse, & her fiue maids "followed
her, and she went after the messengers of
Dauid, and was his wife.
43 Dauid also tooke Ahinoam of t Jzreel,
and they were both his wiues.
44 Nowe Saul had giuen u Michal his
daughter Dauids wife to Phalti p sonne
of Laish, which was of x Gallim.

"Heb. drone them away.
f When we kept our sheepe in ỹ wildernes of Paran.
"Ebr. is accomplished.
"Ebr. bread.
"Or, clusters.
"Ebr. in thine eares.
"Or, foole.
i That is, that thou shouldest not be reuenged of thine enemie.
"Or, present.
"Ebr. walke at the feete.
k Confirme his kingdome to his posteritie.
"Ebr. from thy dayes.
l To wit, Saul.
m God shal preserue thee long in his seruice, & destroy thine enemies.
n That he hath not auenged himselfe, which things would haue tormented his conscience.
o Read verse 34.
p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.
"Ebr. remoue thy face.
q For he had reason either to consider, or to giue thankes for this great benefite of deliuerance.
r For feare of the great danger.
"Or, reuenged.
s For he had experience of her great gentlenes, wisdome, and humilitie.
"Ebr. went after.
t Which was a place bordering on the country of the Moabites

CHAP. XXVI.

1 *Dauid was discouered vnto Saul by the Ziphims.* 12 *Dauid taketh away Sauls speare, and a pot of water that stoode at his head.* 21 *Saul confesseth his fault.*

1 Again

1 AGaine the Ziphims came vnto Saul to Gibeah, saying, * Doeth not Dauid hide himselfe [a] in the hill of Hachilah before [1] Jeshimon?
2 Then Saul arose, and went downe to the wildernesse of Ziph, having three thousande [2] chosen men of Israel with him, for to seeke Dauid in the wildernes of Ziph.
3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way side. Nowe Dauid abode in the wildernesse, and he sawe that Saul came after him into the wildernesse.
4 (For Dauid had sent out spyes, and vnderstoode, that Saul was come [3] in verye deede)
5 Then Dauid arose, & came to the place where Saul had pitched, and when Dauid beheld the place where Saul lay, and * Abner the sonne of Ner which was his chiefe captaine, (for Saul laye in the forte, and the people pitched rounde about him)
6 Then spake Dauid, and sayde to Ahimelech the [b] Hittite, and to Abishai the sonne of Zeruiah, brother to [c] Joab, saying, Who will goe downe with mee to Saul to the hoste? Then Abishai sayde, I will goe downe with thee.
7 So Dauid and Abishai came downe to the people by night: and beholde, Saul lay sleeping within the forte, & his speare did sticke in the grounde at his [4] head: and Abner and the people lay rounde about him.
8 ¶ Then said Abishai to Dauid, God hath closed thine enemie into thine hande this day: nowe therefore, I pray thee, let me smite him once with a speare to the earth, and I will not smite him [d] againe.
9 And Dauid said to Abishai, Destroy him not: for who can laye his hande [e] on the Lordes anoynted, and be guiltles?
10 Moreouer Dauid saide, As the Lord liueth, either the Lord shall smite him, or his day shall come to dye, or he shall descend into battell, and perish.
11 The Lorde keepe me from laying mine hand vpon the Lordes anoynted: but, I pray thee, take nowe the speare that is at his head, and the pot of water, and let vs goe hence.
12 So Dauid tooke the speare & the pot of water from Sauls head, and they gate them away, & no man sawe it, nor marked it, neyther did any awake, but they were all a sleepe: for [*] the Lorde had sent a dead sleepe vpon them.
13 Then Dauid went into the other side, and stoode on the top of an hill a farre off, a great space being betweene them.
14 And Dauid cryed to the people, and to Abner the sonne of Ner, saying, [*] Hearest thou not Abner? Then Abner answered, and said, Who art thou that criest to the king?
15 ¶ And Dauid sayde to Abner, Art not thou a [f] man? & who is like thee in Israel? wherefore then hast thou not kept thy lorde the king? for there came one of the folke in to destroy the king thy lord.
16 This is not well done of thee: as the Lorde liueth, ye are [*] worthy to dye, because ye haue not kept your master the Lords anoynted: and now se where the kings speare is, and the potte of water that was at his head.
17 And Saul knew Dauids voyce, & said, Is this thy voyce, my sonne Dauid? And Dauid sayde, It is my voyce, my lord O king.
18 And he sayd, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euill is in mine hand?
19 Nowe therefore, I beseeche thee, let my lord the king heare the woords of his seruant. If the Lord haue stirred thee vp against me, [h] let him smell the sauour of a sacrifice: but if the children of men haue done it, cursed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lorde, saying, Goe, serue other [i] gods.
20 Nowe therefore let not my blood fall to the earth before the face of the Lorde: for the king of Israel is come out to seeke a flea, as one would hunt a partrich in the mountaines.
21 Then sayde Saul, I haue sinned: come againe, my sonne Dauid: for I will doe thee no more harme, because my soule was [k] precious in thine eyes this daye: beholde, I haue done foolishly, and haue erred exceedingly.
22 Then Dauid answered, and sayde, Behold the kings speare, let one of the young men come ouer and fet it.
23 And let the Lord reward euery man according to his [l] righteousnesse and faithfulnesse: for the Lorde had deliuered thee into mine handes this day, but I would not laye mine hande vpon the Lordes Anoynted.
24 And behold, like as thy life was much set by this daye in mine eyes: so let my life be set by in the eyes of the Lorde, that he may deliuer me out of all tribulation.
25 Then Saul sayde to Dauid, Blessed art thou, my sonne Dauid: for thou shalt do great things, and also preuaile. So Dauid went his way, and Saul returned to his [m] place.

CHAP. XXVII.

Dauid fleeth to Achish King of Gath, who giueth him Ziklag. 8 Dauid destroyeth certaine of the Philistims. 10 Achish is deceyued by Dauid.

1 AND Dauid sayd in his heart, I shall nowe [a] perish one day by the hande of Saul: is it not better for me that I saue my selfe in the lande of the Philistims, and that Saul may haue no hope of mee to seeke mee any more in all the coastes of Israel, and so escape out of his hand?
2 Dauid therefore arose, and he, and the fiue hundreth men that were with him, went vnto Achish the sonne of Maoch king of Gath.
3 And Dauid [b] dwelt with Achish at Gath, he,

Chap. 23. 19. [1] Or, in Gibeah. [2] Or, the wilderness.

[a] That is, of the most skilfull and valiant souldiers

[3] Or, to a certaine place.

Chap. 14. 50. and 17. 55.

[b] Who was a stranger and not an Israelite.

[c] Who afterward was Dauids chiefe captaine.

[4] Or, bolster.

B.

[d] Meaning, he would make him sure at one stroke.

[e] To wit, in his owne priuate cause: for Iehu slew two kings at Gods appointment, 2. King. 9. 24.

[*] Ebr. the deepe sleepe of the Lorde was fallen vpon them.

[*] Ebr. Answerest.

[f] Meaning most valiant, & meete to saue the king?

[*] Ebr. sonnes of death.

[g] Hereby it appeareth, that the hypocrite persecuted Dauid against his owne conscience, and contrary to his promes.

[h] Let his anger towards vs be pacified by a sacrifice.

[i] As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.

[k] Because thou sauedst my life this day.

[l] Thus he protesteth his innocencie towarde Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 14. 3. & 130. 3.

[m] To Gibeah of Beniamin.

[a] Dauid distrusteth Gods protection, & therefore fleeth vnto the idolaters, who were enemies to Gods people.

[b] Thus God by his prouidence changeth the enemies hearts, & maketh them to fauour his, in their necessitie.

he, and his men, euery man with his houſholde, Dauid with his two wiues, Ahinoam the Iezreelite, and Abigail Nabals wife the Carmelite.

4 And it was tolde Saul that Dauid was fled to Gath: ſo he ſought no more for him.

5 And Dauid ſayde vnto Achiſh, If I haue nowe founde grace in thine eyes, e let them giue me a place in ſome other citie of the countrey, that I may dwell there: for why ſhoulde thy ſeruant dwell in the head citie of the kingdome with thee?

e Let thine officers appoynt me a place.

6 Then Achiſh gaue him Ziklag that ſame day: therefore Ziklag pertaineth vnto the kings of Iudah vnto this day.

f Ebr. the number of the dayes. 7 ¶ And f the time that Dauid dwelt in the country of the Philiſtims, was foure moneths and certaine dayes.

8 Then Dauid and his men went vp, and inuaded the d Gelhurites, and the Girzites and the Amalekites: for they inhabited the lande from the beginning, from the way, as thou goeſt to Shur, euen vnto the land of Egypt.

d Theſe were the wicked Canaanites, whome God had appoynted to be deſtroyed.

9 And Dauid ſmote the land, and left neither man nor woman aliue, and tooke ſheepe, and oxen, and aſſes, and camels, and apparell, and returned and came to Achiſh.

g Or, against whom 10 And Achiſh ſaid, g Where haue ye bin a roming this day? And Dauid anſwered, Againſt the South of Iudah, e againſt the South of the h Ierahmeelites, and againſt the South of the Kenites.

e Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.

11 And Dauid ſaued neither man nor woman aliue, to bring them to Gath, ſaying, Leſt they ſhoulde tell on vs, and ſay, So did Dauid, and ſo will be his maner all the while that he dwelleth in the countrey of the Philiſtims.

i Or, he doth ſurely abhorre his people. 12 And Achiſh beleued Dauid, ſaying, i He hath made his people of Iſrael vtterly to abhorre him: therefore he ſhall be my ſeruant for euer.

CHAP. XXVIII.

1 *Dauid hath the chiefe charge promiſed about Achiſh.* 8 *Saul conſulteth with a witch, and the ſame ſheweth him to ſpeake with Samuel,* 18 *VVho declareth his ruine.*

1 NOwe at that time the Philiſtims aſſembled their bandes and armie to fight with Iſrael: therefore Achiſh ſayd to Dauid, a Be ſure, thou ſhalt goe out with me to the battell, thou, and thy men.

a Albeit it was a great griefe to Dauid to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not denie him. Chap. 25. 1.

2 And Dauid ſayde to Achiſh, Surely thou ſhalt knowe what thy ſeruant can doe. And Achiſh ſaide to Dauid, Surely I will make thee keeper of mine head for euer.

3 (k Samuel was then dead, and all Iſrael had lamented him, and buryed him in Ramah his owne citie: and Saul had b put away the ſorcerers, and the ſoothſayers out of the land)

b According to the commandement of God, Exod. 22. 18. Deut. 18. 10, 11.

4 Then the Philiſtims aſſembled themſelues, and came, and pitched in Shunem: and Saul aſſembled all Iſrael, and they pitched in Gilboa.

5 And when Saul ſawe the hoſte of the Philiſtims, he was afraid, and his heart was ſore aſtonyed.

6 Therefore Saul aſked counſell of the Lorde, and the Lorde anſwered him not, neyther by dreames, nor by l Vrim, nor yet by Prophets.

l Meaning, the hie Prieſt, Exod. 28. 30.

7 ¶ Then ſaide Saul vnto his ſeruantes, Seeke me a woman that hath a familiar ſpirit, that I may goe to her, and aſke of her. And his ſeruants ſayde to him, Beholde, there is a woman at En-dor that hath a familiar ſpirit.

8 Then Saul m changed himſelfe, and put on other rayment, and he went, and two men with him, and they came to the woman by night: and he ſaide, I pray thee, coniecture vnto me by the familiar ſpirit, and bring me him vp whom I ſhal name vnto thee.

m He ſeeketh not to God in his miſerie, but is led by Satan vnlawfull meanes, which in his conſcience he condemneth.

9 And the woman ſayde vnto him, Beholde, thou knoweſt what Saul hath done, howe hee hath deſtroyed the ſorcerers, and the ſoothſayers out of the land: wherefore then ſeekeſt thou to take me in a ſnare to cauſe me to dye?

10 And Saul ſware to her by the Lorde, ſaying, As the Lorde liueth, no n harme ſhall come to thee for this thing.

n Or, puniſhment.

11 Then ſayd the woman, Whom ſhall I bring vp vnto thee? And he anſwered, Bring me vp o Samuel.

o He ſpeaketh according to his groſſe ignorance, not conſidering the ſtate of the ſaintes after this life, & how Satan hath no power ouer them.

12 And when the woman ſawe Samuel, ſhee cryed with a loude voyce, and the woman ſpake to Saul, ſaying, Why haſt thou deceiued me? for thou art Saul.

13 And the king ſaide vnto her, Be not afraid: for what ſaweſt thou? And the woman ſaid vnto Saul, I ſaw p gods aſcending vp out of the earth.

p Or, an excellent perſon.

14 Then he ſayd vnto her, What facion is he of? And ſhee anſwered, An olde man commeth vp lapped in a mantell: and Saul knewe that it was q Samuel, and he enclined his face to the grounde, and bowed himſelfe.

q To his imagination, albeit it was Satan, who to blind his eyes tooke vpon him the forme of Samuel, as he can do of an Angel of light.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted mee, to bring mee vp? Then Saul anſwered, I am in great diſtreſſe: for the Philiſtims make warre againſt mee, and God is departed from mee, and anſwereth me no more, neither r by Prophets neither by dreames: therefore I haue called thee, that thou mayeſt tell me, what I ſhall doe.

r Ebr. by the hand of Prophets.

16 Then ſayde Samuel, Wherefore then doeſt thou aſke of me, ſeeing the Lorde is gone from thee, and is thine enemie?

17 Euen the Lorde hath done to s him, as he ſpake t by mine hand: for the Lord will rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

s That is, to Dauid. Chap. 15. 28. t Or, manifeſtly.

18 Becauſe thou obeyedſt not the voyce of the Lorde, nor executedſt his fierce wrath vpon the Amalekites, therefore hath the Lorde done this vnto thee this day.

19 Moreouer the Lorde will deliuer Iſrael with thee into the handes of the Philiſtims: u and to morowe ſhalt thou and thy ſonnes be with me, and the Lord ſhall giue

u Ye ſhalbe dead, Chap. 31. 6

gine the hoste of Israel into the hands of the Philistims.

20 Then Saul & all his straightway all along on the earth, and was sore a afraide because of the wordes of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

i The wicked, when they heare Gods iudgemẽts tremble and desparre, but can not seeke for mercy by repentance.

21 Then the woman came vnto Saul, and saw that he was sore troubled, and sayde vnto him, See, thine handmaide hath obeyed thy voyce, & I k haue put my soule in mine hand, & haue obeyed thy wordes which thou saydest vnto me.

k I haue ventured my life.

22 Nowe therefore, I pray thee, hearken thou also vnto the voyce of thine handmaide, and let me set a morsel of bread before thee, that thou mayest eate and get thee strength, and go on thy iourney.

23 But he refused, and sayd, I will not eat: but his seruants & the woman together compelled him, & he obeyed their voyce: so he arose frō the earth, & sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, & tooke floure & kneaded it, and baked of it l vnleauened bread.

l Because it required haste.

25 Then she brought them before Saul, & before his seruants: and when they had eaten, they stode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause Dauid to be sent backe from the battel against Israel, because they distrusted him.

1 SO the Philistims were gathered together with all their armies in Aphek: and the Israelites pitched m vp the fountaine, which is in Jzreel.

m Or, in Aphek.

2 And the n princes of the Philistims went forth vp hundreths and thousands, but Dauid & his men came behind o Achish.

n Or, captaines.

o According to their bands, or ensignes.

3 Then said the princes of the Philistims, What doe these Ebrewes here? And Achish sayd vnto the princes of the Philistims, Is not this Dauid the seruant of Saul the king of Israel, who hath bene with me these dayes, p or these yeres, and I haue found nothing in him, since he q dwelt with me vnto this day?

p Meaning, a long time, that is, foure moneths & certaine daies, Chap 27.7.

q Or, fell, as Gen. 25.18. 1.Chron.11.29.

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, *Send this fellow backe, that he may goe againe to his place which r hast appointed him, & let him not goe downe with vs to battel, lest that in the battell he be an aduersary to vs: for wherewith should he obtaine the fauour of his master? should it not be with the s heads of these men?

r Would not Saul receiue him to fauour, if he couldde betray vs?

s Chap.28.7. & 31.11.

5 Is not this Dauid, of whome they sang in daunces, saying, *Saul slew his thousand, and Dauid his ten thousand?

6 ¶ Then Achish called Dauid, and sayde vnto him, As the Lorde liueth, thou hast bene vpright and good in my sight, when thou t wentest out and in with me in the host, neither haue I found euil with thee, since thou camest to me vnto this day, but u the princes doe not fauour thee.

t That is, walkest conuersant with me.

u Or, thou art not good in the eies of the princes.

7 Wherefore now returne, and go in peace, that thou displeasest not the princes of the Philistims.

8 ¶ And Dauid sayde vnto Achish, But what haue I done? and what hast thou founde in thy seruant as long as I haue bin with thee vnto this day, that I may x not go and fight against the enemies of my lord the king?

x This dissimulation cannot be excused: for it grieued him to goe against the people of God.

9 Achish then answered, and sayde to Dauid, I know thou pleasest me, as an Angel of God: but the princes of the Philistims haue sayd, Let him not go vp with vs to battell.

10 Wherefore now rise vp early in the morning with thy y masters seruantes that are come with thee: and when ye be vp early, assoone as ye haue light, depart.

y With them that fled vnto thee from Saul.

11 So Dauid and his men rose vp early to depart in the morning, & to returne into the land of the Philistims: and the Philistims went vp to Jzreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauids two wiues are taken prisoners. 6 The people would stone him. 8 He asketh counsel of the Lord, and pursuing his enemies recouereth the pray. 24 He diuideth it equally, 26 And sendeth part to his friends.

1 BVt when Dauid and his men were come to Ziklag z the third day, the Amalekites had inuaded vpon the South, euen vnto Ziklag, & had a smitten Ziklag, and burnt it with fire,

z After that he departed from Achish.

a That is, destroyed the citie.

2 And had taken the women that were therein, prisoners, both small & great, and slew not a man, but caried them away, and went their wayes.

3 ¶ So Dauid and his men came to the citie, and beholde, it was burnt with fire, and their b wiues, and their sonnes, and their daughters were taken prisoners.

b For the best onely remained in the citie, when the men were gone to warre.

4 Then Dauid & the people that was with him, lift vp their voyces and wept, vntill they could weepe no more.

5 Dauids two wiues were taken prisoners also, Ahinoam the Jzreelite, and Abigail the wife of Nabal the Carmelite.

6 And Dauid was in great sorowe: for the people c entended to stone him, because the hearts of all the people were vered euery man for his sonnes and for his daughters: but Dauid comforted himself in the Lord his God.

c Thus we see, that in troubles & aduersitie we doe not consider Gods prouidẽce, but like raging beastes forget both our owne dutie & contẽne Gods appoyntment ouer vs.

7 ¶ And Dauid said to Abiathar the Priest Ahimelechs sonne, I pray thee, bring me the Ephod. And Abiathar brought the Ephod to Dauid.

8 Then Dauid asked counsel at the Lorde, saying, Shall I followe after this company: shal I ouertake them? And he answered him, Folow: for thou shalt surely ouertake them, and d recouer all.

d Though God seeme to leaue vs for a time, yet if we trust in him, we shall be sure to finde comfort.

9 ¶ So Dauid & the fire hundreth men that were with him, went, & came to the riuer Besor, where a part of them abode:

10 But Dauid & foure hundreth men followed (for two hundreth abode behinde, being too weary to go ouer the riuer Besor)

11 And they founde an Egyptian in the field, and brought him to Dauid, & gaue him e bread and he did eate, & they gaue him water to drinke.

e God by his prouidence both prouided for the necessitie of this poore stranger, and made him a guide to Dauid to accomplish his enterprise.

12 Also they gaue him a fewe figges, and two

two clusters of raisins: and when he had
eaten, his spirite came againe to him: for
he had eaten no breade, nor drunke any
water in three dayes, and three nightes.
13 ¶ And Dauid said vnto him, To whome
belongest thou? and whence art thou?
And he sayde, I am a yong man of E-
gypt, and seruant to an Amalekite: and
my master left me three dayes agoe, be-
cause I fell sicke.
14 We roued vpon the South of Chereth,
and vpon the coast belonging to Iudah,
and vpon y South of Caleb, & we burnt
Ziklag with fire.
15 And Dauid sayd vnto him, Canst thou
bring me to this companie? and he sayd,
g Sweare vnto me by God, y thou wilt
neither kill me, nor deliuer me into the
handes of my master, & I will bring thee
to this companie.

g For othes were in all ages had in most reuerence euen among the heathen.

16 ¶ And when he had brought him thi-
ther, beholde, they lay scattered abroade
vpon all the earth, h eating and drinking,
and dancing, because of all the great pray
that they had taken out of the land of the
Philistims, and out of the lande of
Iudah.

h The wicked in their pompe and pleasures consider not y iudgement of God, which is then at hand to smite them.

17 And Dauid smote them from the twi-
light, euen vnto the euening i of the next
morowe, so that there escaped not a man
of them, saue foure hundreth yong men,
which rode vpon camels, and fled.

i Some reade, & vnto the morow of y two *euenings*: that is, three dayes.

18 And Dauid recouered all that the A-
malekites had taken: also Dauid rescued
his two wiues.
19 And they lacked nothing, smal or great,
sonne or daughter, or of the spoyle of all
that they had taken away: Dauid reco-
uered them all.
20 Dauid also tooke all the sheepe, and the
oxen, and they draue them before his cat-
tel, and sayd, This is Dauids k pray.

k Which the Amalekites had taken of others, and Dauid from them besides the goods of Ziklag.

21 ¶ And Dauid came to the two hundreth
men y were too wearie for to follow Da-
uid: whome they had made also to abide
at the riuer Besor: & they came to meete
Dauid, & to meete the people that were
with him: so when Dauid came neere to
the people, he saluted them.
22 Then answered all the euill and wicked
of the men that went w Dauid, and said,
Because they went not with vs, therfore
will we giue them none of the pray, that
we haue recouered, saue to euery mā his
l wife and his children: therefore let them
carie them away and depart.

l Vnder these are comprehended the cattell and goods, which apperteined to euery man.

23 Then said Dauid, Ye shal not do so, my
brethren, with that which the Lord hath
giuen vs, who hath preserued vs, and de-
liuered the companie that came against
vs, into our hands.
24 For who wil obey you in this matter?
but as his part is that goeth downe to
the battel, so shall his part be, that tarieth
by the stuffe: they shall part alike.
25 m So from that day forward he made it
a statute & a law in Israel, until this day.

m Some referre these wordes to Dauid, that he alledged an olde custome & lawe, as if it were written, It is both nowe and hath bene euer.

26 ¶ When Dauid therefore came to Zik-
lag, he sent of the pray vnto the Elders
of Iudah & to his friendes, saying, See,
there is a blessing for you of the spoyle of
the enemies of the Lorde.
27 He sent to them of Beth el, and to them
of South Ramoth, & to them of Iattir,
28 And to them of Aroer, and to them of
Siphmoth, and to them of Eshtemoa,
29 And to them of Rachal, and to them of
the cities of the Ierahmeelites, and to
them of the cities of the Kenites,
30 And to them of Hormah, and to them
of Chor-ashan, and to them of Athach,
31 And to them of Hebron, and n to all the
places where Dauid and his men had
haunted.

n Shewing himselfe mindfull of their benefites towardes him.

CHAP. XXXI.

4 Saul killeth himselfe. 6 His children are slaine in the battel. 12 The men of Iabesh tooke downe his bodie, which was hanged on the wall.

1 NOw the * Philistims fought against
Israel, and the men of Israel fled a-
way from the Philistims, and they
fel downe ‖ wounded in mount Gilboa.

1. Chron. 10. 1.

‖ Or, slaine.

2 And the Philistims preassed sore vpon
Saul & his sonnes, and slewe Ionathan,
and Abinadab, and Malchishua Sauls
sonnes.
3 And when the battell went sore against
Saul, the archers and bowmen ‖ hit him,
and he was sore ‖ wounded of the archers.

‖ Ebr. founde him.

‖ Or, afraide.

4 Then sayd Saul vnto his armour bea-
rer, a Drawe out thy sworde, and thrust me
through therewith, least the vncircumci-
sed come and thrust me through & mocke
me: but his armour bearer would not,
for he was sore afraide. Therefore Saul
tooke a sworde and fell vpon it.

a So we see that his cruel life hath a desperate end, as is commonly seene in them that persecute the children of God.

5 And when his armour bearer saw that
Saul was dead, he fell likewise vpon his
sworde, and died with him.
6 So Saul died, and his three sonnes, and
his armour bearer, and all his men that
same day together.
7 ¶ And when the men of Israel that were
on the other side of the b valley, and they
of the other side c Iorden sawe that the
men of Israel were put to flight, and that
Saul & his sonnes were dead, then they
left the cities, and ranne away: and the
Philistims came and dwelt in them.

b Neere to Gilboa.

c The tribes of Reuben & Gad, & halfe the tribe of Manasseh.

8 ¶ And on the morowe when the Phili-
stims were come to spoyle them y were
slaine, they foūd Saul & his three sonnes
lying in mount Gilboa,
9 And they cut off his head, and stripped
him out of his armour, and sent into the
land of the Philistims on euery side, that
they should d publishe it in the temple of
their idoles, and among the people.

d In token of victorie and triumph.

10 And they layde vp his armour in the
house of Ashtaroth, but they hanged vp
his body on the wall of Beth-shan.
11 ¶ When the inhabitāts of e Iabesh Gi-
lead heard, what the Philistims had
done to Saul,

e Whom he had deliuered from their enemies, Chap. 11. 11.

12 Then they arose (as many as were strōg
men) and went al night, & tooke the body
of Saul, and the bodies of his sonnes,
from the wal of Beth-shan, and came to
Iabesh, and * burnt them there,

Ierem. 34. 5.

13 And tooke their bones and * buried them
vnder a tree at Iabesh, and f fasted seuen
dayes.

2. Sam. 2. 4.

f According to the custome of mourners.

THE

A. 2 B vol. Amst. con. 6

The second booke of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they conteine the conception, natiuitie & the whole courſe of his life, and alſo the liues & actes of two Kings, to wit, of Saul and Dauid, whom he anoynted and conſecrated kings by the ordinance of God. And as the firſt booke conteineth thoſe things which God brought to paſſe among this people vnder the gouernement of Samuel and Saul: ſo this ſecond booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the ende of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſteined both within his houſe and without: what horrible & dangerous inſurrections, vprores, & treaſons were wrought againſt him, partly by falſe counſellers, fayned friendes and flatterers, and partly by ſome of his owne children and people: and how by Gods aſſiſtance he ouercame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of Dauid the Scripture ſetteth forth Chriſt Ieſus the chiefe King, who came of Dauid according to the fleſh, & was perſecuted on euery ſide with outward and inward enemies, as well in his owne perſon, as in his members, but at length he ouercommeth all his enemies, and giueth his Church victorie againſt all power both ſpiritual and temporall: and ſo reigneth with them, King for euermore.

CHAP. I.

4 *It was tolde Dauid of Sauls death.* 15 *He cauſeth him to be ſlayne that brought the tidings.* 19 *He lamenteth the death of Saul and Ionathan.*

1 AFter the death of Saul, whē Dauid was returned from the *ſlaughter of the Amalekites and had bene two dayes in Ziklag,

1.Sam.30.17.

2 Behoulde, a man came the third day out of the hoſte from Saul with his a clothes rent, and earth vpon his head: and when he came to Dauid, he fell to the earth, and did obeyſance.

a Seeming to lament the ouerthrow of the people of Iſrael.

3 Then Dauid ſayde vnto him, Whence commeſt thou? And he ſayde vnto him, Out of the hoſte of Iſrael I am eſcaped.

4 And Dauid ſayde vnto him, What is done? I pray thee, tell me. Then he ſayd, that the people is fled from the battell, & many of the people are ouerthrowen, & dead, and alſo Saul and Ionathan his ſonne are dead.

5 And Dauid ſaid vnto the yong man that tolde it him, Howe knoweſt thou þ Saul and Ionathan his ſonne be dead?

6 Then the yong man that tolde him, anſwered, b As I came to mount Gilboa, behold, Saul leaned vpon his ſpeare, and loe, the charets and *horſemen followed hard after him.

b As I fled in the chaſe. *Or, captaines.

7 And when he looked backe, he ſaw me, & called me. And I anſwered, Here am I.

8 And he ſaid vnto me, Who art thou? And I anſwered him, I am an c Amalekite.

c He was an Amalekite borne, but renounced his countrey and ioyned with the Iſraelites.

9 Then ſaid he vnto me, I pray thee, "come vpon me, & ſlay me: for anguiſh is come vpon me, becauſe my d life is yet whole in me.

a *The ſtand vpon.* d I am ſory, becauſe I am yet aliue. "*Or, I ſtode vpon him.* Chap. 3. 31. & 13. 31.

10 So "I came vpon him, and ſlewe him, & becauſe I was ſure that he could not line, after that he had fallen, I tooke the crowne that was vpon his head, and the bracelet that was on his arme, & brought them hither vnto my lord.

11 Then Dauid tooke holde on his clothes, *and rent them, and likewiſe all the men that were with him.

12 And they mourned and wept, & faſted vntill euen, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlayne with the ſwoorde.

13 ¶ e Afterward Dauid ſaid vnto the yong man that told it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

e After the lamentation he examined him againe.

14 And Dauid ſaid vnto him, *Howe waſt thou not afrayde, to put forth thine hand to deſtroy the Anoynted of the Lord?

*Pſal.105.15. a vide ſimile quidam, filio Tacit. 7. 21 pag. Eng. commilito, qui meruit.

15 Then Dauid called one of his yōg men, and ſayde, Goe neere, and fall vpon him. And he ſmote him that he died.

16 Then ſaid Dauid vnto him, f Thy blood be vpon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlayne the Lordes Anoynted.

f Thou art iuſtly puniſhed for thy fault.

17 ¶ Then Dauid mourned with this lamentation ouer Saul, & ouer Ionathan his ſonne,

18 (Alſo he bade them teach the children of A Iudah to ſhoote, as it is written in the booke of *" Iaſher)

*Or, righteous.

19 O noble Iſrael, þ he is ſlaine vpō thy hie places: how are þ mightie ouerthrowen?

20 *"Tell it not in Gath, nor publiſh it in the ſtreets of Aſhkelon, leſt þ daughters of the Philiſtims reioyce, leſt the daughters of the vncircumciſed triumph.

*Or, rightcous.

21 Ye mountaines of Gilboa, vpon you be neither dew nor raine, nor be there fields of offrings: for there the ſhield of þ mightie is caſt downe, the ſhield of Saul, as though he had not bene anoynted w oyle.

g That they might be able to match their enemies þ Philiſtims in that arte.

22 The bowe of Ionathan neuer turned backe, neither did the ſwoorde of Saul returne emptie from the blood of the ſlaine, and from the fat of the mightie.

23 Saul & Ionathan were louely & pleaſant in their liues, & in their deaths they were not h deuided: they were ſwifter then egles, they were ſtronger then lions,

h Meaning Saul. *Micah* 1.10.

24 Ye daughters of Iſrael, weepe for Saul, which clothed you in ſcarlet, with pleaſures, & hanged ornaments of golde vpon your apparell.

i Let their fertile fields be barren, and bring forth no fruite to offer to the Lorde.

25 Howe were the mightie ſlayne in the middes of the battell? O Ionathan, thou waſt ſlayne in thine hie places.

26 Woe is me for thee, my brother Ionathan:

k They dyed both together in Gilboa.

l As riche garments, & coſtly iewels.

M.i.

than: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of [m] women: how are the mighty ouerthowen, & the weapons of warre destroyed?

m Either toward their husbands, or their children.

CHAP. II.

4 David is anoynted King in Hebron. 9 Abner maketh Ish-bosheth king ouer Israel. 15 The battel of the seruants of David and Ish-bosheth. 32 The burrall of Asahel.

1 AFter this, Dauid [a] asked counsell of the Lord, saying, Shal I goe vp into any of the cities of Iudah? And the Lord sayd vnto him, Go vp. And Dauid said, Whither shal I go? He then answered, Vnto [b] Hebron.

a By the meanes of the hie Priest, as 1.Sam.23.2.& 2.sam.5.19.

b Which citie was also called Kiriath-arba, Iosh.14.15.

2 So Dauid went vp thither and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And Dauid brought vp [c] men that were with him, euery man with his household, and they dwelt in the cities of Hebron.

c In the time of his persecution.

4 ¶ Then the men of Iudah came, and there they anoynted Dauid King ouer the house of Iudah. And they tolde Dauid, saying, [*] that the men of Iabesh Gilead buryed Saul.

*1.Sam.31.13.

5 And Dauid sent messengers vnto the men of Iabesh Gilead, & said vnto them, Blessed are ye of the Lord, that ye haue shewed such kindenesse vnto your lorde Saul, that you haue buryed him.

6 Therefore nowe the Lorde shewe mercie and [d] trueth vnto you: and I wil recompense you this benefite, because ye haue done this thing.

d According to his promes, which is to recompense them that are mercifull.

7 Therefore now let your hãds be strong, & be you valiant: albeit your master Saul be dead, yet neuertheles the house of Iudah hath anointed me [e] king ouer them.

e So that you shall not want a captaine and a defender.

8 ¶ But Abner the sonne of Ner that was captaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,

9 And made him King ouer Gilead, and ouer the Asshurites, and ouer Izreel, and ouer Ephraim, and ouer Beniamin, and ouer [f] all Israel.

f Ouer the eleuen tribes.

10 Ish-bosheth Sauls sonne was fourtie yere olde when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed Dauid.

11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yere and sixe [g] moneths.)

g After this time was expired, he reigned ouer all the countrey 33. yeres, Chap.5.5.

12 ¶ And Abner the sonne of Ner, & the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.

13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sate down, the one on the one side of the poole, and the other on the other side of the poole.

14 Then Abner said to Ioab, Let the yong men now arise, and [h] play before vs. And Ioab sayd, Let them arise.

h Let vs see howe they can handle their weapons.

15 Then there arose & went ouer twelue of Beniamin by nomber, which pertemed to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.

16 And euery one caught [i] his fellowe by the head, and thrust his sworde in his fellowes side, so they fell downe together: wherefore the place was called [*] Helkath-hazzurim, which is in Gibeon.

i Meaning, his aduersarie.

*Or, the felde of strong men.

17 And the battell was exceeding sore that same day: for Abner and the men of Israel [k] fell before the seruants of Dauid.

k After that these foure and twentie were slayne.

18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a slayne wilde roe.

19 And Asahel followed after Abner, & in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behinde him, and sayde, Art thou Asahel? And he answered, Yea.

21 Then Abner said, Turne thee either to the right hand or to the left, & take one of the yong men, & take thee his [l] weapons: but Asahel would not depart from him.

*Or, spoyle.

22 And Abner said to Asahel, Depart from me: [l] wherefore should I smite thee to the ground? Howe then should I be able to hold vp my face to Ioab thy brother?

l Why dost thou prouoke me to kill thee?

23 And when he would not depart, Abner with the hinder ende of the speare smote him vnder the [m] fifth rib, that the speare came out behinde him: and he fel downe there, and dyed in his place. And as many as came to the place where Asahel fel downe and dyed, stoode still.

m Some read in those parts, whereas I liue: parties lye at the heart, the liuer, the milt, & the gal.

24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernes of Gibeon.

25 And the children of Beniamin gathered themselues together after Abner, and were on an heape and stoode on the toppe of an hill.

26 Then Abner called to Ioab, and sayde, Shall the [n] sworde deuoure for euer? knowest thou not, that it wil be bitternes in the latter ende? howe long then shall it be, or thou bid the people returne from following their brethren?

n Shall we not make an end of murthering?

27 And Ioab sayd, As God liueth, if thou haddest not [o] spoken, surely euen in the morning the people had departed euery one backe from his brother.

o If thou hast not prouoked them to battel, as vers.14.

28 ¶ So Ioab blew a trumpet, and all the people stoode still, & pursued after Israel no more, neither fought they any more.

29 And Abner & his men walked all that night through the [*] plaine, and went ouer Iorden, and passed through all Bithron till they came [*] to Mahanaim.

*Or, wilderne.

*Or, to the tent.

30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruãts nineteene men and Asahel.

31 But the seruants of Dauid had smitten of Beniamin, and of Abners men, so that three [p] hundreth & three score men dyed.

p That God would confirm Dauid in his kingdom by the destruction of his aduersaries.

32 And they tooke vp Asahel, and buryed him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went all night, and when they came to Hebron, the day arose.

CHAP.

CHAP. III.

1 *Long warre betweene the houses of Saul and Dauid.*
2 *The children of Dauid in Hebron.* 12 *Abner turneth to Dauid.* 27 *Ioab killeth him.*

a That is, without intermission enduring two yeres, which was the whole reigne of Ish-bosheth.

1 THere was then a long warre betwene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.

2 ¶ And vnto Dauid were children borne in Hebron: & his eldest sonne was Amnon of Ahinoam the Izreelite,

b Who is called also Daniel, 1.Chron.3.1.

3 And his second, was b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Absalom the sonne of Maacah, the daughter of Talmai the king of Geshur,

4 And the fourth, Adonijah the sonne of Haggith, and the fifth, Shephatiah the sonne of Abital,

5 And the sixt, Ithream by Eglah Dauids wife: these were borne to Dauid in c Hebron.

c Within seuen yeeres and sixe moneths.

6 ¶ Now while there was warre betwene the house of Saul and the house of Dauid, Abner made all his power for the house of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner very wroth for the wordes of Ish-bosheth, and said, Am I a d dogs head, which against Iudah doe shewe mercie this day vnto the house of Saul thy father, to his brethren, and to his neighbours, and haue not deliuered thee into the hande of Dauid, that thou chargest mee this day with a fault concerning this woman?

d Doest thou esteeme me no more then a dog, for all my seruice done to thy fathers house?

9 e So do God to Abner, and more also, except, as the Lorde hath sworne to Dauid, euen so I do to him,

e We see howe the wicked can not abide to be admonished of their faults, but seeke their displeasure, which goe about to bring them from their wickednes.

10 To remoue the kingdome from the house of Saul, that the throne of Dauid may be stablished ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And hee durst no more answere to Abner: for he feared him.

f Openly.

12 ¶ Then Abner sent messengers to Dauid f on his behalfe, saying, Whose is the lande? who should also say, Make couenant with me, & behold, mine hand shalbe with thee, to bring all Israel vnto thee.

13 Who sayde, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou commest to see me.

2.Sam.18.25,27.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I maried for * an hundreth foreskins of the Philistims.

1.Sam.25.44.

15 And Ish-bosheth sent, & tooke her from her husband * Phaltiel the sonne of Laish.

16 And her husbande went with her, and came weeping behinde her, vnto Bahurim: then said Abner vnto him, Goe, and returne. So he returned.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

17 ¶ And Abner had f communication with the Elders of Israel, saying, Yee sought for Dauid in times past, that hee might be your king.

18 Nowe then doe it: for the Lorde hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the handes of the Philistims, and out of the handes of all their enemies.

19 Also Abner spake g to Beniamin, and afterwarde Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Beniamin.

g *Ebr. in the eares of Beniamin.*

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

g Who chalenged the kingdome, because of their father Saul.

21 Then Abner said vnto Dauid, I will rise vp, and go gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went h in peace.

h *Or, without harme.*

22 ¶ And beholde, the seruants of Dauid and Ioab came i from the campe, and brought a great praye with them (but Abner was not with Dauid in Hebron: for he had sent him away, and he departed in peace)

h From warre against the Philistims.

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the king, and said, What hast thou done? beholde, Abner came vnto thee, why hast thou sent him away, and he is departed?

i Here appeareth the malicious minde of Ioab, who would haue had the king to slay Abner for his priuate grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceiue thee, and to knowe thy outgoing and ingoing, and to knowe all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the well of Sirah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, k Ioab tooke him aside in the gate to speake with him h peaceably, & smote him vnder the fift rib, that he dyed, for the blood of * Asahel his brother.

1.King.2.5.
h *Or, secretly.*
* *Chap.2.23.*

28 ¶ And when afterward it came to Dauids eare, he said, I and my kingdom are l giltlesse before the Lord for euer, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, & on all his fathers house, that the house of Ioab be neuer without some that haue running yssues, or leper, or that leaneth on a staffe, or that doeth fal on the sword, or that lacketh bread.

30 (So Ioab & l Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battell)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And Dauid saide to Ioab, and to all the people that were with him, Rent your m clothes, and put on sackecloth, & mourne before Abner: and king Dauid himselfe followed the beare.

m Meaning, before the corps.

32 And when they had buryed Abner in Hebron, the king lift vp his voyce, and wept beside the sepulchre of Abner, and

all the people wept.

33 And the king lamented ouer Abner, & said, Died Abner n as a foole dieth?

n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might doe, being trayterously deceyued by the wicked.

34 Thine handes were not bound, nor thy fete tied in fetters of brasse: but as a man falleth before wicked men, so diddest thou fall. And all the people wept againe for him.

o According to their custome, which was to banket at burials.

35 Afterward all the people came to cause Dauid eate o meat while it was yet day, but Dauid sware, saying, So doe God to me & more also, if I taste bread, or ought els till the sunne be downe.

p It is expedient sometime not onely to conceiue inward sorowe, but also that it may appeare to others, to the intent that they may be satisfied.

36 And all the people knewe it, & it p pleased them: as whatsoeuer the King did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, howe that it was not the kings deede that Abner the sonne of Ner was slaine.

38 And the King sayde vnto his seruants, Know ye not, that there is a prince and a great man fallen this day in Israel?

q Or, cruel.

39 And I am this day weake and newely anoynted king: and these men the sonnes of Zeruiah be too q hard for me: the Lorde rewarde the doer of euill according to his wickednes.

CHAP. IIII.

5 Baanah and Rechab slaye Ish-bosheth the sonne of Saul. 12 Dauid commandeth them to be slayne.

a That is, Ish-bosheth.
b Meaning, that he was discouraged.

1 And when Sauls a sonne heard that Abner was dead in Hebron, then his handes were b feeble, and all Israel was afraid.

c The citie Beeroth was in the tribe of Beniamin, Ios. 18.25.
d After the death of Saul, for feare of the Philistims.

2 And Sauls sonne had two men that were captaines of bandes: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin. (For Beeroth was reckened to Beniamin,

3 Because the Beerothites d fled to Gittaim, and sojourned there, vnto this day)

4 And Jonathā Sauls sonne had a sonne that was lame on his fete: he was fiue yere olde when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and became to halt, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went & came in the heat of the day to the house of Ish-bosheth (who slept on a bed at noone)

6 And beholde, Rechab and Baanah his brother came into the midst of the house, as they e would haue wheate, and they f smote him vnder the fift rib, and fled.

e They disguised themselues as marchants, which came to bye wheate.
f There is nothing so vile and dāgerous, which the wicked will not enterprise in hope of lucre and fauour.

7 For when they came into the house, he slept on his bed in his bed chamber, and they smote him, and slew him, and beheaded him, and tooke his head, & gate them away through the g plaine all the night.

g Or, wildernesse.

8 And they brought the head of Ish-bosheth vnto Dauid to Hebron, and saide to the king, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath auenged my lord the king this day of Saul and of his seede.

9 Then Dauid answered Rechab & Baanah his brother, the sonnes of Rimmon the Beerothite, and sayde vnto them, As the Lorde liueth, who hath deliuered my soule out of all aduersitie,

10 When one * tolde me, & sayd that Saul was dead, (thinking to haue brought good tidings) I toke him and slewe him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

* Chap. 1.15. g For as much as neither the example of him that slewe Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

11 Howe much more, when wicked men haue slayne a righteous person in his owne house, & vpon his bed: shall I not nowe therefore require his blood at your hand, and take you from the earth?

12 Then Dauid commaunded his young men, and they slewe them, and cut off their handes and their fete, and hanged them vp ouer the poole in Hebron: but they tooke the head of Ish-bosheth, and buryed it in the sepulchre of * Abner in Hebron.

* Chap. 3.32.

CHAP. V.

3 Dauid is made King ouer all Israel. 7 He taketh the fort of Zion. 19 He asketh counsell of the Lord, 20 And ouercommeth the Philistims twise.

1 Chron. 11.1.

1 Then * came all the tribes of Israel to Dauid vnto Hebron, and sayde thus, Beholde, we are thy a bones and thy flesh.

a We are of thy kinred, and vnlesse ioyned vnto thee. Psal. 78.71.

2 And in time past when Saul was our king, thou leddest Israel in and out: and the Lorde hath sayde to thee, * Thou shalt feede my people Israel, and thou shalt be a captaine ouer Israel.

3 So all the Elders of Israel came to the king to Hebron: and King Dauid made a couenant with them in Hebron b before the Lord: and they anoynted Dauid King ouer Israel.

b That is, taking the Lord witnes: for the Arke was as yet in Kiriathiarim.

4 ¶ Dauid was thirtie yere olde when he began to reigne: and he reigned fourtie yere.

5 In Hebron he reigned ouer Judah * seuen yere, and sixe moneths: and in Jerusalem he reigned thirtie and three yeres ouer all Israel and Judah.

Chap. 2.11.

6 ¶ The King also and his men went to Jerusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the c blind and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

c The children of God called idoles blinde & lame guides: therefore the Iebusites meant, that they should proue that their gods were neither blinde nor lame.

7 But Dauid tooke the fort of Zion: this is the citie of Dauid.

8 Nowe Dauid had sayde the same day, Whosoeuer smiteth the Iebusites, and getteth vp to the gutters and smiteth the lame and blinde, which Dauids soule hateth, I will preferre him: * therefore they sayde, The blinde and the lame shall not d come into that house.

1 Chron. 11.6.
d The idoles should enter no more into that place.

9 So Dauid dwelt in that fort, & called it the citie of Dauid, & Dauid built rounde about it, from e Millo, and inward.

e He built from the towne land rounde about his owne house. 1. Chron. 11.8.

10 And Dauid prospered and grew: for the Lord God of hostes was with him.

11 ¶ Hiram also king of f Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they

f Or, Zor.

they built Dauid an house.

12 Then Dauid knewe, that the Lorde had stablished him king ouer Israel, and that he had exalted his kingdome for his people Israels sake.

13 And Dauid tooke him mo * concubines & wiues out of Ierusalem, after hee was come from Hebron, and moe sonnes and daughters were borne to Dauid.

14 * And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, & Eliada, & Eliphalet.

17 ¶ * But when þ Philistims heard that they had anointed Dauid king ouer Israel, all the Philistims came vp to seeke Dauid: and when Dauid heard, he went downe to a fort.

18 But the Philistims came, & spred themselues in the valley of Rephaim.

19 Then Dauid [f] asked counsel of the Lord, saying, Shall I go vp to the Philistims? wilt thou deliuer them into mine hãds? And the Lord answered Dauid, Goe vp: for I will doubtlesse deliuer þ Philistims into thine hands.

20 ¶ * Then Dauid came to Baal-perazim, and smote them there, and said, The Lorde hath deuided mine enemies asunder before me, as waters be deuided asunder: therefore he called the name of that place, ‖ Baal-perazim.

21 And there they left their images, and Dauid and his men * burnt them.

22 Againe the Philistims came vp, & spred themselues in the valley of [g] Rephaim.

23 And when Dauid asked counsell of the Lord, he answered, Thou shalt not go vp, but turne about behind them, & come vpon them ouer against the mulberie trées.

24 And when thou hearest the noise of one going in the toppes of the mulberie trées, then remoue: for then shal the Lord go out before thée, to smite the hoste of the Philistims.

25 Then Dauid did so as the Lord had cõmanded him, and smote the Philistims from Geba, vntill thou come to [h] Gazer.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is striken, & dieth. 14 Dauid daunceth before it, 16 And is therefore despised of his wife Michal.

1 AGaine Dauid gathered together all the ‖ chosen men of Israel, euen thirtie thousand,

2 * And Dauid arose & went with all the people that were with him [a] from Baale of Iudah to bring vp frõ thence the Arke of God, whose name is called by þ name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab that was in [b] Gibeah. And Vzzah and Ahio the sonnes of Abinadab did drive the newe cart.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke,

5 And Dauid and all the house of Israel [c] played before the Lord on all instruments made of firre, & on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hande to the Arke of God, and held it: for the oxen did shake it.

7 And the Lorde was very wroth with Vzzah, and God [d] smote him in the same place for his faulte, and there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had ‖ smitten Vzzah: and he called the name of the place [e] Perez Vzzah vntill this day.

9 Therefore Dauid that daye feared the Lord, and sayd, How shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the city of Dauid, but Dauid carried it into the house of Obed-edom [e] a Gittite.

11 And the Arke of the Lorde continued in the house of Obed-edom the Gittite, three monethes, & the Lord blessed Obed-edom, and all his houshold.

12 ¶ And one told king Dauid, saying, * The Lord hath blessed þ house of Obed-edom, & all that he hath, because of the Arke of God: therefore Dauid went & [f] brought þ Arke of God frõ þ house of Obed-edom, into the citie of Dauid with gladnesse.

13 And when they that bare the Arke of the Lorde had gone sixe paces, hee offred an ore, and a fat beast.

14 And Dauid daunced before the Lorde with all his might, and was girded with a linnen [g] Ephod.

15 So Dauid and all the house of Israel, brought the Arke of the Lorde with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into þ citie of Dauid, Michal Sauls daughter looked through a windowe, and sawe king Dauid leape, and daunce before the Lorde, and she [h] despised him in her heart.

17 And when they had brought in þ Arke of the Lorde, they set it in his place, in the midst of the Tabernacle that Dauid had pitched for it: the Dauid offred burnt offrings, & peace offrings before the Lord.

18 And assone as Dauid had made an end of offring burnt offrings and peace offrings, he * blessed the people in þ Name of the Lord of hostes,

19 And gaue among all the people, euen among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottell of wine: so all the people departed euery one to his house.

20 ¶ Then Dauid returned to [i] blesse his house, and Michal the daughter of Saul came out to mete Dauid, and sayde, O howe glorious was the king of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants,

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1. *Sam.* 7. 2.

c Praised God, & sang Psalmes.

1. *Chro.* 13. 10.

d Here we see what dãger it is to folowe good intentions, or to do any thing in Gods seruice without his expresse word.

‖ *Ebr. made a breache.*

‖ *Or, the diuision of Vzzah.*

e Who was a Leuite, and had dwelt in Gittaim, 1. Chron. 15. 21.

1. *Chron.* 15. 25.

f Meaning, he caused the Leuites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that mone the children of God, to praise God by all maner of meanes.

1. *Chron.* 16. 2.

i That is, to pray for his house, as he had done for the people.

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[a] This was a citie in Iudah called also Kiriath-iearim, Iosh. 15. 9.

[b] Which was an hie place of the citie of Baale.

[c] Or, *chiefe.*

[d] 1. *Chro.* 13. 5, 6.

[e] Which was in the tribe of Beniamin, but the Philistims did possesse it.

[f] By Abiathar the Priest.

[g] Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie.

[h] Or, *the plaine of diuision.*

1. *Chron.* 14. 12.

[i] 2. *Sam.* 11. 16.

[j] 2. *Sam.* 5. 21.

[k] 1. *Chron.* 14. 12.

[l] Meaning, the valley of Rephaim.

[m] Which was in the tribe of Iudah.

[a] Or, vaine man.

as a [a] foole vncouereth himselfe?

[k] It was for no worldly affectiō, but only for that zeale that I bare to Gods glory.

21 Then Dauid sayd vnto Michal, [k] It was before the Lorde, which chose me rather then thy father, & all his house, and commanded me to be ruler ouer the people of the Lorde, euen ouer Israel: and therefore will I play before the Lord,

[l] Which was a punishment, because she mocked the seruant of God.

22 And will yet be more vile then thus, and will be lowe in mine owne sight, & of the very same maideseruants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe vnto the day of her death.

CHAP. VII.

2 Dauid would builde God an house, but is forbidden by the Prophet Nathan. 8 God putteth Dauid in minde of his benefites. 12 He promiseth continuance of his kingdome and posteritie.

1 AFterward * when the king sate in his house, & the Lord had giuen him rest round about from all his enemies,

1. Chron. 17. 2.

2 The king sayde vnto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the [a] curtaines.

[a] Within the Tabernacle couered with skinnes, Exod. 26. 7.

3 Then Nathan sayd vnto the king, Goe, and doe all that is in thine heart: for the Lord is with thee.

4 ¶ And the same night the worde of the Lord came vnto Nathan, saying,

5 Goe, and tell my seruant Dauid, Thus sayth the Lord, [b] Shalt thou builde me an house for my dwelling?

[b] Meaning, he should not: yet Nathā speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one [c] worde with any of the tribes of Israel when I commanded the Iudges to feede my people Israel: or said I, Why builde ye not me an house of cedar trees?

[c] As concerning the building of an house: meaning, that without Gods expresse worde nothing ought to be attempted.

8 Nowe therefore so say vnto my seruant Dauid, Thus sayeth the Lorde of hostes, * I tooke thee from the sheepecote following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

1. Sam. 16. 12. Psal. 78. 70.

9 And I was with thee wheresoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, and haue made thee a [d] great name, like vnto the name of the great men that are in the earth.

[d] I haue made thee famous through all the world.

10 (Also I wil appoint a place for my people Israel, & will plant it, that they may dwell in a place of their owne, and moue [e] no more, neither shall wicked people trouble them any more as before time,

[e] He promiseth them quietnes, if they will walke in his feare and obedience.

11 And since the time that I set Iudges ouer my people of Israel) and I wil giue thee rest from all thine enemies: also the Lorde telleth thee, that he will make thee an house.

1. King. 8. 20.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shal proceede out of thy body, and will stablish his kingdome.

1. King. 5. 5. & 6. 12. 1. Chro. 22. 10.

13 * He shal build an house for my Name, & I will stablish the throne of his kingdome for euer.

14 * I will be his father, and he shalbe my sonne: and * if he sinne, I wil chasten him with the [f] rod of men, & with the plagues of the children of men.

Hebr. 1. 5. Psal. 89. 31, 32.

[f] That is, generally, as fathers vse to chastise their children.

15 But my mercie shall not depart away from him, as I tooke it frō Saul whome I haue put away before thee.

16 And thine house shalbe stablished & thy kingdome for euer before thee, euen thy throne shalbe stablished for euer.

17 According to all these wordes, & according to all this vision, Nathā spake thus vnto Dauid.

[g] This was begun in Salomon as a figure, but accomplished in Christ.

18 ¶ Then king Dauid went in, & sate before the Lorde, and sayde, Who am I, O Lorde God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lorde God, therefore thou hast spoken also of thy seruantes house for a great while: but "doeth this appertaine to [h] man, O Lord God?

"Ebr. is this the law of man?

20 And what can Dauid saye more vnto thee? for thou, Lorde God, knowest thy seruant.

[h] Commeth this rather of thy free mercy, then of any worthinesse that can be in man?

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went & redeemed them to himselfe, that they might be his people, & that he might make him a name, and do for [i] you great things, and terrible for thy [k] land, O Lord, euen for thy people, whome thou redeemedst to thee out of Egypt, from the [l] nations, and their gods?

Deut. 4. 7.

[i] O Israel.

[k] And inheritance, which is Israel.

[l] From the Egyptians & their idoles.

24 For thou hast [m] ordeined to thy selfe thy people Israel to be thy people for euer: and thou Lord art become their God.

[m] He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

25 Nowe therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruāt and his house, and do as thou hast sayd.

26 And let thy Name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the [n] house of thy seruant Dauid be stablished before thee.

[n] This prayer most effectual, when we chiefly seeke Gods glorie, and the accomplishment of his promise.

27 For thou, O Lord of hostes, God of Israel, hast reuealed vnto thy seruannt, saying, I will builde thee an house: therefore hath thy seruant "bene bold to pray this prayer vnto thee.

"Ebr. found in heart to pray.

28 Therefore nowe, O Lord God, (for thou art God, & thy wordes be true, & thou hast told this goodnesse vnto thy seruant)

29 Therefore nowe let it please thee to blesse the house of thy seruāt, that it may continue for euer before thee: for thou, O Lorde God, hast [o] spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

[o] Therefore I firmely beleeue it shall come to passe.

CHAP. VIII.

1 Dauid ouercommeth the Philistims, & other strange nations, and maketh them tributaries to Israel.

1 After

1.Chron.18.1. / Psal.60.2. / Or, Methegammah. / a So that they payed no more tribute. / b He slew two parts, as it pleased him, and reserued the third. / Or, in large. / Ezr. Proath. / Or, bought the horses of the charets. / Or, the Syrian. / Or, of Damascus: that is, which dwelt were Damascus. / c In that part of Syria, where Damascus was. / d They payed yerely tribute. / e For the vse of the Temple. / Or, Antiochia. / a Or, to aske peace. / b Or, bless him. / f For seeing David victorious, he was glad to intreat of peace. / c Or, in his hand. / Or, Syria, or, Cushyria. / Or, in Ge-melah. / Or, in all his enterprises. / g He gaue iudgement in controuersies, and was merciful toward the people. / Or, writer of Chronicles. / Or, was ouer the Cherethites. / h The Cherethites and Pelethites were as the kings gard, and had charge of his person.

1 AFter this nowe, Dauid smote the Philistims, and subdued them, and Dauid toke a the bridle of bondage out of the hand of the Philistims.
2 And he smote Moab, & measured them with a cord, and cast them downe to the ground: he measured them with b two cordes to put them to death, and with one full corde to kepe them aliue: so became the Moabites Dauids seruantes, and brought giftes.
3 Dauid smote also Hadadezer c sonne of Rehob king of Tobah as he went to d recouer his border at e riuer Euphrates.
4 And Dauid toke of them a thousande and seuen hundreth horsmen, and twentie thousande footemen, and Dauid f destroyed all the charets, but he reserued an hundreth charets of them.
5 Then came g the Aramites of h Damascus to succour Hadadezer king of Zobah, but Dauid slew of the Aramites two and twentie thousand men.
6 And Dauid put a garison in i Aram of Damascus: and the Aramites became seruants to Dauid, k and brought giftes. And the Lord saued Dauid whersoeuer he went.
7 And Dauid toke the shields of gold that belonged to the seruants of Hadadezer, and brought them to l Ierusalem.
8 And out of Betah, and Berothai (cities of Hadadezer) king Dauid brought exceeding much brasse.
9 Then Toi king of m Hamath heard howe Dauid had smitten all the hoste of Hadadezer,
10 Therefore Toi sent Ioram his sonne vnto king Dauid, n to salute him, & to o reioyce with him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who p brought with him vessels of siluer, and vessels of golde and vessels of brasse.
11 And king Dauid did dedicate them vnto the Lord with the siluer and gold that he had dedicate of all the nations, which he had subdued:
12 Of q Aram, & of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, & of the spoyle of Hadadezer the sonne of Rehob king of Tobah.
13 So Dauid gate a name after that he returned, & had slaine of the Aramites in r valley of salt eighténe thousand men.
14 And he put a garison in Edom: throughout all Edom put he souldiers, & all they of Edom became Dauids seruants: & the Lord kept Dauid s whithersoeuer he went.
15 Thus Dauid reigned ouer all Israel, & executed t iudgement and iustice vnto all his people.
16 And Ioab the sonne of Zeruiah was ouer the hoste, and Iosaphat the sonne of Ahilud was u recorder.
17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priestes, and Seraiah the scribe.
18 And Benaiahu the sonne of Iehoiada x and the y Cherethites & the Pelethites, and Dauids sonnes were chiefe rulers,

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to see to the profite of his landes.

1 ANd Dauid saide, Is there yet any man left of the house of Saul, that I may shewe him mercie for a Ionathans sake?
2 And there was of the household of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the king said vnto him, Art thou Ziba? And he said, I thy seruant am he.
3 Then the king said, Remaineth there yet none of the house of Saul, on whome I may shewe the b mercie of God? Ziba then answered the king, Ionathan hath yet a sonne c lame of his feete.
4 Then the king said vnto him, Where is he? And Ziba saide vnto the king, Beholde, he is in the house of Machir the sonne of Ammiel of Lo-debar.
5 Then king Dauid sent, and tooke him out of the house of Machir the sonne of d Ammiel of Lo-debar.
6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fell on his face, and did reuerence. and Dauid sayde, Mephibosheth? And he answered, Beholde thy seruant.
7 Then Dauid said vnto him, Feare not: for I wil surely shewe thee kindenesse for Ionathan thy fathers sake, and will restore thee all the e fieldes of Saul thy father, and thou shalt eate bread at my table continually.
8 And he bowed himselfe, and said, What is thy seruant, that thou shouldest looke vpon such f a dead dog as I am?
9 Then the king called Ziba Sauls seruant, and saide vnto him, I haue giuen vnto thy masters g sonne all that pertained to Saul and to all his house.
10 Thou therefore and h thy sonnes and thy seruants shall till the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibosheth thy masters sonne shall eate bread alwaye at my table (now Ziba had fiftene sonnes, and twentie seruants)
11 Then said Ziba vnto the king, According to all that my lorde the king hath commanded his seruant, so shall thy seruant doe, i that Mephibosheth may eate at my table, as one of the kings sonnes.
12 Mephibosheth also had a yong sonne named Micha, and all that dwelled in the house of Ziba, were seruants vnto Mephibosheth.
13 And Mephibosheth dwelt in Ierusalem: for he did eate continually at the kings table, and was lame on both his feete.

a Because of mine othe and promes made to Ionathan, 1.Sam.20.15.
b Such mercie, as shalbe acceptable to God. Chap.4.4.
c Who was also called Eliam, the father of Bath-sheba Dauids wife.
d Meaning, a despised person.
e Be ye prudent ouerseers and gouerners of his landes that they may be profitable.
f That Mephibosheth may haue all things at commandement as becommeth a kings sonne.

CHAP. X.

4 The messengers of Dauid are villainously entreated of the king of Ammon. 7 Ioab is sent against the Ammonites.

1 AFter this, the a king of the children of Ammon died, and Hanun his sonne reigned in his stead. 1.Chron.19.1.

2 Then ſaid Dauid, I wil ſhew kindeneſſe vnto Hanun ꝑ ſonne of Nahaſh, as his father ª ſhewed kindeneſſe vnto me. And Dauid ſent his ſeruants to comfort him for his father. So Dauids ſeruãts came into the land of the children of Ammon.

ª The children of God are not vnmindfull of a benefite receiued:

3 And the princes of the children of Ammon ſaid vnto Hanun their lord, "Thinkeſt thou that Dauid doeth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, ᵇ to ſearch the citie, and to ſpie it out, and to ouerthrow it?

" *Ebr. In thine eyes doeth Dauid.*

ᵇ Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Dauids heart: therefore their counſell turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Dauids ſeruants, & ſhaued off ꝑ halfe of their beard, and cut off their garmẽts in the middle, euẽ to their buttocks, & ſent them away.

5 ¶ When it was told vnto Dauid, he ſent to mete them (for the men were exceedingly aſhamed) and the king ſaid, Tarie at Iericho, vntil your beards be growẽ, then returne.

6 ¶ And when the children of Ammon ſaw that they ᶜ ſtanke in the ſight of Dauid, the children of Ammon ſent and hired the Aramites of the houſe of Rehob, and the Aramites of Zoba, twẽtie thouſande footemen, and of king Maacah a thouſande men, and of Iſh-tob twelue thouſand men.

ᶜ That they had deſerued Dauids diſpleaſure, for the iniurie done to his ambaſſadours.

ᵇ *Or, Cyriani.*

7 And when Dauid heard of it, he ſent Ioab, and all the hoſte of the ſtrong men.

8 And the children of Ammon came out, & put their armie in arap at the entring in of the gate: and the Aramites of ᵈ Zoba, and of Rehob, and of Iſh-tob, and of Maacah were by them ſelues in the field.

ᵈ Theſe were diuers parts of the countrey of Syria, whereby appeareth that the Syrians ſerued, where they might haue entertainment, as now the Sweitzers doe.

9 When Ioab ſaw that the front of ꝑ battel was againſt him before and behinde, he chooſe of all the choice of Iſrael, and put them in arap againſt the Aramites.

10 And the reſt of the people he deliuered into the hand of Abiſhai his brother, that he might put them in arap againſt the children of Ammon.

11 And he ſaid, If the Aramites be ſtronger then I, thou ſhalt helpe me, and if the children of Ammon be too ſtrong for thee, I wil come and ſuccour thee.

ᵉ Here is declared wherefore warre ought to be vndertaken: for the defence of true religion and Gods people.

12 Be ſtrong & let vs be valiant for ᵉ our people, & for the cities of our God, & let ꝑ Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, iopned in battell with the Aramites, who fled before him.

14 And when the children of Ammon ſaw that the Aramites fled, they fled alſo before Abiſhai, and entred into the citie. ſo Ioab returned from the children of Ammon, and came to Ieruſalem.

15 ¶ And when the Aramites ſawe that they were ſmitten before Iſrael, they gathered them together.

ᵍ *Or, Hadarezer.*
ʰ *Or, Euphrates.*

16 And ᵍ Hadarezer ſent, and brought out the Aramites that were beyond the ʰ Riuer: and they came to Helam, and Shobach the captaine of the hoſte of Hadarezer went before them.

17 When it was ſhewed Dauid, then he gathered ᶠ all Iſrael together, and paſſed ouer Iorden and came to Helam: and the Aramites ſet them ſelues in arap againſt Dauid, and fought with him:

ᶠ Meaning, the greateſt part.

18 And the Aramites fled before Iſrael: & Dauid deſtroyed ᵍ ſeuen hundreth chariots of the Aramites, & fourtie thouſand horſemen, and ſmote Shobach the captaine of his hoſte, who died there.

ᵍ Which were the chiefeſt and moſt principall for in all he deſtroyed 7000. 1. Chron. 19. 18. or, the foulders which were in 700. charets.

19 And when all the kings, that were ſeruãts to Hadarezer, ſaw that they fel before Iſrael, they made peace with Iſrael, & ſerued them. & the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 *The citie Rabbah is beſieged.* 4 *Dauid committeth adultorie.* 17 *Vriah is ſlaine.* 27 *Dauid marrieth Bath-sheba.*

1 AND when the yere was ª expired in the time when kings go forth to battell, Dauid ſent ᵇ Ioab, and his ſeruants wᵗ him, & all Iſrael, who deſtroyed ꝑ childrẽ of Ammon, & beſieged Rabbah: but Dauid remained in Ieruſalem.

ª The yere following about the ſpring time. 1. Chron. 20. 1.

2 ¶ And when it was euening tide, Dauid aroſe out of his ᶜ bed, and walked vpon the roofe of the kings palace: and from the roofe he ſaw a woman waſhing herſelfe: & the woman was verie beautifull to looke vpon.

ᵇ Whereupon he vſed to reſt after noone, as was read of Iſhboſheth, Chap. 4. 7.

3 And Dauid ſent and inquired what woman it was: and one ſaide, Is not this Bath-sheba ꝑ daughter of Eliam, wife to Vriah the ᵈ Hittite?

ᶜ Who was not an Iſraelite borne, but conuerted to the true religion. *Leuit.* 15. 19. *and* 18. 19.

4 Then Dauid ſent meſſengers, and tooke her away: and ſhe came vnto him and he lay with her: (now ſhe was ᵉ purified from her vncleannes) and ſhe returned vnto her houſe.

ᵈ Fearing leſt ſhe ſhould be ſtoned according to the Law.

5 And the woman conceiued: therefore ſhe ſent and ᶠ tolde Dauid, and ſaide, I am with childe.

ᵉ *Ebr. ſanctified.*

6 ¶ Then Dauid ſent to Ioab, ſaying, Send me Vriah the Hittite. And Ioab ſent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demaunded him how Ioab did, and how the people fared, & how the warre proſpered.

8 Afterward Dauid ſaid to Vriah, ᵍ Goe downe to thine houſe, & waſh thy feete. So Vriah departed out of the kings palace, & the king ſent a preſent after him.

ᵍ Dauid thought that if Vriah lay with his wife, his fault might be cloked.

9 But Vriah ſlept at ꝑ doore of the kings palace with all the ſeruants of his lord, and went not downe to his houſe.

10 Then they tolde Dauid, ſaying, Vriah went not down to his houſe: and Dauid ſaide vnto Vriah, Commeſt thou not from thy iourney? why didſt thou not goe downe to thine houſe?

11 Then Vriah anſwered Dauid, ʰ The Arke & Iſrael, and Iudah dwel in tents: and my lord Ioab & the ſeruants of my lord abide in the open fields: ſhal I then goe into mine houſe to eat & drinke, and lye with my wife? by thy life, and by the life of thy ſoule, I will not do this thing.

ʰ Hereby God would teach Dauids conſcience, that ſeeing the fidelitie and religion of his ſeruãt, he would declare himſelfe ſo forgetfull of God & mercie to his ſeruant.

12 Then Dauid ſaide vnto Vriah, Tarie yet this day, and to morow I will ſende thee away. So Vriah abode in Ieruſalem that day, and the morow.

13 Then Dauid called him, and he did eate and

and drinke before him, and he made him
g drinke: g at euen he went out to lie on
his couche with the seruants of his lord,
but went not downe to his house.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lyen by his wife.

14 And on ꝓ morow Dauid wrote a letter
to Ioab, g sent it by the hand of Vriah.
15 And he wrote "thus in the letter, h Put
ye Vriah in the foremost front of the strength
of the battell, and recule ye backe from
him, that he may be smitten, and die.

Or, saying.

h Except God continually vpholde vs with his mightie spirit, the most perfect fall headlong into all vice and abomination.

16 ¶ So when Ioab besieged the citie, he
assigned Vriah vnto a place, where he
knewe that strong men were.
17 And the men of the citie came out, and
fought with Ioab: and there fell of the
people of the seruants of Dauid, and Vri-
ah the Hittite also died.
18 Then Ioab sent and told Dauid all the
things concerning the warre,
19 ¶ And he charged the messenger, saying,
when thou hast made an end of telling al
the matters of the warre vnto the king,
20 "And if the kings anger arise, so that
he say vnto thee, Wherefore approched
ye vnto the citie to fight? knewe ye not
that they would hurle from the wall?
21 Who smote Abimelech sonne of i Jeru-
besheth? did not a woman cast a piece of
a milstone vpon him from the wall, and
he died in Thebez? why went ye nie the
wall? Then say thou, Thy seruant Vri-
ah the Hittite is also dead.
22 ¶ So ꝓ messenger went, g came g shew-
ed Dauid all that Ioab had sent him for.
23 And the messenger saide vnto Dauid,
Certainly the men preuailed against vs,
and came out vnto vs into the fielde, but
we "pursued them vnto the entring of
the gate.
24 But the shooters shot from the wall a-
gainst thy seruants, g some of the kings
seruants be dead: and thy seruant Vriah
the Hittite is also dead.
25 Then Dauid saide vnto the messenger,
k Thus shalt thou say vnto Ioab, Let
not this thing trouble thee: for the sword
deuoureth "one as well as an other:
make thy battell more strong against the
citie g destroy it, g encourage thou him.
26 ¶ And when the wife of Vriah heard
that her husband Vriah was dead, she
mourned for her husband.
27 So when the mourning was past, Da-
uid sent and tooke her into his house, and
she became his wife, g bare him a sonne:
but the thing that Dauid had done, "dis-
pleased the Lord.

Or, thou shalt die thy self.

i Meaning, Gideon, Iudg. 9. 52, 53.

Or, were against them.

k He dissembleth with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be espied.

a Ebr. so and so.

b Ebr. was euill in the eyes of the Lord.

CHAP. XII.

1 Dauid reproued by Nathan confesseth his sinne. 18 The childe conceiued in adulterie, dieth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grieuously punished.

1 Then the Loꝛde a sent Nathan vnto
Dauid, who came to him, and sayd
vnto him, There were two men in
one citie, the one rich, g the other poore.
2 The riche man had exceeding many
sheepe and oxen:
3 But the poore had none at all, saue one
litle sheepe which he had bought, g nou-
rished vp: and it grew vp with him, and
with his children also, and did eat of his
owne morsels, and dranke of his owne
cup, and slept in his bosome, and was
vnto him as his daughter.
4 Nowe there came a "stranger vnto the
riche man, who "refused to take of his
owne sheepe, and of his owne oxen to
dresse for the strager that was come vn-
to him, but tooke the poore mans sheepe,
and dressed it for the man that was come
to him.
5 Then "Dauid was exceeding wroth
with the man, g said to Nathan, As the
Loꝛd liueth, the man that hath done this
thing, "shall surely die,
6 And he shall restore the lambe * foure
folde, because he did this thing, and had
no pitie thereof.
7 Then Nathan said to Dauid, Thou art
the man. Thus saith ꝓ Loꝛd God of Is-
rael, "I anointed thee king ouer Israel, g
deliuered thee out of the hand of Saul,
8 And gaue thee thy loꝛds b house, and thy
loꝛds c wiues into thy bosome, and gaue
thee the house of Israel, and of Iudah,
and would moreouer (if that had bene
too litle) haue giuen thee d such and such
things.
9 Wherefore hast thou despised the com-
mandement of the Loꝛd, to do euil in his
sight? thou hast killed Vriah the Hittite
with the swoꝛde, g hast taken his wife to
be thy wife, and hast slaine him with the
swoꝛd of the e children of Ammon.
10 Nowe therefore the swoꝛde shall neuer
depart from thine house, because thou
hast despised me, and taken the wife of
Vriah the Hittite to be thy wife.
11 Thus saith the Loꝛd, Beholde, I will
raise vp euill against thee out of thine
owne house, and wil *take thy wiues be-
fore thine eyes, and giue them vnto thy
neighbour, g he shal lye with thy wiues
in the sight of this f sunne.
12 For thou diddest it secretly: but I will
doe this thing before all Israel, and be-
fore the sunne.
13 Then Dauid said vnto Nathan, "I haue
sinned against the Loꝛd. And Nathan
saide vnto Dauid, The Loꝛde also hath
g put away thy sinne, thou shalt not die.
14 Howbeit because by this deede thou
hast caused the enemies of the Loꝛde to
h blaspheme, the childe that is borne vn-
to thee shall surely die.
15 ¶ So Nathan departed vnto his house:
g the Loꝛd stroke the childe that Vriahs
wife bare vnto Dauid, and it was sicke.
16 Dauid therefore besought God for the
childe, and fasted and i went in, and lay
all night vpon the earth.
17 Then the Elders of his house arose to
come vnto him, and to cause him to rise
from the ground: but he would not, nei-
ther did he eate k meate with them.
18 So on the seuenth day the childe died:
and the seruants of Dauid feared to tell
him that the childe was dead: for they
said, Behold, while the childe was aliue,
we spake vnto him, and he would not
hearken vnto our voyce: how then shall
we

Or, wayfaring man.

Or, spared.

"Ebr. The anger of Dauid was kindled.

"Ebr. is the childe of death.

Exod. 22. 1.

1. Sam. 16. 13.

b For Dauid succeeded Saul in his kingdome.

c The Iewes vnderstand this of Eglah & Michal, or of Rizpah and Michal.

d That is, greater things, then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the hands of Gods enemies.

Deut. 28. 30.

chap. 16. 22.

f Meaning, openly, as at noone dayes.

Eccluis. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to reigne ouer his people.

i To wit, to his priuie chamber.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined.

"Ebr. and he will doe himself ſo euill.

1 Shewing that our lamẽtations ought not to be exceſſiue, but moderate: and that we muſt praiſe God in all his doings.

m As they which conſidered not that God granteth many things to the ſobbes & teares of the faithful.

n By this conſideration he appeaſed his ſorowe.

Matth.1.6.

o To wit, the Lord, 1.Chro. 22.9.

"Ebr. by the hand of.

p To call him Salomon.

q Meaning, Dauid.

1.Chron.22.9.

r Or, the chiefe citie.

s That is, the chiefe citie, and where all the conduites are, is as good as taken.

"Ebr. my name be called vpon it.

1.Chron.20.2.

t That is, three-ſcore pound, after the weight of the common talent.

u Signifying, y as they were malicious enemies of God, ſo he put them to cruel death.

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

we ſaw vnto him, The childe is dead, "to vere him more?

19 But when Dauid ſaw that his ſeruãts whiſpered, Dauid perceiued that the childe was dead: therefore Dauid ſayde vnto his ſeruants, Is the childe dead? And they ſaid, He is dead.

20 Then Dauid [l] aroſe from the earth, and waſhed and anointed himſelfe, and changed his apparell, and came into the houſe of the Lord, and worſhipped, and afterward came to his owne houſe, and bade that they ſhould ſet bread before him, and he did eate.

21 Thẽ ſaid [m] his ſeruãts vnto him, What thing is this, that thou haſt done? thou diddeſt faſt & weepe for the childe, while it was aliue, but when the childe was dead, thou diddeſt riſe vp, and eat meate.

22 And he ſaid, While the childe was yet aliue, I faſted, & wept: for I ſaid, Who can tell whether God will haue mercie on me, that the childe may liue?

23 But now being dead, wherefore ſhould [n] I nowe faſt? [o] Can I bring him againe any more? I ſhal goe to him, but he ſhall not returne to me.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and laye with her, "and ſhe bare a ſonne, and [p] he called his name Salomon: alſo the Lord loued him.

25 For the Lord had ſent "by [q] Nathan the [r] Prophet: therefore [q] he called his name Jedidiah, becauſe the Lord loued him.

26 ¶ Then Joab fought againſt Rabbah of the children of Ammon, and tooke the [s] citie of the kingdome.

27 Therefore Joab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of [t] waters.

28 Nowe therefore gather the reſt of the people together, & beſiege the citie, that thou mayeſt take it, leaſt "the victorie be attributed to me.

29 So Dauid gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30 [u] And he tooke their kings crowne from his head, (which waied a [t] talent of golde, with precious ſtones) and it was ſet on Dauids head: and he brought away the ſpoyle of the citie in exceeding great abundance.

31 And he caried away the people that was therein, & put them vnder [x] ſawes, and vnder yron harowes, & vnder axes of yron, and caſt them into the tyle kilne: euen thus did he with al the cities of the children of Ammon. Then Dauid and all the people returned vnto Jeruſalem.

CHAP. XIII.

14 Ammon Dauids ſonne defileth his ſiſter Tamar.
19 Tamar is comforted by her brother Abſalom.
29 Abſalom therefore killeth Ammon.

1 NOw after this ſo it was, that Abſalom the ſonne of Dauid hauing a faire ſiſter, whoſe name was [a] Tamar, Ammon [b] ſonne of Dauid loued her.

2 And Ammon was ſo ſore vexed, that he fel ſicke for his ſiſter Tamar: for ſhe was a [b] virgin, and it ſeemed hard to Ammon to doe any thing to her.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.

3 But Ammon had a friende called Jonadab, the ſonne of Shimeah Dauids brother: & Jonadab was a verie ſubtil man.

4 Who ſaid vnto him, Why art thou the kings ſonne ſo leane from day to day? wilt thou not tell me? Then Ammon anſwered him, I loue Tamar my brother Abſaloms ſiſter.

5 And Jonadab ſaid vnto him, [c] Lie downe on thy bed, and make thy ſelfe ſicke: and when thy father ſhal come to ſee thee, ſay vnto him, I pray thee, let my ſiſter Tamar come, and giue me meat, and let her dreſſe meate in my ſight, that I may ſee it, and eate it of her hand.

c Here we ſee that there is no enterpriſe ſo wicked, that can lacke counſell to further it.

6 ¶ So Ammon lay downe, & made him ſelfe ſicke: and when the king came to ſee him, Ammon ſaide vnto the king, I pray thee, let Tamar my ſiſter come, & make me a couple of [d] cakes in my ſight, that I may receiue meate at her hand.

d Meaning, ſome delicate & daintie meate.

7 Then Dauid ſent home to Tamar, ſaying, Goe nowe to thy brother Ammons houſe, and dreſſe him meate.

8 ¶ So Tamar went to her brother Ammons houſe, and he lay downe: and ſhe tooke [e] floure, and knead it, and made cakes in his ſight, & did bake the cakes.

e Or, paſte.

9 And ſhe tooke a pan, and [c] powred them out before him, but he would not eate. Then Ammon ſaid, Cauſe euery man to goe out from [f] me: ſo euery man went out from him.

c That is, ſhe ſerued them on a diſh.

f For ſuch wicked are aſhamed to doe that beſtmen, which they are not afraid to commit in the ſight of God.

10 Then Ammon ſaid vnto Tamar, Bring the meate into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Ammon her brother.

11 And when ſhe had ſet them before him to eate, he tooke her, and ſaide vnto her, Come, lie with me, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, doe not force me: for no ſuch thing [g] ought to be done in Iſrael: commit not this follie.

Lmit.18.9.

13 And I, "whither ſhal I cauſe my ſhame to goe? and thou ſhalt be as one [g] of the fooles in Iſrael: nowe therefore, I pray thee, ſpeake to the king, for he will not deny me vnto thee.

"Or, how ſhall I away my ſhame

g As a lewde and wicked perſon.

14 Howbeit he would not hearken vnto her voyce, but being ſtronger then ſhe, forced her, and lay with her.

15 Then Ammon hated her exceedingly, ſo that the hatred wherewith he hated her, was greater then the loue, wherewith he had loued her: and Ammon ſaid vnto her, Vp, get thee hence.

16 And ſhe anſwered him, [h] There is no cauſe: this euil (to put me away) is greater then the other that thou didſt vnto me: but he would not heare her,

"Or, for this euil

h For that which was of both vers colours or pieces, in thoſe dayes was hal in greateſt eſtimation, Geneſ 37.3. Iudg.5.30.

17 But called his [i] ſeruãt that ſerued him, and ſaide, Put this woman nowe out from me, and locke the doore after her.

i Or, boy.

18 (And ſhe had a garment of [k] diuers colours vpon her: for with ſuch garments were the kings daughters that were

k Or, long.

were virgins, apparelled) Then his ſeruant brought her out, & locked the doore after her.

19 And Tamar put aſhes on her head and rent h garment of diuers colours which was on her, & layd her hand on her head, and went her way crying.

20 And Abſalom her brother ſaid vnto her, Hath Amnon thy brother bene w thee? Now yet be i ſtil, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when king Dauid heard all theſe things, he was very wroth.

22 And Abſalom ſpake vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeres, Abſalom had ſhéepſhearers in l Baal-hazor, which is beſide Ephraim, and k Abſalom called all the kings ſonnes.

24 And Abſalom came to the king & ſayd, Beholde nowe, thy ſeruant hath ſheepſhearers: I pray thée, that the king with his ſeruants would go with thy ſeruant.

25 But the king anſwered Abſalom, Nay my ſonne, I pray thée, let vs not goe all, leaſt we be chargeable vnto thée. Yet Abſalom lay ſore vpon him: howbeit hée would not goe, but m thanked him.

26 Then ſaid Abſalom, But, I pray thée, ſhall not my brother l Amnon goe with vs? And the king anſwered him, Why ſhould he goe with thée?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and all the kings children.

28 ¶ Nowe had Abſalom commanded his ſeruants, ſaying, Marke now when Amnons heart is merie with wine, and whé I ſay vnto you, Smite Amnon, kill him, feare not, for haue not n I commanded you? be bolde therfore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commaunded: and all the kings ſonnes aroſe, and euery man gate him vp vpon his mule, & fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlaine all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his garments, and lay on the o ground, & all his ſeruants ſtood by w their clothes rent.

32 And Jonadab the ſonne of Shimeah Dauids brother anſwered & ſayd, Let not my lord ſuppoſe that they haue ſlaine all the yong men the kings ſonnes: for Amnon only is dead, p becauſe Abſalom had repoſted ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the king q take the thing ſo grieuouſly, to thinke that all the kings ſonnes are dead: r for Amnon only is dead.

34 ¶ Then Abſalom fled: and the yong man ſ kept the watch, lift vp his eies, and looked, and beholde, there came much people by the way of the hill ſide t behynde him.

35 And Jonadab ſayde vnto the king, Beholde, the kings ſonnes come: as thy ſeruant ſayd, u ſo it is.

36 And aſſoone as he had left ſpeaking, beholde, the kings ſonnes came, and lift vp their voyces, and wept: and the king alſo & all his ſeruants wept exceedingly ſore.

37 But Abſalom fled away, and went to x Talmai the ſonne of Ammihur king of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, and was there thrée yeres.

39 And king Dauid y deſired to goe forth vnto Abſalom, becauſe hée was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIIII.

a Abſalom is reconciled to his father by the ſubtilty of Ioab. 24 Abſalom may not ſée the kings face. 25 The beauty of Abſalom. 30 He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

1 Then Joab the ſonne of Zeruiah perceiued, that the kings a heart was toward Abſalom,

2 And Joab ſent to Tekoah, and brought thence a b ſubtile woman, and ſayde vnto her, I pray thée, faine thy ſelf to mourne, and now put on mourning apparell, and c anoynt not thy ſelf with oyle: but be as a woman that had now long time mourned for the dead.

3 And come to the king, & ſpeake on this maner vnto him (for Joab d taught her what ſhe ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the king, and fell downe on her face to the ground, and did obeiſance, and ſayde, e Helpe, O king.

5 Then the king ſayde vnto her, What aileth thée? And ſhe anſwered, I am in deede a f widow, & mine huſbád is dead:

6 And thine handmaid had two g ſonnes, and they two ſtroue together in the field: (and there was none to part them) ſo the one ſmote the other, and ſlew him.

7 And beholde, the whole famulie is riſen againſt thine handmaide, and they ſayd, Deliuer him that ſmote his brother, that we may kil him for the h ſoule of his brother whome he ſlew, that we may deſtroy the heire alſo: ſo they ſhall quench my ſparkle which is left, and ſhall not leaue to mine huſbande neither name nor poſteritie vpon the earth.

8 And the king ſaid vnto the woman, Goe to thine houſe, and I will giue a charge for thée.

9 Then the woman of Tekoah ſayde vnto the king, My lorde, O king, this i treſpaſſe be on me, and on my fathers houſe, and the king and his throne be k giltleſſe.

10 And the king ſayde, Bring him to me p ſpeaketh againſt thée, and he ſhal touch thée no more.

11 Then ſayd ſhée, I pray thée, let the king l remember the Lorde thy God, that thou wouldeſt not ſuffer many reuengers of blood to deſtroy, leſt they ſlay my ſonne. And hée anſwered, As the Lorde liueth, there ſhall not one heare of thy ſonne fall to the earth.

12 Then

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h For though he conceiued ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

l Or, in the plaine of Hazor.

k To wit, to a biker, thinking thereby to fulfill his wicked purpoſe.

m Ebr. Bleſſed.

l Pretending to the king, that Amnō was moſt deare vnto him.

n Such is the pride of the wicked maſters, & in all their wicked cōmandements they thinke to be obeied.

o Lamenting as he that felt the wrath of God vpon his houſe, Chap. 12. 10.

p Ebr. becauſe it was put in Abſalōs mouth.

q Or, take it to heart.

r Or, but.

s Or, yea after another.

o That onely Amnon is dead.

p For Maachah his mother was the daughter of this Talmai, Chap. 3. 3.

q Or, ceaſed.

a That the king fauoured him.

b Or, wiſe.

b In token of mourning: for they vſed anointing to ſeeme cherefull.

c Ebr. put wordes in her mouth.

d Ebr. Same.

e Ebr. a widowe woman.

c Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

d Becauſe he hath ſlaine his brother, he ought to be ſlain according to the lawe, Gen. 9. 6. exod. 21. 12.

e As touching the breach of y lawe which puniſheth blood, let me beare the blame.

f Or, innocent.

f Sweare that they ſhal not reuenge y blood, which are many in nomber.

g Why doest thou giue contrary sentence in thy sonne Absolom?

‖Or, accept.

h God hath prouided waies (as sanctuaries) to saue them oft times, whome man iudgeth worthy death.

i For I thought they would kill this mine heire.

‖Ebr. rest.

k Is of great wisedom to discerne right from wrong.

l Hast not thou done this by the counsel of Ioab?

m By speaking rather in a parable then plainly.

‖Or, none can hide ought from the King.

n I haue graunted thy request.

‖Ebr. blessed.

o Couering hereby his affection, & shewing some part of iustice to please the people.

12 Then the woman sayde, I pray thee, let
thine handmaid speake a word to my lord
the king. And he sayd, Say on.
13 Then the woman sayd, Wherefore then
hast thou g thought such a thing against
the people of God? or why doth the king, as
one which is faultie, speake this thing,
that he wil not bring againe his banished?
14 For we must needes die, and we are as
water spilt on the ground, which can not
be gathered vp againe: neither doth God
‖ spare any person, yet doeth hee appoynt
h meanes, not to cast out from him, him
that is expelled.
15 Nowe therefore that I am come to speake
of this thing vnto my lorde the king, the
cause is, that the people i haue made me
afraide: therefore thine handmaid saide,
Now will I speake vnto the king: it may
be that the king will perfourme the request
of his handmaid.
16 For the king will heare, to deliuer his
handmaide out of the hande of the man
that would destroy me, & also my sonne
from the inheritance of God.
17 Therefore thine handmaid sayde, The
word of my lord the king shal now be ‖ comfortable:
for my lord the king is euen as an
k Angel of God in hearing of good & bad:
therefore the Lord thy God be with thee.
18 Then the king answered, and sayd vnto
the woman, Hide not from me, I pray
thee, the thing that I shall aske thee. And
the woman sayde, Let my lorde the King
nowe speake.
19 And the king sayde, Is not l the hande
of Ioab with thee in all this? Then the
woman answered, and said, As thy soule
liueth, my lorde the king, I wil not turne
to the right hand nor to the left, from ought
that my lorde the king hath spoken: for
euen thy seruant Ioab bade me, and hee
put all these wordes in the mouth of thine
handmaid.
20 For to the intent that I should m change
the fourme of speach, thy seruant Ioab hath
done this thing: but n my lorde is wise
according to the wisedome of an Angell
of God to vnderstand all things that are
in the earth.
21 ¶ And the king said vnto Ioab, Beholde
now, I haue n done this thing: goe then,
and bring the yong man Absalom againe.
22 And Ioab fel to the ground on his face,
and bowed him selfe, and ‖ thanked the
King. Then Ioab said, This day thy seruant
knoweth, that I haue founde grace
in thy sight, my lord the King, in that the
king hath fulfilled the request of his seruant.
23 ¶ And Ioab arose, and went to Geshur,
and brought Absalom to Ierusalem.
24 And the king sayde, Let him o turne to
his owne house, and not see my face. So
Absalom turned to his owne house, and
sawe not the Kings face.
25 Now in all Israel there was none to be
so much praised for beautie as Absalom:
from the sole of his foote euen to the top
of his head there was no blemish in him.
26 And when hee polled his head, (for at
euery yeeres ende he polled it: because it
was too heauie for him, therefore hee polled
it) hee weighed the heare of his head
at two hundreth p shekels by the kings
weight.
27 And Absalom had three sonnes, and one
daughter named Tamar, which was a
faire woman to looke vpon.
28 ¶ So Absalom dwelt the space of two
yeeres in Ierusalem, and sawe not the
kings face.
29 Therefore Absalom sent for Ioab to
send him to the King, but hee would not
come to him: and when he sent againe, he
would not come.
30 Therfore he said vnto his seruants, Beholde,
Ioab hath a ‖ field by my place, and
hath barley therein: go, and set it q on fire:
& Absaloms seruants set the field on fire.
31 Then Ioab arose, and came to Absalom
vnto his house, & sayd vnto him, Wherefore
haue thy seruantes burnt my fielde
with fire?
32 And Absalom answered Ioab, Behold,
I sent for thee, saying, Come thou hither,
and I wil send thee to the king for to say,
Wherefore am I come from Geshur? It
had bene better for me to haue bene there
still: nowe therefore let me see the kings
face: and r if there be any trespasse in me,
let him kill me.
33 Then Ioab came to the king, and tolde
him: & he called for Absalom, who came
to the king, and bowed himselfe to the
grounde on his face before the king, and
the king kissed Absalom.

p Which weyed 6. li. 4. ounces after halfe an ounce the shekel.

‖Or, possession.

q The wicked are impatient in their affections, and spare no vnlawfull meanes to compasse them.

r If I haue offended by reuenging my sisters dishonour then the wickedness fie them selues in their euil.

CHAP. XV.

1 The practises of Absalom to aspire to the kingdome. 14 David and his flee. 31 Davids prayer. 34 Hushai is sent to Absalom to discouer his counsell.

1 After this, Absalom ‖ prepared him
charets and horses, and fiftie men to
a runne before him.
2 And Absalom rose vp early, & stoode hard
by the entring in of the gate: and euery
man that had any ‖ matter, and came to
the king for iudgement, him did Absalom
call vnto him, and sayd, Of what citie art
thou? and he answered, Thy seruant is of
one of the b tribes of Israel.
3 Then Absalom sayde vnto him, See, thy
matters are good & righteous, but there
is no man deputed of the king to heare thee.
4 Absalom sayd moreouer, c Oh that I
were made iudge in the lande, that euery
man which hath any matter or controuersie,
might come to me, that I might
doe him iustice.
5 And when any man came neere to him,
and did him obeisance, hee put foorth his
hand, and tooke him, and kissed him.
6 And on this maner did Absalom to all
Israel, that came to the King for iudgement:
so Absalom d stale the hearts of the
men of Israel.
7 ¶ And after e fortie yeres, Absalom sayd
vnto the king, I pray thee, let me goe to
Hebron, and render my vowe which I
haue vowed vnto the Lorde.
8 For thy seruant vowed a vowe when I
remained in Geshur, in Aram, saying,
If the Lord shall bring me againe in deede

‖Ebr. made him.

a Which were as a gard to set forth his estate.

‖Or, controuersie.

b That is, petite of what citie or place he was.

c Thus by slander, flatterie and faire promises wicked seeke preferment.

d By inticing them from his father to him selfe.

e Counting from the time that Israelits had asked a king of Samuel.

to

to Jerusalem, I will [f] serue the Lord.
9 And the king said vnto him, Go in peace. So he arose, and went to Hebron.
10 ¶ Then Absalom sent spies throughout all the tribes of Israel, saying, When ye heare the sounde of the trumpet, ye shall say, Absalom reigneth in Hebron.
11 ¶ And with Absalom went two hundreth men out of Jerusalem, that were [g] called: and they went in their simplicitie, knowing nothing.
12 Also Absalom sent for Ahithophel the Gilonite Dauids counseller, from his citie Giloh, while he offred sacrifices: and the treason was great: for the people "increased still with Absalom.
13 ¶ Then came a messenger to Dauid, saying, The heartes of the men of Israel are turned after Absalom.
14 Then Dauid said vnto all his seruants that were with him at Jerusalem, Vp, & let vs flee: for we shall not escape from [h] Absalom: make speede to depart, least he come suddenly and take vs, and bring euil vpon vs, and smite the citie with the edge of the swoorde.
15 And the kings seruants said vnto him, Behold, thy seruants are readie to do according to all that my lorde the king shall "appoynt.
16 So the king departed and all his houshold "after him, and the king left tenne concubines to keepe the house.
17 And the King went forth and all the people after him, and tarried in a [i] place [i] farre off.
18 And all his seruantes went about him, and all the [k] Cherethites and all the Pelethites & all the Gittites, euen sixe hundreth men which were come after him from Gath, went before the King.
19 Then said the King to [l] Ittai the Gittite, Wherefore commest thou also with vs? Returne and abide with the king, for thou art a stranger: depart thou therefore to thy place.
20 Thou camest yesterday, and shoulde I cause thee to wander to day & goe with vs? I will goe whither I can: therefore returne thou, and carry againe thy [m] brethren: mercy and [n] trueth be with thee.
21 And Ittai answered the king, and said, As the Lorde liueth, and as my lorde the king liueth, in what place my lorde the king shalbe, whether in death or life, euen there surely will thy seruant be.
22 Then Dauid said to Ittai, Come, and go forward. And Ittai the Gittite went, and all his men, and all the children that were with him.
23 And all the country wept with a loude voyce, & [o] all the people went forward, but the King passed ouer the brooke Kidron: and all the people went ouer toward the way of the wildernesse.
24 ¶ And loe, Zadok also was there, and all the Leuites with him, [p] bearing the Arke of the Couenant of God: and they set downe the Arke of God, and Abiathar went [q] vp vntill the people were all come out of the citie.
25 Then the king said vnto Zadok, Carry the Arke of God againe into the citie: if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shewe me both it, and the "Tabernacle thereof.
26 But if he thus say, I haue no delite in thee, behold, [r] here am I, let him doe to me as seemeth good in his eyes.
27 The king saide againe vnto Zadok the Priest, Art not thou a* Seer? returne into the citie in peace, & your two sonnes with you: to wit, Ahimaaz thy sonne, and Jonathan the sonne of Abiathar.
28 Behold, I will tarry in the fields of the wildernesse, vntill there come some word from you to be tolde me.
29 Zadok therefore and Abiathar carried the Arke of God againe to Jerusalem, and they tarried there.
30 And Dauid went vp the mount of olines and wept as he went vp, & had his head [s] couered, and went barefooted: and all the people that was with him, had euery man his head couered, and as they went vp, they wept.
31 Then one tolde Dauid, saying, Ahithophel is one of them that haue conspired with Absalom: and Dauid said, O Lord, I pray thee, turne the [t] counsell of Ahithophel into foolishnesse.
32 ¶ Then Dauid came to the toppe of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and hauing earth vpon his head.
33 Vnto whome Dauid saide, If thou goe with me, thou shalt be a burthe vnto me.
34 But if thou returne to the citie, and say vnto Absalom, I will be thy [u] seruant, O king, (as I haue bene in time past thy fathers seruant, so will I nowe be thy seruant) then thou mayest bring me to counsell of Ahithophel to nought.
35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoeuer thou shalt heare out of the kings house, thou shalt shewe to Zadok and Abiathar the Priestes.
36 Behold, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathã Abiathars sonne: by them also shall ye send me euery thing that ye can heare.
37 So Hushai Dauids friend went into the citie: & Absalom came into Jerusalem.

CHAP. XVI.

1 The infidelitie of Tiba. 5 Shimei curseth Dauid. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel for the concubines.

1 WHen Dauid was a litle past the [a] top of the hill, behold, Tiba the seruant of Mephibosheth mette him with a couple of asses sadled, & vpon them two hundreth cakes of bread, & an hundreth bunches of raisins, & an hundreth of [a] dried figs, and a bottel of wine.
2 And the king sayde vnto Tiba, What meanest thou by these? And Tiba sayde, They be [b] asses for the kings houshold to ride on, and bread & dryed figges for the young men to eate, & wine, that the faynt may drinke in the wilderne.

3 And

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[f] By offering a peace offering, which was lawfull to do in any place.

[g] And bid to his feast in Hebron.

[a] Or, went and increased.

[h] Whose heart he saw that Satã had so possessed, that he would leaue no misthefe vnattempted.

[i] Or, house.

[i] To wit, from Jerusalem.

[k] These were as the kings garde, as some write, his counsellers.

[l] Who, as some write, was the kings sonne of Gath.

[m] Meaning, the of his familie.

[n] God requite thee thy friendship & fidelitie.

[o] To wit, the fiue hundreth men.

[p] Which was the charge of the Kohathites, Nom. 4. 4.

[q] To stand by the Arke.

[r] The faithful in all their afflictions shewe themselues obedient to Gods will. 1. Sam. 9. 9.

[s] With ashes & dust in signe of sorowe.

[t] The counsel of crafty worldlings doth more harme then the open force of the enemie.

[u] Though Hushai dissembled here at the kings request, yet may we not vse this example to excuse our dissimulation.

[a] Which was the hill of oliues, Chap. 15. 30.

[a] Or, figge cakes.

[b] Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

3 And the king said, But where is thy maſter ſonne? Then Tiba answered the king. Behold, he remaineth in Ieruſalem: for he ſaid, This day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſaid the king to Tiba, Behold, thine are all that pertained vnto Mephibosheth. And Tiba ſayde, I beſeeche thee, let me finde grace in thy ſight, my lord, O king.

a Ebr. I worship.

5 And when king Dauid came to Bahurim, behold, thence came out a man of the famile of the houſe of Saul, named Shimei the ſonne of Gera: and he came out, and cурſed.

b Which was a citie in the tribe of Beniamin.

6 And he caſt ſtones at Dauid, and at all the ſeruants of king Dauid: and all the people, and all the men of warre were on his right hand, and on his left.

c That is, round about him.

7 And thus ſayd Shimei when he curſed, Come forth, come forth thou a murtherer, and wicked man.

a Ebr. man of blood.

8 The Lorde hath brought vpon thee all the blood of the houſe of Saul, in whoſe ſtede thou haſt reigned: and the Lorde hath delinered thy kingdome into the hand of Abſalom thy ſonne: and beholde, thou art taken in thy wickednes, becauſe thou art a murtherer.

b Ebr. man of Belial.

9 Then ſaid Abiſhai the ſonne of Zeruiah vnto the king, Why doeth this dead dog curſe my lord the king? let me goe, I pray thee, and take away his head.

c Reproching him as though by his meanes Iſh-boſheth and Abner were ſlaine.

a 2. Sam. 24. 15. & 1. Chron. 21. 3.

10 But the king ſayde, What haue I to doe with you, ye ſonnes of Zeruiah? for he curſeth, euen becauſe the Lorde hath bidden him curſe Dauid: who dare then ſay, Wherefore haſt thou done ſo?

d Dauid felt that this was the iudgement of God for his ſinne, and therefore humbleth himſelfe to his rodde.

11 And Dauid ſayde to Abiſhai, and to all his ſeruants, Beholde, my ſonne which came out of mine owne bowels, ſeeketh my life: then how much more nowe may this ſonne of Iemini? Suffer him to curſe: for the Lord hath bidden him.

e Or, my teares.

12 It may be that the Lorde will looke on mine affliction, and do me good for his curſing this day.

f Meaning, that the Lorde will ſend comfort to him when they are oppreſſed.

13 And as Dauid and his men went by the way, Shimei went by the ſide of the mountaine ouer againſt him, and curſed as he went, and threwe ſtones againſt him, and caſt duſt.

14 Then came the king and all the people that were with him weary, and refreſhed themſelues there.

g To wit, at Bahurim.

15 And Abſalom, and all the people, the men of Iſrael came to Ieruſalem, and Ahithophel with him.

16 And when Huſhai the Archite Dauids friend was come vnto Abſalom, Huſhai ſaid vnto Abſalom, God ſaue the king, God ſaue the king.

a Ebr. let the King liue.

17 Then Abſalom ſaid to Huſhai, Is this thy kindneſſe to thy friend? Why wenteſt thou not with thy friend?

b Meaning, Dauid.

18 Huſhai then anſwered vnto Abſalom, Nay, but whom the Lord, and this people, and all the men of Iſrael chuſe, his will I be, and with him will I dwell.

19 And moreouer vnto whom ſhall I do ſeruice? not to his ſonne? as I ſerued before thy father, ſo will I before thee.

a Ebr. the ſecond time.

20 Then ſpake Abſalom to Ahithophel, Giue counſell what we ſhall doe.

21 And Ahithophel ſayd vnto Abſalom, Goe in to thy fathers concubines, which he hath left to keepe the houſe: and when all Iſrael ſhall heare, that thou art abhorred of thy father, the hands of all that are with thee, ſhalbe ſtrong.

k Suſpecting the change of his kingdome, and ſo his owne ouerthrowe, he giueth ſuch counſel as might not hinder his reſtoration: and alſo declare to the people that Abſalom was in high authoritie.

22 So they ſpred Abſalom a tent vpon the toppe of the houſe, and Abſalom went in to his fathers concubines in the ſight of all Iſrael.

l It was eſteemed for the ceſſe thereof.

23 And the counſell of Ahithophel which he counſelled in thoſe dayes, was like as one had aſked l counſell at the oracle of God: ſo was all the counſell of Ahithophel both with Dauid and with Abſalom.

CHAP. XVII.

Ahithophels counſell is ouerthrowen by Huſhai. 14 The Lord had ſo ordeined. 19 The Meſſengers are hid in the well. 22 Dauid goeth ouer Iorden. 23 Ahithophel hangeth himſelfe. 27 They bring vitailes to Dauid.

1 Moreouer Ahithophel ſayde to Abſalom, a Let mee chuſe out nowe twelue thouſand men, and I will vp and followe after Dauid this night,

a The wicked are ſo greedie to execute their malice, that they leaue no diſcretion, that may further their fine.

2 And I will come vpon him: for he is weare, and weake handed: ſo I will feare him, and all the people that are with him, ſhal flee, and I will ſmite the king onely,

3 And I will bring againe all the people vnto thee, & when all ſhall returne, (b the man whome thou ſeekeſt being ſlayne) all the people ſhalbe in peace.

b Meaning, Dauid.

4 And the ſaying a pleaſed Abſalom well, and all the Elders of Iſrael.

a Ebr. was right in the eyes of.

5 Then ſaide Abſalom, Call nowe Huſhai the Archite alſo, and let vs heare likewiſe what he ſayth.

ſalom.

a Ebr. what is in his mouth.

6 So when Huſhai came to Abſalom, Abſalom ſpake vnto him, ſaying, Ahithophel hath a ſpoken thus: ſhal we do after his ſaying, or no? tell thou.

a Or, giuen his counſell.

7 Huſhai then anſwered vnto Abſalom, The counſel that Ahithophel hath giuen, is not a good at this time.

a Huſhai ſheweth himſelfe faithfull to Dauid, in that he reproueth the wicked counſell and purpoſe.

8 For, ſayd Huſhai, thou knoweſt thy father, & his men, that they be ſtrong men, and are chafed in minde, as a beare robbed of her whelpes in the fielde: alſo thy father is a valiant warriour, and will not a lodge with the people.

a Or, lay all night.

9 Beholde, he is hid now in ſome cane, or in ſome place: and though ſome of them be ouerthrowen at the firſt, yet the people ſhall heare, and ſay, The people that followe Abſalom, a be ouerthrowen.

a Ebr. haue been ſmitten.

10 Then hee alſo that is valiant, whoſe heart is as the heart of a lion, ſhal a ſhrinke and faynt: for all Iſrael knoweth, that thy father is valiant, and they which be with him, ſtoute men.

a Ebr. breach, or ruine. b Ebr. melt.

11 Therefore my counſel is, that all Iſrael be gathered vnto thee, from Dan euen to Beer-ſheba as the ſande of the Sea in nomber, and that thou goe to battell in thine owne perſon.

12 So ſhall we come vpon him in ſome place, where we ſhall finde him, and a we will light vpon him as the dewe falleth on the ground:

a Or, we ſhall ſhut againſt him.

ground: And of all the men that are with him, we will not leaue him one.

13 Moreouer if he be gotten into a citie, then shal al the men of Israel bring ropes to that citie, and we will draw it into the riuer, vntil there be not one small stone found there.

14 ¶ Then Absalom and all the men of Israel said, The counsell of Hushai the Archite is better, then the counsell of Ahithophel: for the Lord had [d] determined to destroy the [d] good counsel of Ahithophel, that the Lorde might [e] bring euil vpon Absalom.

15 Then sayde Hushai vnto Tadok and to Abiathar the Priestes, Of this and that maner did Ahithophel and the Elders of Israel counsel Absalom: and thus and thus haue I counselled.

16 Now therefore send quickly, and shewe Dauid, saying, Tary not this night in the fieldes of the wildernesse, but rather [f] get thee ouer, lest the king be deuoured and all the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the citie) and a maide went, and told [g] them, and they went and shewed King Dauid.

18 Neuertheles a yong man sawe them, & tolde it to Absalom. therefore they both departed quickly, and came to a mans house in Bahurim, who had a wel in his court, into the which they went downe.

19 And [h] the wife tooke and spred a couering ouer the welles mouth, and spred ground corne thereon, [p] the thing should not be knowen.

20 And when Absaloms seruants came to the wife into the house, they sayd, Where is Ahimaaz and Jonathan? And [p] woman answered them, They be gone ouer the brooke of water. And when they had sought them, & could not finde them, they returned to Jerusalem.

21 And assone as they were departed, the other came out of the well, and went and tolde King Dauid, and sayde vnto him, Vp, and get you quickly ouer the water: for [k] such counsel hath Ahithophel giuen against you.

22 Then Dauid arose, & all the people that were with him, and they went ouer Jorden [l] vntil the dawning of the day, so that there lacked not one of them, that was not come ouer Jorden.

23 ¶ Now when Ahithophel saw that his counsell was not followed, he sadled his asse, and arose, and he went home vnto his citie, and put his houshold in order, and [m] hanged himself, and died, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Jorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the hoste in the steade of Joab: which Amasa was a mans sonne named Ithra an Israelite, that went in to Abigal the daughter of [n] Nahath, sister to Zeruiah Joabs mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahath out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel

28 [o] Brought beds, and bakens, and earthen vessels, and wheat, and barly, and flour, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, & butter, and sheepe, & cheese of kine for Dauid and for the people that were with him, to eat: for they sayd, The people is hungrie, & wearie, and thirstie in the wildernes.

CHAP. XVIII.

2 Dauid deuideth his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

1 Then Dauid [a] nombred the people that were with him, & set ouer them captaines of thousandes and captaines of hundreths.

2 And Dauid sent forth the third part of the people vnder the hand of Joab, and the third part vnder the hand of Abishai Joabs brother the sonne of Zeruiah, and the other thirde part vnder the hande of Ittai the Gittite. and the King sayd vnto the people, I will goe with you my selfe also.

3 But the people answered, Thou shalt not goe forth: for if we flee away, they wil not regard vs, neither wil they passe for vs, though halfe of vs were slaine: but thou [b] art nowe worth ten thousande of vs: therefore nowe it is better that thou succour vs out of the citie.

4 Then the king said vnto them, What seemeth you best, that I wil doe. So [p] King stoode by the gate side, and all the people came out by hundreths & by thousands.

5 And the king commanded Joab & Abishai, & Ittai, saying, Entreat [p] yong man Absalom gently for my sake. and all the people heard when the king gaue all the captaines charge concerning Absalom.

6 So the people went out into the field to meete Israel, and the battel was in the [c] wood of Ephraim:

7 Where the people of Israel were slaine before the seruants of Dauid: so there was a great slaughter that day, euen of twentie thousand.

8 ¶ For the battell was scattered ouer all the countrey: And the wood deuoured much more people that day, then did the swoorde.

9 ¶ Nowe Absalom met the seruants of Dauid, and Absalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp [‖] betwene the heauen & the earth: and the mule that was vnder him went away.

10 And one that sawe it, tolde Joab, saying, Beholde, I sawe Absalom hanged in an oke.

11 Then Joab sayde vnto the man that told

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commanded.

d That counsell which seemed good at the first to Absalom, verse 4.

e For by the counsel of Hushai he went to the battel where he was destroyed.

f That is, ouer Jorden.

Or, the wel of Rogel.

g Meaning, the message from their fathers.

h Thus God sendeth succour to his in their greatest dangers.

i The Chalde text readeth, Now they haue passed the Jorden,

k To wit, to pursue her with all haste.

l They trauailed all night, and by morning had all their companie passed ouer.

m Gods iust vengeance euen in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

n Who was also called Ithai Dauids father.

a Of the Reubenites, Gadites, and of the halfe tribe, could not beare the insolencie of the sonne against the father, & therefore ioyned with Dauid.

b Signifying, that a good gouernour ought to be so deare vnto his people, that they will rather lose their liues, then that ought shoulde come vnto him.

c So called, because the Ephraimites (as some say) fed their cattel beyond Jorden in this wood.

o God sheweth himselfe most liberall to his, when they serue to be vtterly destitute.

a. D. Harbwell apol. of. 4 pa.

‖ This is a terrible example of Gods vengeance against the that are rebels or disobedient to their parents.

told him, And hast thou in déde sene? why then diddest not þ there smite him to the ground, and I would haue giuen thée ten* shekels of siluer, and a girdle?

*Ebr. weigh vpon mine hand.

12 Then the man said vnto Joab, Though I should * receiue a thousand shekels of siluer in mine hand, yet would I not lay mine hand vpon the kings sonne: for in our hearing the king charged thée, & Abishai, & Ittai, saying, Beware, lest any touch the yong man Absalom.

*Ebr. aby against my soule.

13 If I had done it, it had bene * the danger of my life: for nothing cã be hid from the king: yea thou thy self wouldest haue bene against me.

14 Then said Joab, I will not thus tarie with thée. And he tooke three darts in his hand, & thrust them * through Absalom, while he was yet aliue in the midst of the oke.

*Ebr. in the heart of Absalom.

15 And ten seruants that bare Joabs armour, compassed about and smote Absalom, and slew him.

d For he had pitie of the people, which was seduced by Absaloms flatterie.

16 Then Joab d blew the trumpet, and the people returned from pursuing after Israel: for Joab held backe the people.

e Thus God turned his vaine glorie to shame.

17 And they tooke Absalom, and cast him into a great * pitte in the wood, and laid a mighty great heape of stones vpon him: and all Israel fled euery one to his tent.

Gen.14.17.

18 Now Absalom in his life time had taken and reared him vp a pillar, which is in the * kings dale: for he sayde, I haue no f sonne to keepe my name in remembrance. and he called the pillar after his owne name, and it is called vnto this day, Absaloms place.

f It seemeth that God had punished him, in taking away his children, Chap. 14.27.

*Ebr. iudged.

19 ¶ Then said Ahimaaz the sonne of Zadok, I pray thée, let me runne, and beare the king tidings that the Lord hath * deliuered him out of the hande of his enemies.

g For Ioab bare a good affection to Ahimaaz, and doubted how Dauid would take the report of Absaloms death.

20 And Joab said vnto him, Thou g shalt not be the messenger to day, but þ shalt beare tidings another time, but to day thou shalt beare none: for the kings sonne is dead.

21 Then sayde Joab to Cushi, Go, tell the king what thou hast séene. And Cushi bowed him selfe vnto Joab, and ranne.

22 Then said Ahimaaz the sonne of Zadok againe to Joab, What, I pray thée, if I also runne after Cushi? And Joab sayd, Wherefore now wilt thou run, my sonne, seeing that thou hast no tidings to bring?

23 Yet what if I runne? Then he sayd vnto him, Runne. So Ahimaaz ran by the way of the plaine, and ouerwent Cushi.

h He sate in the gate of the citie of Mahanaim.

24 Nowe Dauid sate betweene the two * gates. And the watchman went to the toppe of the gate vpon the wall, and lift vp his eyes, and saw, and beholde, a man came running alone.

*Ebr. tidings are in his mouth.

25 And the watchman cried, and tolde the king. And the king sayde, If he be alone, * he bringeth tidings. And he came apace, and drew neere.

26 And the watchman sawe another man running, and the watchman called vnto the porter, and said, Behold, another man runneth alone. And the king said, He also bringeth tidings.

27 And the watchman said, * Me thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. Then the king sayd, He is a i good man, and commeth with good tidings.

*Ebr. I see the running.

i He had had experience of his fidelitie, Chap. 17.21.

28 And Ahimaaz called, and sayd vnto the king, Peace be with thee: and he fell downe to the earth vpon his face before þ king, and sayd, Blessed be the Lorde thy God, who hath * shut vp the men that lift vp their hands against my lord the king.

*Or, deliuered vp.

29 And the king sayde, Is the yong man Absalom safe? And Ahimaaz answered, When Joab sent the kings k seruant, and me thy seruant, I sawe a great tumult, but I knew not what.

k To wit, Cushi, who was an Ethiopian.

30 And the king sayd vnto him, Turne aside, and stand here. So he turned aside and stoode still.

31 And beholde, Cushi came, & Cushi said, * Tidings, my lord the king: for the Lord hath deliuered thée this day out of the hand of all that rose against thée.

*Ebr. is brought.

32 Then the king said vnto Cushi, Is the yong man Absalom safe? And Cushi answered, The enemies of my lorde þ king, and all that rise against thée to doe thée hurt, be as that yong man is.

l Because he considered both the iudgement of God against his sinne, and could not otherwise hide his sicknes of affection towards his sonne.

33 And the king was l moued, & went vp to the chamber ouer the gate, and wept: and as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had died for thée, O Absalom, my sonne, my sonne.

CHAP. XIX.

Ioab encourageth the King. 8 *Dauid is restored.* 23 *Shimei is pardoned.* 24 *Mephibosheth meeteth the King.* 39 *Barzillai departeth.* 41 *Israel striueth with Iudah.*

1 And it was tolde Joab, Beholde, the king weepeth & mourneth for Absalom.

2 Therefore the * victorie of that day was turned into mourning to all the people: for the people heard say that day, The king sorroweth for his sonne.

*Ebr. saluation.

3 And the people went that day into the citie * secretly, as people confounded hide themselues when they flée in battell.

*Or, by stealth.

4 So the King * hid his face, and the king cried with a loud voice, My sonne Absalom, Absalom my sonne, my sonne.

a As they do that mourne.

5 ¶ Then Joab came into * the house to the king & sayde, Thou hast shamed this day the faces of all thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

b At Mahanaim.

6 In that thou louest thine enemies, and hatest thy friends: for thou hast declared this day, that thou regardest neither thy * princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we all had died this day, that then it would haue * pleased thée well.

*Or, captains.

*Ebr. how right in his eyes.

7 Now therefore vp, come out, and speake * comfortably vnto thy seruants: for I sweare by þ Lord, except thou come out, there will not tarie one man with thée this

*Ebr. to the heart of thy seruants.

this night: and that will be worse vnto thee, then all the euil that fel on thee from thy youth hitherto.

c Where the most resort of ȝ people hanted.

8 Then the king arose, and sate in the c gate: and they tolde vnto all the people, saying, Beholde, the king doeth sit in the gate: and all the people came before the king: for Israel had fled euery man to his tent.

d Euery one blamed another and stroue who shoulde first bring him home.

9 ¶ Then all the people were at d strife throughout all the tribes of Israel, saying, The king saued vs out of the hand of our enemies, & he delivered vs out of the hand of the Philistims, and nowe he is fled out of the land for Absalom.

10 And Absalom whom we anopnted ouer vs, is dead in battel: therfore why are ye so slow to bring the king againe?

e That they should reproue the negligence of ȝ Elders, seeing the people were so forward.

11 But King Dauid sent to Zadok and to Abiathar the e Priestes, saying, Speake vnto the Elders of Iudah, and say, Why are ye behinde to bring the king againe to his house, (for the saying of all Israel is come vnto the king, euen to his house)

12 Ye are my brethren: my bones and my flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone & my flesh? God do so to me & more also, if thou be not captaine of the hoste to me for euer in the f roume of Ioab.

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of all the people.

14 So he bowed the hearts of all the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgal, for to go to mete the king, & to conduct him ouer Iorden.

g Who had before reuiled him, Chap.16.13.

16 ¶ And g Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted & came downe with the men of Iudah to mete King Dauid,

17 And a thousand men of Beniamin with him, and h Tiba the seruant of the house of Saul, & his fiftene sonnes & twentie seruants with him: and they went ouer Iorden before the King.

Chap.16.2.

18 And there went ouer a boate to carie ouer the Kings houshold, and to do him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And said vnto the king, Let not my lord impute i wickednes vnto me, nor remember the thing that thy seruant did k wickedly when my lorde the King departed out of Ierusalem, that the king should take it to his heart.

Chap.16.15.
h For in his aduersitie he was his most cruell enemie, & nowe in his prosperitie seketh by flatterie to creepe into fauour.
i By Ioseph hee meaneth Ephraim, Manasseh, & Beniamin (wherof he was) because these three were vnder one standerd, Nomb. 2.18.

20 For thy seruant doeth knowe, that I haue done amisse: therefore behold, I am the first this day of all the house of l Ioseph, that am come to go downe to mete my lord the King.

21 But Abishai the sonne of Zeruiah answered, & said, Shall not Shimei dye for this, because he cursed m Lords anointed?

22 And Dauid said, What haue I to doe with you, ye sonnes of Zeruiah, that this day ye should be aduersaries vnto me? shal there any man die this day in Israel? for doe not I knowe, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt n not dye, and the King sware vnto him.

k By my hands, or during my life, as reade 1.King.2.8,9.

24 ¶ And Mephibosheth the sonne of Saul came downe to mete the king, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntill he returned in peace.

25 And when o he was come to Ierusalem, and met the King, the King sayde vnto him, Wherefore wentest thou not with me, Mephibosheth?

l When Mephibosheth being at Ierusalē had met the King.

26 And he answered, My Lorde the King, my seruant deceiued me: for thy seruant sayd, I would haue mine asse sadled to ride thereon for to goe with the King, because thy seruant is lame.

27 And he hath p accused thy seruant vnto my lord the King: but my lorde the King is as an q Angel of God: doe therefore thy pleasure.

Chap.16.3.

m Able for his wisdome to iudge in all matters.

28 For all my fathers house were r but dead men before my lorde the King, yet diddest thou set thy seruant among them that did eate at thine owne table: what right therefore haue I yet to cry any more vnto the king?

n Worthie to dye for Sauls cruelties toward thee

29 And the king sayde vnto him, Why speakest thou any more of thy matters? I haue sayd, Thou, and Tiba deuide the s landes.

o Dauid did euil in taking his lands from him before he knew the cause, but muchwoise, that knowing the trueth, he did not restore the.

30 And Mephibosheth said vnto the king, Yea let him take all, seeing my lorde the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the king, to conduct him ouer Iorden.

32 Now Barzillai was a verie aged man, euen fourescore yere olde, and he had prouided the king of sustenance, while he lay at Mahanaim: for he was a man of verie great substance.

33 And the king said vnto Barzillai, Come ouer with me, and I will feede thee with me in Ierusalem.

34 And Barzillai sayde vnto the king, t How long haue I to liue, that I should goe vp with the king to Ierusalem?

t Ebr. how many dayes are the yeres of my life?

35 I am this day fourescore yere olde: and can I discerne betweene good or euill? Hath thy seruant any taste in that I eate or in that I drinke? ca I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a u burthen vnto my lord the king?

u He thought it not meete to receiue benefites of him to whom he was not able to do seruice againe.

36 Thy seruant will goe a litle way ouer Iorden with the king, & why will x king recompense it me with such a reward?

37 I pray thee, let thy seruant turne backe againe, that I may die in mine owne citie, & be buryed in the graue of my father and of my mother: but behold thy seruat y Chimham, let him go with my lord the king, & doe to him what shal please thee.

y My sonne.

38 And the king answered, Chimham shal goe with me, and I will doe to him that thou shalt be content with: & whatsoeuer

thou shalt [a] require of me, that will I doe for thee.

39 So all the people went ouer Iordẽ: & the king passed ouer: and the king kissed Barzillai, and [b] blessed him, and he returned vnto his owne place.

40 ¶ Then the king went to [c] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and also halfe the people of [f] Israel.

41 And behold, all the men of Israel came to the king, and said vnto the king, Why haue our brethren the men of Iudah stolen thee away, and haue brought the king and his household, and all Dauids men with him ouer [c] Iordẽ?

42 And all the men of Iudah answered the men of Israel, Because the king is neere of kinne to vs: and wherefore now be ye angry for this matter? haue we eaten of the kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, & said, We haue ten parts in the king, and haue also more right to Dauid then ye, Why then did ye despise vs, [d] that our aduice should not be first had in restoring our king? And þ wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traiterously. 12 The head of Sheba is delivered to Ioab. 23 Dauids chiefe officers.

1 THen there was come [a] thither a wicked man (named Sheba the sonne of Bichri, a man of Ienum) and he blew the trumpet, and sayd, We haue no part in [b] Dauid, neither haue we inheritance in the sonne [c] of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid & followed Sheba þ sonne of Bichri: but þ men of Iudah claue fast vnto their king, from [d] Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the king tooke þ ten women his * concubines, that he had left behinde him to keepe the house, and put them in warde, & fed them, but lay no more with them: but they were enclosed vnto þ day of their death, liuing in widowhoode.

4 ¶ Then sayde the king to [e] Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he taried longer then the time which he had appointed him.

6 Then Dauid sayde to Abishai, Nowe shall Sheba the sonne of Bichri doe vs more harme then did Absalom: take thou therefore thy seruantes and follow after him, least he get him walled cities, and escape vs.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, and Ioabs [g] garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his lornes in the sheath, and as he went, it vsed to fall out.

9 And Ioab sayd to Amasa, Art thou in "health, my brother? And Ioab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to þ sword that was in Ioabs hand: for therewith he smote him in the fifth rib, and shed out his bowels to the ground, and "smote him not the second time: so he died. then Ioab and Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Ioabs men [h] stoode by him, & said, He that fauoureth Ioab, & he that is of Dauids part, let him go after Ioab.

12 And Amasa wallowed in blood in the middes of the way: & when the man saw that all the people stoode still, he remoued Amasa out of the way into the field, and cast a cloth vpõ him, because he saw that euery one that came by him, stoode still.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and [i] Bethmaachah & all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, neere to Bethmaachah: and they cast vp a mount against the citie, & the people there of stoode on the ramper, and all the people that was with Ioab, [k] destroyed and cast downe the wall.

16 Then cryed a wise woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came neere vnto her, the woman sayde, Art thou Ioab? And he answered, Yea. And shee sayde to him, Heare the wordes of thine handmaide. And he answered, I doe heare.

18 Then shee spake thus, [l] They spake in the olde time, saying, They should aske of Abel, and so haue they continued.

19 I am [m] one of them, that are peaceable and faithful in Israel: and thou goest about to destroy a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and sayde, God forbid, God forbid it me, that I shoulde deuoure, or destroy it.

21 The * matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the king, euen against Dauid: deliuer vs him onely, & I will depart from the citie. And the woman sayd vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wisedome, and they cut off the head of Sheba the sonne of Bichri, and cast it to Ioab: then he blew the trumpet, & "they retired from the citie, euery

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a Or, require.

b Or, bade him farewell.

c Where the tribe of Iudah taried to receiue him.

f Which had taken part with the King.

c Toward Ierusalem.

d Or, haue not we first spoken to bring home the King? verse 11.

a Where the ten tribes contended against Iudah.

b As they of Iudah say.

c He thought by speaking contemptuously of the king, to stir the people rather to sedition, or else by causing Israel to depart, thought that they of Iudah would haue lesse esteemed him.

d From Gilgal which was neere Iorden. *Chap.16.22.*

e Who was his chiefe captaine in Ioabs roume, Chap.19.13.

f Either them which had bene vnder Ioab, or Dauids men. *Chap.8.18.*

g Which was his coat, that he vsed to weare in the warres.

"Or, peace.

"Or, doubled or but stroke.

h He stoode by Amasa at Ioabs appointment.

i Vnto the citie Abel, which was neere to Bethmaachah.

k That is, he went about to ouerthrowe it.

l She shewed that the old custome was to destroy a citie, before peace was offred, Deut. 20.10, 11.

m She speaketh in the name of the citie.

n Hearing his fault told him he gaue plaine reason, & supposed only his wrath that was moued of the deuill.

"Or, they were scattered.

every man to his tent: And Joab returned to Ieruſalem vnto the king.

Chap. 8. 16.

23 ¶ * Then Joab was ouer all the hoſte of Iſrael, and Benaiah the ſonne of Iehoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, & Joſhaphat the ſonne of Ahilud the recorder,

25 And Sheia was ſcribe, and Zadok and Abiathar the Prieſtes,

o Either in dignitie, or familiaritie.

26 And alſo Ira the Iaurite was o chiefe about Dauid.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the ſonnes of Saul lighteth on his ſeuen ſonnes, which are hanged. 15 Foure great battels, which Dauid had againſt the Philiſtims.

1 THen there was a famine in the dayes of Dauid, three yeres "together: and Dauid "aſked counſel of the Lord, and the Lord anſwered, It is for Saul, and for his bloudy houſe, becauſe he ſlew the a Gibeonites.

" Yere after yere. " Or, ſought the face of the Lord.

a Thinking to gratifie the people, becauſe theſe were not of the ſeede of Abraham. *Iosh. 9. 3, 16, 17.*

2 Then the king called the Gibeonites, and ſayde vnto them (Now the Gibeonites were not of the children of Iſrael, but * a remnant of the Amorites, vnto whome the children of Iſrael had ſworne: but Saul ſought to ſlay them for his zeale toward the children of Iſrael and Iudah)

b Wherewith may your wrath be appeaſed, that you may pray to God to remoue this plague from his people?

3 And Dauid ſayde vnto the Gibeonites, b What ſhall I doe for you, and wherewith ſhal I make the atonement, that ye may bleſſe the inheritance of the Lord?

c Saue onely of Sauls ſtocke.

4 The Gibeonites then anſwered him, We will haue no ſiluer nor golde of Saul nor of his houſe, neither for vs ſhalt thou kill c any man in Iſrael. And he ſayde, What ye ſhall ſay, that will I do for you.

d Of Sauls kinſmen.

e To pacifie the Lord. *1. Sam. 12. 3. and 20. 1, 42.*

5 Then they anſwered the king, The man that conſumed vs, & that imagined euill againſt vs, ſo that we are deſtroyed from remaining in any coaſt of Iſrael,

f Here Michal is named for Merab Adriels wife, as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. and neuer had childe, 2. Sam. 6. 23. *& 21. fol.*

6 Let ſeuen men of his d ſonnes be deliuered vnto vs, and we will hang them vp e vnto the Lord in Gibeah of Saul, the Lords choſen. And the king ſayde, I will giue them.

g Which was in the moneth Abib or Niſan, which coteineth part of March & part of April.

7 But the king had compaſſion on Mephiboſheth the ſonne of Jonathan the ſonne of Saul, becauſe of the f Lords othe, that was betweene them, euen betweene Dauid and Jonathan the ſonne of Saul.

h To make her atent, wherein ſhe prayed to God to turne away his wrath.

8 But the king tooke h two ſonnes of Rizpah the daughter of Aiah, whom ſhe bare vnto Saul, euen Armoni and Mephiboſheth, and the fiue ſonnes of g Michal the daughter of Saul, whome ſhe bare to Adriel h ſonne of Barzillai h Meholathite.

i Becauſe drought was the cauſe of this famine, God by finding of rayne ſhewed that he was pacified.

9 And he deliuered them vnto the handes of the Gibeonites, which hanged them in the mountaine before the Lord: ſo they k "ped all ſeuen together, and they were ſlaine in the time of harueſt: in the i firſt daies, & in the beginning of barly harueſt.

10 Then Rizpah the daughter of Aiah tooke l ſackcloth and hanged it vp for her vpon the rocke, from the beginning of harueſt, vntil l water dropped vpon them from the heauen, and ſuffered neither the birdes of the ayre to m light on them by

k Dyed. " Or, hanged.

l Otyrill.

day, nor beaſtes of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went and tooke the bones of Saul and the bones of Jonathan his ſonne from the citizes of Jabeth Gilead, which had ſtolen them from the ſtreete of Beth-ſhan, where the Philiſtims had * hanged them, when the Philiſtims had ſlaine Saul in Gilboa.

1. Sam. 31. 10.

13 So he brought thence the bones of Saul and the bones of Jonathan his ſonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul & of Jonathan his ſonne buryed they in the countrey of Beniamin in Zelah, in the graue of Kiſh his father: & when they had performed all that the king had commaunded, God was then l appeaſed with the land.

k For where the Magiſtrate ſuffreth faultes vnpuniſhed, there the plague of God lyeth vpon the land.

15 ¶ Againe the Philiſtims had warre with Iſrael: and Dauid went downe, and his ſeruants with him, & they fought againſt the Philiſtims, & Dauid fainted.

16 Then Iſhi-benob which was of the ſonnes of n Haraphah (the head of whoſe ſpeare waped three hundreth o ſhekels of braſſe) euen he being gyrded with a newe ſworde, thought to haue ſlaine Dauid.

l. That is, of the race of Gyants.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtim, & killed him. Then Dauids men ſware vnto him, ſaying, Thou ſhalt goe no more out with vs to battell, leſt thou quenche the p light of Iſrael.

m Which amount to nine pound three quarters.

18 ¶ And after this alſo there was a battel with the Philiſtims at q Gob, then Sibbechai the Huſhathite ſlew Saph, which was one of the ſonnes of Haraphah.

n For the glory and wealth of the countrey ſtandeth in the preſeruation of the godly magiſtrate.

19 And there was yet another battell in Gob with r Philiſtims, where Elhanah the ſonne of Iaare-oregim, a Bethlehemite ſlew s Goliath r Gittite: the ſtaffe of whoſe ſpeare was like a weauers beame.

o Called Gezer, & Saph is called Sippai, 1. Chron. 20. 4.

p That is, Lahmi the brother of Goliath, whome Dauid ſlewe, 1. Chron. 20. 5. *1. Sam. 16. 9.*

20 Afterwarde there was alſo a battell in Gath, where was a man of a great ſtature, and had on euery hand ſixe fingers, and on euery foote ſixe toes, foure and twentie in number: who was alſo the ſonne of Haraphah.

21 And when he reuiled Iſrael, Jonathan the ſonne of t Shima the brother of Dauid ſlewe him.

22 Theſe foure were borne to Haraphah in Gath, and died by the hands of Dauid and by the hands of his ſeruants.

CHAP. XXII.

2 Dauid after his victories praiſeth God. 8 The anger of God toward the wicked. 44 He prophecieth of the reiection of the Iewes, and vocation of the Gentiles.

1 AND Dauid ſpake the wordes of this u ſong vnto the Lord, what time the Lord had deliuered him out of the handes of all his enemies, and out of the hand of Saul.

a In token of the wonderfull benefites, that he receiued of God. *Pſal. 18. 2.*

2 And he ſaid, * The Lord is my b rocke and my fortreſſe, and he that deliuereth me.

b By ſ diuerſitie of theſe comfortable names, he ſheweth howe his faith was ſtrengthened in all tentations.

3 God is my [a] strength, in him will I trust: my shielde, & the horne of my saluation, my hie tower & my refuge: my Sauiour, thou hast saued me from violence.
4 I will call on the Lorde, who is worthie to be praysed: so shal I be safe from mine enemies.
5 For the [c] pangs of death haue compassed me: the floods of wickednesse haue made me afraid.
6 The sorowes of the grane compassed me about: the snares of death ouertooke me.
7 But in my tribulation did I call vpon the Lord, & crye to my God, and he did heare my voyce out of his temple, and my crye did enter into his eares.
8 Then the earth trembled & quaked: the foundations of the heauens moued, and shooke, because he was angry.
9 [d] Smoke went out at his nostrels, and consuming [e] fire out of his mouth: coles were kindled thereat.
10 He [f] bowed the heauens also, and came downe, and darkenes was vnder his feete.
11 And he rode vpon a Cherub and did flie, and he was seene vpon the winges of the winde.
12 And he made darkenesse a tabernacle rounde about him, euen the gatherings of waters, and the cloudes of the aire.
13 At the brightnesse of his presence [h] the coles of fire were kindled.
14 The Lorde thundred from heauen, and the most hie gaue his voyce.
15 He shot arrowes also, & scattred them: to wit, lightning, and destroyed them.
16 The [i] chanels also of the sea appeared, euen the foundations of the worlde were discouered by the rebuking of the Lord, & at the blast of the breath of his nostrels.
17 He sent from aboue, and tooke me: he drewe me out of many waters.
18 He deliuered me from my strong enemy, and from them that hated me: for they were too strong for me.
19 They [k] preuented me in the day of my calamitie, but the Lord was my stay,
20 And brought me forth into a large place: he deliuered me, because he fauoured me.
21 The Lord rewarded me according to my [l] righteousnesse: according to the pureness of mine handes he recompensed me.
22 For I kept the wayes of the Lorde, and did not [m] wickedly against my God.
23 For all his lawes were before me, & his statutes: I did not depart therefrom.
24 I was vpright also towarde him, and haue kept me from my wickednes.
25 Therefore the Lord did reward me according to my righteousnes, according to my pureness before his eyes.
26 With the godly thou wilt shew thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.
27 With the pure thou wilt shew thy selfe pure, and with the [n] froward thou wilt shewe thy selfe froward.
28 Thus thou wilt saue the poore people: but thine eyes are vpō the hautie to humble them.
29 Surely thou art my light, O Lord: and the Lord will lighten my darkenes.
30 For by thee haue I broken through an hoste, and by my God haue I leaped ouer a wall.
31 The waye of God is [o] vncorrupt: the word of the Lorde is tryed in the fire: he is a shield to all that trust in him.
32 For who is God besides the Lord? and who is mightie, saue our God?
33 God is my strength in battell, and maketh my way vpright.
34 He maketh my feete like [p] hindes feete, and hath set me vpon mine hie places.
35 He teacheth mine handes to fight, so that a bowe of [q] braste is broken with mine armes.
36 Thou hast also giuen mee the shielde of thy saluation, and thy louing kindnesse hath caused me to increase.
37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
38 I haue pursued mine enemies and destroyed them, & haue not turned againe vntill I had consumed them.
39 Yea, I haue consumed them and thrust them through, and they shal not arise, but shall fall vnder my feete.
40 For thou hast [q] girded me with power to battel, and them that arose against me, hast thou subdued vnder me.
41 And thou hast giuen mee the neckes of mine enemies, that I might destroy them that hate me.
42 They looked about, but there was none to saue them, euen vnto the [r] Lord, but he answered them not.
43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, and did spread them abroad.
44 Thou hast also deliuered mee from the cōtentions of my [s] people: thou hast preserued me to be the head ouer nations: the people which I knew not, do serue me.
45 Strangers [t] shalbe in subiection to me: assoone as they heare, they shall obey me.
46 Strangers shall shrinke away, & feare in their prisie chambers.
47 Let the Lord liue, [u] and blessed be my strength: and God, euen the force of my saluation be exalted.
48 It is God that giueth me power to reuēge me, and subdue the people vnder me,
49 And rescueth mee from mine enemies: (thou also hast lift me vp from them that rose against mee, thou hast deliuered mee from the cruell man.
50 Therefore I will praise thee, O Lord, among the [x] nations, and will sing vnto thy Name)
51 He is the tower of saluation for his king, and sheweth mercy to his Anointed, euen to Dauid, and to his seede [y] for euer.

CHAP. XXIII.

1 The last words of Dauid. 6 The wicked shalbe plucked vp as thornes. 8 The names and actes of his mightie men. 15 He desired water and would not drinke it.

1 These also be the [a] last wordes of Dauid, Dauid the sonne of Ishai sayth, euen the man who was set vp on hie, the

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[a] Or, rocke.

c As Dauid (who was the figure of Christ) was by Gods power deliuered from al dangers: so Christ and his Church shall ouercome most grieuous dangers, tyrannie, and death.

d That is, clouds and vapours.

e Lightning and thundering.

f, So it seemeth when the ayre is darke.

g To flie in a moment through the world.

h By this description of a tempest he declareth the power of God against his enemies.

i He alludeth to the miracle of the red Sea.

k I was so beset, that all meanes seemed to fayle.

l Toward Saul and mine enemies.

m I attempted nothing without his commandement.

n Their wickednes is cause, that thou seemest to forget thy wonted mercie.

o The manner that God vseth to succour his, neuer fayleth.

p He vseth extraordinarie meanes to make me winne most strong holdes.

[q] Or, braste.

q He acknowledgeth that God was the author of his victories, who gaue him strength.

r The wicked's their necessitie are compelled to flee to God, but it is too late.

s Meaning of the Iewes, who confpired against me.

t Not without obeying me, but differently.

u Let him be his power, for he is the gouernour of all the world.

x Rom. 15.9.

y Chap. 7.13.

a Which he spake after he had made the Psalmes.

the Anoynted of the God of Iaakob, and the ſweete ſinger of Iſrael ſaith,
2 The Spirit of the Lord ſpake by me, and his worde was in my [b] tongue.
3 The God of Iſrael ſpake to mee, the ſtrength of Iſrael ſaide, Thou ſhalt beare rule ouer men, being iuſt, & ruling in the feare of God.
4 Euen as the morning light when the ſunne riſeth, the morning, I ſay, without cloudes, ſo ſhal mine houſe be, & not as the [c] graſſe of the earth is by the bright raine.
5 For ſo ſhal not mine houſe be with God: for he hath made with me an euerlaſting couenant, perfite in all poynctes, and ſure: therefore all mine health & whole deſire is, that he wil not make it [d] grow ſo.
6 But the wicked ſhall be euerp one as thornes thruſt away, becauſe they can not be taken with handes.
7 But the man that ſhall touche them, muſt be defenſed with yron, or with the ſhaft of a ſpeare: and they ſhall be burnt with fire in the ſame place.
8 ¶ Theſe be the names of the mighty men whome Dauid had. He that ſate in the ſeate of [e] wiſedome, being chiefe of the princes, was Adino of Ezni, he ſlewe eight hundreth at one time.
9 And after him was [*] Eleazar the ſonne of Dodo, the ſonne of Ahohi, one of the three worthies with Dauid, when they [f] defied the Philiſtims gathered there to battell, when the men of Iſrael were [f] gone vp.
10 He aroſe & ſmote the Philiſtims vntill his hand was wearie, & his hand [g] claue vnto the ſword: and the Lord gaue great victorie the ſame day, and the people returned after him onely to ſpoyle.
11 After him was [*] Shammah the ſonne of Age the Ararite: for the Philiſtims aſſembled at a towne, where was a piece of a fielde full of lentiles, and the people fled from the Philiſtims.
12 But he ſtoode in the middes of the field, and defended it, & ſlewe the Philiſtims: ſo the Lord gaue [h] great victorie.
13 ¶ Afterwarde three of the thirtie captaines went downe, & came to Dauid in the harueſt time vnto the caue of Adullam, and the hoſte of the Philiſtims pitched in the valley of [*] Rephaim.
14 And Dauid was then in an holde, and the gariſon of the Philiſtims was then in Beth-lehem.
15 And Dauid [i] longed, and ſayd, Oh, that one would giue me to drinke of the water of the wel of Beth-lehem, which is by the gate.
16 Then the three mightie brake into the hoſte of the Philiſtims, and drewe water out of the well of Beth-lehem that was by the gate, & tooke & brought it to Dauid, who would not drinke therof, but [k] powred it for an offring vnto the Lord,
17 And ſayd, O Lorde, be it farre from me, that I ſhoulde doe this. Is not this the bloud of the men that went in ieopardie of their liues? therefore he woulde not drinke it. Theſe thinges did theſe three mightie men.

18 ¶ [*] And Abiſhai the brother of Ioab, the ſonne of Zeruiah, was chiefe among the three, and he lifted vp his ſpeare againſt three hundreth, [*] and ſlewe them, and he had the name among the three.
19 For he was moſt excellent of the three, and was their captaine, but he attayned not vnto the firſt three.
20 And Benaiah the ſonne of Iehoiada the ſonne of [*] a valiant man, which had done many actes, & was of Kabzeel, ſlew two ſtrong men of Moab: he went down alſo, and ſlewe a lyon in the middes of a pit in the time of ſnow.
21 And he ſlewe an Egyptian a [*] man of great ſtature, and the Egyptian had a ſpeare in his hand: but he went downe to him with a ſtaffe, & pluckt the ſpeare out of the Egyptians hand, and ſlewe him with his owne ſpeare.
22 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.
23 He was honorable among [m] thirtie, but he attayned not to the firſt three: and Dauid made him of his counſell.
24 ¶ [*] Aſahel the brother of Ioab was one of the thirtie: Elhanan the ſonne of Dodo of Beth-lehem:
25 Shammah the Harodite: Elika the Harodite:
26 Helez the [*] Paltite: Ira the ſonne of Ikkeſh the Tekoite:
27 Abiezer the Anethothite: [*] Mebunnai the Huſathite:
28 Zalmon an Ahohite: Maharai the Netophathite:
29 Heled the ſonne of Baanah a Netophathite: Ittai the ſonne of Ribai of Gibeah of the children of Beniamin:
30 Benaiah the Pirathonite: Hiddai of the riuer of Gaaſh:
31 Abi-albon the Arbathite: Azmaueth the Barhumite:
32 Eliahba the Shaalbonite: of the ſonnes of Iaſhen, Ionathan:
33 Shammah the Hararite: Ahiam the ſonne of Sharar the Hararite:
34 Eliphelet the ſonne of Ahaſbai the ſonne of Maachathi: Eliam the ſonne of Ahithophel the Gilonite:
35 Hezrai the Carmelite: Paarai the Arbite:
36 Igal the ſonne of Nathan of Zobah: Bani the Gadite:
37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Ioab the ſonne of Zeruiah:
38 Ira the Ithrite: Gareb the Ithrite:
39 Vriah the Hittite, [*] thirtie & ſeuen in all.

CHAP. XXIIII.

Dauid cauſeth the people to be numbred. 10 He repenteth, & ebuſeth to fall into Gods hands. 15 Seuentie thouſand periſh with the peſtilence.

1 And the wrath of the Lord was [a] kindled againſt Iſrael, and [b] he moued Dauid againſt them, in that he ſayd, Goe, number Iſrael and Iudah.
2 For the king ſayd to Ioab the captaine of the hoſte, which was with him, Goe ſpeedily nowe through all the tribes of Iſrael, from Dan euen to Beer-ſheba, &

b Meaning, he ſpake nothing but by the motion of Gods Spirit.

c Which groweth quickly and fadeth ſoone.

d But that my kingdome may continue for euer according to his promes.

e As one of the kings counſell.

1.Chron.11.12.

Or, aſſayled with danger of their liues.

f Meaning, fled from the battel.

g By a crampe which came of wearines and ſtraining.

1.Chron.11.27.

h Who hath neither reſpect to many nor fewe, when he will ſhewe his power.

*Or, Giants.

i Being ouercome with weatines and thirſt.

k Brideling his affection, & alſo defiring God not to be offended for that raſh enterpriſe.

1.Chron.11.20.

*Or, Iah-baal.

*Or, a comely man.

l Which was bigge as a weauers beame, 1.Chro.11.23.

m He was more valiant then the 30. that followe, & not ſo valiant as the 6. before. Chap.2.18.

1.Chron.11.27.

*Or, Pelonite.

n Diuers of theſe had two names, as appeareth, 1. Chro.11. & alſo many more are there mētioned.

o Theſe came to Dauid & helped to reſtore him to his kingdome.

a Before they were plagued with famine, Chap.21.1.

b The Lord permitted Satan, as 1.Chro.21.1.

nomber ye the people, that I may know the c nomber of the people.

3 And Ioab sayd vnto the king, The Lord thy God encrease the people an hundreth folde more then they be, & that the eies of my lord ꝑ king may se it: but why doeth my lord the king desire this thing?

4 Notwithstanding the kings worde preuailed against Ioab and against the captaines of the hoste: therefore Ioab and the captaines of the hoste went out from the presence of the king, to nomber the people of Israel.

5 ¶ And they passed ouer Iorden, and pitched in Aroer at the right side of the citie that is in the mids of the [u] valley of Gad and toward Jazer.

6 Then they came to Gilead, & to [t] Tahtim-hodshi, so they came to Dan Jaan, and so about to Zidon,

7 And came to the fortresse of [s] Tyrus and to all the cities of the Hiuites and of the Canaanites, & went toward the South of Iudah, euen to Beer-sheba.

8 ¶ So when they had gone about all the land, they returned to Jerusalem at the ende of nine monethes & twentie dayes.

9 ¶ And Ioab deliuered the nomber and summe of the people vnto the king: and there were in Israel d eyght hundreth thousand strong men that drew swords, and the men of Iudah were e fiue hundreth thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore nowe, Lord, I beseech thee, take away the trespasse of thy seruant: for I haue done very foolishly.

11 ¶ And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids f Seer, saying,

12 Go, and say vnto Dauid, Thus saith the Lord, I offer thee three things, chuse thee which of them I shal doe vnto thee.

13 So Gad came to Dauid, & shewed him, & said vnto him, Wilt thou that seuen yeres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answere I shall giue to him that sent me.

14 ¶ And Dauid said vnto Gad, I am in a wonderfull strait: let vs fall nowe into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lorde sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from [h] Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Jerusalem to destroy it, the Lord [i] repented of the euill, & sayd to the Angel that destroied ꝑ people, It is sufficient, i holde nowe thine hand. And the Angel of the Lorde was by the threshing place of Araunah the Iebusite.

17 And Dauid spake vnto the Lord (when he sawe the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they k done? let thine hand, I pray thee, be against me & against my fathers house.

18 ¶ So Gad came ꝑ same day to Dauid, and said vnto him, Goe vp, reare an altar vnto the Lorde in the threshing floore of Araunah the Iebusite.

19 And Dauid (according to the saying of Gad) went vp, as ꝑ Lord had comanded.

20 And Araunah looked, & saw the king & his seruants comming toward him, and Araunah went out, & bowed himselfe before the king on his face to the ground,

21 And [l] Araunah said, Wherefore is my lord the king come to his seruant? Then Dauid answered, To bye the threshing floore of thee, for to build an altar vnto the Lord, that the plague may cease from the people.

22 Then Araunah sayd vnto Dauid, Let my lord the king take and offer what seemeth him good in his eyes: behold ꝑ oren for the burnt offring, & chartes, and the instruments of the oren for wood.

23 (All these things did Araunah [m] as a king giue vnto the king: and Araunah said vnto the king, The Lord thy God be fauourable vnto thee.)

24 Then ꝑ king said vnto Araunah, Not so, but I will bie it of thee at a price, & will not offer burnt offring vnto the Lord my God, of ꝑ which doeth cost me nothing. So Dauid bought the threshing floore, & the oren, for [n] fifte shekels of siluer.

25 And Dauid built there an altar vnto the Lorde, and offred burnt offrings and peace offrings, and the Lord was appeased toward the land, and the plague ceased from Israel.

c Because he did this to trie his power, and so to trust therein, it offended God, els it was lawfull to nomber the people, Exo. 30. 12. Nom. 1. 2.

[u] Or, riuer.

[t] Or, to the nether land newly inhabited.

[s] Or, Zor.

d According to Ioabs count: for in all there were eleuen hundreth thousande, 2. Chron. 21. 5.

e Concluding vnder them the Beniamites: for els they had but foure hundreth and seuentie thousand, 1. Chron. 21. 5.

f Whome God had appointed for Dauid and his time.

g For three yeres of famine were past for the Gibeonites matter: this was the fourth yere, to ꝑ which should haue bin added other three yeres more, 2. 1. Chron. 21. 12.

h From the one side of the countrey to ꝑ other.

i The Lord hasted this place, because he had chosen it to build his Temple there.

k Dauid saw in the iust cause, why God plagued the people, and therefore in offreth himselfe to Gods corrections, as the only cause of the euill.

l Called also Ornan, 1. Chron. 21. 20.

m That is, abundantly, for as some write, he was king of Ierusalem before Dauid wanne the towne.

n Some write, that euery shekel gaue 50, which make 600. & afterwarde he bought as much as came to 50. shekels, 1. Chron. 21. 25.

The first booke of the Kings.

THE ARGVMENT.

BEcause the children of God should looke for no continuall rest and quietnes in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of Dauid, Salomon and the rest of the Kinges, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoureth them when his worde is truely set forth, vertue esteemed, vice punished, and concorde maintained) fall to decay and come to nought: as appeareth by the diuiding of the kingdome vnder Roboam, and Ieroboam, which before were but al one people, & now by the iust punishment of God were made two, whereof Iudah & Beniamin clawe to Roboam: and

and this was called the kingdome of Iudah, and the other ten tribes holde with Ieroboam, and this was called the kingdome of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was buylt by Amri Ahabs father. And becauſe our Sauiour Chriſt according to the fleſh ſhoulde come of the ſtocke of Dauid, the genealogie of the kings of Iudah is here deſcribed, from Salomon to Ioram the ſonne of Iuſaphat, who reigned ouer Iudah in Ieruſalem, as Ahab did ouer Iſrael in Samaria.

CHAP. I.

3 *Abiſhag keepeth Dauid in his extreme age.* 5 *Adoniah vſurpeth the kingdome.* 30 *Salomon is anoynted king.* 50 *Adoniah fleeth to the altar.*

1 NOw when King Dauid was olde, a ſtriken in yeres, they couered him with clothes, but no [b] heat came vnto him.

2 Wherefore his ſeruantes ſayde vnto him, Let there be ſought for my lorde the king a young virgin, and let her [c] ſtand before the king, and cherish him: and let her lie in thy bolome, that my lord the king may get heate.

3 So they ſought for a fayre young mayde throughout all the coaſtes of Iſrael, and found one Abiſhag a [d] Shunammite, and brought her to the king.

4 And the maide was exceeding faire, and cherished the king, and minisired to him, but the King knew her not.

5 ¶ Then Adoniah the ſonne of Haggith exalted himſelfe, ſaying, I will be king. And he gate him charets and horſemen, and [e] fifty men to runne before him.

6 And his father would not diſpleaſe him from his [f] childehoode, to ſay, Why haſt thou done ſo? And he was a very goodly man, and his mother bare him next after Abſalom.

7 And [g] he toke counſel of Ioab the ſonne of Zeruiah, and of Abiathar the Prieſt: and they [h] helped forward Adoniah.

8 But Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and Nathā the Prophet, and Shimei, and Rei, and the men of might, which were with Dauid, were not with Adoniah.

9 Then Adoniah ſacrificed ſheepe & oxen, and fatte cattell by the ſtone of Zoheleth, which is by [i] En-rogel, and called all his brethren the Kings ſonnes, & all the men of Iudah the Kings ſeruants,

10 But Nathan the Prophet, and Benaiah, and the [k] mightie men, and Salomon his brother he called not.

11 Wherefore Nathan ſpake vnto Bathſheba the mother of Salomon, ſaying, Haſt thou not heard, that Adoniah the ſonne [l] of Haggith doeth reigne, & Dauid our lord knoweth it not?

12 Nowe therefore come, and I will now giue thee counſell, howe to ſaue thine owne [m] life, and the life of thy ſonne Salomon.

13 Goe, and get thee in vnto King Dauid, and ſay vnto him, Diddeſt not thou, my lorde, O King, ſweare vnto thine handmayde, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhal ſit vpon my throne? Why is then Adoniah king?

14 Beholde, whyle thou yet talkeſt there with the King, I alſo will come in after thee, and [n] confirme thy wordes.

15 ¶ So Bath-ſheba went in vnto the king into the chamber, and the king was very olde, and Abiſhag the Shunammite miniſtred vnto the King.

16 And Bath-ſheba bowed & made obeyſaunce vnto the King. And the King ſaide, What is thy matter?

17 And ſhe answered him, My lorde, thou ſwareſt by the Lorde thy God vnto thine handmayde, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhal ſit vpon my throne.

18 And beholde, nowe is Adoniah King, and now, my Lord, O King, thou knoweſt it not.

19 And he hath offered many oxen, and fat cattell, and ſheepe, alſo hath called all the ſonnes of the king, & Abiathar the Prieſt, & Ioab the captaine of the hoſte: but Salomon thy ſeruant hath he not bidden.

20 And thou, my lord, O King, knoweſt that the eyes of all Iſrael are on thee, that thou ſhouldeſt tell them, who ſhoulde ſit on the throne of my lord the king after him.

21 For elſe when my lorde the king ſhall ſlepe with his fathers, I and my ſonne Salomon ſhalbe [o] reputed [p] vile.

22 And loe, while thee yet talked with the King, Nathan alſo the Prophet came in.

23 And they tolde the King, ſaying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeyſaunce, before the King vpon his face [q] to the grounde.

24 And Nathā ſaid, My lord, O king, haſt thou ſaid, Adoniah ſhal reigne after me, and he ſhall ſit vpon my throne?

25 For he is gone downe this day, & hath ſlaine many oxen, and fat cattel, & ſheepe, and hath called all the Kings ſonnes, and the captaines of the hoſte, and Abiathar the Prieſt: and beholde, they eate and drinke before him, and ſay, [r] God ſaue king Adoniah.

26 But me thy ſeruant, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſeruant Salomon hath hee not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it vnto thy [s] ſeruant, who ſhould ſit on the throne of my lord the King after him?

28 ¶ Then king Dauid anſwered, and ſaid, Call me Bath-ſheba. And ſhee came into the Kings preſence, and ſtoode before the King.

29 And the King ſware, ſaying, As the Lord liueth, who hath redeemed my ſoule out of all aduerſitie,

30 That as I [t] ſware vnto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after mee, and he ſhall ſit vpon my throne in my place, ſo will I certainely do this day.

31 Then Bath-ſheba bowed her face to

a He was about 70. yeere olde, 2. Sam. 5.4.

b For his naturall heate was worne away with trauels.

c *Or, ſerue him.*

d Which citie was in the tribe of Iſſachar, as Ioſh. 19.18.

e Reade 2. Sam. 15.1.

f *Or, his wordes were with Ioab.*

g They tooke his part and followed him.

h *Or, the fountaine.*

i As the Cherethims and Pelethims.

k 2. Sam. 23.

l For Adoniah will deſtroy thee and thy ſonne, if he reigne,

m By declaring ſuch things, as may further the ſame.

i The king being worne with age, could not attend to the affaires of the realme, and alſo Adoniiah had many flatterers which kept it from the king.

k And ſo put to death as wicked tranſgreſſers. *Ebr. ſinners.*

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Chriſt.

Ebr. let the king Adoniiah liue.

m Meaning, that he ought in ſuch affaires enterpriſe nothing, except he had conſulted with the Lord.

n Moued by the Spirit of God ſo to do, becauſe he foreſawe that Salomon ſhould be the figure of Chriſt.

the earth, & did reuerence vnto the king, and saide, God saue my lord king Dauid for euer.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada. And they came before the king.

33 Then the king sayde vnto them, Take with you the [a] seruants of your lord, and cause Salomon my sonne to ryde vpon mine owne mule, and carry him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoynt him there king ouer Israel, and blowe yee the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shal be king in my steade: for I haue [a] appointed him to be prince ouer Israel, and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the king, and said, So be it, and the Lorde God of my lorde the king [a] confirme it.

37 As the Lord hath bene with my lord the king, so be he with Salomon, and exalt his throne aboue the throne of my lorde king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ryde vpon king Dauids mule, and brought him to Gihon.

39 And Zadok the Priest toke an horne of [p] oyle out of the Tabernacle, and anoynted Salomon: and they blewe the trumpet, and all the people said, God saue king Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioye, so that the earth [a] rang with the sound of them.

41 ¶ And Adoniah & all the ghestes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sounde of the trumpet, he saide, What meaneth this noyse and vprore in the citie?

42 And as he yet spake, behold, Ionathan the sonne of Abiathar the Priest came: & Adoniah said, Come in: for thou art [a] a worthy man, & bringest [q] good tydings.

43 And Ionathan answered, and sayde to Adoniah, Verely our lorde king Dauid hath made Salomon king.

44 And the king hath sent with him Zadok the Priest, & Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites, and the Pelethites, and they haue caused him to ryde vpon the kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him king in Gihon: and they are gone vp from thence with ioy, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdome.

47 And moreouer the kings seruats came [r] to blesse our lorde king Dauid, saying, God make the name of Salomon more famous then thy name, and exalt his throne aboue thy throne: therefore the king worshipped vpon the bed.

48 And thus sayd the king also, Blessed be the Lorde God of Israel, who hath made one to sit on my throne this daye, euen in my sight.

49 Then all the ghestes that were with Adoniah, were afrayde, and rose vp, and went euery man his way.

50 ¶ And Adoniiah fearing the presence of Salomon, arose & went, and toke holde on the hornes of the [t] Altar.

51 And one tolde Salomon, saying, Behold, Adoniah doeth feare king Salomon: for loe, he hath caught holde on the hornes of the altar, saying, Let king Salomon sweare vnto me this day, that he will not slay his seruant with the swoorde.

52 Then Salomon sayde, If he will shewe himselfe a worthy man, there shal not an heare of him fall to the earth, but if wickednes be found in him, he shal die.

53 Then king Salomon sent, and they brought him from the altar, and he came and did obeysance vnto king Salomon. And Salomon sayde vnto him, Goe to thine house.

CHAP. II.

1 *Dauid exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei.* 10 *The death of Dauid.* 17 *Adoniah asketh Abishag to wife.* 25 *He is slaine.* 35 *Zadok was placed in Abiathars roome.*

1 Then the daies of Dauid drew nere that he shoulde die, and he charged Salomon his sonne, saying,

2 I goe the [a] way of all the earth: be strong therefore, and shewe thy selfe a man,

3 And take heede to the [b] charge of the Lorde thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgementes, and his testimonies, as it is written in the Lawe of Moses, that thou mayest [a] prosper in all that thou doest, and in euery thing wherevnto thou turnest thee,

4 That the Lord may confirme his worde which he spake vnto me, saying, If thy sonnes take heede to their way, that they walke before me in [c] trueth, with all their hearts, and with all their soules, "thou shalt not (said he) want one of thy posterie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hosts of Israel, vnto [a] Abner the sonne of Ner, and vnto [a] Amasa the sonne of Iether: whome he slewe, and [d] shed blood of battel in peace, and [e] put the blood of warre vpon his girdle that was about his loynes, and in his shoes that were on his feete.

6 Do therefore according to thy wisdome, and let thou not his hoare head go down to the graue in peace.

7 But shewe kindnesse vnto the sonnes of [a] Barzillai the Gileadite, and let them be [f] among them that eate at thy table: for so they

[a] Meaning, the kings seruants, and such as were of his garde.

[a] Ebr. commanded

[a] Ebr. say so.

[p] Wherewith they accustomed to anoynt the Priests and the holy instruments, Exod. 30.23.

[a] Ebr. brake.

[a] Ebr. a man of power.

[q] He prayed Ionathan, thinking to haue heard comfortable newes, but God wrought things contrary to his expectation, and so did beate downe his pride.

[r] To blesse and to pray and prayse God for him.

[s] He gaue God thanks for the good successe.

[t] Which Dauid his father had built in stead of Araunah, 2. Sam. 24.25.

[a] I am ready to die, as all men must.

[b] He shewed howe hard a thing it is to performe, and that none can do all that thou doest well, except he obey God.

Deut. 28.9.

[a] Or, do wisely.

2. Sam. 3.12.

[c] And without hypocrisie.

[a] Ebr. a man of bloud

[d] He shed his bloud in time of peace, as if he had been slaine in warre.

[e] He put the bloody sworde into his sheath.

2. Sam. 19.31.

[f] That is, they dealt mercifully with me.

so they came to mee when I fledde from Absalom thy brother.

1.Sam.16.5. 8 ¶And beholde, with thee * is Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed me with an horrible curse in the daye when I went to Mahanaim: but he came downe to meete me at Iorden, and I sware to him by the Lord, saying, * I will not slaye thee with the swoorde.

1.Sam.19.23.

9 But thou shalt not count him innocent: for thou art a wise man, & knowest what thou oughtest to doe vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with s blood.

s Let him be punished with death: looke verse 46.

10 So * Dauid slept with his fathers, and was buried in the citie of Dauid.

*1.Chro.2.29. and 13.36. 2.Sam.5.4. and 1.Chro.29.26,27. 1.Chro.29.23.

11 And the dayes which Dauid * reigned vpon Israel, were fourtie yeeres: seuen yeeres reigned he in Hebron, & thirtie and three yeeres reigned he in Ierusalem.

12 ¶ * Then sate Salomon vpon the throne of Dauid his father, and his kingdome was stablished mightily.

13 And Adoniah ᵇ sonne of Haggith came to Bath-sheba the mother of Salomon: and she said, ᵇ Commest thou peaceably? And he said, Yea.

ᵇ For she feared, least he would worke treason against the king.

14 He sayde moreouer, I haue a sute vnto thee. And she saide, Say on.

15 Then he sayde, Thou knowest that the kingdome was mine, and that all Israel set ⁱ their faces on mee, that I shoulde reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

ⁱ In signe of their fauour and consent.

16 Now therefore I aske thee one request, ᵘ refuse me not. And she saide vnto him, Say on.

ᵘ Ebr. cause not my face to turne backe.

17 And he saide, Speake, I pray thee, vnto Salomon the king, (for hee will not say thee nay) that hee giue mee Abishag the Shunammite to wife.

18 And Bath-sheba sayde, Well, I will speake for thee vnto the king.

19 ¶ Bath-sheba therefore went vnto king Salomon, to speake vnto him for Adoniah: and the king rose to meete her, and ᵏ bowed himselfe vnto her, & sate downe on his throne: and he caused a seate to be set for the kings mother, and shee sate at his right hand.

k In token of reuerence, and that others by his example might haue her in greater honour.

20 Then she sayde, I desire a small request of thee, say mee not nay. Then the King said vnto her, Aske on, my mother: for I will not say thee nay.

21 She sayde then, Let Abishag the Shunammite be giuen to Adoniah thy brother to wife.

22 But king Salomon answered and said vnto his mother, And why doest thou aske Abishag the Shunammite for Adoniah? aske for him the ˡ kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zerniah.

l Meaning, that if he should haue graited Abishag, which was so deare to his father, he would afterwarde haue aspired to the king dome.

23 Then king Salomon sware by ᵖ Lorde, saying, God doe so to me and more also, if Adoniah hath not spoken this worde against his owne life.

24 Now therefore as the Lord liueth, who hath established mee, and set mee on the throne of Dauid my father, who also hath made me an house, as he * promised, Adoniah shall surely die this day.

2.Sam.7.12,13.

25 And king Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ᵐ smote him that he dyed.

ᵐ Or, fell vpon him.

26 ¶ Then the king said vnto Abiathar the Priest, Go to Anathoth vnto thine owne ⁿ fieldes: for thou art ᵒ worthy of death: but I will not this day kill thee, because thou ᵖ barest the Arke of the Lorde God before Dauid my father, & because thou hast suffered in all, wherein my father hath bene afflicted.

ⁿ Or, possessions. ᵒ Ebr. a man of death. ᵖ When he fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest vnto the Lord, that he might * fulfill the woorde of the Lorde, which he spake against the house of Eli in Shiloh.

1.Sam.2.31,35.

28 ¶ Then tidings came to Ioab: (for Ioab had ᵍ turned after Adoniah, but hee turned not after Absalom) and Ioab fled vnto the Tabernacle of the Lorde, and caught holde on the homes of the altar.

ᵍ He tooke Adoniahs part when he would haue vsurped the kingdome, Chap.1.7.

29 And it was tolde king Salomon, that Ioab was fled vnto ᵖ Tabernacle of the Lord, & beholde, he is by the * altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall vpon him.

o Thinking to be saued by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, and saide vnto him, Thus saith the king, Come out. And he sayde, Nay, but I will dye here. Then Benaiah brought the king worde againe, saying, Thus sayde Ioab, and thus he answered me.

31 And the king sayd vnto him, Doe as he hath said, and ʳ smite him, and burye him, that thou mayest take away the blood, which Ioab shed causelesse, from me and from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod.21.14.

32 And the Lord shal bring his blood vpon his owne head: for hee smote two men more righteous and better then hee, and slewe them with the swoorde, & my father Dauid knewe not: to wit, * Abner the sonne of Ner, captaine of the hoste of Israel, and * Amasa the sonne of Iether captaine of the hoste of Iudah.

2.Sam.3.27. 2.Sam.20.10.

33 Their blood shal therefore returne vpon the ˢ head of Ioab, and on the head of his seede for euer: but vpon Dauid, and vpon his seede, and vpon his house, and vpon his throne shall there be peace for euer from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went vp, and smote him, and slewe him, and he was buryed in his owne house in the wildernesse.

35 And the king put Benaiah the sonne of Iehoiada in his roume ouer the hoste: and the king set Tadok the ᵗ Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterwarde the king sent, and called Shimei, and saide vnto him, Builde thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that daye that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shalbe vpon thine owne head.

38 And

38 And Shimei sayde vnto the king, The thing is good: as my lorde the king hath sayd, so will thy seruant doe. So Shimei dwelt in Ierusalem many dayes.

f Thus God appointeth the wayes & meanes to bring his iust iudgements vpō the wicked.

39 And after three yeres two of the f seruants of Shimei fled away vnto Achish sonne of Maachah king of Gath: and they tolde Shimei, saying, Beholde, thy seruants be in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his seruants: and g Shimei went, & brought his seruants from Gath.

g His couetous minde moued him rather to venture his life, then to lose his worldly profite, which he had by his seruants.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the king sent and called Shimei, and sayde vnto him, Did I not make thee to sweare by the Lord, and protested vnto thee, saying, That daye that thou goest out, and walkest any whither, knowe assuredly that thou shalt dye the death? And thou saydest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lorde, and the commaundement wherewith I charged thee?

h For though thou wouldest deny, yet thine owne conscience woulde accuse thee, for reuiling & doing wrong to my father, 2.Sam.16.5.

44 The king sayde also to Shimei, h Thou knowest all the wickednesse whereunto thine heart is prone, þ thou didst to Dauid my father: þ Lord therfore shal bring thy wickednesse vpon thine owne head.

45 And let king Salomon be blessed, and the throne of Dauid stablished before the Lord for euer.

46 So the King commanded Benaiah the sonne of Iehoiada: who went out and smote him that he dyed. And the i kingdome was k stablished in the hande of Salomon.

2.Chro.1.3.
k Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lorde appeareth to him, and giueth him wisedome. 17 The pleading of the two harlots, and Salomons sentence therein.

Chap.7.8.

1 SAlomon l then made affinitie with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a cite of Dauid, vntil he had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

a Which was Beth-lehem.

b Where altars were appointed before the Temple was buylt, to offer vnto the Lord.

2 Onely the people sacrificed in b the hye places, because there was no house buylt vnto the Name of the Lorde, vntil those dayes.

3 And Salomon loued the Lord, walking in the ordinances of Dauid his c father: onely he sacrificed and offered incense in the hie places.

c For his father had commāded him to obey the Lord and walke in his wayes, Chap.2.3.

4 And the king went to d Gibeon to sacrifice there, for that was the chiefe hye place: a thousande burnt offerings did Salomon offer vpon that altar.

d For there the Tabernacle was, 2.Chro.1.3.

5 In Gibeon the Lorde appeared to Salomon in a dreame by night: and God said, Aske what I shall giue thee.

6 And Salomon sayde, Thou hast shewed vnto thy seruant Dauid my father great mercie, e when hee walked before thee in trueth, and in righteousnesse, and in vprightnesse of heart with thee: and thou hast f kept for him this great mercy, and hast giuen him a sonne, to sitte on his throne, as appeareth this day.

e Or, before thee.
f Thou hast performed thy promise.

7 And nowe, O Lorde my God, thou hast made thy seruant king in steade of Dauid my father: and I am but a yong childe, g I know not how to f goe out and in.

f That is, how I shall haue my office in executing this charge of ruling.

8 And thy seruant is in the middes of thy people, which thou hast chosen, euen a great people, which cannot be tolde nor nombred for multitude.

9 h Giue therefore vnto thy seruant an i vnderstanding heart, to iudge thy people, that I may discerne betweene good and bad: for who is able to iudge this thy k mightie people?

2.Chro.1.10.
i Or, obedient.

g Which are many in nūber.

10 And this pleased the Lorde well, that Salomon had desired this thing.

11 And God sayd vnto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine l enemies, but hast asked for thy selfe vnderstanding to heare iudgement,

h That is, that thine enemies should die.

12 Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wise and an vnderstanding heart, so that there hath bene none like thee before thee, neyther after thee shall arise þ like vnto thee.

Mat.6.33.
wisd.7.11.

13 And I haue also m giuen thee that, which thou hast not asked, both riches and honour, so that among the kings there n shal be none like vnto thee all thy dayes.

m Or, hath ben none.

Chap.15.5.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commaundements, o as thy father Dauid did walke, I will prolong thy dayes.

15 And when Salomon awoke, beholde, it was p a dreame, and he came to Ierusalem, and stoode before the Arke of the couenant of the Lorde, and offred burnt offrings & made peace offrings, and made a feast to all his seruants.

i He knewe that God had appeared vnto him in a dreame,

16 ¶ Then came two q harlots vnto the king, and r stoode before him.

q Or, weales.
r By this example it appeareth that God kept promes with Salomon in graūting him wisdome.

17 And the one woman said, Oh my lorde, I and this woman dwell in one house, and I was deliuered of a childe with her in the house.

18 And the third day after that I was deliuered, this woman was deliuered also: and wee were in the house together: no stranger was with vs in the house, saue we twaine.

19 And this womans sonne dyed in the night: for she ouerlay him.

20 And she rose at midnight, and s tooke my sonne from my side, while thine handmaide slept, and laide him in her bosome, and laid her dead sonne in my bosome.

s She stale the quicke childe away, because he might bothaue voide the shame & punishment.

21 And when I rose in the morning to giue my sonne sucke, beholde, he was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

22 Then the other woman sayd, Nay, but my sonne liueth, and thy sonne is dead: againe she sayde, No, but thy sonne is dead, and mine aliue: thus they spake before the king.

t Or, as he walked.

23 Then

23 Then ſaid ꝑ king, She ſaith, This that liueth is my ſonne, and the dead is thy ſonne: and the other ſayeth, Nay, but the dead is thy ſonne, and the liuing is my ſonne.

m Except God giue iudges vnderſtanding, the impudencie of the treſpaſſer ſhal ouerthrowe the iuſt cauſe of the innocent.

24 Then ꝑ king ſayd, m Bring me a ſworde: and they brought out a ſworde before the king.

25 And the king ſaid, Deuide ye the liuing childe in twaine, and giue the one halfe to the one, and the other halfe to the other.

26 Then ſpake the woman, whoſe the liuing childe was, vnto the king, for her compaſſion was kindled towarde her ſonne, and ſhe ſayd, Oh my lorde, giue her the liuing childe, and n ſlay him not: but the other ſayd, Let it be neither mine nor thine, but deuide it.

n Her motherly affection herein appeareth, that ſhe had rather indure the rigour of the Law, then ſee her child cruelly ſlaine.

27 Then the king anſwered, and ſaid, Giue her the liuing childe, & ſlay him not: this is his mother.

28 And all Iſrael heard the iudgement, which the king had iudged, & they feared the king: for they ſawe that the wiſdome of God was in him to doe iuſtice.

CHAP. IIII.

1 The princes & rulers vnder Salomon. 22 The prouiſion for his vitailes. 26 The number of his horſes. 32 His bookes and writings.

1 And king Salomon was king ouer all Iſrael.

2 And theſe were a his princes, b Azariah the ſonne of Tadok the Prieſt,

a That is, his chiefe officers.
b He was the ſonne of Achimais, & Tadoks nephewe.

3 Elihoreph & Ahiah the ſonnes of Shiſha ſcribes, Iehoſhaphat the ſonne of Ahilud the recorder,

4 And Benaiah the ſonne of Iehoiada was ouer the hoſte, and Tadok & c Abiathar Prieſts,

c Not Abiathar, whom Salomon had put from his office, Chap.2. ſaue another of that name. Chap.5.14.

5 And Azariah the ſonne of Nathan was ouer the officers, and Zabud the ſonne of Nathan Prieſt was the kings friend,

6 And Ahiſhar was ouer the houſholde: and d Adoniram the ſonne of Abda was ouer the tribute.

7 ¶ And Salomon had twelue officers ouer all Iſrael, which prouided vitailes for the king & his houſhold: eche man had a moneth in the yere to prouide vitailes.

8 And theſe are their names: the ſonne of Hur in mount Ephraim:

9 The ſonne of Dekar in Makaz, and in Shaalbim and Beth-ſhemeth, and e Elon and Beth-hanan:

d Or, Elon in Zabulon.

10 The ſonne of Heſed in Arnboth, to whō pertained Sochoh, & al ꝑ land of Hepher:

11 The ſonne of Abinadab in all the region of Dor, which had Caphath the daughter of Salomon to wife:

12 Baana ꝑ ſonne of Ahilud in Taanach, and Megiddo, & in all Beth-ſhean, which is by Tartanah beneath Izreel, from Beth-ſhean f to Abel-meholah, euen till beyond ouer againſt Iokneam:

f Or, to the plaine.

13 The ſonne of Geber in Ramoth Gilead, and his were the townes of g Iair, the ſonne of Manaſſeh, which are in Gilead, and vnder him was the region of Argob, which is in Bashan: threeſcore great cities with walles and barres of braſſe.

g Which townes bare Iairs name, becauſe he toke them of the Canaanites, Numb. 32.41.

14 ¶ Ahinadab the ſonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, & he toke Basmath the daughter of Salomon to wife:

16 Baanah the ſonne of Huſhai in Aſher and in Aloth:

17 Iehoſhaphat the ſonne of Parnah in h Iſſachar:

h Salomon obſerued not the diuiſion that Ioſhua made, but deuided it, as might beſt ſerue for his purpoſe.

18 Shimei ꝑ ſonne of Elah in Beniamin:

19 Geber the ſonne of Uri in the countrey of Gilead, the land of Sihon king of the Amorites, & of Og king of Bashan, and was officer alone in the land.

20 Iudah & Iſrael were many, as the ſand of the ſea in nomber, i eating, drinking, and making merie.

i They liued in all peace and ſecuritie.

21 * And Salomon reigned ouer all kingdomes, from the k River vnto the land of the Philiſtims, & vnto the border of Egypt, & they brought preſents, and ſerued Salomon all the dayes of his life.

Eccluſ.47.15.

k Which is Euphrates.

22 And Salomons vitailes for one day were thirtie l measures of fine floure, and threeſcore measures of meale:

l *Ebr. Corim.*

23 Ten fat oxen, & twentie oxen of the paſtures, and an hundreth ſheepe, beſide harts, & buckes, & bugles, and fat foule.

24 For he ruled in al the region on the other ſide of the River, from Tiphſah euen vnto m Azzah, ouer all the k kings on ꝑ other ſide the River: and he had peace rounde about him on euery ſide.

m *Or, Gaza.*

25 And Iudah and Iſrael dwelt without feare, euery man vnder his vine, & vnder his figtree, from n Dan, euen to Beer-sheba, all the dayes of Salomon.

n Throughout all Iſrael.

26 ¶ And Salomon had o fourtie thouſand ſtalles of horſes for his charets, & twelue thouſand horſemen.

2.Chro.9.25.

27 And theſe officers prouided vitaile for king Salomon, and for al ꝑ came to king Salomons table, euery mā his moneth, and they ſuffred to lacke nothing.

28 Barley alſo and ſtrawe for the horſes and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ¶ * And God gaue Salomon wiſdom & vnderſtāding exceeding much, & p a large heart, euen as the ſand ꝑ is on ꝑ ſea ſhore.

Eccluſ.47.14, 15, 16.

p Meaning, great vnderſtanding and able to comprehend all things.

30 And Salomons wiſdome excelled the wiſedome of all the children of the q East and all the wiſedome of Egypt.

q To wit, the philoſophers & aſtronomers, which were indged moſt wiſe.

31 For he was wiſer then any mā: yea, then were Ethan the Ezrahite, then Heman, then Chalchol, then Darda the ſonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon ſpake three thouſande * prouerbes: and his ſongs were a thouſand and fiue.

* Which for the moſt part are thought to haue perished in the captiuitie of Babylon.

33 And he ſpake of trees, from the cedar tree that is in Lebanon, euen vnto the * hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.

* From the hieſt to the loweſt.

34 And there came of al people to heare the wiſdom of Salomon, from al kings of ꝑ earth, which had heard of his wiſdome.

CHAP. V.

8 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 He prepareth

veth stuffe for the building. 13 The nomber of the workemen.

Or, Tyr.

1 And Hiram king of [a] Tyrus sent his seruants vnto Salomon, (for he had heard, that they had anoynted him king in the roume of his father) because Hiram had euer loued Dauid.

2.Chro.2.3.

2 [*] Also Salomon sent to Hiram, saying,
3 Thou knowest þ Dauid my father could not build an house vnto the Name of the Lorde his God, for the warres which were about him on euery side, vntill the Lorde had put [b] them vnder the soles of his feete.

Or, his enemies.

a He declareth þ he was bound to set foorth Gods glory, for as much as the Lorde had seat him rest and peace.

4 But now the Lorde my God hath giuen me [a] rest on euery side, so that there is neither aduersarie, nor euill to resist.
5 And behold, I purpose to build an house vnto the Name of the Lorde my God, * as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall builde an house vnto my Name.

2.Sam.7.13. 1.chro.22.10.

6 Nowe therefore commaunde, that they hew me cedar trees out of Lebanon, and my seruants shalbe with thy seruants, and vnto thee will I giue the [b] hire for thy seruants, according to all that thou shalt appoint: for thou knowest þ there are none among vs, that can hew timber like vnto the Sidonians.

b This was his equitie, that he woulde not receiue a benefite without some recompence.

7 ¶ And when [c] Hiram heard the wordes of Salomon, he reioyced greatly, & sayd, Blessed be the Lord this day, which hath giuen vnto Dauid a wise sonne ouer this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the Spirituall Temple.

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and wil accomplish all thy desire, concerning the cedar trees and firre trees.
9 My seruants shal bring them downe frō Lebanon to the sea: & I wil conuey them by sea [a] in rafts vnto the place that thou shalt shewe me, and will cause them to be discharged there, and thou shalt receiue them: nowe thou shalt doe me a pleasure to minister foode for [d] my familie.

Or, floten.

d While my seruants are occupied about thy businesse.

10 So Hiram gaue Salomon cedar trees and firre trees, euen his full desire.
11 And Salomon gaue Hiram twentie thousand [e] measures of wheat for foode to his houshold, and twenty measures of [a] beaten oyle. Thus much gaue Salomon to Hiram yere by yere.

e Ebr. Corim.

Or, pure.

12 ¶ And the Lorde gaue Salomon wisdome as he [*] promised him. And there was peace betwene Hiram & Salomon, and they [c] two made a couenant.

Chap.3.12.

c As touching the furniture of wood & vitailes.

13 ¶ And king Salomon raised a summe out of all Israel, & the summe was thirtie thousand men:
14 Whom he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanon, and two moneths at home. And [*] Adoniram was ouer the summe.

Chap.4.6.

15 And Salomon had seuentie thousande that bare burdens, and fourescore thousand masons in the mountaine,

Or, masters of the work.

16 Beside the [a] princes, whom Salomon appointed ouer the worke, euen three thousand and three hundreth, which ruled the people that wrought in þ worke.

17 And the king commanded them, & they brought great stones and costly stones, to make the foundation of the house, euen hewed stones.
18 And Salomons workemen, and the workemen of Hiram, and the [f] masons hewed and prepared timber and stones for the building of the house.

f The Ebrew word is, Gibli, which some say, were excellent masons.

CHAP. VI.

The building of the Temple and the forme thereof.
12 The promes of the Lord to Salomon.

1 And [b] in the foure hundreth and foure scoze yere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomon ouer Israel, in the moneth [a] Zif, (which is the seconde moneth) he built the [b] house of the Lord.

2.Chro.3.1.

a Which moneth coprehendeth part of April and part of May.

2 And þ house which king Salomon built [a] for þ Lord, was three score cubites long, and twentie broad, & thirtie cubites hie.
3 And the [c] porche before the Temple of the house was twentie cubites long according to the breadth of the house, & ten cubites broad before the house.
4 And in the house he made windowes, [d] broad without, and narow within.
5 And by the wall of the house he made [d] galleries round about, euen by þ walles of the house round about the Temple and [d] the oracle, and made chambers ronde about.
6 The nethermost gallerie was fiue cubites broade, and the middelmost fiue cubites broad, and the third seuen cubites broad: for he made [e] rests round about without the house, that the beames should not be fastened in the walles of the house.
7 And when the house was built, it was built of stone perfit, before it was brought, so that there was neither hammer, nor axe, nor any toole of yron heard in the house, while it was in building.
8 The doore of the middelmost [f] chamber was in the right side of the house, & men went vp with winding staires into þ middelmost, and out of the middelmost into the third.
9 So he built the [f] house & finished it, and sieled the house being vawted with sieling of cedar trees.
10 And he built the galleries vpon all the wall of the house of fiue cubites height, and they were ioyned to the house with beames of cedar.
11 And the worde of the Lord came to Salomon, saying,
12 Concerning this house which thou buildest, if thou wilt walke in mine ordinances, and execute my iudgements, and keepe all my commandements, to walke in them, then will I perfourme vnto thee my promes, * which I promised to Dauid thy father.

b Wherein God spake betweene the Cherubins, called also the most holy place.
c Which were certaine floors comming out of the wall, as fast for the beams to rest vpon.

Or, galleries.

f In Exodus it is called the Tabernacle: and the Temple is there called the sanctuarie, and the Oracle the most holy place.

2.Sam.7.13.

13 And I will [g] dwell among the children of Israel, and will not forsake my people Israel.
14 So Salomon built the house and finished it.

g According as he promised to Moses, Exod. 25.22.

15 And

15 And built the walles of the house within, with boardes of cedar tree from the pauement of the house vnto [h] the walles of the sieling, & within he couered them with wood, and couered the floore of the house with plankes of firre.

h Meaning, vnto the roofe, which was also sieled.

16 And he built twentie cubites in þ sides of the house with boardes of cedar, from the floore to the walles, and he prepared a place within it for the oracle, euen the most holy place.

17 But the house, that is, the temple before it, was fourtie cubites long.

i For when he spake of ỳ house in the first verse, he meant both the oracle and the Temple.

18 And the cedar of the house within was carued with [l] knoppes, and grauen with flowres: all was cedar, so that no stone was seene.

l Or, wilde cucumers.

19 ¶ Also he prepared the place of the oracle in the middes of the [k] house within, to set the Arke of the Couenant of the Lord there.

k That is, in the most inwarde place of the house.

20 And the place of the oracle within was twentie cubites long, & twentie cubites broade, and twentie cubites hie, and hee couered it with pure golde, and couered the altar with cedar.

21 So Salomon couered the house within with pure golde: and he [*] shut the place of the oracle with chaynes of golde, and couered it with golde.

* Or, he drew through chaines of golde before.

22 And he ouerlaid al the house with gold, vntill all the house was made perfite. Also he couered the [l] whole altar, that was before the oracle, with golde.

l Meaning, the altar of incense, Exod. 30. 1.

23 And within þ oracle he made two Cherubims of [m] olme tree, ten cubites hie.

m Or, pine tree.

24 The wing also of the one Cherub was fiue cubites, and the wing of the other Cherub was fiue cubites: from the vttermost part of one of his winges vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of tenne cubites: both the Cherubims were of one measure and one sise.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

27 And he put the Cherubims within the inner court, [n] and the Cherubims stretched out their wings, so that the wing of the one touched the one wall, & the wing of the other Cherub touched the other wall: & their other wings touched one an other in the middes of the house.

Exod. 25. 20.

n For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted diuers times to ouercome them for their great sinnes.

28 And he [m] ouerlayde the Cherubims with golde.

m Or, ouerlaide.

29 And he carued all þ walles of the house rounde about with grauen figures of Cherubims and of palme trées, and grauen flowres within and without.

30 And the floore of the house hée couered with golde within and without.

31 And in the entring of the oracle he made two dores of olme tree: and the vpper post and side postes were fiue square.

32 The two doores also were of olme tree, and hee graued them with grauing of Cherubims and palme trées, and grauē flowres, and couered them with gold, and layed [n] thinne gold vpon the Cherubims and vpon the palme trées.

n So that the facion of the carued worke might still appeare.

33 And so made he for þ doore of the Temple, postes of olme tree foure square.

34 But the two doores were of firre tree, the two sides of the one doore were [l] rounde, and the two sides of the other doore were rounde.

l Or, folding.

35 And he graued Cherubims, and palme trées, and carued flowres, and couered the carued woorke with golde, finely wrought.

36 ¶ And he built the [o] court within with three rowes of hewed stone, and one row of beames of cedar.

o Where the Priestes were, and was thus called in respect of the great court, which is called, Act. 3 11. the porch of Salomon, where the people vsed to pray.

37 In the fourth yere was the fomdation of the house of the Lorde layed in the moneth of Zif:

38 And in the eleuenth yere in the moneth of [p] Bul, (which is the eyght moneth) he finished the house with all the furniture thereof, and in euery poynt: so was he seuen yeere in buildung it.

p Which conteineth part of October & part of Nouember.

CHAP. VII.

1 The building of the houses of Salomon. 15 The excellent workmanship of Hiram in the pieces which he made for the Temple.

Chap. 9. 10.

1 BVt Salomon was building his owne house [a] thirteene yeres, and [b] finished all his house.

a After he had built the Tẽple.

b For ỳ beautie of the place and great abundãce of cedar trees that went to the buylding therof, it was cõpared to mount Lebanon in Syria: this house he vsed in sommer for pleasure and recreation.

2 He built also an house [b] called the forest of Lebanon, an hundreth cubites long, and fiftie cubites broade, and thirtie cubites hie, vpon foure rowes of cedar pillars: and cedar beames were layed vpon the pillars.

3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie and fine pillars, fiftéene in a rowe.

4 And the windowes were in three rowes, and windowe was [c] against windowe in three rankes.

c There were as many, and like proportion on the one side as on the other, & at euery ende euen three in a rowe one aboue another.

5 And all the doores, and the side postes with the windowes were foure square, and windowe was ouer against windowe in three rankes.

6 And he made a porch of pillars fiftie cubites long, and thirtie cubites broad, and the porch was before [d] them, euen before them were thirtie pillars.

d Before the pillars of the house.

7 ¶ Then he made a porche [e] for the throne, where he iudged, euen a porche of iudgement, and it was sieled with cedar from pauement to pauement.

e For his house, which was at Ierusalem.

8 And in his house, where he dwelt, was an other hall more inwarde then the porche which was of the same woorke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like vnto this porche.

Chap. 3. 1.

* Or, precious.

9 All these were [l] of costly stones, hewed by measure, & sawed with sawes within and without, from the foundation vnto the stones of an [g] hand bredth, and on the outside to the great court.

l Or, spanne.

f Which were restes and stayes for the beames to lye vpon.

g From the fundation vpward.

10 And the fundation was of costly stones, and great stones, euen of stones of tenne cubites, and stones of eight cubites.

11 [g] Aboue also were costly stones, squared by rule, and boards of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a rowe of cedar beames: [h] so was it to the inner

h As the Lords house was buylt, so was this: only the great court of Salomons house was vncouered.

inner court of the house of the Lord, and to the porche of the house.

13 ¶ Then king Salomon sent, and fet one Hiram out of ᵗ Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: ᵘ he was ful of wisedome, and understanding, and knowledge to worke all maner of worke in brasse: who came to king Salomon, & wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightéene cubites, and a thréde of twelue cubites did compasse ˣ either of the pillars.

16 And he made two ᵃ chapiters of molten brasse to set on the toppes of the pillars: the height of one of the chapiters was fiue cubites, and the heyght of the other chapiter was fiue cubites.

17 He made grates like networke, and ᵇ wrethen worke like chaines for the chapiters that were on the toppe of the pillars, euen seuen for the one chapiter, and seuen for the other chapiter.

18 So he made the pillars and two rowes of pomegranates round about in the one grate to couer the chapiters that were vpon the toppe. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars were after ᵏ lilye worke in the porch, foure cubites.

20 And the chapiters vpon the two pillars had also aboue, ˡ ouer against the belly ᵐ within the networke pomegranates: for two hundreth pomegranates were in the two rankes about vpon ˣˣ either of the chapiters.

21 And he set vp the pillars in the ˡ porch of the Temple. And when he had set vp the right pillar, he called the name therof ᵐ Jachin: and when he had set vp the left pillar, he called the name thereof ⁿ Boaz.

22 And vpon the toppe of the pillars was worke of lilies: so was the workmanship of the pillars finished.

23 ¶ And he made a molten ᵒ sea ten cubits wide from brim to brim, rounde in compasse, and fiue cubits hie, & a line of thirtie cubites did compasse it about.

24 And vnder the brimme of it were knops like wild cucumers compassing it round about, tenne in one cubite, compassing the sea ᵖ rounde about: & the two rowes of knoppes were cast, when it was molten.

25 It stoode on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, and three toward the East: and the sea stoode aboue vpon them, and all their hinder partes were inward.

26 It was ᵠ an handbreadth thicke, and the brimme therof was like the worke of the brim of a cup with flowres of lilies: it conteined two thousand ᵖ Baths.

27 ¶ And he made tenne bases of brasse, one base was foure cubites long, and foure cubites broade, and three cubites hie.

28 ¶ And the worke of the bases was on this maner, They had borders, and the borders were betweene the ledges:

29 And on the borders that were betweene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons and bulles, were additions made of thinne worke.

30 And euery base had foure brasen wheeles, & plates of brasse: and the foure corners had ʸʸ vndersetters: vnder the caldron were vndersetters molten at the side of euery addition.

31 And ᶻ the mouth of it was within the chapiter & aboue to measure by the cubite: for the mouth therof was rounde made like a base, and it was a cubite and halfe a cubite: and also vpon the mouth therof were grauen workes, whose borders were foure square, and not round.

32 And vnder the borders were foure wheeles, and the axeltrees of the wheeles ioyned to the base: and the heyght of a wheele was a cubite and halfe a cubite.

33 And the facion of the wheeles was like the facion of a charet wheele, their axeltrees, and their naues and their ᵃ fellows, and their spokes were all molten.

34 And foure vndersetters were vpon the foure corners of one base: and the vndersetters therof were of the base it selfe.

35 And in the top of the base was a rounde ᵇ compasse of halfe a cubite hie rounde about: and vpon the toppe of the base the ledges therof and the borders therof were of the same.

36 And vpon the tables of the ledges therof, & on the borders therof he did graue Cherubims, lyons & palme trées, on the side of euery one, and additions rounde about.

37 Thus made he the ten bases, They had all one casting, one measure, and one syse.

38 ¶ Then made he ᶜ ten caldrons of brasse, one caldron conteyned fourtie Baths: and euery caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, fiue on the right side of the house, and fiue on the left side of the house. And hee set the sea on the right side of the ᵈ house Eastwarde toward the South.

40 ¶ And Hiram made caldrons, and bessoms, and basens, and Hiram finished all the worke that he made to king Salomon for the house of the Lord:

41 To wit, two pillars and two bowles of the chapiters that were on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the toppe of the pillars,

42 And foure hundreth pomegranates for the two grates, euen two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars,

43 And the ten bases, and tenne caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And

ᵗ Or, Tyr.

ᵘ Thus when God will haue his glorie set forth, he raiseth vp men & giueth them excellent giftes for the accomplishment of the same, Exod. 31. 2. 3.

ˣ Ebr. the seconde.

ᵃ Or, pummels.

ᵇ Or, cordes like chaines.

ᵏ As was seene commonly wrought in costly porches.

ˡ Or, round about the middes.

ᵐ Or, beyond.

ˣˣ Ebr. the seconde.

ˡ Which was in the inner court betweene the Temple and the oracle.

ᵐ That is, he wil stablish, to wit, his promes toward this house.

ⁿ That is, in strength: meaning, the power thereof shall continue.

ᵒ So called for the hugenesse of the vessel, 2. Chron. 4. 3.

ᵖ Or, a spanne.

ᵠ Bath and Ephah seme to be both one measure, Ezek. 45. 11 euery Bath conteined about ten pottels.

ʸʸ Ebr. shoulders.

ᶻ The mouth of the great base or frame went into the chapiter or pillar that bare vp the caldron.

ᵃ Or, rings.

ᵇ Which was called the pillar, chapiter, or small base, wherein the caldron stoode.

ᶜ To keepe waters for the vse of the seruice.

ᵈ To wit, of the Temple or Sanctuarie.

45 And pottes, and beſomes and baſins: and all theſe veſſels, which u Hiram made to king Salomon for the houſe of the Lorde, were of ſhining braſſe.

u By this name alſo Hiram the King of Tyrus was called.

46 In the plaine of Iordeh did the king caſt them in x clay betweene Succoth and Zarthan.

x Or, in the earth.

47 And Salomon left to weigh all the veſſels becauſe of the exceeding abundance, neither could the weight of the braſſe be counted.

48 So Salomon made all the veſſels that perteined vnto the houſe of the Lorde, the y golden altar, & the golden table, whereon the ſhew bread was,

y This was done according to the forme that the Lord preſcribed vnto Moſes in Exodus.

49 And the candleſtickes, fiue at the right ſide, & fiue at the left, before the oracle of pure gold, & the flowres, and the lampes, and the ſnuffers of golde,

50 And the bowles, z and the hookes, and the baſens, and the ſpoones, and the aſhpannes of pure golde, and the hinges of golde for the doores of the houſe within, euen for the moſt holy place, and for the doores of the houſe, to wit, of the Temple.

z Some take this for ſome inſtrument of muſike.

51 So was finiſhed all the worke that king Salomon made for the houſe of the Lord. & Salomon brought in the things which a Dauid his father had dedicated: the ſiluer, and the golde, and the veſſels, & laied them among the treaſures of the houſe of the Lorde.

a 1.Chro.5.1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King bleſſeth the people.

1 Then a king Salomon aſſembled the Elders of Iſrael, euen all the heads of the tribes, the chiefe fathers of the children of Iſrael vnto b him in Ieruſalem, for to c bring vp the Arke of the couenant of the Lorde from the citie of Dauid, which is Sion.

a 2.Chro.5.2.

b Ebr. Salomon.

c For Dauid brought it from Obed-edom and placed it in the Tabernacle which he had made for it, 2 Sam.6.17.

2 And all the men of Iſrael aſſembled vnto king Salomon at the feaſt in the moneth of d Ethanim, which is the ſeuenth moneth.

d Containing part of September, and part of October, in the which moneth they held three ſolemne feaſtes, Numb.29.1.

3 And all the Elders of Iſrael came, and the Prieſts tooke the Arke.

4 They bare the Arke of the Lorde, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſtes and Leuites bring vp.

5 And king Salomon and all the Congregation of Iſrael, e were aſſembled vnto him, were f him before the Arke, offring ſheepe and beaues, which could not be tolde, nor nombred for multitude.

e That is, the Kohathites, Numb.4.5.

6 So the g Prieſts brought the Arke of the couenant of the Lord vnto his place, into the oracle of the houſe, into the moſt holy place, euen vnder the wings of the Cherubins.

d They drewe them onely out ſo farre as they might be ſeene: for they might not put them altogether out, Exod.25.15.

7 For the Cherubins ſtretched out their wings ouer the place of the Arke, and the Cherubins couered the Arke, and the barres thereof aboue.

8 And they h drew out the barres, that the endes of the barres might appeare out of the Sanctuarie before the oracle, but they were not ſeene without: and there they are vnto this day.

9 Nothing was in i the Arke ſaue the two tables of ſtone which Moſes had put there at Horeb, where the Lorde made a couenant with the children of Iſrael, when he brought them out of the land of Egypt.

10 And when the Prieſtes were come out of the Sanctuarie, the k cloude filled the houſe of the Lorde,

11 So l the Prieſts could not ſtand to miniſter, becauſe of the cloude: for m the glory of the Lord had filled the houſe of the Lorde.

12 Then ſpake Salomon, The Lord n ſaid, that he would dwell in the darke cloude.

13 I haue built thee an houſe to dwell in, an habitation for thee to abide in for o euer.

14 ¶ And the king turned his face, & bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtoode there.

15 And he ſayde, Bleſſed be the Lord God of Iſrael, who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to builde an houſe that my Name might be there: but I haue choſen p Dauid to be ouer my people Iſrael.

17 And it was in the heart of Dauid my father to builde an houſe to the Name of the Lord God of Iſrael.

18 And the Lorde ſayd vnto Dauid my father, Where as it was in thine heart to builde an houſe vnto my Name, thou diddeſt well, that thou waſt ſo minded:

19 Neuertheles thou ſhalt not builde the houſe, but thy ſonne, that ſhall come out of thy loines, he ſhal build the houſe vnto my Name.

20 And the Lorde hath made q good his worde that he ſpake: and I am riſen vp in the roume of Dauid my father, and ſit on the throne of Iſrael, as the Lord promiſed, and haue built the houſe for the Name of the Lord God of Iſrael.

21 And I haue prepared therein a place for the Arke, wherein is the r couenant of the Lorde which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ Then Salomon ſtoode before s the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heauen,

23 And ſayde, t O Lorde God of Iſrael, there is no God like thee in heauen aboue, or in the earth beneath, thou that keepeſt couenant & mercie with thy ſeruants that walke before thee with u all their heart,

24 Thou that haſt kept with thy ſeruant Dauid my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hande, as appeareth this day.

25 Therefore nowe, Lorde God of Iſrael, keepe with thy ſeruant Dauid my father that thou haſt promiſed him, ſaying, x Thou ſhalt not want a man in my ſight to ſit vpon the throne of Iſrael: ſo that

e For it is like that y enemies, when they had the Arke in their handes, tooke away the rod of Aaron & the pot with Man.

i Exod.40.34.

2.Chro.6.1.

f He ſpake according to the tenor of Gods promes, which was conditionally, that they ſhould ſerue him aright.

2.Sam.7.8.

g The two tables wherein the articles of the couenant were written.

2.Chro.6.13.

2.Mac.2.8.

h Vnfainedly & without all hypocriſie.

Chap.2.4.

q Ebr. confirmed.

that thy children take heede to their way, that they walke before me, as thou hast walked in my sight.

26 And now, O God of Israel, I pray thee, let thy word be verified, which thou spakest vnto thy seruant Dauid my father.

i He is rauished with the admiration of Gods mercies, who being incomprehensible & Lord ouer all, will become familiar with men.

27 i Is it true m deede that God wil dwell on the earth? beholde, the heauens, & the heauens of heauens are not able to containe thee: how much more vnable is this house that I haue built?

28 Haue thou respect vnto the prayer of thy seruant, and to his supplication, O Lorde, my God, to heare the crie and prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open towarde this house night and day, euen towarde the place whereof thou hast sayde, * My Name shall be there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place.

*Deut.12.11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou *in the place of thine habitation, euen in heauen, & whē thou hearest, haue mercie.

*Or, from.

31 ¶ When a man shal trespasse against his neighbour, and k he lay vpon him an oth to cause him to sweare, and "the swearer shall come before thine altar in this house,

k To wit, the iudge, or neighbour.

"Ebr. the othe.

32 Then heare thou in heauen, & l doe and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous, to giue him according to his righteousnes.

l That is, make it knowen.

33 ¶ When thy people Israel shalbe ouerthrowne before the enemie, because they haue sinned against thee, & turne againe to thee, & m confesse thy Name, and pray and make supplication vnto thee in this house,

m Acknowledge thy iust iudgement, and prayse thee.

34 Then heare thou in heauen, & be mercifull vnto the sinne of thy people Israel, and bring them againe vnto the lande, which thou gauest vnto their fathers.

35 ¶ When heauen shalbe n shut vp, & there shalbe no raine because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,

n So that there be a drought to destroy y fruites of the land.

36 Then heare thou in heauen, and pardon the sinne of thy seruants & of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon the land that thou hast giuen thy people to inherite.

37 ¶ When there shalbe famine in the land, when there shalbe pestilence, when there shall be blasting, mildewe, grashopper or caterpiller, when their enemie shall besiege them in the "cities of their land, or any plague or any sickenes,

"Ebr. in the land of their gates.

38 Then what prayer, and supplication soeuer shalbe made of any man or of all thy people Israel, when euery one shal know the plague in his owne o heart, & stretch forth his hands in this house,

o For such are most meete to receiue Gods mercies.

39 Heare p then in heauen, in thy dwelling place, and be merciful, and doe, and giue euery man according to al his waies, as thou knowest his heart, (for thou only knowest the hearts of all the children of men)

40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.

41 Moreouer as touching the q stranger that is not of thy people Israel, who shal come out of a far countrey for thy Names sake,

q He meaneth such as should be turned from their idolatrie to serue the true God.

42 (When they shall heare of thy great Name, and of thy mightie hand, and of thy stretched out arme) and shall come and pray in this house,

43 Heare p in heauen thy dwelling place, and doe according to al that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, & feare thee, as doe thy people Israel: and p they may knowe, that thy q Name is called vpon in this house which I haue built.

q That is, the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people shal go out to battel against their enemie by the way p thou shalt send them, and shall pray vnto the Lorde *towarde the way of the citie which thou hast chosen, and towarde the house that I haue built for thy Name,

*Dan.6.10.

45 Heare thou then in heauen their prayer and their supplication, and "iudge their cause.

"Or, maintein their right.

46 If they sinne against thee (*for there is no man that sinneth not) and thou be angrie with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,

*2.Chron.6.36. eccles.7.22. 1.iohn 1.8,10.

47 Yet "if they turne againe vnto their heart in the land (to the which they be caried away captiues) and returne and pray vnto thee r in the land of them that caried them away captiues, saying, We haue sinned, we haue transgressed, and done wickedly,

"Or, if they repent.

r Though the Temple was the chiefe place of prayer, yet he excludeth not them, that being let with necessitie call vpon him s other places.

48 If they turne againe vnto thee with all their heart, and with all their soule in the land of their enemies, which led them away captiues, and pray vnto thee toward s the way of their land, which thou gauest vnto their fathers, and towarde the citie which thou hast chosen, & the house which I haue built for thy Name,

s As Daniel did. Dan.6.10.

49 Then heare thou their prayer and their supplicatiō in heauen thy dwelling place, and "iudge their cause,

"Or, mainteine their right.

50 And be merciful vnto thy people that haue sinned against thee, & vnto all their iniquities (wherein they haue transgressed against thee) & cause that they, which led them away captiues, may t haue pitie and compassion on them:

t He vnderstand by sayth, § God of enemies would make friends vnto them that did conuert vnto him.

51 For they be thy people, & thine inheritance, which p broughtest out of Egypt from the middes of the yron fornace.

52 Let thine eies be open vnto the prayer of thy seruant, & vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.

53 For p didst separate them to thee from among all people of the earth for an heritance, as thou saidest by the hand of Moses thy seruāt, when thou broughtest our

Leui.19.6.

out fathers * out of Egypt, O Lord God.
54 And when Salomon had made an ende
u Salomon is a figure of Christ, who continually is the Mediator betweene God and his Church.
of praying all this u prayer and supplication vnto the Lorde, hee arose from before the altar of the Lorde, from kneeling on his knees, and stretching of his handes to heauen,
55 And stoode & blessed all the Congregation of Israel with a lowde voyce, saying,
56 Blessed be the Lorde that hath giuen rest vnto his people Israel, according to all that hee promised: there hath not failed one worde of all his good promise which he promised by the hand of Moses his seruant.
57 The Lorde our God be with vs, as hee was with our fathers, that hee forsake vs not, neither leaue vs,
1 He concludeth that man of him selfe is enemie vnto God, and ȝ all obedience to his lawe proceedeth of his mere mercie.
58 That he may x bowe our heartes vnto him, that we may walke in all his waies, and keepe his commandements, and his statutes, and his lawes, which hee commanded our fathers.
59 And these my wordes, which I haue prayed before the Lorde, be neere vnto the Lord our God day and night, that he defend the cause of his seruãt, and the cause of his people Israel "alway as the matter requireth,
60 That all the people of the earth may know, that ȝ Lorde is God, & none other.
61 Let your heart therefore be perfite with the Lorde our God to walke in his statutes, and to keepe his commãdements, as this day.
Or, the thing of a day in his day.
2.Chron.7.4.
62 ¶ * Then the king and all Israel with him offered sacrifice before the Lord.
63 And Salomon offred a sacrifice of peace offrings which he offred vnto the Lorde, to wit, two and twentie thousand beeues, and an hundreth and twentie thousande sheepe: so the king and all the children of Israel dedicated the y house of the Lord.
y Before the oracle, where the Arke was.
64 The same day did the king halowe the middle of the courte, that was before the house of the Lord: for there he made burnt offrings, and the meat offrings, & the fat of the peace offrings, because the * brasen altar ꝑ was before the Lord, was too little to receiue the burnt offrings, & the meate offrings, and the fat of the peace offrings.
2.Chron.7.7.
65 And Salomon made at that time a feast, and all Israel with him, a verie great Congregation, euen from the entring in of
x That is, from North to South: meaning, all the countrey.
z Hamath vnto the riuer of Egypt, before the Lord our God, z seuen daies and seuen daies, euen fourteene daies.
66 And the eight day he sent the people away: and they a "thanked the king & went vnto their tentes ioyous and with glad heart, because of all the goodnesse that the Lord had done for Dauid his seruant, and for Israel his people.
a Seuen dayes for the dedication, and seuen for the feast.
a Or, blessed.

CHAP. IX.

2 The Lorde appeareth the seconde time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He sendeth forth a nauie for golde.

1.Chron.7.11.
1 WHen * Salomon had finished the building of the house of the Lorde, and the kings palace, and all that Salomon desired and minded to do,
2 Then the Lorde appeared vnto Salomon the second time, as he* appeared vnto him at Gibeon.
Chap.3.5.
3 And the Lorde sayde vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou hast built) * to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.
Chap.8.29. Deut.12.11.
4 And a if thou wilt walke before mee (as Dauid thy father walked in pureneſſe of heart, & in righteousnesse) to do according to all that I haue commanded thee, and keepe my statutes, and my iudgements,
a If thou walke in my feare, and withdrawe thy selfe from the common maner of men which followe their sensualitie.
5 Then will I stablish the throne of thy kingdome vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou shalt not want a man vpon the throne of Israel:
2.Sam.7.12. 1.chro.22.10.
6 But if yee and your children turne away from me, and will b not keepe my cõmandements, and my statutes, (which I haue set before you) but goe & serue other gods, and worship them,
b God declareth that disobedience against him is the cause of his displeasure, and so of all miserie.
7 Then will I cut off Israel from the land which I haue giuen them, and the house which I haue halowed * for my Name, will I cast out of my sight, and Israel shall be a c prouerbe, and a common talke among all people.
Ieremy.7.14.
c The worlde shall make of you a mocking stocke for the vile contempt and abusing of Gods most liberall benefits.
8 Euen this hie house shalbe for euery one that passeth by it, shall be astonied, & shall hisse, and they shall say, * Why hath the Lorde done thus vnto this land and to this house?
Deut.29.24. Ier.22.8.
9 And they shal answere, Because they forsooke the Lorde their God, which brought their fathers out of the lande of Egypt, and haue taken holde vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon them all this euill.
10 * And at the ende of twentie yeres, when Salomon had builded the two houses, the house of the Lorde, & the kings palace,
2.Chron.8.1.
11 (For the which Hiram the King of * Tyrus had brought to Salomon timber of cedar, and firre trees, and golde, & whatsoeuer hee desired) then King Salomon gaue to Hiram twentie cities in the land of * Galil.
Or, Tyre.
Or, Galile.
12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.
13 Therefore he sayd, What cities are these which thou hast giuen me, my brother? And he called them the lande of * Cabul vnto this day.
Or, sterile, or barren.
d For his tribute toward the building.
14 And Hiram had sent the king d fiue score * talents of golde.
e The common talent was about three score pound weight.
15 ¶ And this is the cause of the tribute whyp King Salomon raised tribute, to builde the house of the Lorde, and his owne house, and e Millo, and the wall of Ierusalem, and Hazor, and Megiddo, and Gezer.
f Millo was as the towne house or place of assemblie, which was open aboue.
16 Pharaoh king of Egypt had come vp, and taken Gezer, and burnt it with fire,

and slewe the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wife.

17 (Therefore Salomon built Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wildernesse of the land,

g Cities for his munitions of warre.

19 And all the cities g of store, that Salomon had, euē cities for charets, and cities for horsemen, & all that Salomon desired & would build in Jerusalem, and in Lebanon and in all the land of his dominion)

h These were as bondmen and payed what was required, either labour or mony.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hiuites, & Jebusites, which were not of the children of Israel:

21 To wit, their children that were left after them in the lande, whome the children of Israel were not able to destroy, those did Salomō make tributaries vnto this day.

Leuit.25.39.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruantes, and his princes, and his captaines, and rulers of his charets and his horsemen.

i The ouerseers of Salomons workes were deuided into three parts: the first contained 3300, the second 300, & the third 250, which were Israelites: so here are cōtained the two last parts, which make 550. looke more 2.Chro.8.10.

23 These were the princes of the officers, that were ouer Salomons worke: euen i fiue hundreth and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Dauid vnto the house which Salomon had built for her: then did he build Millo.

25 And thrise a yere did Salomon offer burnt offrings and peace offrings vpon the altar which he built vnto the Lorde: and he burnt incense vpon the altar, that was before the Lorde, when he had finished the house.

26 ¶ Also king Salomon made a nauie of shippes in Ezeon-geber, which is beside Eloth, and the brinke of the redde Sea, in the land of Edom.

k In ¶ 2.Chro.8. 18. is made mēntion of 30. moe, which seeme to haue bene employed for their charges.

27 And Hiram sent with the nauie his seruantes, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fet from thence k foure hundreth & twentie talents of gold, & brought it to king Salomon.

CHAP. X.

1 The Queene of Saba commeth to heare the wisdome of Salomon. 18 His royall throne. 23 His power and magnificence.

2.Chron.9.1. matt.12.42. luke 11.31.

1 And the * Quene of a Sheba hearing the fame of Salomon (cōcerning the Name of the Lorde) came to proue him with hard questions.

2 And shee came to Jerusalem with a very great traine, and camels that bare swete odours, and golde exceeding much, & precious stones: and shee came to Salomon, and communed with him of all that was in her heart.

a Iosephus sayth that shee was Queene of Ethiopia, and that Sheba was the name of ¶ chiefe citie of Meroe, which is an yland of Nilus.

3 And Salomon declared vnto her all her questions: nothing was hid from b king, which he expounded not vnto her.

b That is, the whole order, & trade of his house.

4 Then the Quene of Sheba sawe all Salomons wisedome, and the house that he had built,

5 And the b meate of his table, & the sitting of his seruantes, and the order of his ministers, and their apparell, and his drinking vessels, and his burnt offrings, that he offered in the house of the Lorde, and c shee was greatly astonied.

c She was as one sore amazed.

6 And shee sayde vnto the king, It was a true worde that I heard in mine owne land of thy sayings, and of thy wisedom.

7 Howbeit I beleeued not this report, till I came, and had seene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisedome and prosperity, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stād euer before thee, and heare thy d wisedome.

d But much more happie are they, which heare the wisdome of God reuciled in his worde.

9 Blessed be the Lord thy God, which e loued thee, to set thee on the throne of Israel, because the Lorde loued Israel for euer and made thee king, to doe f equitie and righteousnesse.

e It is a chiefe signe of Gods fauour, when godly & wise rulers sit in the throne of iustice.

f This is the cause, why Kings are appointed. 2.Chron.9.10.

10 And shee gaue the king sixe score talents of golde, and of swete odours exceeding much, and precious stones. There came no more such abundāce of swete odours, as the Quene of Sheba gaue to king Salomon.

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the king made of the Almuggim trees pillars for the house of the Lord, and for the kings palace, and made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And king Salomon gaue vnto the Quene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her "of his kingly liberalitie: so she returned and went to her owne countrey, both she, and her seruants.

"Ebr. by the hand of the King.

14 ¶ Also the weight of golde, that came to Salomon in one yere, was sixe hundreth, thrie score and sixe * talents of golde,

Exod.25.39.

15 Besides that he had of marchāt men and of the marchandises of them that solde spices, and of all the kings of Arabia, and of the Princes of the g countrey.

g To wit, of Arabia, which is the great abundance of all things was cō ueied hither.

16 And king Salomon made two hundreth targets of beaten golde, sixe hundreth shekels of golde went to a target:

17 And thrie hundreth shields of beaten golde, three pounde of golde went to one shielde: and the king put them in the * house of the wood of Lebanon.

Chap.7.2.

18 ¶ Then the king made a great throne of yuorie, and couered it with the best golde.

19 And the throne had sixe steppes, and the toppe of the throne was rounde behinde, and there were h stayes on either side on the place of the throne, and two lyons standing by the stayes.

h As the chaire bowes, or place to leane vpon.

20 And there stode twelue lyons on the sixe steppes on either side: there was not the like made in any kingdome.

21 And all king Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing

nothing esteemed in ꝑ dayes of Salomō.
22 For the king had on the sea the naule of Tharshish with the naule of Hiram: once in three yere came the naule of [h] Tharshish, and brought golde & siluer, ywory, and apes and peacockes.
23 So king Salomon excelled all ꝑ kings of the earth both in riches & in wisdome.
24 And all the worlde sought to see Salomon, to heare his wisdome, which God had put in his heart,
25 And they brought euery man his present, vessels of siluer, & vessels of golde, & raiment, & armour, and swéete odours, horses, and mules, from yere to yere.
26 Then Salomō gathered together *charets and horsemen: and he had a thousande and foure hundreth charets, and twelue thousande horsemen, whome he placed in the caret cities, and with the king at Ierusalem.
27 And the king * gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figgetrees that growe abundantly in the plaine.
28 Also Salomon had horses brought out of Egypt, & fine linen: [a] the kings marchants receiued the linnen for a price.
29 There came vp and went out of Egypt some charet, worth sixe hundreth shekels of siluer: that is, one horse, an hundreth and fiftie, and thus they brought horses to all the kings of the Hittites & to the kings of Aram by their [b] meanes.

h By Tharshish is meant Cilicia, which was abūdant in varietie of precious things.
3. Chron. 1. 14.
Or, he made siluer as plentuous as stones.
Or, for the companie of the kings marchants did receiue a number at a price.
Or handles.

CHAP. XI.

Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth vp aduersaries against him. 43 He dieth.

1 BVt king Salomon loued * many outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,
2 Of the nations, whereof the Lorde had said vnto the children of Israel, * Go not ye in to them, nor let them come in to you: for surely they will turne your hearts after their gods. to them, I say, did Salomon ioyne in loue.
3 And he had seuen hundreth wiues, that were [a] princesses, & three hundreth [b] concubines, and his wiues turned away his heart.
4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not [c] perfect with the Lord his God, as was the heart of Dauid his father.
5 For Salomon followed * Ashtaroth the god of the Zidonians, and [d] Milcom the abomination of the Ammonites.
6 So Salomō wrought wickednes in the sight of the Lord, but cōtinued not to followe the Lord, as did Dauid his father.
7 Then did Salomon builde an hie place for Chemosh the [e] abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.
8 And so did he for all his outlandish wiues, which burnt incense and offered vnto their gods.

Deut. 17. 17.
actes. 47. 19, 20.
1 Which were idolaters.
Exod. 34. 16.
Or, Queenes.
b To whom appertained no dowrie.
c He serued not God with a pure heart.
Iudg. 2. 13.
d Who was also called Molech, verse 7. reade 2. Kings 23. 10.
e Thus ꝑ Scripture termeth whatsoeuer man doeth reuerence and serue as God.

9 Therefore the Lorde was angrie with Salomon, because he had turned his heart from ꝑ Lord God of Israel, which had appeared vnto him twise,
10 And had giuen him a * charge concerning this thing, that he should not folow other gods: but he kept not that, which the Lord had commaunded him.
11 Wherefore the Lorde saide vnto Salomō, For asmuch as [f] this is done of thee, and thou hast not kept my couenant, and my statutes (which I commanded thee) * I will surely rent the kingdome from thee, and will giue it to thy seruant.
12 Notwithstanding in thy dayes I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne:
13 Howbeit I will not rent all the kingdom, but will giue one [g] tribe to thy sonne, because of Dauid my seruant, & because of Ierusalem which I haue chosen.
14 ¶ Then the Lord stirred vp an aduersarie vnto Salomon, euen Hadad the Edomite of the kings [h] seede, which was in Edom.
15 * For when Dauid was in Edom, and Joab the captaine of the hoste had buried all the males in Edom, & was gone vp to burie the [i] slaine,
16 (For six monethes did Joab remaine there, and all Israel, till he had destroyed all the males in Edom)
17 Then this Hadad [k] fled and certaine other Edomites of his fathers seruants with him, to goe into Egypt, Hadad being yet a litle childe.
18 And they arose out of Midian, & came to Paran, and tooke men with them out of Paran, & came to Egypt vnto Pharaoh king of Egypt, which gaue him an house, and appointed him wraits, and gaue him land.
19 So Hadad [l] found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, euen the sister of Tahpenes the Queene.
20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.
21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Joab the captaine of ꝑ hoste was dead, Hadad said to Pharaoh, Let me depart, that I may goe to mine owne country.
22 But Pharaoh saide vnto him, What hast ꝑ lacked with me, that thou wouldest thus goe to thine owne country? And he answered, Nothing, but in any wise let me goe.
23 ¶ * And God stirred him vp another aduersarie, Rezon the sonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.
24 And he gathered men vnto him, & had bene captaine ouer the rompanie, when Dauid slew them. And they went to Damascus, & dwelt there, [n] and they made him king in Damascus,

f That thou hast forsaken me and worshipped idoles.
Chap. 12. 13.
g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.
h Of the king of Edoms stocke.
2. Sam. 8. 14.
i Of the Edomites.
k Thus God reserued this idolater to be a scourge to punish his people sinnes.
l God brought him to honour that his power might be more able to compasse his enterprises against Salomons house.
2. Sam. 8. 3.
m When Dauid had discomfited Hadadezer and his armie.
n Towit, the men whom he had gathered vnto him.

25 Therefore was he an aduerſarie to Iſrael all the dayes of Salomon: beſides the euill that Hadad did, he alſo abhorred Iſrael, and reigned ouer Aram.

2. Chron. 13. 6.

26 ¶ * And Ieroboam the ſonne of Nebat an Ephrathite of Tereda Salomons ſeruant (whoſe mother was called Ternah a widow) lift vp his hand againſt the king.

27 And this was the cauſe that he lift vp his hand againſt the king, When Salomon built Millo, he repared the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, he made him * ouerſeer of all the labour of the houſe of Joſeph.

* He was ouerſeer of Salomons workes for the tribe of Ephraim & Manaſſeh.

29 And at that time, when Ieroboam went out of Ieruſalem, the Prophet Ahiiah the Shilonite found him in the way, hauing a new garment on him, and they two were alone in the fielde.

30 Then Ahiiah caught the new garment that was on him, and † rent it in twelue pieces.

† By theſe viſible ſignes the Prophets would more deepely print their meſſage into their hearts, to whom they were ſent.

31 And ſaid to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Beholde, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But he ſhall haue one tribe for my ſeruant Dauids ſake, and for Ieruſalem the citie, which I haue choſen out of all the tribes of Iſrael,

33 Becauſe they haue forſaken me, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, & Milcom the god of the Ammonites, and haue not walked in my wayes (* to doe right in mine eyes, and my ſtatutes, and my lawes) as did Dauid his father.

* Or, to doe that, that pleaſeth me.

34 But I will not take the whole kingdome out of his hande: for I will make him prince all his life long for Dauid my ſeruants ſake, whome I haue choſen, and who kept my commaundements and my ſtatutes.

Chap. 12. 15.

35 * But I will take the kingdome out of his ſonnes hande, and will giue it vnto thee, euen the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a ‖ light alway before me in Ieruſalem the citie, which I haue choſen me, to put my Name there.

‖ He hath reſpect vnto the Meſſiah, which ſhould be the bright ſtarre that ſhoulde ſhine through all the world.

37 And I will take thee, and thou ſhalt reigne, * euen as thine heart deſireth, and ſhalt be king ouer Iſrael.

* Ebr. in all that thy ſoule.

38 And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and do right in my ſight, to keepe my ſtatutes and my commaundements, as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will for † this afflict the ſeede of Dauid, but not for euer.

† For this idolatrie that Salomon hath committed.

40 ¶ Salomon ſought therefore to kil Ieroboam, and Ieroboam aroſe, & fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntil the death of Salomon.

41 And the reſt of the wordes of Salomon, and all that he did, and his wiſdome, are they not written in the * booke of the acts of Salomon?

* Which booke, as is thought, was loſt in the captiuitie.

42 The time that Salomon reigned in Ieruſalem ouer all Iſrael, was fourtie yere.

2. Chron. 9. 30.

43 And Salomon ſlept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtede.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 8 He refuſeth the counſell of the Ancient. 20 Ieroboam reigneth ouer Iſrael. 21 God commaundeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

2. Chron. 10. 1.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, and † dwelt in Egypt)

Chap. 11. 40.
† Or, returned from Egypt.

3 Then they ſent and called him: and Ieroboam and all the congregation of Iſrael came, and ſpake vnto Rehoboam, ſaying,

4 Thy father made our * yoke grieuous: nowe therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which he put vpon vs, * lighter, and we will ſerue thee.

Chap. 4. 7.
* Or, preſſe not with ſo great charge, which we are not able to ſuſteine.

5 And he ſaide vnto them, Depart yet for three dayes, then come againe to me. And the people departed.

6 And king Rehoboam tooke counſel with the olde men that * had ſtand before Salomon his father, while he yet liued, and ſaid, What counſell giue ye, that I may make an anſwere to this people?

* Or, had been of ancient counſellers.

7 And they ſpake vnto him, ſaying, If thou be a † ſeruant vnto this people this day, and ſerue them, and anſwere them, and ſpeake kinde wordes to them, they wilbe thy ſeruants for euer.

† They ſhewed him that they was no way to winne the peoples hearts, in to grant them their iuſt petition.

8 But he forſooke the counſel that the olde men had giuen him, and aſked counſel of the yong men, that had bene brought vp with him, and waited on him.

9 And he ſaide vnto them, * What counſell giue ye, that we may anſwere this people, which haue ſpoken to me, ſaying, Make the yoke, which thy father did put vpon vs, lighter?

* There is nothing lawfull in them that are in authoritie, then to build their affection, and follow good counſell.

10 Then the yong men that were brought vp with him, ſpake vnto him, ſaying, Thus ſhalt thou ſay vnto this people, that haue ſpoken vnto thee, ſaide, Thy father hath made our yoke heauie, but make thou it lighter vnto vs: euen thus ſhalt thou ſay vnto them, My † leaſt part ſhal be * bigger then my fathers loynes.

† Or, ſimple.
* I am much more able to keepe you in ſubiection then my father was.

11 Nowe where as my father did burden you with a grieuous yoke, I will yet make your yoke heauier: my father hath chaſtiled you with rods, but I will correct you with * ſcourges.

* Or, ſcorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had * appointed, ſaying, Come to me

* The people declare their obedience in that they were attempt readie before the king had giuen them iuſt occaſion.

me againe the third day.
13 And the king answered the people sharpely, and left the olde mens counsell that they gaue him,
14 And spake to them after the counsell of the yong men, saying, My father made your yoke grieuous, & I will make your yoke more grieuous: my father hath chastised you with rodes, but I will correct you with scourges.
15 And the king hearkened not vnto the people: for [a] it was the ordinance of the Lord, that he might perfourme his saying, which the Lord had spoken by [b] Ahiah the Shilonite vnto Ieroboam the sonne of Nebat.
16 So when all Israel sawe that the king regarded them not, the people answered the king thus, saying, What portion haue we [c] in Dauid? We haue none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, Dauid. So Israel departed vnto their tents.
17 Howbeit ouer the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.
18 ¶ Nowe the king Rehoboam sent Adoram the receiuer of the tribute, & all Israel stoned him to death: then king Rehoboam [d] made speede to get him vp to his charet, to flee to Ierusalem.
19 And Israel rebelled against the house of Dauid vnto this day.
20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him vnto the assemblie, & made him king ouer Israel: none followed the house of Dauid, but the tribe of Iudah [e] onely.
21 And when Rehoboam was come to Ierusalem, he [f] gathered all the house of Iudah with the tribe of Beniamin an hundreth and fourescore thousande of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdom againe to Rehoboam the sonne of Salomon.
22 But the worde of God came vnto Shemaiah the man of God, saying,
23 Speake vnto Rehoboam the sonne of Salomon king of Iudah, and vnto all the house of Iudah, and Beniamin, and the remnant of the people, saying,
24 Thus saith the [g] Lord, Ye shall not goe vp, nor fight against your brethren the children of Israel: returne euery man to his house: for this thing is done [h] of me. They obeyed therefore the worde of the Lorde and returned, and departed, according to the worde of the Lord.
25 ¶ Then Ieroboam built Shechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.
26 And Ieroboam thought in his heart, Nowe shal the kingdome returne to the house of Dauid,
27 If this people go vp and do sacrifice in the house of the Lord [i] at Ierusalem, then shal the heart of this people turne againe vnto their lorde, euen to Rehoboam king of Iudah: so shall they kill me and go againe to Rehoboam king of Iudah.
28 Wherevpon the king tooke counsell, and made two calues of golde, and sayd vnto them, [m] It is too much for you to goe vp to Ierusalem: beholde, O Israel, thy gods, which brought thee vp out of the land of Egypt.
29 And he set the one in Beth-el, and the other set he in Dan.
30 And this thing turned to sinne: for the people went (because of the one) euen to Dan.
31 Also he made an [n] house of hie places, & made priestes of the lowest of the people, which were not of the sonnes of Leui.
32 And Ieroboam made a feast the [o] fifteenth day of the eight moneth, like vnto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offred vnto the calues that he had made: and he placed in Beth-el the priestes of the hie places, which he had made.
33 And he offered vpon the altar, which he had made in Beth-el, the fifteenth day of the eight moneth (euen in the moneth which he had foged of his owne heart) and made a solemne feast vnto the children of Israel: and he went vp to the altar, to burne incense.

CHAP. XIII.

1 Ieroboam is reprehended of the Prophet. 4 His hand dryeth vp. 15 The Prophet is seduced. 24 And is killed of a lion. 33 The obstinate of Ieroboam.

1 AND beholde, there came [a] a man of God out of Iudah (by the commandement of the Lord) vnto [b] Beth-el, and Ieroboam stoode by the altar to offer incense.
2 And he cryed against the altar by the commandement of the Lord, and sayd, O altar, altar, thus saith the Lord, Beholde, a childe shall be borne vnto the house of Dauid, [*] Iosiah by name, and vpon thee shal he sacrifice the priestes of the hie places that burne incense vpon thee, & they shal burne mens bones vpon thee.
3 And he gaue a signe the same time, saying, This is the [c] signe, that the Lorde hath spoken, Beholde, the altar shall rent, & the ashes that are vpon it, shall [d] fall out.
4 And when the king had heard the saying of the man of God, which he had cryed against the altar in Beth-el, Ieroboam stretched out his hand from the altar, saying, [e] Lay holde on him: but his hande which he put forth against him, dried vp, and he could not pull it in againe to him.
5 The altar also claue asunder, & the ashes fell out from the altar, according to the signe, which the man of God had giuen by the [f] commandement of the Lord.
6 Then the king answered, and sayd vnto the man of God, I [g] beseeche thee, pray vnto the Lord thy God, & make intercession for me, that mine hand may be restored vnto me. And the man of God besought the Lord, & the kings hand was restored, and became as it was afore.
7 Then the king said vnto the man of God, Come home with me, that thou mayest [h] dine, and I will giue thee a reward.
8 But the man of God sayde vnto the

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a Or, the Lord was the cause. 1 chap.11.11.

b Though their cause were good yet it is most hard for the people to bridle their affections, as these vile wordes declare.

c Ebr. strengthened himselfe.

d By the iust iudgement of God for Salomons sinnes.

e Chap.11.13.

f For as yet he perceiued not that the Lord had so appoynted it.

g 2 Chro.11.2.

h That is, the Prophet.

i Who of his iust iudgement will punish the trespasser, & of his mercie spare the innocent people.

k He feared lest his people should haue by this meanes beene enuited to rebell against him.

m So craftie are the carnall perswasions of princes, when they will make a religion to serue to their appetite.

n That is, a temple where altars were built for idolatrie.

o Because hee would the more bind the peoples deuotion to his idolatrie, hee made a new holy day, besides those that the Lord had appoynted in the lawe.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but another of that name.

* 2 King.23.17.

c By this signe ye shall know e that the Lord hath sent me.

d Or, be powred out

d The wicked rage against the Prophets of God, when they declare them Gods iudgements

e Ebr. mouth.

e Though the wicked humble themselues for a time, when they feel gods iudgements, yet after they returne to their old malice, and declare that they are but vile hypocrites.

f Or, take sufficiences.

king, If thou wouldeſt giue me half thine
houſe, I would not goe in with thee, nei-
ther would I eate bread nor drinke wa-
ter in this place.
9 For ſo ‖ was it charged me by the worde
of the Lorde, ſaying, f Eate no bread nor
drinke water, nor turne againe by the
ſame way that thou cameſt.
10 So he went another way and returned
not by the way that he came to Beth-el.
11 ¶ And an olde Prophet dwelt in Beth-
el, and his ſonnes came, and tolde him all
the workes, that the man of God had
done that day in Beth-el, and the wordes
which he had ſpoken vnto the king, tolde
they their father.
12 And their father ſaid vnto them, What
way went he? and his ſonnes “ ſhewed
him what waye the man of God went,
which came from Iudah.
13 And he ſayd vnto his ſonnes, Saddle
me the aſſe. Who ſadled him the aſſe, and
he rode thereon,
14 And went after the man of God, and
found him ſitting vnder an oke: & he ſaid
vnto him, Art thou the man of God that
cameſt from Iudah? And he ſayd, “ Yea.
15 Then he ſayd vnto him, g Come home
with me, and eate bread.
16 But he anſwered, I may not returne
with thee, nor go in with thee, neither wil
I eat bread nor drinke water with thee in
this place.
17 For it was charged me by the worde of
the Lord, ſaying, Thou ſhalt eate no bread,
nor drinke water there, nor turne againe
to go by the way that thou wenteſt.
18 And he ſaid vnto him, I am a Prophet
alſo as thou art, and an h Angel ſpake
vnto me by the word of the Lord, ſaying,
Bring him againe with thee into thine
houſe, that he may eate bread and drinke
water: but he lyed vnto him.
19 So he went againe with him, and did
eate bread in his houſe, & dranke water.
20 And as they ſate at the table, the word
of the Lord came vnto the Prophet, that
brought him againe.
21 And he cried vnto the man of God that
came from Iudah, ſaying, Thus ſayeth
the Lorde, i Becauſe thou haſt diſobeyed
the mouth of the Lorde, and haſt not kept
the commandement which the Lord thy
God commanded thee,
22 But cameſt backe againe, and haſt ea-
ten bread and drunke water in the place
(whereof he did ſay vnto thee, Thou ſhalt
eate no bread nor drinke any water) thy
carkeis ſhal not come vnto the ſepulchre
of thy fathers.
23 ¶ And when he had eaten bread and
drunke, he ſadled him the aſſe, to wit, to þ
Prophet whome he had brought againe.
24 And when he was gone, k a lyon met
him by the way, & flewe him, & his bodie
was caſt in the waye, and the aſſe ſtoode
thereby: the lion ſtoode by the corps alſo.
25 And beholde, men that paſſed by, ſawe
the carkeis caſt in the way, and the lyon
ſtanding by the corps: and they came
and tolde it in the towne where the olde
Prophet dwelt.
26 And when the Prophet, that brought
him backe againe from the waye, heard
thereof, he ſayde, It is the man of God,
who hath bin diſobedient vnto the com-
mandement of the Lorde: therefore the
Lord hath deliuered him vnto the Lyon,
which hath rent him and ſlaine him, ac-
cording to the word of the Lord, which he
ſpake vnto him.
27 ¶ And he ſpake to his ſonnes, ſaying,
Saddle me the aſſe. And they ſadled him.
28 And he went and found his bodie caſt
in the way, & the aſſe and the Lion ſtoode
by the corps: and the Lion had l not eaten
the bodie, nor torne the aſſe.
29 And the Prophet tooke vp the bodie
of the man of God, and layde it vpon the
aſſe, and brought it againe, and the olde
Prophet came to the citie, to lament and
burie him.
30 And he layde his bodie in his m owne
graue, and they lamented ouer him, ſay-
ing, Alas, my brother.
31 And when he had buried him, he ſpake
to his ſonnes, ſaying, When I am dead,
burie ye me alſo in the ſepulchre, wherein
the man of God is buried: lay my bones
beſide his bones.
32 For that thing which he cryed by the
word of the Lord againſt the altar that is
in Beth-el, and againſt all the houſes of
the hie places, which are in the cities of
Samaria, ſhal ſurely come to paſſe.
33 Howbeit, after this, Ieroboam n conuer-
ted not from his wicked way, but turned
againe, & made of the loweſt of the people
Prieſtes of the hie places. Who would,
might “ conſecrate himſelfe, and be of the
Prieſtes of the hie places.
34 And this thing turned to ſinne vnto the
houſe of Ieroboam, euen to roote it out, &
deſtroy it from the face of the earth.

CHAP. XIIII.

1 *Ieroboam ſendeth his wife diſguiſed to Abiiah the Prophet, who declareth vnto him the deſtruction of his houſe.* 22 *Iudah is puniſhed by Shiſhak.*

1 AT that time Abiiah the ſonne of Ie-
roboam fell ſicke.
2 And Ieroboam ſaid vnto his wife,
Vp, I pray thee, a and diſguiſe thy ſelfe,
that they knowe not that thou art the
wife of Ieroboam, and goe to Shiloh: for
there is Abiiah the Prophet, which tolde
mee * that I ſhould be king ouer this
people,
3 And take “ with b thee ten loaues and
‖ cracknels, and a bottel of honie, and go
to him: he ſhal tell thee what ſhal become
of the yong man.
4 And Ieroboams wife did ſo, & aroſe, and
went to Shiloh, and came to the houſe of
Abiiah: but Abiiah could not ſee, for his
“ ſight was decayed for his age.
5 Then the Lorde ſayd vnto Abiiah, Be-
holde, the wife of Ieroboam commeth to
aſke a thing of thee for her ſonne, for he
is ſicke: thus and thus ſhalt thou ſay vn-
to her: for when ſhe commeth in, ſhe ſhal
feyne her ſelfe to be c another.
6 Therefore when Abiiah heard the ſound
of

‖ *Or, he charged me: to wit, an Angel.*
f Seeing he had the expreſſe word of God, he ought not to haue declined therefrom, neither for the perſuation of man nor Angel.
“ *Ebr. looked.*
“ *Ebr. I am.*
g This he did of a ſimple minde, thinking it his duety to declare friendſhip to a prophet.
h His fault is here double: firſt in that that hee ſuffereth not the Prophet to obey Gods expreſſe commandemẽt: & next, that hee fayneth to haue a reuelation to the contrary.
i God would reproue his follie by him, who was the occaſion to bring him into error.
k By this fearefull example God ſetteth forth, how dangerous a thing it is for men to behaue themſelues coldly, or deceitfully in their charge whereunto God hath called them.
l To declare that this was only the iudgement of God: for if the lion had done it for hũger, he would alſo haue deuoured þ body.
m Which he had prepared for himſelfe.
n So the wicked profite not by Gods threatnings, but goe backward and become worſe and worſe, 2. Tim. 3.13.
“ *Ebr. fill his hand.*
a His owne conſcience bare him witnes, that the Prophet of God would not ſatisfie his affections which was a wicked man.
Chap. 11.31.
“ *Ebr. in thine hand.*
b According to þ cuſtome when they went to aske counſel of Prophets, 1. Sam. 9.7.
‖ *Or, wafers.*
“ *Ebr. eyes ſtood.*
c Then the wife of Ieroboam.

of her feete as she came in at the doore, he
said, Come in, thou d wife of Ieroboam:
why pretendest thou thus thy selfe to be an-
other? I am sent to thee with heauie ty-
dings.
7 Go, tell Ieroboam, Thus saith the Lord
God of Israel, Forasmuch as I haue ex-
alted thee from among the people, & haue
made thee prince ouer my people Israel,
8 And haue rent the kingdom away from
the house of Dauid, & haue giuen it thee,
& thou hast not bene as my seruant Da-
uid, which kept my commandements, &
followed me with all his heart, & did only
that which was right in mine eyes,
9 But hast done euill aboue all that were
before thee (for thou hast gone and made
thee other gods, and e molten images, to
prouoke me, and hast cast me behinde thy
backe)
10 Therefore beholde, I will bring euill vp-
on the house of Ieroboam, and will cut
off from Ieroboam him that * f pisseth
against the wall, as well him that g is shut
vp, as him that is left in Israel, and will
sweepe away the remnant of the house of
Ieroboam, as a man sweepeth away
dounge, till it be all gone.
11 The dogges shall eate him of Jerobo-
ams stocke that dyeth in the citie, and the
fowles of the aire shal eat him that dyeth
in the fielde: for the Lord hath said it.
12 Vp therefore & get thee to thine house:
for when thy feete enter into the citie, the
childe shall die.
13 And al Israel shal mourne for him, and
bury him: for he only of Jeroboam shal
come to the graue, because in him there is
found h some goodnesse toward the Lorde
God of Israel in the house of Jeroboam.
14 Moreouer, the Lorde shall stirre him vp
a king ouer Israel, which shal destroy the
house of Jeroboam in that day: i what?
yea, euen nowe.
15 For the Lord shal smite Israel, as when
a reede is shaken in the water, and he shal
weed Israel out of this good land, which
he gaue to their fathers, and shall scatter
them beyonde the k Riuer, because they
haue made them groues, prouoking the
Lord to anger.
16 And he shall giue Israel vp, because of
the sinnes of Jeroboam, who did sinne,
and l made Israel to sinne.
17 ¶ And Jeroboams wife arose, and de-
parted, and came to Tirzah, and when she
came to the threshold of the house, the
yong man died,
18 And they buried him, and all Israel la-
mented him, according to the word of the
Lorde, which he spake vp the hande of his
seruant Ahiah the Prophet.
19 And the rest of Jeroboams actes, how
he warred, and howe he reigned, beholde,
they are written in the booke of the Chro-
nicles of the kings of Israel.
20 And the dayes which Jeroboam reig-
ned, were two and twentie yere: and he
* slept with his fathers, and Nadab his
sonne reigned in his stead.
21 ¶ Also Rehoboam the sonne of Salomon
reigned in Iudah. Rehoboam was one
and fourtie yere olde, when he began to
reigne, and reigned seuenteene yere in
Jerusalem the citie, which the Lorde did
chuse out of all the tribes of Israel, to put
his Name there: and his mothers name
was Naamah an Ammonite.
22 And Judah wrought wickednes in the
sight of the Lord: and they prouoked him
more with their sinnes, m which they had
committed, then all that which their fa-
thers had done.
23 For they also made them hye places,
and images, and groues on euery hye hill,
and vnder euery greene tree.
24 There were also Sodomites n in the
land, they did according to all the abomi-
nations of the nations, which the Lorde
had cast out before the children of Israel.
25 ¶ And in the fifte yeere of king Rehobo-
am, Shishak king of Egypt came vp a-
gainst Jerusalem,
26 And tooke the treasures of the house of
the Lorde, and the treasures of the kings
house, and tooke away all: also he carried
away all the shields of gold * which Sa-
lomon had made.
27 And king Rehoboam made for them
brasen shields, and committed them vnto
the hands of the chiefe of the gard, which
waited at the doore of the kings house.
28 And when the king went into the house
of o Lord, the garde bare them, & brought
them againe into the gard chamber.
29 And the rest of the actes of Rehoboam,
and all that he did, are they not written
in p the booke of the Chronicles of the
kings of Iudah?
30 And there was warre betweene Reho-
boam and Jeroboam q continually.
31 And Rehoboam slept with his fathers,
and was buried with his fathers in the
citie of Dauid: his mothers name was
Naamah an r Ammonite. And Abiiam
his sonne reigned in his stead.

CHAP. XV.

*1 Abiiam reigneth ouer Iudah. 9 Asa succeedeth in
his roume. 16 The battel betweene Asa & Baasha.
24 Iehoshaphat succeedeth Asa. 25 Nadab suc-
ceedeth Ieroboam. 28 Baasha killeth Nadab.*

1 AND in the eyghteene yeere of king
* Jeroboam the sonne of Nebat,
reigned Abiiam ouer Judah.
2 Three yeere reigned he in Jerusalem,
and his mothers name was Maachah the
daughter of a Abishalom.
3 And he walked in all the sinnes of his
father, which he had done before him:
and his heart was not perfite with the
Lord his God as the heart of Dauid his
father.
4 But for Dauids sake did the Lorde his
God giue him a light in Jerusalem, and
set vp his sonne after him, and stablished
Jerusalem,
5 Because Dauid did that which was
right in the sight of the Lorde, and turned
from nothing that he commaunded him,
all the dayes of his life, saue only in the
matter of Vriah the Hittite.
6 And there was warre betweene Reho-

d For God oft
times discloseth
vnto his, the
craft & subtiltie
of the wicked.

e Which wast
but a seruant.

f To wit, two
sides.

Chap. 21. 21.
2. King. 9. 8.

g Euery male
euen to the
dogs, 2. Sam. 25.
22.

h As well him
that is in the
strong holde, as
him that is a-
broade.

i They shal lack
the honour of
burial in token
of Gods male-
diction.

k In the middes
of the wicked
God hath some,
on whome he
sheweth his
mercies.

l The Lord will
begin to destroy
it out of hand.

m Meaning,
Euphrates,

n The people
shal not be ex-
cused, when they
do euill at the
commandement
of their gouer-
nours.

o The Lord
smote him that
he died, 2. Chro.
13. 20.

p And died be-
fore Ieroboam
about 4. yeeres.

q Or, besides all that
their fathers had
done by their
sinnes.

r Where idola-
trie reigneth, all
horrible vices
are committed,
till at length
Gods iust iudge-
ment destroy
them vtterly.

Chap. 10. 16.

s Which bookes
were called the
bookes of She-
maiah and Iddo
the Prophets,
2. Chron. 12. 15.

t That is, all the
dayes of Reho-
boams life.

u Whose idola-
trie Rehoboam
her sonne fol-
lowed.

1. Chron. 11. 22.

a Some thinke
that this was
Absalom Salo-
mons sonne.

b Meaning, a
sonne to reigne
ouer Iudah.

2. Sam. 21. 4.
and 12. 9.

boam ‖ Jeroboam as long as he liued.
7 The rest also of the actes of Abiam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abiam, and Jeroboam.
2.Chron.13.3.
8 And Abiam slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned in his steade.
9 ¶ * And in the twenty yeere of Jeroboam king of Israel reigned Asa ouer Iudah.
2.Chron.14.1.
10 He reigned in Jerusalem one and fourtie yeere, and his [c] mothers name was Maachah, the daughter of Abishalom.
c That is, his grandmother, as Dauid is oft times called father of them, whose grandfather he was.
11 And Asa did right in the eyes of the Lord, as did Dauid his father.
12 And he toke away the Sodomites out of the lande, and put away all the idoles that his fathers had made.
13 And he [d] put downe * Maachah his mother also from her estate, because she had made an idole in a groue: and Asa destroyed her idoles, and burnt them by the brooke Kidron.
d Neither kinred nor authoritie ought to be regarded, when they blaspheme God & become idolaters, but must be punished.
2.Chron.15.16.
14 But they put not downe the hie places. Neuertheless Asas heart was [e] vpright with the Lord all his dayes.
e For in that that he suffered them to worship God in other places, then he had appointed, it came of ignorance and not of malice.
15 Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lorde, siluer, and golde and vessels.
16 ¶ And there was warre betweene Asa & Baasha king of Israel all their dayes.
17 Then Baasha king of Israel went vp against Iudah, & built [f] Ramah, so that he would let none go out or in to Asa king of Iudah.
f Of the same purpose that Ieroboam did, because the people should not go vp to Ierusalem, lest they should follow Asa.
2.Chron.16.2.
18 Then Asa toke all the siluer and the golde that was left in the treasures of the house of the Lord, and the treasures of the kings house, and deliuered them into the hands of his seruants, and king Asa sent them to * Ben-hadad the sonne of Tabrimon, [g] sonne of Hezion king of * Aram that dwelt at Damascus, saying,
§ Or, Syria.
19 There is a couenant betweene me & thee, and betweene my father and thy father: behold, I haue sent vnto thee a present of siluer and golde: come, breake thy couenant with Baasha king of Israel, that he may ‖ depart from me.
g And vexe me no longer.
20 So Ben-hadad hearkened vnto king Asa, and sent the captaines of the hostes, which he had, against the cities of Israel, and smote Iion, and Dan, & Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.
21 And whē Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.
‖ Or, made a proclamation.
22 Then king Asa [h] assembled all Iudah, * none excepted, and they toke the stones of Ramah, and the timber thereof wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.
* Hebr. none innocent.
23 And the rest of all the actes of Asa, and all his might and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the kings of Iudah? but in his olde age hee was diseased in his [i] feete.
h He had the gouernck put his trust rather in Physicians then in the Lord, 2.Chron.16.12.
24 And Asa slept with his fathers, & was buried with his fathers in the citie of Dauid his [k] father. And Iehoshaphat his sonne reigned in his stede.
i His great grandfather,
25 And Nadab the sonne of Jeroboam began to reigne ouer Israel the second yere of Asa king of Iudah, and reigned ouer Israel two yeere.
26 And he did euil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith hee made Israel to sinne.
27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, & Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.
28 Euen in the thirde yeere of Asa king of Iudah did Baasha slay him, and reigned in his stead.
29 And when he was king, he [l] smote all the house of Jeroboam, he left none aliue to Jeroboam, vntil he had destroied him, according to the * word of the Lord which he spake by his seruant Ahijah the Shilonite,
k So God hastened vp one tyrant to punish the wickednes of another. Chap.14.10.
30 Because of the sinnes of Jeroboam which he committed, and wherewith hee made Israel to sinne, by his [m] prouocation, wherwith he prouoked the Lord God of Israel.
l By casting the people to commit idolatrie with his calues, & so prouoking God to anger.
31 And the residue of the actes of Nadab and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?
32 And there was warre betweene Asa & Baasha king of Israel all their dayes.
33 In the thirde yeere of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne ouer all Israel in [n] Tirzah, and reigned foure and twentie yeeres.
m Whichwas the place where the kings of Israel remained.
34 And he did euil in the sight of the Lord, walking in the way of Jeroboam, and in his sinne, wherewith hee made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 31 Ahab marrieth Iezabel. 34 Iericho is built againe.

1 Then the worde of the Lorde came to Jehu the sonne of Hanani against Baasha, saying,
2 * Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sinne, to prouoke mee with their sinnes,
a That is, Ieho to Baasha in the name of the Lord.
3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, & will make [b] thine house like the * house of Jeroboam the sonne of Nebat.
b Meaning the house of Basha Chap.15.29. Chap.14.11.
4 * Him that dieth of Baasha shall ye stocke in the citie, him shall the dogges eate: and that man of him which dieth in the fields, shal the fowles of the ayre eate.
5 And the rest of the actes of Baasha and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?
* Or, valiantnes. 2.Chron.16.1.
6 So Baasha slept with his fathers, and was

was buryed in Tirzah, and Elah his
sonne reigned in his steade.

e That is, the Prophet did his message.

7 And e also by the hand of Jehu the sonne
of Hanani the Prophet, came the worde
of the Lorde to Baasha, and to his house,
that he should be like the house of Jero-
boam, euen for all the wickednes that he
did in the sight of the Lorde, in prouoking
him with the worke of his handes, and
because he killed d him.

d Meaning Nadab Ieroboams sonne.

8 ¶ In the fire and twentie yere of Asa
King of Judah began Elah the sonne of
Baasha to reigne ouer Israel in Tirzah,
and reigned two yere.

9 And his seruant Zimri, captaine of halfe
his charets, conspired against him, as he
was in Tirzah drinking, till he was dron-
ken in the house of e Arza stewarde of his
house in Tirzah.

e The Chalde text hath thus, Drinking till he was drunken in the temple of Ara the idole by his house in Tirzah.

10 And Zimri came & smote him & killed
him in the seuen and twentie yere of Asa
King of Judah, and reigned in his stead.

11 ¶ And when he was King, & sate on his
throne, he slewe all the house of Baasha,
not leauing thereof one to pisse against a
wall, neyther of his kinsfolkes nor of his
frendes.

12 So did Zimri destroy all the house of
Baasha, according to the worde of the
Lord, which he spake against Baasha by
the hand of Jehu the f Prophet,

f Both Hanani his father & he were Prophets.

13 For all the sinnes of Baasha, and sinnes
of Elah his sonne, which they sinned, &
made Israel to sinne, and prouoked the
Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, & all that
he did, are they not written in the booke
of the Chronicles of the kings of Israel?

15 ¶ In the seuen and twentie yere of Asa
King of Judah did Zimri reigne seuen
dayes in Tirzah, & the people was then
in campe g against Gibbethon, which be-
longed to the Philistims.

g The siege had continued from the time of Nadab Ieroboams sonne.

16 And the people of the hoste heard saye,
Zimri hath conspired, & hath also slayne
the king. Wherefore all Israel made Omri
the captaine of the hoste, king ouer Is-
rael that same day, euen in the hoste.

17 Then Omri went vp from Gibbethon,
and all Israel with him, and they besie-
ged h Tirzah.

h Where Zimri kepe himselfe in holde.

18 And when Zimri sawe, that the citie
was taken, he went into the palace of the
kings house, & "burnt himselfe, and the
kings house with fire, and so died,

" *Or, burnt the kings house upon him.*

19 For his sinnes which he sinned, in do-
ing that which is euill in the sight of the
Lorde, in walking in the way of Jerobo-
am, and in his sinnes which he did, caus-
ing Israel to sinne.

20 And the rest of the actes of Zimri, and
his treason that he wrought, are they not
written in the booke of the Chronicles of
the kings of Israel?

21 Then were the people of Israel deui-
ded into two partes: for i halfe the peo-
ple followed Tibni the sonne of Ginath to
make him king, and the other halfe fol-
lowed Omri.

i That is, the people which were not at the siege of Gibbethon for there they had chosen Omri.

22 But the people that followed Omri, pre-
uayled against the people that followed
Tibni the sonne of Ginath: so Tibni died,
and Omri reigned.

23 In the one and thirtie yere of Asa King
of Judah began Omri to reigne ouer Is-
rael, and reigned twelue yere. Sixe yere
reigned he in Tirzah.

24 And hee bought the mountaine k Sa-
maria of one Shemer for two talentes of
siluer, and built in the mountaine, & cal-
led the name of the citie, which he built,
after the name of Shemer, lorde of the
mountaine, Samaria.

k *Or, Shomron.*

25 But Omri did euill in the eyes of the
Lorde, and did l worse then all that were
before him.

l For such is the nature of Idolatrie, that the superstition thereof doeth dayly encrease, and the elder it is, the more abominable it is before God and his Church.

26 For he walked in all the way of Jero-
boam the sonne of Nebat, & in his sinnes
wherewith hee made Israel to sinne in
prouoking the Lorde God of Israel with
their vanities.

27 And the rest of the actes of Omri, that
he did, and his strength that he shewed,
are they not written in the booke of the
Chronicles of the kings of Israel?

28 And Omri slept with his fathers, and
was buried in m Samaria: and Ahab his
sonne reigned in his stede.

m He was the first king that was buryed in Samaria, after that the kings house was burnt in Tirzah.

29 Nowe Ahab the sonne of Omri began
to reigne ouer Israel, in the eight & thir-
tie yere of Asa King of Judah: and Ahab
the sonne of Omri reigned ouer Israel in
Samaria two and twentie yere.

30 And Ahab the sonne of Omri did worse
in the sight of the Lord then all that were
before him.

31 For was it a light thing for him to
walke in the sinnes of Jeroboam n sonne
of Nebat, except he tooke Jezebel also the
daughter of Eth-baal king of the Zido-
nians to o wife, and went & serued Baal,
and worshipped him?

m By whose meanes he fell to all wicked and strange idolatrie, and cruell persecution.

32 Also hee reared vp an altar to Baal in
the house of Baal, which he had built in
Samaria.

33 And Ahab made a grone, and Ahab
proceeded, & did prouoke the Lorde God
of Israel more then all the Kinges of Is-
rael that were before him.

34 In his dayes did Hiel the Bethelite
builde p Jericho: he layd the foundation
thereof in Abiram his eldest sonne, and
set vp the gates thereof in his youngest
sonne Segub, according to the worde of
the Lord which he spake q by Joshua the
sonne of Nun.

n Reade Iosh. 6.26.

q *Hebr. by the hand of Ioshua.*

CHAP. XVII.

1 *Eliiah foretelleth of the famine to come. 4 He is fed of rauens. 9 He is sent to Zarephath, where hee restoreth his hostesse sonne to life.*

1 AND Eliiah the Tishbite one of the
inhabitantes of Gilead said vnto A-
hab, a As the Lorde God of Israel li-
neth, before whom b I stand, there shalbe
neither dewe nor rayne these yeres, but
c according to my worde.

Eccles. 48.3. Iam. 5.16, 17.

a That is, whom I serue.

b But as I shal declare it by Gods reuelation.

2 ¶ And the worde of the Lorde came vnto
him, saying,

3 Goe hence, and turne thee Eastwarde,
and hide thy selfe in the r riuer Cherith,
that is ouer against Jorden,

r *Or, brooke.*

4 And thou shalt drinke of the riuer: and

I haue

c To ſtrengthen his faith againſt perſecution, God promiſeth to feede him miraculouſly.

I haue commanded the c rauens to feede thee there.
5 So he went and did according vnto the worde of the Lorde: for he went, and remained by the riuer Cherith that is ouer againſt Iorden.
6 And the rauens brought him bread and fleſh in the morning, and bread and fleſh in the euening, and he dranke of the riuer.
7 And after a while the riuer dried vp, becauſe there fell no raine vpon the earth.

d As the troubles of ỹ ſaintes of God are manie, ſo his mercie is euer at hand to deliuer them. *Luke 4. 25, 26.*

8 ¶ And the d worde of the Lord came vnto him, ſaying,
9 * Vp, and get thee to Tarephath, which is in Zidon, and remaine there: beholde, I haue commaunded a widowe there to ſuſtaine thee.

e All this was to ſtrengthen the faith of Eliiah, to the intent that he ſhould looke vpon nothing worldly, but only truſt on Gods prouidence.

10 So he arroſe, and went to Tarephath: and when hee came to the gate of the citie, beholde, the widow was there e gathering ſtickes: and he called her, and ſayde, Bring me, I pray thee, a litle water in a veſſell, that I may drinke.
11 And as ſhe was going to fet it, he called to her, and ſaid, Bring me, I pray thee, a morſell of bread in thine hand.
12 And ſhe ſaide, As the Lorde thy God liueth, I haue not a cake, but euē an handfull of meale in a barrell, and a litle oyle in a cruſe: and beholde, I am gathering * a fewe ſtickes for to goe in, and dreſſe it for mee and my ſonne, that we may eate it, and f die.

Ebr. two.

f For there is no hope of any more ſuſtenaance

13 And Eliiah ſayde vnto her, Feare not, come, do as thou haſt ſayd, but make me therof a litle cake firſt of all, and bring it vnto mee, and afterwarde make for thee, and thy ſonne.
14 For thus ſaith the Lord God of Iſrael, g The meale in the barrell ſhall not bee waſted, neyther ſhall the oyle in the cruſe be diminiſhed, vnto the time that ỹ Lord ſende rayne vpon the earth.

g God receiueth no benefite for the vſe of his, but he promiſeth a moſt ample recompence for the ſame.

15 So ſhe went, & did as Eliiah ſayde, and ſhe did eate: ſo did he and her houſe h for a certaine time.

h That is, till he had raine and foode on the earth.

16 The barrel of the meale waſted not, nor the oyle was ſpent out of the cruſe, according to the worde of the Lorde, which he ſpake by the hand of Eliiah.

i *Or, that he dyed.*

17 ¶ And after theſe thinges, the ſonne of the wife of the houſe fell ſicke, and his ſickneſſe was ſo ſore, i that there was no breath left in him.

i God would try whether ſhe had learned by his merciful prouidence to make him her onely ſtay & comfort.

18 And ſhe ſaid vnto Eliiah, What haue I to do with thee, O thou man of God? art thou come vnto mee to call my ſinne to remembrance, and to ſlay my ſonne?

k He was afrayd leſt Gods Name ſhould haue bin blaſphemed and his miniſters cõtemned, except he ſhould haue continued his mercies, as he had begũ them, ſpecially while he there remayned.

19 And hee tooke him out of her boſome, and carried him vp into a chamber, where he abode, and layde him vpon his owne bed.
20 Then he called vnto the Lord, and ſayd, O Lorde my God, haſt thou k punniſhed alſo this widowe, with whome I ſoiourne, by killing her ſonne?
21 And he ſtretched himſelfe vpon ỹ childe three times, and called vnto the Lord, and ſaid, O Lord my God, I pray thee, let this childes ſoule come into him againe.
22 Then the Lorde heard the voyce of Eliiah, and the ſoule of the childe came into him againe, and he reuiued.
23 And Eliiah tooke the childe, & brought him downe out of the chamber into the houſe, and deliuered him vnto his mother, and Eliiah ſayd, Beholde, thy ſonne liueth.
24 And the woman ſayde vnto Eliiah, Nowe l I knowe that thou art a man of God, and that the worde of the Lorde in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 *Eliiah is ſent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Eliiah killeth all Baals prophets. 45 He obteineth rayne.*

1 AFter many dayes, the worde of the Lorde came to Eliiah, in the a third yeere, ſaying, Goe, ſhewe thy ſelfe vnto Ahab, and I will ſende rayne vpon the earth.

a After that he departed fro the riuer Cherith.

2 And Eliiah went to ſhewe himſelfe vnto Ahab, and there was a great famine in Samaria.
3 And Ahab called Obadiah the gouernour of his houſe: (and Obadiah b feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to ỹ knowledge, which is alſo requiſite at the godlyes hãs, to profeſſe his Name openly.

4 For when Iezebel deſtroyed the Prophetes of the Lorde, Obadiah tooke an hundreth Prophetes, and hid them, by fiftie in a caue, and he fedde them with bread and water.)
5 And Ahab ſaid vnto Obadiah, Goe into the lande, vnto all the fountaines of water, and vnto all the riuers, if ſo be that wee may finde graſſe to ſaue the horſes and the mules aliue, leſt we deſtroye the lande of the beaſtes.
6 And ſo they deuided the lande betweene them to walke thorough it. Ahab went one way by himſelfe, and Obadiah went another way by himſelfe.
7 ¶ And as Obadiah was in the way, beholde, Eliiah c met him: and he knewe him, and fell on his face, and ſayde, Art not thou my lord Eliiah?

c God pitieth oft times the wicked for the godlies ſake, and cauſeth Eliiah to meete with Obadiah, that benefite might be knowen vnto gratitude for Gods children ſake.

8 And he anſwered him, Yea, goe tell thy lord, Beholde, Eliiah is here.
9 And he ſayd, What haue I ſinned, that thou wouldeſt deliuer thy ſeruant into the hand of Ahab to ſlay me?
10 As the Lord thy God liueth, there is no nation or kingdome, whither my lorde hath not ſent to ſeeke thee: & when they ſayde, He is not here, he tooke an othe of the kingdome and nation, if they had not found thee.
11 And now thou ſayeſt, Goe, tell thy lord, Beholde, Eliiah is here.
12 And when I am gone from thee, the Spirite of the Lorde ſhall carie thee into ſome place that I do not know: ſo when I come and tell Ahab, if he can not finde thee, then will he kill me: But I thy ſeruant d feare the Lord from my youth.

d I am more of the wicked perſecuters, that thou ſhouldeſt procure me ſuch diſpleaſure, but feare God and fauour his children.

13 Was it not tolde my lorde, what I did when Iezebel ſlewe the Prophets of the Lord, howe I hid an hundreth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?
14 And nowe thou ſayeſt, Go, tell thy lord, Beholde,

Beholde, Eliah is here, þ he may slay me.
15 And Eliah sayd, As the Lord of hostes liueth, before whom I stand, I wil surely shewe * my selfe vnto him this day.
16 ¶ So Obadiah went to mete Ahab, and tolde him: & Ahab went to mete Eliah.
17 And when Ahab saw Eliah, Ahab said vnto him, Art thou he that troubleth Israel?
18 And he answered, I haue not troubled Israel, but e thou, and thy fathers house, in that ye haue forsaken the commandements of the Lord, and thou hast followed Baalim.
19 Now therefore send, & gather to me all Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, & the prophets of the groues foure hundreth, which eate at Iezebels table.
20 ¶ So Ahab sent vnto all the children of Israel, and gathered the prophets together vnto mount Carmel.
21 And Eliah came vnto all þ people, and sayd, Howe long f halt ye betweene two opinions? If þ Lord be God, folow him: but if Baal be he, then go after him. And the people answered him not a worde.
22 Then sayde Eliah vnto the people, I only remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.
23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in peices, and lay him on the wood, but put no fire vnder, and I will prepare the other bullocke, and lay him on the wood, and wil put no fire vnder.
24 Then call ye on the name of your god, and I wil call on the name of the Lorde: and then the God þ answereth h by fire, let him be God. And all the people answered, and sayd, It is well spoken.
25 And Eliah sayde vnto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire vnder.
26 So they toke the one bullocke, þ was giuen them, & they prepared it, and called on the name of Baal, frō morning to noone, saying, O Baal, heare vs: but there was no voice, nor any to answere: and they i leapt vpon the altar þ was made.
27 And at noone Eliah mocked them, and sayd, Crie loud: for he is a k god: either he talketh, or pursueth his enemies, or is in his iourney, or it may be that he slæpeth, and must be l awaked.
28 And they cried loude, & cut themselues as their maner was, with knines and launcers, till the blood gushed out vpon them.
29 And when midday was passed, and they had prophecied vntill the offring of the euening sacrifice, there was neither voyce, nor one to answere, nor any that regarded.
30 And Eliah sayde vnto all the people, Come to me. And all the people came to him. And he repaired þ altar of the Lorde that was broken downe.
31 And Eliah toke twelue stones, according to the nomber of the tribes of the sonnes of Iaakob, (vnto whom þ word of the Lord came, saying, * Israel shall be the name)
32 And with the stones he built an altar in the Name of the Lorde: and he made a ditch round about the altar, as great as would conteme two " measures of seede:
33 And he put the wood in order, & hewed the bullocke in peices, and layed him on the wood,
34 And sayd, Fill foure barrels with water, & powre it on the burnt offering and on the wood. Againe he sayde, Doe so a gaine. And they did so the seconde time. And he sayd, Doe it the thirde time. And they did it the third time.
35 And þ water ran round about the altar: and he m filled the ditch with water also.
36 And when they should offer the euening sacrifice, Eliah the Prophet came, and sayd, Lord God of Abraham, Izhak and of Israel, let it be knowen this day, that thou art the God of Israel, and that I am thy seruant, and that I haue done all these things at thy commandement.
37 Heare me, O Lorde, heare me, & let this people knowe that thou art þ Lord God, and that thou hast turned their heart a gaine n at the last.
38 Then the fire of the Lord fel, and consumed the burnt offring, and the wood, and the stones, and the dust, and licked vp the water that was in the ditche.
39 And when all the people saw it, they fell on their faces, & sayde, The Lord is God, the Lord is God.
40 And Eliah sayde vnto them, Take the prophets of Baal, let not o a man of them escape. And they toke them, and Eliah brought them to þ broke Kishon, and slewe them there.
41 ¶ And Eliah sayde vnto Ahab, Get thee vp, eat and drinke, for there is a sound of much raine.
42 So Ahab went vp to eate & to drinke, and Eliah went vp to þ top of Carmel: and he crouched vnto the earth, and put his face betweene his knees,
43 And said to his seruant, Goe vp nowe and looke toward þ way of the Sea. And he went vp, and looked, and sayd, There is nothing. Againe he sayde, Goe againe p seuen times.
44 And at the seuenth time, he sayde, Beholde, there ariseth a litle cloud out of the sea like a mans hand. Then he sayd, Vp, and say vnto Ahab, Make ready thy charet, and get thee downe, that the raine stay thee not.
45 And q in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.
46 And the hande of the Lorde was on Eliah, and he girded vp his loines, & ran r before Ahab till he came to Izreel.

CHAP. XIX.

Eliah fleeing from Iezabel, is nourished by the Angel of God. 15 He is commanded to anoint Hazael, Iehu, and Elisha.

1 Nowe

e By my presence I wil declare that thou hast tolde him the worth.

f The true ministers of God ought not onely not to suffer the truth to be vainly slandered, but to reproue boldly the wicked slanderers without respect of person.

g Be constant in religion, and make it not as a thing indifferent whether ye folowe God or Baal, or whether ye serue God wholy or in part, Zeph.1.5.

h By sending downe fire from heauen to burne the sacrifice.

i As men rauished with some strange spirit.

k You esteeme him as a god.

l He mocketh their beastly madnes, which thinke that by any instance or time the dead & vileidoles can helpe their worshippers in their necessities.

" Hebr. Sats, which some thinke contein about three pottels and a third part a piece.

m Hereby he declared the excellent power of God, who contrarie to nature could make the fire bume euen in the water, to the intent they shuld haue none occasion to dout, that he is the onely God.

n Though God suffer his to run in blindenes and error for a time, yet at the length he calleth them home to him by some notorious signe and worke.

o He commanded them that as they were truely perswaded to confesse the only God: so they would serue him with all their power and destroy the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same, that he did not faint, but continued stil til he had obtained.

q Or, here & there.

r He was so strengthened with Gods spirit, that he ran faster then the charet was able to runne.

Gen.32.28.
2.King.17.34

1 NOwe Ahab told Iezebel all that E-
liiah had done, & how he had slaine
all a the prophets with the sworde.
2 Then Iezebel sent a messenger vnto E-
liiah, saying, b The gods do so to me and
more also, if I make not thy life like one
of their liues by to morow this time.
3 ¶ When he saw that, he arose, and went
‖for his life, & came to Beer-sheba, which
is in Iudah, and left his seruant there.
4 But hee went a dayes iourney into the
wildernesse, and came and sate downe
vnder a iuniper tree, and desired that he
might die, and sayd, It is nowe ynough:
O Lord, c take my soule, for I am no bet-
ter then my fathers.
5 And as he lay and slept vnder the iuni-
per tree, beholde nowe, an Angel touched
him, and sayd vnto him, Vp, and eate.
6 And when he looked about, beholde, there
was a cake baken on the coales, & a pot
of water at his head: so he did eate and
drinke, and returned and slept.
7 And the Angel of the Lorde came againe
the second time, and touched him, and
sayd, Vp, and eate: for d thou hast a great
iourney.
8 ¶ Then he arose, & did eate and drinke,
and walked in the strength of that meate
fourtie dayes and fourtie nightes, vnto
Horeb the mount of God.
9 And there he entred into a caue, and lod-
ged there: and beholde, the Lorde spake
to him, and sayd vnto him, What doest
thou here, Eliiah?
10 And he answered, I haue e bene very
ielous for the Lorde God of hostes: for
the children of Israel haue forsaken thy
couenãt, broken downe thine altars, and
slaine thy Prophets with ye sworde, * and
I onely am left, and they seeke my life to
take it away.
11 And he said, Come out, and stand vpon
the mount before the Lord. And beholde,
the Lord went by, and a mightie strong
winde rent the mountaines, and brake
the rockes before the Lord: but the Lorde
was f not in the winde: and after ye winde
came an earthquake: but the Lorde was
not in the earthquake:
12 And after the earthquake came fire: but
the Lorde was not in the fire: and after
the fire came a still and soft voyce.
13 And when Eliiah heard it, he couered
his face with his mantell, and went out,
and stood in ye entring in of the caue: and
beholde, there came a voice vnto him, and
sayde, What doest thou here, Eliiah?
14 And he answered, I haue bene verie
ielous for the Lorde God of hostes, g be-
cause the children of Israel haue forsaken
thy couenant, cast downe thine altars
and slaine thy Prophets with ye sworde,
and I onely am left, and they seeke my
life to take it away.
15 And the Lorde sayde vnto him, Goe, re-
turne by the wildernes vnto Damascus,
and when thou commest there, anoynt
Hazael King ouer ‖ Aram.
16 And Iehu the sonne of Nimshi shalt
thou anoynt King ouer Israel: and Eli-
sha the sonne of Shaphat of Abel Me-
holah shalt thou anoynt to be Prophet
in thy roume.
17 And * him that escapeth from the sword
of Hazael, shall Iehu slaie: and him that
escapeth from the sworde of Iehu, shall
Elisha slaie.
18 Yet will * I leaue seuen thousande in
Israel, euen h all the knees that haue not
bowed vnto Baal, & euery mouth that
hath not kissed him.
19 ¶ So he departed thence, & found Elisha
the sonne of Shaphat who was plowing
with twelue yoke of oxen before him, and
was with the twelft: and Eliiah went
towardes him, and cast his mantel vpon
him.
20 And he left the oxen, and ran after E-
liiah, and said, i Let me, I pray thee, kisse
my father & my mother, and then I will
follow thee. Who answered him, Go, re-
turne: for what haue I done to thee?
21 And when he went backe againe from
him, he tooke a couple of oxen, and slewe
them, and sodde their flesh with the k in-
struments of the oxen, and gaue vnto
the people, and they did eate: then he a-
rose and went after Eliiah, and ministred
vnto him.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ Or, whither his minde led him.

c So harde a thing it is to bridle our impacience in afflictiõ, that the saintes could not ouercome the same.

d He declareth that except God had nourished him miraculously, it had not bin possible for him to haue gone this iourney.

e He complaineth that ye more zealous that he shewed himselfe to maintein gods glorie, the more cruelly was he persecuted.

Rom. 11. 3.

f For the nature of man is not able to come nere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submitteth himselfe to our capacitie.

g We ought not to depende on the multitude in mainteining Gods glorie, but because our duetie so requireth, we ought to doe it.

‖ Or, Syria.

2. King. 9. 1[illegible]. eccl. 48. 8.

Rom. 11. 4.

h He declareth that wicked dissemblers and idolaters are not his.

i Though the natural affection is not to be contemned, yet it ought not to moue vs when God calleth vs to serue him.

k He would not stay til wood was brought, so great was his desire to follow his vocation.

C H A P. XX.

1 *Samaria is besieged. 13 The Lord promiseth the victorie to Ahab by a Prophet. 31 The king of Israel made peace with Ben-hadad, and is reproued therefore by the Prophet.*

1 THen Ben-hadad the king of ‖ Aram
assembled all his armie, and two and
thirtie a Kings with him, with hor-
ses, and charets, and went vp, and besie-
ged ‖ Samaria, and fought against it.
2 And he sent messengers to Ahab king of
Israel, into the citie,
3 And sayd vnto him, Thus sayeth Ben-
hadad, Thy siluer and thy golde is mine:
also thy women, and thy faire children
are mine.
4 And the king of Israel answered, & sayd,
My lorde King, according to thy saying,
b I am thine, and all that I haue.
5 And when the messengers came againe,
they sayd, Thus commandeth Ben-ha-
dad, and sayth, When I shall sende vnto
thee, & commaund, thou shalt deliuer me
thy siluer and thy golde, and thy women,
and thy children,
6 c Or els I will sende my seruantes vnto
thee by to morowe this time: and they
shal search thine house, and the houses of
thy seruãts: and whatsoeuer is pleasant
in thine eyes, they shall take it in their
hands, and bring it away.
7 Then the King of Israel sent for all the
Elders of the land, and said, Take heede,
I pray you, and see howe he seeketh mis-
chiefe: for he sent vnto me for my wiues,
and for my children, & for my siluer, and
for my golde, and I denied him not.
8 And all the Elders, and all the people
said to him, Hearken d not vnto him, nor
consent.
9 Wherefore he sayd vnto the messengers
of Ben-hadad, Tell my lorde the King,

‖ Or, Syria.

a That is, gouernours, and rulers of prouinces.

‖ Or, Shomeron.

b I am content to obey and pay tribute.

c He would not accept his answere, except he did out of hand deliuer whatsoeuer he should aske: for he sought an occasion, howe to make warre against him.

d They thought it their duetie rather to venture their liues, then to graunt to that thing which was not lawful, onely to satisfie the lust of a tyrant.

All

All that thou diddest sende for to thy ser-
uant at the first time, that I will doe, but
this thing I may not doe. And the mes-
sengers departed, and brought him an
answere.

10 And Ben-hadad sent vnto him, and
said, The gods doe so to me and more al-
so, if the [e] dust of Samaria be ynough to
all the people that followe me, for euery
man an handfull.

11 And the king of Israel answered, and
saide, Tell him, Let not him that girdeth
his harnesse, boast himself, as he that [f] put-
teth it off.

12 And when he heard that tidings, as he
was with the kings drinking in the pa-
uilions, he said vnto his seruants, [g] Bring
forth your engins: and they set them a-
gainst the citie.

13 ¶ And beholde, there came a Prophet
vnto Ahab king of Israel, saying, Thus
saith the Lorde, Hast thou seene all this
great multitude? beholde, I will deliuer
it into thine hande this day, that thou
mayest know, [h] that I am the Lord.

14 And Ahab said, By whom? And hee
said, Thus saith the Lorde, By the ser-
uants of the princes of the prouinces.
Then he said againe, Who shall order the bat-
tell? And he answered, Thou.

15 ¶ Then he nombred the seruants of the
princes of the prouinces, and they were
two hundreth, two and thirtie: and af-
ter them he nombred the whole people
of all the children of Israel, euen seuen
thousand.

16 And they went out at noone: but Ben-
hadad did drinke, till he was drunken, in
the tents, both he and the kings: for two
and thirtie kings helped him.

17 So the [k] seruants of the princes of the
prouinces went out first: & Ben-hadad
sent out, and they shewed him, saying,
There are men come out of Samaria.

18 And he said, Whether they be come out
for peace, take the [l] aliue: or whether they
be come out to fight, take them yet aliue.

19 So they came out of the citie, to wit, the
seruants of the princes of the prouin-
ces, and the hoste which followed them.

20 And they slew euery one his [m] enemie:
and the [n] Aramites fled, & Israel pursued
them: but Ben-hadad [o] king of Aram
escaped on an horse with his [p] horsemen.

21 And the king of Israel went out, and
smote the horses and charets, and with
a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the
king of Israel, and had saide vnto him,
Goe, be of good courage, and consider,
and take heede what thou doest: for
when the yere is gone about, the king of
Aram will come vp against thee)

23 ¶ Then the seruants of the king of A-
ram saide vnto him, Their [q] gods are
gods of the mountaines, and therefore
they ouercame vs: but let vs fight a-
gainst them in the plaine, and doubtlesse
we shall ouercome them.

24 And this doe, take the kings away,
euery one out of his place, & place cap-
taines for them.

25 And nomber thy selfe an armie, like the
armie that thou hast lost, with such hor-
ses, and such charets, and we will fight
against them in the plaine, and doubtlesse
we shall ouercome them: and he hearke-
ned vnto their voice, and did so.

26 And after the yere was gone about,
Ben-hadad nombred the Aramites, and
went vp to Aphek to fight against Israel.

27 And the children of Israel were nom-
bred, and were all [r] assembled and went
against them, & the children of Israel pit-
ched before them, like two litle flockes of
kids: but the Aramites filled the countrey.

28 And there came a man of God, & spake
vnto the king of Israel, saying, Thus
saith the Lorde, Because the Aramites
haue saide, The Lord is the God of the
mountaines, & not God of the valleys,
therefore wil I deliuer al this great mul-
titude into thine hand, and ye shal know
that [s] I am the Lord.

29 And they pitched one ouer against the
other seuen dayes, & in the seuenth day
the battell was ioyned: and the children
of Israel slewe of the Aramites an hun-
dreth thousand footemen in one day.

30 But the rest fled to Aphek into the ci-
tie: and there fell a wall vpon seuen and
twentie thousande men that were left:
and Ben-hadad fled into the citie, and
came [t] into a secret chamber.

31 ¶ And his seruants said vnto him, Be-
holde nowe, we haue heard say, that the
kings of the house of Israel are mercifull
kings: we pray thee, let vs put sackcloth
about our [u] lopnes, and ropes about our
heads, and goe out to the king of Israel:
it may be that he will saue thy life.

32 Then they girded sackcloth about their
lopnes, and put ropes about their heads,
and came to the king of Israel, and said,
Thy seruant Ben-hadad saith, I pray
thee, let me liue: and he saide, Is he yet
aliue? he is my brother.

33 Nowe the men tooke diligent heede, [x] if
they couldе catche any thing of him, and
made haste, and said, Thy brother [y] Ben-
hadad. And he said, Goe, bring him. So
Ben-hadad came out vnto him, and he
caused him to come vp vnto the charet.

34 And Ben-hadad said vnto him, The ci-
ties, which my father tooke from thy fa-
ther, I will restore, and thou shalt make
stretes for thee in [z] Damascus, as my
father did in Samaria. Then said Ahab,
I will let thee go with this couenant. So
he made a couenant with him, & let him
goe.

35 ¶ Then a certaine man of the [a] children
of the Prophets said vnto his neighbour
by the commaundement of the Lorde,
[b] Smite me, I pray thee. But the man
refused to smite him.

36 Then said he vnto him, Because thou
hast not obeyed the voice of the Lorde,
beholde, assoone as thou art departed
from me, a lyon shall [c] slay thee. So
when he was departed from him, a lyon
founde him and slewe him.

37 Then

[e] Much lesse shall there be found any pray that is worth any thing, when they shall be so many.

[f] Boast not be-fore the victorie be gotten.

[g] Or, put your selues in order.

[h] Before, God went about with signes and mira-cles to pul Ahab from his impie-tie, and nowe againe with wonderfull vi-ctories.

[k] That is, yong men trained in the seruice of Princes.

[l] Hebr. men.

[m] Or, Syrians.

[n] With them that were ap-pointed for the preseruation of his person.

[o] That the wic-ked blaspheme God in their fu-rie, whom not-withstanding he suffereth not vnpunished.

[p] All they, which were in the battel of the former yere, verse 15.

[q] Who am of like power in the valley, as I am on the hilles, and can as well destroy a mul-titude with few, as with many.

[r] Hebr. from cham-ber to chamber.

[s] In signe of submission, and that we haue deserued death, if he wil punish vs with rigour.

[t] Or, and caught it of him.

[u] He is aliue.

[x] Thou shalt ap-point in my chief citie what thou wilt, and I will obey thee.

[y] Or, of the disci-ples.

[z] By this exter-nall signe he would more liuely touch the kings heart.

[a] Because thou hast trāsgressed the commande-ment of the Lord.

37 Then he found another man, and said,
Smite me, I pray thee. And the man
smote him, and in smiting wounded him.
38 So the Prophet departed, and waited
for the king by the way, and disguised
himselfe with ashes vpon his face.
39 And when the king came by, he cryed
vnto the king, and saide, [f] Thy seruant
went into the middes of the battell: and
beholde, there went away a man, whom
another man brought vnto me, and sayd,
Keepe this man: if he be lost, and want,
thy life shall goe for his life, or els thou
shalt pay a talent of siluer.
40 And as thy seruant had here and there
to doe, he was gone: and the king of Is-
rael saide vnto him, So shall thy iudge-
ment be: thou hast giuen sentence.
41 And he hasted, & tooke the ashes away
from his face: & the king of Israel knew
him that he was of the Prophets:
42 And he saide vnto him, Thus saith the
Lorde, * Because thou hast let goe out of
thine handes a man whom I appointed
to die, thy life shall goe for his life, and
thy people for his people.
43 And the king of Israel went to his
house heauie and in displeasure, & came
to ‖ Samaria.

f By this parable he maketh Ahab cõdemne himselfe, who made a couenant with Gods enemie, and let him escape, whom God had appointed to be slaine.

Chap.22.38.

‖ Or, Shomeron.

CHAP. XXI.

1 Iezebel commaundeth to kill Naboth, for the vineyarde that he refused to sell to Ahab. 19 Eliiah reproueth Ahab, and he repenteth.

1 A ‖ Fter these things Naboth the Iz-
reelite had a vineyarde in Izreel,
hard by the palace of Ahab king of
Samaria.
2 And Ahab spake vnto Naboth, saying,
[a] Giue me thy vineyarde, that I may
make me a garden of herbes thereof, be-
cause it is neere by mine house: and I
will giue thee for it a better vineyarde
then it is: or if it please thee, I will giue
thee the worth of it in money.
3 And Naboth saide to Ahab, The Lorde
keepe me from giuing the inheritance of
my fathers vnto thee.
4 Then Ahab came into his house heauy
and in displeasure, because of the worde
which Naboth the Izreelite had spoken
vnto him. for he had said, I wil not giue
thee the inheritance of my fathers, and
he [b] lay vpon his bed and turned his face
and would eate no bread.
5 Then Iezebel his wife came to him and
saide vnto him, Why is thy spirit so sad
that thou eatest no bread?
6 And he saide vnto her, Because I spake
vnto Naboth the Izreelite, and said vn-
to him, Giue me thy vineyarde for mo-
ney, or if it please thee, I will giue thee
another vineyard for it: but he answered,
I will not giue thee my vineyard.
7 Then Iezebel his wife sayde vnto him,
[c] Doest thou now gouerne the kingdome
of Israel? vp, eate bread, and ‖ be of good
cheere, I will giue thee the vineyarde of
Naboth the Izreelite.
8 ¶ So she wrote letters in Ahabs name,
and sealed them with his seale, and sent
the letters vnto the Elders, and to the

‖ Or, at this time.

a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from an other man his right without ful recompence.

Vide parallel. exempl. Dacit. Lege selectan. pag. 14.

b Thus the wicked consider not what is iust and lawfull, but fret inwardly, when they can not haue their inordinate appetites satisfied.

c As though she said, thou knowest not what it is to reigne. Commaunde, and intreat not.

‖ Ebr. let thine heart be mery.

nobles that were in his citie dwelling
with Naboth.
9 And she wrote in the letters, saying,
Proclaime a [d] fast, and set Naboth a-
mong the chiefe of the people,
10 And set two wicked men before him, &
let them witnesse against him, saying,
Thou diddest blaspheme God and the
King: then cary him out, and stone him
that he may die.
11 And the [e] men of his citie, euen the El-
ders and gouernours, which dwelt in
his citie, did as Iezebel had sent vnto
them: as it was written in the letters,
which she had sent vnto them.
12 They proclaimed a fast, and set Naboth
among the chiefe of the people,
13 And there came two wicked men, and
sate before him: & the wicked men wit-
nessed against Naboth in the presence of
the people, saying, Naboth did ‖ blas-
pheme God and the king. Then they ca-
ried him away out of the citie, & stoned
him with stones, that he died.
14 Then they sent to Iezebel, saying, Na-
both is stoned and is dead.
15 ¶ And when Iezebel hearde that Na-
both was stoned and was dead, Iezebel
said to Ahab, [f] Vp, and take possession of
the vineyarde of Naboth the Izreelite,
which he refused to giue thee for money:
for Naboth is not aliue, but is dead.
16 And when Ahab hearde that Naboth
was dead, he rose to goe downe to the
vineyard of Naboth the Izreelite, to take
possession of it.
17 ¶ And the word of the Lord came vnto
Eliiah the Tishbite, saying,
18 Arise, goe downe to meete Ahab king of
Israel, which is in Samaria. loe, he is in
the vineyarde of Naboth, whither he is
gone downe to take possession of it.
19 Therefore shalt thou say vnto him,
Thus saith the Lord, [g] Hast thou killed,
and also gotten possession? And thou
shalt speake vnto him, saying, Thus saith
the Lorde, [h] In the place where dogges
licked the blood of Naboth, shall dogges
licke euen thy blood also.
20 And Ahab saide to Eliiah, Hast thou
founde me, O mine enemie? And he an-
swered, I haue found thee: for thou hast
solde thy selfe to worke wickednes in the
sight of the Lord.
21 * Beholde, I will bring euill vpon thee,
and will take away thy posteritie, & will
cut off from Ahab him that * pisseth a-
gainst the wall, aswell him that is * shut
vp, as him that is left in Israel,
22 And I will make thine house like the
house of * Ieroboam the sonne of Nebat,
and like þ house of * Baasha the sonne of
Ahiiah, for þ prouocatiõ wherwith thou
hast prouoked, and made Israel to sinne.
23 And also of Iezebel spake the Lord, say-
ing, * The dogges shall eate Iezebel, ‖ by
the wall of Izreel.
24 The dogges shall eate him of Ahabs
stocke, that dyeth in the citie: and him
that dyeth in the fieldes, shall the foules
of the ayre eate.

d For then they vsed to enquire of mens faites, for none could fast truely that were notorious sinners.

e Thus þ worldlings contrary to Gods commandemẽt, who willeth not to consent to the shedding of innocent blood, obey rather the wicked cõmandements of princes, then the iust lawes of God.

‖ Ebr. blesse.

f This example of monstrous crueltie the holy Ghost leaueth to vs, to the intent that we shoulde abhorre all tyrannie, and specially in them whom nature and kinde shoulde moue to be pitifull and inclined to mercie.

g Doest thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his sonne, 2. King. 9. 25, 26.

Chap. 14. 10. 2. King. 9. 8. 1. Sam. 25. 22. Chap. 14. 10.

Chap. 15. 29. Chap. 16. 3.

2. King. 9. 35. ‖ Or, for the possession.

25 (But there was none like Ahab, who did i sell him selfe, to worke wickednesse in the sight of the Lord: whome Iezebel his wife stirred.
26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.)
27 Now when Ahab heard these words, he rent his clothes, and put sackecloth vpon "him and fasted, and lay in sackecloth and went k softly.
28 And the worde of the Lorde came to Eliah the Tishbite, saying,
29 Seest thou howe Ahab is humbled before me? because he submitteth him selfe before me, I will not bring that euill in his daies, but in his l sonnes daies will I bring euill vpon his house.

i By the wicked counsell of his wife, he became a vile idolater & cruel murtherer, as one that gaue him selfe wholy to ieroe sinne.
"Ebr. his flesh.
k In token of mourning, or as some read, bare footed.
l Meaning, in lo[illegible] time, 2. King. 9. 26.

CHAP. XXII.

1 *Iehoshaphat and Ahab fight against the king of Syria.* 15 *Michaiah sheweth the King what shall be the successe of their enterprise.* 24 *Zidkijah the false prophet smiteth him.* 34 *Ahab is slaine.* 40 *Ahaziah his sonne succeedeth.* 41 *The reigne of Iehoshaphat.* 50 *And Ioram his sonne.*

1 AND * they continued a three yeere without warre betweene Aram and Israel.
2 And in the thirde yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.
3 (Then the king of Israel sayd vnto his seruants, Know ye not that c Ramoth Gilead was ours? and we stand, & take it not out of the hand of the king of Aram?)
4 And he sayde vnto Iehoshaphat, Wilt thou goe with me to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the king of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.
5 Then Iehoshaphat sayde vnto the king of Israel, e Aske counsaile, I pray thee, of the Lord to day.
6 Then the king of Israel gathered the f prophets vpon a foure hundreth men, & sayd vnto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they sayde, Go vp: for the Lord shall deliuer it into the hands of the king.
7 And Iehoshaphat sayde, Is there here neuer a Prophet of the g Lorde more, that we might inquire of him?
8 And the King of Israel sayde vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsel of the Lord, but h I hate him: for he doeth not prophecie good vnto me, but euill. And Iehoshaphat sayd, Let not the King say so.
9 Then the king of Israel called an i Eunuche, and sayde, Call quickly Michaiah the sonne of Imlah.
10 And the king of Israel & Iehoshaphat the king of Iudah sate either of them on his throne in their k apparell in the voide place at the entring in of the gate of Samaria, and all the prophets prophecied before them.
11 And Zidkiah the sonne of Chenaanah made him l homes of yron, & sayde, Thus saith the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.
12 And all the Prophets prophecied so, saying, Goe vp to Ramoth Gilead, and prosper: for the Lorde shall deliuer it into the kings hand.
13 ¶ And the messenger that was gone to call Michaiah, spake vnto him, saying, Beholde nowe, the wordes of the Prophets declare good vnto the king with "one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.
14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord saieth vnto me, that will I speake.
15 ¶ So he came to the king, and the king sayde vnto him, Michaiah, shall we go against Ramoth Gilead to battell, or shall we leaue off? And he answered him, "Go vp, and prosper: and the Lord shall deliuer it into the hand of the king.
16 And the king sayde vnto him, How oft shall I charge thee, that thou tell me nothing but that which is true in the Name of the Lord?
17 Then he said, I sawe all Israel scattered vpon the mountaines, as sheepe that had no shepheard. And the Lord sayd, o These haue no master, let euery man returne vnto his house in peace.
18 (And the king of Israel said vnto Iehoshaphat, Did I not tell thee, that he would prophecie no good vnto me, but euill?)
19 Againe he sayde, Heare thou therefore the word of the Lord. I sawe the Lorde sit on his throne, and all the p host of heauen stode about him on his right hande and on his left hand.
20 And the Lorde sayde, Who shall "entise Ahab that he may go and fall at Ramoth Gilead? And one sayde on this maner, and another sayd on that maner.
21 Then there came forth a spirite, and q stode before the Lorde, and sayde, I will entise him. And the Lord sayde vnto him, Wherewith?
22 And hee sayde, I will goe out and be a r false spirite in the mouth of all his prophets. Then hee sayde, Thou shalt entise him, and shalt also preuaile: goe forth, and doe so.
23 Nowe therefore beholde, the Lorde hath put a lying spirite in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.
24 Then Zidkiah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayde, * Which way went the Spirite of the Lorde from me, to speake vnto thee?
25 And Michaiah sayd, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

k In their kingly apparell.
l The true Prophets of God were accustomed to vse signes for the confirmatiō of their doctrine, Isa. 20. 2. Ier. 7. 2. wherin the false prophets did imitate them, thinking therby to make their doctrine more commendable.
"Ebr. mouth.
m This is the common argument of the wicked, who thinke that none should speake against a thing, if y greater part approue it, be they neuer so vngodly.
n He speaketh this in derision, because y King attributed so much to y false prophets, meaning that by experience he should trie y they were but flatterers.
o It is better they returne home, thē to be punished & scattered, because they take warre in hand without Gods counsell & approbation.
p Meaning, his Angels.
"Or, perswade and deceiue.
q Here we see that though the deuill be euer readie to bring vs to destructiō, yet he hath no further power then God giueth him.
r I will cause all his prophetes to tell lies. 2. Chron. 18. 23.
s Thus the wicked would seeme that none were in the fauour of God, but they, & that God hath giuen his graces to none so much as to them.

1. Chron. 18. 1. 2. a Ben-hadad the king of Syria & Ahab made a peace, which indured 3. yeeres.
b To see and visite him.
c The Kings of Syria kept Ramoth before this league was made by Benhadab therfore he thought not him self bound therby to restore it.
d I am readie to ayde & go with thee, & all mine at thy commandement.
e He seemed y he would not go to the warre, except God approued it, yet when Michah counselled the contrary, he would not obey.
f Meaning, the false prophetes, which were flatterers & serued for lucre, whom Iezebel had assembled & kept after the death of those whome Elias slewe.
g Iehoshaphat did not acknowledge y false prophets to be Gods ministers, but did contemne them. h Whereby we see that the wicked can not abide to heare the trueth, but hate the Prophets of God and molest them. i Reade Gen. 37. 36.

26 And

26 And the king of Israel sayde, Take Michaiah, and carie him vnto Amon the gouernour of the citie, and vnto Joash the kings sonne,
27 And say, Thus saith the king, Put this man in the prison house, & feede him with bread of affliction, and with water of affliction, vntill I returne in peace.
28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he sayd, [u] Hearken all ye people.
29 So the king of Israel and Jehoshaphat the king of Judah went vp to Ramoth Gilead.
30 And the king of Israel said to Jehoshaphat, I will change mine apparell, & will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battel.
31 And the king of Aram commanded his two & thirtie captaines ouer his charets, saying, Fight neither with small, nor great, saue onely against the king of Israel.
32 And when the captaines of the charets saw Jehoshaphat, they sayd, Surely it is the king of Israel, & they turned to fight against him: and Jehoshaphat [x] cried.
33 And when the captaines of the charets sawe that hee was not the king of Israel, they turned backe from him.
34 Then a certaine man drew a bow [a] mightily & smote the king of Israel betweene the ioyntes [b] of his brigandine. Wherefore he sayde vnto his charet man, Turne thine hand and carie me out of the hoste: for I am [c] hurt.
35 And the battell encreased that day, and the [y] king stoode still in his charet against the Aramites, and died at euen: and the blood ranne out of the wounde into the middes of the charet.
36 And there went a proclamation thorowout the [z] hoste about the going downe of the sunne, saying, Euery man to his citie, and euery man to his owne countrey.
37 So the king died, and was brought to Samaria, and they buried the king in Samaria.
38 And one washed the charet in the poole of Samaria, and the dogs licked vp his blood (and [a] they washed his armour) according vnto the word of the Lord which he spake.
39 Concerning the rest of the actes of Ahab and all that hee did, and the ynorie house which he built, and all the cities that hee built, are they not written in the booke of the Chronicles of the kings of Israel?
40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.
41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Judah in the fourth yeere of Ahab king of Israel. 2. Chron. 20. 31.
42 Iehoshaphat was fine and thirtie yeere old, when he began to reigne, and reigned fine & twentie yere in Jerusalem. And his mothers name was Azubah the daughter of Shilhi.
43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lorde. Neuertheless [a] the hie places were not taken away: for the people offered still and burnt incense in the hie places.
44 And Iehoshaphat made peace with the king of Israel.
45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Judah?
46 And the Sodomites, which remained in the daies of his father Asa, he put cleane out of the land.
47 There was then no king in Edom: the [b] deputie was King.
48 Iehoshaphat made shippes of [c] Tharshish to saile to [d] Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.
49 Then sayde Ahaziah the sonne of Ahab vnto Iehoshaphat, Let my seruantes goe with thy seruantes in the shippes. But Iehoshaphat would not.
50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father, and Iehoram his sonne reigned in his stead.
51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yeere of Iehoshaphat king of Judah, and reigned two yeeres ouer Israel.
52 But he did euil in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the sonne of Nebat, which made Israel to sinne.
53 For hee serued Baal & worshipped him, and prouoked the Lord God of Israel vnto wrath, [e] according vnto all that his father had done.

[e] Let him be pined away with hunger & be fed with a smal portion of bread & water.
[u] That when ye shall see these things come to passe, ye may giue God the glory, and know that I am his true Prophet.
[x] That is, to the Lord for helpe.
[a] Or, in his simplicitie & ignorantly.
[b] Ebr. and betweene the brigandine.
[c] Ebr. sicke.
[y] To wit, Ahab king of Israel.
[z] Of the Israelites.
[a] Or, the harlots washed it.
Chap. 21. 19.
[a] Meaning that he was led with an error, thinking that they might still sacrifice to the Lord in those places, as wel as they did before the temple was built.
[b] In the time of this king Jehoshaphat was Edom gouerned by whome they of Judah appointed.
[c] By Tharshish the Scripture meaneth Cilicia & al the Sea called Mediterraneum.
[d] Iosephus writeth that Ophir is in India, and the Egyptians & Arabians saile for golde.
[e] Or, in all points his father did.

The second booke of the Kings.

THE ARGVMENT.

THis seconde booke conteineth the actes of the Kings of Iudah and Israel: to wit, of Israel, from the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, and his citie Samaria taken, and the ten tribes by the iust plague of God for their Idolatrie and disobedience to God, led into captiuitie. And also of Iudah, from the reigne of Ieboram sonne of Iehoshaphat vnto Zedechia, who for contemning the Lordes commaundement by his Prophets, and neglecting his sundrie admonitions by famine and other meanes, was taken by his enemies, sawe his sonnes most cruellie slaine before his face, and his owne eyes put out, as the Lorde had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contempt of his worde Ierusalem was destroyed, the Temple burnt, and her and all his

his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and embrace his worde: and contrariwise, of his plagues towards those common weales which neglect his ministers, & do not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke and consulteth with Baal-zebub. 3 He is reproued by Eliiah. 10 The captaines ouer fifties were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

1 THen Moab rebelled against Israel after the death of Ahab:

2 And a Ahaziah fell through the lattesse window in his vpper chamber which was in Samaria: so he was sicke: then he sent messengers, to whom he sayd, Go, & enquire of b Baal-zebub the God of Ekron, if I shall recouer of this my disease.

3 Then the Angel of the Lord said to Eliiah the Tishbite, Arise, & goe vp to meete the messengers of the king of Samaria, and saye vnto them, c Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus sayth the Lorde, Thou shalt not come downe from the bedde on which thou art gone vp, but shalt dye the death. So Eliiah departed.

5 And the messengers returned vnto him, to whome he sayd, Why are ye nowe returned?

6 And they answered him, There came a man and met vs, and said vnto vs, Go, & returne vnto the king which sent you, and say vnto him, Thus sayth the Lord, d Is it not because there is no God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? Therefore thou shalt not come downe from the bedde, on which thou art gone vp, but shalt die the death.

7 And he said vnto them, What maner of man was he which came & met you, and told you these wordes?

8 And they sayde vnto him, He was an e hearie man, and girded with a girdle of leather about his loynes. Then said he, It is Eliiah the Tishbite.

9 Therefore the king sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the top f of a mountaine, and he said vnto him, O man of God, the king hath commanded that thou come downe.

10 And Eliiah answered, and sayd to the captaine ouer the fiftie, If that I be a man of God, let fire come down from the heauen, and deuoure thee and thy fiftie. g So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, & said vnto him, h O man of God, thus the king commandeth, Come downe quickly.

12 But Eliiah answered, and sayde vnto them, i If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Eliiah, and besought him, and said vnto him, O man of God, I pray thee, let my k life and the life of these thy fiftie seruants be l precious in thy sight.

14 Beholde, there came fire downe from the heauen and deuoured the two former captaines ouer fifties with their fifties: therefore let my life nowe be precious in thy sight.

15 And the Angel of the Lorde sayde vnto Eliiah, Goe downe with him, be m not afrayde of his presence. So he arose, and went downe with him vnto the king.

16 And he sayd vnto him, Thus sayth the Lord, Because thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his worde?) therefore thou shalt not come downe off the bed, on which thou art gone vp, but shalt die the death.

17 So he died according to the word of the Lord which Eliiah had spoken. And n Iehoram began to reigne in his stead, in the second yere of Iehoram the sonne of Iehoshaphat king of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 Eliiah deuideth the waters with his cloke. 11 He is taken vp into heauen. 13 Elisha taketh his cloke & deuideth Iorde. 16 The bitter & venumous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

1 AND when the Lorde would take vp Eliiah into heauē by a whirlwinde, Eliiah went with Elisha from a Gilgal.

2 Then Eliiah sayde to Elisha, Tarie here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha sayd, As the Lord liueth, and as thy soule liueth, I will not leaue thee. So they came downe to Beth-el.

3 And the b children of the prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lorde will take thy master from c thine head this day? And he sayde, Yea, I d know it: holde ye your peace.

4 Againe Eliiah sayde vnto him, Elisha, tarie here, I pray thee: for the Lorde hath sent me to Iericho. But he sayde, As the Lord liueth, & as thy soule liueth, I will not leaue thee. So they came to Iericho.

5 And

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wont to pay him tribute, rebelled, & he fell downe at a grate which was vpon his house to giue light beneath.

b The Philistims which dwelt at Ekron, worshipped this idole, which signifieth the God of flyes, thinking that he could preserue them fro the biting of flyes: or els he was so called, because flies were ingendred in great aboundance of blood of the sacrifices that were offred to that idole.

c He sheweth idolaters haue not true God, for els they wold seeke to none but to him alone

d Ignorance is the mother of error & idolatrie

e Some thinke that this is ment of his garments which were rough and made of heare.

f Towit, Carmel.

g He declareth what power Gods word hath in the mouth of his seruats, when they threaten Gods iudgemēts against wicked

h He spake this in mockerie, and therfore prouoked Gods wrath much more.

i Meaning, that God would shew by effect, whether he was a true Prophet or not.

k Which hūble my selfe before god & his seruāt.

l That is, spare my life & let me not die as the other two.

m Thus the Lord giueth boldnesse to his, that they feare not the threatnings of tyrants, which otherwise of thē selues are afrayd to do Gods message.

n Iehoshaphat going to battel against Syriā, made his sonne Iehoram king in 17. yeere of his reigne: & in the 18. yeere, which was 2. yere of his sonne Iehorā the sonne of Ahab reigned in Israel: & in 5. yere of this Iehorā, Iehoshaphat died & king-dome of Iudah was confirmed to his sonne.

a Which was the place where the childrē of Israel were circūcised after they came ouer Iorden, and had bene fourtie yeres in wilder nes, as Iosh. 5. 9.

b So called, because thei are begotten as it were anew by heauenly doctrine.

c That is, from being any more thine head: for to be as head, is to be master, as to be at the feete, is to bea scholer.

d For the Lord had reuelit his vnto him.

5 And the children of the Prophetes that were at [a] Iericho, came to Eliisha, & sayd vnto him, Knowest thou, that the Lorde will take thy master from thine head this day? And he sayd, Yea, I know it: holde ye your peace.

[a] Not onely at Beth-el, but at Iericho and other places were there Prophets, which had scholers, whom they instructed and brought vp in the true feare of God.

6 Moreouer Eliiah said vnto him, Tarie, I pray thee, here: for the Lorde hath sent me to Iorden. But he said, As the Lorde liueth, and as thy soule liueth, I will not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stoode on the other side a farre off, & they two stoode by Iorden.

8 ¶ Then Eliiah toke his cloke, & wrapt it together, and smote the [f] waters, and they were deuided hither & thither, & they twaine went ouer on the drie land.

[f] To wit, of Iorden.

9 Nowe when they were passed ouer, Eliiah said vnto Eliisha, Aske what I shall doe for thee before I be taken from thee. And Eliisha sayde, I pray thee, let thy [g] Spirit [g] be double vpon me.

[g] Let thy Spirit haue double force in me, because of these dangerous times: or let me haue twise so much as the rest of the Prophets: or thy Spirit being deuided into three partes, let me haue two. *Eccl.* 48. 9. 1. *mac.* 2. 58.

10 And he sayde, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: & if not, it shall not be.

11 And as they went walking & talking, beholde, there appeared a charet of fire, and horses of fire, & did separate them twain. [h] So Eliiah went vp by a whirle winde into [h] heauen.

[h] Thus God hath left a testimony in al ages (both before the Law, in the Law, and in the time of the Gospel) of our resurrection.

12 And Eliisha sawe it, & he cryed, My father, my father, the charet of Israel, and the horsemen thereof: and he saw him no more: and he toke his owne clothes, and rent them in two pieces.

13 ¶ He toke vp also the cloke of Eliiah that fell from him, and returned, & stoode by the banke of Iorden.

14 After, he toke the cloke of Eliiah, that fell from him, and smote the waters, and sayd, Where is the Lord God of Eliiah? And so he also, after he had stricken the waters, so that they were deuided this way & that way, went ouer, euen Eliisha.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they sayd, [i] The Spirit of Eliiah doeth rest on Eliisha: and they came to meete him, and fel to the ground before him,

[i] The Spirit of prophecie is giuen to him, as it was to Eliiah.

16 And said vnto him, Beholde now, there be with thy seruants fiftie strong men: let them go, we pray thee, & seeke thy [k] master, if so be the Spirit of the Lorde hath taken him vp, and cast him vpon some mountaine, or into some valley. But he sayd, [l] Ye shal not send.

[k] Meaning, Eliiah: for they thought his body had bene cast in some mountaine.

[l] Because the fact was extraordinarie, they doubted where he was become, but Eliisha was assured that he was taken vp to God.

17 Yet they were instant vpon him, till he was ashamed: wherefore he sayd, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he tarried at Iericho) & he sayde vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie sayde vnto Eliisha, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lorde, seest, but the water is naught, and the ground [ll] barren.

[ll] Or, killeth the inhabitants.

20 Then he sayd, Bring me a newe cruse, and put salt therein. And they brought it to him.

21 And he went vnto the spring of the waters, and cast there [m] the salt, and sayde, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

[m] Thus God gaue him power euen contrary to nature, to make that water profitable for mans vse, which before was lurtful.

22 So the waters were healed vntill this day, according to the worde of Eliisha which he had spoken.

23 ¶ And he went vp from thence vnto Beth-el. And as he was going vp the way, little children came out of the citie, & mocked him, & sayd vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, & looked on them, and [n] cursed them in the Name of the Lorde. And two beares came out of the forest, and tare in pieces two and fourtie children of them.

[n] Pertaining their malicious heart against the lord & his seruant, he desireth God to take vengeance of the iniurie done vnto him.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 The reigne of Iehoram. 6 He and Iehoshaphat go to warre against Moab, which rebelled. 13 Elisha reproueth him, 17 and giueth them hope of water. 24 The Moabites are ouercome. 27 Their king sacrificeth his sonne.

1 NOwe Iehoram the sonne of Ahab began to reigne ouer Israel in Samaria, the [a] eighteenth yeere of Iehosha-hat king of Iudah, and reigned twelue yeeres.

[a] Reade the annotation in the 1. Chap. 17. verse.

2 And he wrought euil in the sight of the Lorde, but not like his father nor like his mother: for he toke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto [b] the sinnes of Ieroboam, the sonne of Nebat, which made Israel to sinne, and departed not therefrom.

[b] He serued to the golden calues, that Ieroboā had made.

4 ¶ Then [c] Mesha king of Moab had store of sheepe, and rendred vnto the king of Israel an hundreth thousand lambes, and an hundreth thousand rammes with the woll.

[c] This was not after that Iuda had made the Moabites tributaries to his successors.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and nombred all Israel,

7 And went, & sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battel against Moab? And he answered, I wil go vp: for [d] I am, as thou art, my people, as thy people, and mine horses as thine horses.

[d] Read 1. King. 22. 4.

8 Then sayd he, What way shall we goe vp? And he answered, The waye of the wildernes of Edom.

9 ¶ So went the king of Israel & the king of Iudah, and the [e] king of Edom, and when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattell that [ee] followed them.

[e] Meaning the Viceroy or lieutenant of the king of Iudah, read 1. King. 22. 47.

[ee] Or, that were their fees.

10 Therefore the king of Israel sayde, Alas, that the Lord hath called these three kings, to giue them into the hand of Moab.

11 But

11 But Iehoshaphat sayde, Is there not here a Prophet of the Lord, that we may inquire of the Lorde by him? And one of the king of Israels seruantes answered, and sayde, Here is Elisha the sonne of Shaphat, which [f] powred water on the handes of Elijah.

12 Then Iehoshaphat said, [g] The worde of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha said vnto the king of Israel, [h] What haue I to doe with thee? get thee to the prophetes of thy father, and to the prophetes of thy mother. And the king of Israel said vnto him, [i] Nay: for the Lord hath called these three kinges, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stande, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would [k] not haue looked toward thee, nor seene thee.

15 But nowe bring mee a minstrell. And when the minstrell [l] played, the hande of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shal neither see winde nor see raine, yet the valley shal be filled with water, that ye may drinke, both ye & your cattell, and your beastes.

18 But this is a [m] small thing in the sight of the Lorde: for hee will giue Moab into your hand.

19 And ye shall smite euery strong towne and euery chiefe citie, and shall fell euery faire tree, and shal stop all the fountaines of water, and [n] marre euery good fielde with stones.

20 And in the morning when the meat offring was offered, beholde, there came water by the way of Edom: & the countrey was filled with water.

21 And when all the Moabites heard that the kinges were come vp to fight against them, they gathered al that was able "to put on harnesse, and vpward, and stoode in their border.

22 And they rose earely in the morning, when the sunne arose vpon the water, and the Moabites saw the water ouer against them, as red as blood.

23 And they said, [o] This is blood: the kings are surely slaine, & one hath smitten another: now therefore, Moab, to the spoyle.

24 And when they came to the hoste of Israel, the Israelites arose vp, & smote the Moabites, so that they fled before them, but they [p] smaded them, & smote Moab.

25 And they destroyed the cities: and on all the good fielde euery man cast his stone, and filled them, & they stopt all the fountaines of water, and felled all the good trees: only in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the king of Moab sawe that the battell was too sore for him, he tooke with him seuen hundreth men that drew the sworde to breake through vnto the king of Edom: but they could not.

27 Then hee tooke his eldest sonne, that should haue reigned in his stead, and [r] offered him for a burnt offering vpon the wall: so that Israel was sore grieued, and they departed from him, and returned to their countrey.

f That is, who was his seruant.
g He is able to instruct vs what is Gods will in this poynt.
h He knew that this wicked king would haue but vsed his counsell to serue his turne, and therefore he disdained to answere him.
i The wicked esteeme not the seruants of God, but when they are driuen by very necessitie & feare of the present danger.
k God suffereth his worde to be declared to the wicked, because of the godly that are among them.
l He sang songs to Gods glory, & so stirred vp the Prophets heart to prophecie.
m He will not euely miraculously giue you waters, but your enemies also into your hand.
n Though God bestow his benefites for a time vpō his enemies, yet he hath his seasons, when he will take them away, to the intēt they might see his vengeance, which is prepared against thē.
o *He is girded himself with a girdle.*
p The sudden ioy of the wicked is but a preparation to their destructiō, which is at hand.
q Meaning, they followed them into the townes.
r Some referre it to the king of Edoms sonne, whome they say, he had taken in that skirmish: but rather it is e- his gods to pacifie them, which barbarous cruelti e moued the Israelites hearts of pitie to depart.

CHAP. IIII.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He obtaineth for the Shunamite a sonne at Gods hand. 28 VVhe chiding, 32 He raiseth him vp againe. 40 He maketh sweete the pottage, 42 And multiplieth the loaues.

1 AND one of the wiues [a] of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husbande is dead, and thou knowest, that thy seruant did [b] feare the Lorde: and the creditour is come to take my two sonnes to be his [c] bondmen.

2 Then Elisha sayde vnto her, What shall I doe for thee? tell me, what hast thou at home? And she said, Thine handmayde hath nothing at home, saue a [d] pitcher of oyle.

3 And he said, Go, and borow thee vessels abroad of all thy neighbours, empty vessels, and spare not.

4 And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and powre out into [e] all those vessels and set aside those that are full.

5 So shee departed from him, and shut the doore vpon her, & vpon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she sayde vnto her sonne, Bring mee yet a vessell. And he sayde vnto her, There is no more vessels. And the oyle [f] ceased.

7 Then she came & tolde the man of God. And he said, Goe, & sell the oyle, and pay thy det, and liue thou and thy children of the [g] rest.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eat bread: & as he passed by, hee turned in thither to eate bread.

9 And she said vnto her husband, Behold, I know now, that this is an holy man of God that passeth by vs continually.

10 Let vs make [h] him a little chamber, I pray thee, with walles, and let vs set him there a bed and a table and a stoole, and a candlestick, that he may turne in thither when he commeth to vs.

11 ¶ And on a day, he came thither & turned into the chamber, and lay therein,

12 And sayde to Gehazi his seruant, Call this Shunamnite: and when he called her, she stoode before him.

13 Then he sayde vnto him, Say vnto her nowe, Beholde, thou hast had all this great care for vs, [i] what shall we doe for thee? Is there any thing to bee spoken for thee to the king or to the captayne

a Reade. Chap. 2. 3.
b And therefore fell not into det by vnthriftinesse or prodigalitie, but by the hand of the Lorde.
c Because I am poore and not able to pay.
d Thus God suffereth his many times to be brought to extreme necessitie, before he succour them, that afterward they may the more praise his mercie.
e The Prophet declareth here by vnto her, that God neuer fayleth to prouide for his seruants, their wiues and children, if they trust in him.
f To augment and encrease in the vessels.
g God here did not only prouide for his seruant, that his dets should be paied, and so kept his doctrine and profession without slander, but also for his wife and children.
h Which should be separate from the rest of the house, that he might more commodiously give himselfe to study & prayers.
i Taus the seruants of God are not vnthankeful for the benefites they receiue.

k I am content with that that God hath ſent me, & can want nothing that one can doe for another.
l Which then was a reproche, and therefore he would that his maſter ſhould pray to God for her that ſhee might be fruitfull.
Gen.18.10.
m His head aked ſore, and therefore he cryed thus.
n For at ſuch times the people were wont to reſort to the Prophets for doctrine and conſolation.
“ *Ebr. peace.*
† *Or, farre off.*
o In token of humilitie & ioye that ſhe had met with him.
“ *Ebr. her ſoule is in bitterneſſe.*
p Make ſuch ſpeede that nothing may let thee in the way, Luke 10.4.

of the hoſte? And ſhe anſwered, I ^k dwell
among mine owne people.
14 Againe he ſaid, What is then to be done
for her? Then Gehazi anſwered, In deede
ſhe hath ^l no ſonne, and her huſbande is
olde.
15 Then ſaid he, Cal her. And he called her,
and ſhe ſtoode in the doore.
16 And he ſayd, * At this time appoynted,
according to ẏ time of life, thou ſhalt em-
brace a ſonne. And ſhe ſayd, Oh my lord,
thou man of God, doe not lye vnto thine
handmayde.
17 So the woman conceyued, and bare a
ſonne at that ſame ſeaſon, according to ẏ
time of life, that Eliſha had ſaid vnto her.
18 ¶ And when the childe was growen, it
fell on a day, that he went out to his fa-
ther, and to the reapers.
19 And he ſaid to his father, ^m Mine head,
mine head. Who ſaid to his ſeruāt, Beare
him to his mother.
20 And he tooke him and brought him to
his mother, and he ſate on her knees, till
noone, and died.
21 Then ſhe went vp, and layd him on the
bed of the man of God, and ſhut the doore
vpon him, and went out.
22 ¶ Then ſhe called to her huſbande, and
ſaid, Send with me, I pray thee, one of ẏ
yong men and one of the aſſes: for I will
haſte to the man of God, & come againe.
23 And he ſaid, Wherefore wilt thou go to
him to day? it is neither ^n new moone nor
Sabbath day. And ſhee anſwered, “ All
ſhalbe well.
24 Then ſhe ſadled an aſſe, and ſaide to her
ſeruant, Driue, and goe forward: ſtay not
for me to get vp, except I bid thee.
25 ¶ So ſhe went, and came vnto the man
of God to mount Carmel. And when the
man of God ſawe her † ouer againſt him,
he ſayde to Gehazi his ſeruant, Beholde,
the Shunammite.
26 Runne now, I ſay, to meete her, and ſay
vnto her, Art thou in health? is thine huſ-
band in health? & is the childe in health?
And ſhe anſwered, We are in health.
27 And when ſhe came to the man of God
vnto the mountaine, ſhe ^o caught him by
his feete: & Gehazi went to her, to thruſt
her away: but the man of God ſayd, Let
her alone: for her ſoule is “ vexed within
her, and the Lorde hath hid it from mee,
and hath not tolde it me.
28 Then ſhe ſayde, Did I deſire a ſonne of
my lord? did I not ſay, Deceiue me not?
29 Then he ſaid to Gehazi, Gird thy loines
and take my ſtaffe in thine hand, and goe
thy way: ^p if thou meete any, ſalute him
not: and if any ſalute thee, anſwere him
not: and laye my ſtaffe vpon the face of
the childe.
30 And the mother of the childe ſayde, As
the Lord liueth, and as thy ſoule liueth, I
wil not leaue thee. Therefore he aroſe, and
followed her.
31 But Gehazi was gone before them, and
had layde the ſtaffe vpon the face of the
childe, but he neyther ſpake nor heard:
wherefore he returned to meete him, and
told him, ſaying, The child is not waken.
32 ¶ Then came Eliſha into the houſe, and
beholde, the childe was dead, and layde
vpon his bed.
33 He went in therefore, and ſhut the doore
vpō them twaine, & praied vnto the Lord.
34 After he went vp, and ^q laye vpon the
childe, and put his mouth on his mouth,
and his eyes vpon his eyes, & his hands
vpon his handes, and ſtretched himſelfe
vpon him, and the fleſh of the child waxed
warme.
35 And hee went from him, and walked vp
and downe in the houſe, and went vp and
ſpred himſelfe vpon him: then the childe
neeſed ^r ſeuen times, & opened his eyes.
36 Then he called Gehazi, and ſayde, Call
this Shunammite. So hee called her,
which came in vnto him. And he ſaid vn-
to her, Take thy ſonne.
37 And ſhe came, and fell at his feete, and
bowed her ſelfe to the grounde, and tooke
vp her ſonne, and went out.
38 Afterward Eliſha returned to Gilgal,
and a famine was in the ^ſ land, & the chil-
dren of the Prophetes dwelt with him.
And he ſayd vnto his ſeruant, Set on the
great pot, and ſeethe pottage for the chil-
dren of the Prophets.
39 And one went out into the fielde, to ga-
ther herbes, and founde, as it were, a wilde
vine, & gathered thereof ^t wilde gourdes
his garment full, and came and ſhred
them into the potte of pottage: for they
knew it not.
40 So they powred out for the men to eat:
and when they did eate of the pottage,
they cryed out, and ſayde, O thou man of
God, ^u death is in the pot: and they could
not eate thereof.
41 Then he ſaid, Bring meale. And he caſt
it into the pot, and ſayde, Powre out for
the people, that they may eate: and there
was none euill in the pot.
42 Then came a man from Baal-ſhaliſha,
and brought the man of God bread of the
firſt fruits, euen twenty loaues of barley,
and full eares of corne in the huſke. And
he ſayde, Giue vnto the people, that they
may eate.
43 And his ſeruant anſwered, How ſhould
I ſet this before an hundreth men? Hee
ſaid againe, Giue it vnto the people, that
they may eate: for thus ſayth the Lorde,
They ſhall eate, and there ^x ſhal remaine.
44 So he ſet it before them, and they did
eate, and left ouer, according to the worde
of the Lord.

q The like did Eliiah to the widowes ſonne at Sarepta, 1.Kin. 17.21. and Saint Paul, Act. 20.10, ſignifying the care that ought to be in them, that beare the word of God & are diſtributers of the ſpirituall life.
r Meaning, ſeuen times.
ſ That is, in the land of Iſrael.
t Which the apoticaries call colloquintida, it is moſt vehement and dangerous in purging.
u They feared that they were poyſoned, because of the bitterneſ.
x It is not the quantitie of bread that feedeth, but the bleſſing that God giueth.

CHAP. V.

1 *Naaman the Syrian is healed of his leproſie. 16 Eliſha refuſeth his giftes. 27 Gehazi ſtriken with leproſie, becauſe hee tooke money, and rayment of Naaman.*

a Here appeareth that among the infidels God hath his, & also that the infidels haue them in eſtimation, that do good to their country.

1 NOwe was there one Naaman cap-
taine of the hoſte of the king of A-
ram, a great man, and honourable
in the ſight of his lorde, becauſe that by
him the Lorde had ^a deliuered the Ara-
mites. He alſo was a mightie man and
valiant, but a leper.
2 And the Aramites had gone out by
bandes,

hands, and had taken a litle maide of the lande of Israel, and she "serued Naamans wife.

3 And she sayd vnto her mistresse, Woulde God my lorde were with the b Prophete that is in Samaria, he woulde soone deliuer him of his leprosie.

4 And c he went in, and tolde his lord, saying, Thus and thus sayth the maide that is of the land of Israel.

5 And the king of Aram said, Go thy way thither, and I will sende a letter vnto the king of Israel. And he departed, & d toke "with him ten talents of siluer, and sixe thousand pieces of gold, and ten change of raiments,

6 And brought the letter to the King of Israel to this effect, Nowe when this letter is come vnto thee, vnderstad, that I haue sent thee Naaman my seruant, that thou mayest heale him of his leprosie.

7 And when the King of Israel had reade the letter, hee rent his clothes, and sayde, Am I God, to kill and to giue life, that he doeth sende to me, that I shoulde heale a man from his leprosie? wherefore consider, I pray you, and see howe he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his clothes, hee sent vnto the King, saying, e Wherefore hast thou rent thy clothes? Let him come now to me, & he shal know, that there is a Prophet in Israel.

9 ¶ Then Naaman came with his horses, and with his charets, and stoode at the doore of the house of Elisha.

10 And Elisha sent a messenger vnto him, saying, Goe & wash thee in Jorden seuen times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was f wroth and went away, and sayd, Behold, I thought with my selfe, He will surely come out, & stand, and call on the name of the Lorde his God, and put his hande on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruantes came, and spake vnto him, and sayde, g Father, if the Prophet had commaded thee a great thing, wouldest thou not haue done it? howe much rather then, when he sayth to thee, Wash, and be cleane?

14 Then went hee downe, and h washed himselfe seuen times in Jorden, according to the saying of the man of God: and his flesh came againe, like vnto the flesh of a litle childe, and he was cleane.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stoode before him, and sayd, Behold, nowe I knowe that there is no God in all the world, but in Israel: now therefore, I pray thee, take a "reward of thy seruant.

16 But he sayde, As the Lord liueth (before whome I stand) I will not receiue it. And he would haue constrained him to receiue it, i but he refused.

17 Moreouer, Naaman sayde, Shall there not be giuen to thy seruant two mules loade of this earth? for thy seruant will henceforth offer neither burnt sacrifice, nor offring vnto any other god, saue vnto the Lord.

18 Herein the Lorde be k mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hande, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lorde be mercifull vnto thy seruant in this point.

19 Vnto whom he sayd, l Goe in peace. So he departed from him about halfe a daies iourney of ground.

20 And Gehazi the seruant of Elisha the man of God sayde, Behold, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I will run after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, l he light downe from the charet to meete him, and said, Is all well?

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee, euen nowe from mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman sayde, Yea, take two talents: and he compelled him, and bounde two talents of siluer in two bagges, with two change of garments, and gaue them vnto two of his seruats, that they might beare them before him.

24 And when hee came to "the towre, hee tooke them out of their handes, and laide them in n house, and sent away the men: and m they departed.

25 ¶ Then he went in, and stoode before his master. And Elisha said vnto him, Whence commest thou, Gehazi? And he sayde, Thy seruant went no whither.

26 But hee sayde vnto him, o Went not mine heart with thee when the man turned againe from his charet to meete thee? Is this a time to take money, and to receiue garments, o and oliues, and vines pards, and sheepe, and oxen, and men seruants, and maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, & p to thy seede for euer. And hee went out from his presence a leper white as snowe.

CHAP. VI.

Elisha maketh yron to swimme aboue the water. 8 Hee discloseth the king of Syrias counsell to the King of Israel. 13 Who sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

AND the children of the Prophetes sayde vnto Elisha, Behold, we pray thee, the place where we dwell with thee, is too litle for vs.

a Or, she was before.

b Meaning, Elisha.

c That is, Naaman tolde it to the king of Syria.

d To giue this as a present to the Prophet.

e Or, in his hand.

f The Prophet rebuketh the King because he did not cõsider that God was true in his promesse, & therefore would not leaue his church destitute of a Prophet, whose praiers he would heare, & to whome other shoulde haue recourse for comfort.

g Mans reason murmureth, when it considereth onely the figures and outward things, and lacketh not regard to the worde of God, which is there conteined.

h This declareth the seruants ought to reuerence and loue their masters as children their fathers, & likewise masters towards their seruants must be affectioned as toward their children. Luke 4.27.

i Or, blessing.

k So the Lorde commandeth that they that receiue freely, should giue also freely.

i He feeleth his cõscience woũded in being present at idoles seruice, & therefore desireth God to forgiue him, lest others by his example might fall to idolatrie: for as for his owne part he cõfesseth that hee will neuer serue any but the true God.

k The Prophet did not approue his acte, but after the common maner of speach he biddeth him farewel.

l Declaring thereby what honour and affection he bare to the Prophet his master.

l Or, fortresse, or secret place.

m Naamans seruants.

n Was not I present with thee in spirit?

o That is, money to bye possessions with: meaning, that it is detestable in § seruants of God to haue couetous mindes.

p To be an example to all such, as by whose couetousnes Gods worde might be slandered.

2 Let vs nowe goe to Iorden, that we may
take thence euery man a [a] beame, and
make vs a place to dwell in. And hee an-
ſwered, Goe.
3 And one ſayde, Vouchſafe, I pray thee, to
go with thy ſeruants: and he anſwered, I
will goe.
4 So hee went with them, and when they
came to Iorden, they cut downe wood.
5 And as one was felling of a tree, ẏ ‖ yron
fel into the water: then he cried, and ſayd,
Alas maſter, it was but borowed.
6 And the man of God ſayd, Where fell it?
And he ſhewed him the place. Then hee
cut downe a piece of wood, and caſt in thi-
ther, and he cauſed the yron to [b] ſwimme.
7 Then he ſayd, Take it vp to thee. And he
ſtretched out his hand, and tooke it.
8 ¶ Then ẏ king of Aram warred againſt
Iſrael and tooke counſell with his ſer-
uants, and ſayde, In [c] ſuch & ſuch a place
ſhalbe my campe.
9 Therefore the man of God ſent vnto the
king of Iſrael, ſaying, Beware thou goe
not ouer to ſuch a place: for there the A-
ramites are come downe.
10 So the king of Iſrael ſent to the place
which the mã of God told him, and war-
ned him of, and [d] ſaued him ſelfe from
thence, not once, nor twiſe.
11 And the heart of the king of Aram was
troubled for this thing: therefore he called
his ſeruants and ſayd vnto them, Wil ye
not ſhewe me, which of vs bewrayeth our
counſell to the king of Iſrael?
12 Then one of his ſeruantes ſayde, None,
my lorde, O king, but Eliſha the Prophet
that is in Iſrael, telleth the king of Iſra-
el, euen the wordes that thou ſpeakeſt in
thy [e] priuie chamber.
13 And he ſayde, Go and eſpie where he is,
ẏ I may ſend & fetch him. And one tolde
him, ſaying, Beholde, he is in Dothan.
14 ¶ So he ſent thither horſes and charets,
and a [f] mightie hoſte: and they came by
night, and compaſſed the citie.
15 And when the ſeruaunt of the man of
God aroſe earely to goe out, beholde, an
hoſte compaſſed the citie with horſes and
charets. Then his ſeruant ſaid vnto him,
Alas maſter, how ſhall we doe?
16 And hee anſwered, [g] Feare not: * for
they that be with vs, are moe then they
that be with them.
17 Then Eliſha prayed, & ſayd, Lord, I be-
ſeeche thee, open his eies, [h] that hee may
ſee. And the Lorde opened the eyes of the
ſeruant, and hee looked, and beholde, the
moũtaine was full of horſes and charets
of fire round about Eliſha.
18 So [i] they came downe to him, but Eli-
ſha praied vnto the Lord, and ſaid, Smite
this people, I pray thee, with blindneſſe.
And hee ſmote them with blindeneſſe, ac-
cording to the word of Eliſha.
19 And Eliſha ſayde vnto them, This is
not the way, neither is this the citie: fo-
lowe me, and I will leade you to the man
whom ye ſeeke. But he [k] led them to Sa-
maria.
20 And when they were come to Sama-
ria, Eliſha ſaid, Lord, open their eies, that
they may ſee. And the Lorde opened their
eyes, and they ſawe, and behold, they were
in the middes of Samaria.
21 And the king of Iſrael ſayd vnto Eliſha
when hee ſawe them, [l] My father, ſhall I
ſmite them, ſhall I ſmite them?
22 And he anſwered, Thou ſhalt not ſmite
them: doſt thou not ſmite them that thou
haſt taken with thy ſworde, and with thy
bowe? but ſet bread & water before them,
that they may eate and drinke and goe to
their maſter.
23 And hee made great preparation for
them: and when they had eaten & drun-
ken, he ſent them away: and they went to
their maſter. So the bãds of Aram came
[m] no more into the land of Iſrael.
24 But afterward Ben-hadad king of A-
ram gathered all his hoſte, and went vp,
and beſieged Samaria.
25 So there was a great famine in Sama-
ria: for loe, they beſieged it vntill an aſſes
head was at foure ſcore pieces of ſiluer, &
the fourth part of a kab of doues [n] doung
at fiue pieces of ſiluer.
26 And as the king of Iſrael was going
vpon the wall, there cried a woman vnto
him, ſaying, Helpe, my lord, O king.
27 And he ſayde, Seeing the Lord doeth not
ſuccour thee, howe ſhoulde I helpe thee
with the [o] barne, or with the wine-
preſſe?
28 Alſo the king ſayde vnto her, What ai-
leth thee? And ſhe anſwered, This womã
ſayde vnto me, Giue thy ſonne, that we
may eate him to day, and we will eate my
ſonne to morow.
29 * So we ſod my ſonne, and did eate him:
and I ſayd to her the day after, Giue thy
ſonne, that we may eate him, but ſhe hath
hid her ſonne.
30 And when the king had heard ẏ wordes
of the woman, he rent his clothes, (and
as he went vpon the wall, the people loo-
ked, and behold, he had ſackcloth ‖ within
[p] vpon his fleſh)
31 And he ſayd, God do ſo to me and more
alſo, if the head of Eliſha ẏ ſonne of Sha-
phat ſhall ſtand on him this day.
32 (Nowe Eliſha ſate in his houſe, and the
Elders ſate with him) And the King ſent
a man before him: but before the meſſen-
ger came to him, hee ſayde to the Elders,
See ye not how this [q] murtherers ſonne
hath ſent to take away mine head? take
heede when the meſſenger commeth, and
ſhut the doore, and handle him roughly at
the doore: is not the ſound of his maſters
feete behinde him?
33 While he yet talked with them, beholde,
the meſſenger came downe vnto him, and
ſayde, Beholde, this euill commeth of the
Lord: [r] ſhould I attend on the Lorde any
longer?

CHAP. VII.

1 Eliſha propheciedh plentie of vitaile & other things to Samaria. 6 The Syrians runne away, and haue no man following them. 17 The prince that would not beleeue the word of Eliſha is troden to death.

1 Then

a Or a piece of wood fit to build with.

‖ Or, the axe heade.

b God wrought this miraculouſly to cõfirme the authority of Eliſha, to whom he had giuen ſuch abundance of his Spirit.

c Meaning, that he would lie in ambuſhe & take the Iſraelites at vnwares.

d The wicked cõſpire nothing ſo craftilie, but God can reueile it to his ſeruants and cauſe their counſell to be diſcloſed.

e There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcouereth it vnto his king.

f Though it had bene nothing in mans iudgemẽt to haue taken Eliſha, yet ẏ wicked euer dout & thinke they are neuer able to prepare power ynough, though it be but againſt one, or a fewe.

g For he was aſſured of Gods help, & ẏ milliõs of Angels cãped about the godly to deliuer them.

2.Chron.32.7.

h That he may beholde howe thou haſt prepared an armie to reſcue vs.

i Meaning, ẏ Syriãs his enemies, which came downe, thinking themſelues ſure of him.

k Thus he did being led by the Spirit of God, & not becauſe he ſought his owne reuengeance, but onely to ſet forth the glory of God.

l The wicked vſe reuerent and graue wordes towards ẏ ſeruants of God, when they thinke to haue any commoditie by them, though in their heart they cannot abide them.

m For this gentle intreatie & the miracle wrought by the Prophet, did more preuaile for common quietnes, then if they had bene ouercome in battell: for they returned no more at that time to fight against Iſrael, or in the kings dais.

n The Ebrewes write, that they burned it in the ſiege for lacke of wood.

o Meaning, any kinde of vitaile, as corne and wine, &c.

Deut.28,53,57.

‖ Or, vnder his clothes.

p Thus hypocrits, when they feele gods iudgements, thinke to please him with outward ceremonies, whom in proſperitie they wil not know.

q Meaning Iehoram Ahabs ſonne who killed the prophets & cauſed Naboth to be ſtoned.

r So the wicked fall into a rage & deſperation, if they finde not ſudden remedie againſt their afflictions.

1 Then Elisha said, Heare ye the word of the Lord: thus saith the Lord, a To morowe this time a measure of fine flour shall be solde for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king b leaned, answered the man of God, and said, Though the Lord would make c windowes in the heauen, could this thing come to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Nowe there were foure leprouse men at the c entring in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shal die there: and if we sit here, we die also. Now therefore come, and let vs fall into the campe of the Aramites: if they saue our liues, we shall liue: and if they kill vs, we are but dead.

5 So they rose vp in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, lo, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a f noyse of charets & a noyse of horses, and a noyse of a great armie, so that they saide one to another, Behold, the king of Israel hath hired against vs the kings of the Hittites, & the kings of the Egyptians to come vpon vs.

7 Wherefore they arose, and fled in the twilight, and left their tentes and their horses, and their asses, euen the campe as it was, and g fled for their liues.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence siluer and gold, and rayment, and went and hid it: after they returned, and entred into another tent, and carped thence also, and went and hid it.

9 Then saide one to another, We doe not well: this day is a day of good tidings, and we hold our peace. if we tarie til day light, some h mischiefe wil come vpon vs. Nowe therefore come, let vs goe, and tell the kings household.

10 So they came, and called vnto the porters of the citie, and tolde them, saying, We came to the campe of the Aramites, and lo, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents are as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, & said vnto his seruantes, i I will shewe you nowe, what the Aramites haue done vnto vs. They knowe that we are a hungred, therefore they are gone out of the campe to hide themselues in the fielde, saying, When they come out of the citie, we shal catche them aliue, and get into the citie.

13 And one of his seruants answered, and said, Let men take nowe fiue of the horses that remaine, and are left in the city, (behold, they are euen as all the k multitude of Israel that are left therin: behold, I say, they are as the multitude of the Israelites that are consumed) & we will send to see.

14 So they tooke l two charets of horses, and the king sent after the hoste of the Aramites, saying, Goe and see.

15 And they went after them vnto Jorden, and loe, all the way was full of clothes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and tolde the king.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine flour was at a shekel, and two measures of barley at a shekel m according to the word of the Lord.

17 And the king gaue the prince (on whose hand he leaned) the charge of the gate, and the people n trode vpon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine flour shalbe at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, & said, Though the Lord would make windowes in the heauen, could it come so to passe? And he saide, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he died.

CHAP. VIII.

1 Elisha prophecieth vnto the Shunammite the dearth of seuen yeere. 12 He prophecieth to Hazael that he shalbe king of Syria. 15 He reigneth after Benhadad. 16 Ioram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succeedeth Ioram.

1 Then spake Elisha vnto the woman, *Chap 4.35.* o whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and sojourne where thou a canst sojourne: for the Lord hath called for a famine, & it commeth also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, & went both she and her household and sojourned in the land of the Philistims seuen yeres.

3 ¶ And at the seuen yeres ende, the woman returned out of the land of the Philistims, and went out b to call vpon the king for her house and for her land.

4 And the king talked with Gehazi the seruant of the man of God, saying, Tell me, I pray thee, all the great actes that Elisha hath done.

5 And as he tolde c the king, howe he had restored one dead to life, beholde, the woman whose sonne he had raysed to life, called vpon the king for her house and for her land. Then Gehazi said, My lord, O king, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And

a The godly are euer assured of Gods helpe in their necessities but sometimes and houres are onely reuciled by Gods Spirit.

b To whom the king gaue the charge & ouersight of things, as verse 17.

c He mocketh at the Prophets wordes, saying, that if God rayned downe corne from heauen, yet this could not come to passe.

d Thy infidelitie shall be punished herein, when thou shalt see this miracle and yet not be partaker therof.

e For it was commaunded in the lawe that they shoulde dwell apart and not among their brethren, Leuit. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be neuer so many, for he can scatter them with a small noyse or shaking of a leafe.

g The wicked need no greater enemie then their owne conscience to pursue them.

h *Or, we shalbe punished for our fault.*

i He mistrusted the Prophets wordes, & therefore could beleeue nothing, as they which are more politike then godly euer cast more perils then needeth.

k There are no more left, but they, or the rest are consumed with the famine as the rest of the people.

l *Or, two horses of the charet, which were accustomed to draw in the charet.*

m Which he spake by the mouth of Elisha, verse 1.

n As the people preased out of the gate to run to the Syrians tents where they had heard was meate, and great spoile left.

o Where thou canst finde a commodious place to dwell, where as is plentie.

a That is, to complaine on them which had taken her possessions while she was absent.

b Gods wonderfull prouidence appeareth in this that he caused the king to be desirous to heare of him, whom before he contemned, and also hereby prepared an entrance to the poore widowes suite.

6 And when the king asked the woman, she tolde him: so the king appointed her an Eunuche, saying, Restore thou al that are hers, and all the [d] fruits of her lands since the day she left the lande, euen vntil this time.

d The king caused that to be iustly restored which was wrongfully holden from her.

7 ¶ Then Elisha came to Damascus, and Ben-hadad the king of Aram was sicke, and one tolde him, saying, The man of God is come hither.

8 And the king saide vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou mayest inquire of the Lord by him, saying, Shall I recouer of this disease?

9 ¶ So Hazael went to meete him, and tooke the present in his hand, & of euery [e] good thing of Damascus, euen the burden of fourtie camels, & came and stoode before him, and said, Thy sonne Ben-hadad king of Aram hath sent me to thee, saying, Shall I recouer of this disease?

e Of all the chiefest and precious things of the countrey.

10 And Elisha saide to him, Goe, and say vnto him, Thou shalt [f] recouer: howbeit the Lord hath shewed me, that he shall surely die.

f Meaning, that he should recouer of this disease: but he knew that this messenger Hazael should slay him to obtaine the kingdome.

11 And he looked vpon him stedfastly till Hazael was ashamed, & the man of God wept.

12 And Hazael saide, Why weepeth my lord? And he answered, Because I know the euil that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fire, and their young men shalt thou slay with the sword, and shalt dash their infants against the stones, and rent in pieces their women with childe.

13 Then Hazael saide, What? is thy seruant a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed me, that thou shalt be king of Aram.

g That I should be without all humanitie and pitie.

14 ¶ So he departed from Elisha, & came to his master, who saide to him, What saide Elisha to thee? And he answered, He tolde me that thou shouldest recouer.

h Vnder pretence to refresh or ease him, he stifled him with this cloth.

15 And on the morowe he tooke a thicke cloth and dipt it in water, and [h] spred it on his face, and he died: and Hazael reigned in his stead.

16 ¶ * Nowe in the fift yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat king of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

i Reade Chap. 1.17.

k He was confirmed in his kingdome after his fathers death.

17 He was two and thirtie yere old, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in [l] the wayes of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did euill in the sight of the Lord.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, * as he had promised him to giue him a light and to his children for euer.

2.Sam.7.13.

20 ¶ In those dayes Edom [m] rebelled from vnder the hande of Iudah, and made a king ouer themselues.

m Which had bene subiect from Dauids time vntill this time of Iehoram.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, & smote the Edomites which were about him with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder [n] the hand of Iudah vnto this day. then [n] Libnah rebelled at that same time.

n This was 28. yeere in Iudah, & euen to the Leuites, Iosh.21.13. and after reuolted from king Ioram because of his idolatrie. 2.Chron.21.9.

23 Concerning the rest of the actes of Ioram and al that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the citie of Dauid. And [o] Ahaziah his sonne reigned in his stead.

o Which is to be vnderstand, that he was made king, vid his father reigned, but after his fathers death he was confirmed king, when he was fourtie two yere old. 2.Chron.22.2.

25 ¶ In the twelft yere of Ioram the sonne of Ahab king of Israel did Ahaziah the sonne of Iehoram king of Iudah beginne to reigne.

26 [o] Two and twentie yere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, and his mothers name was Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

p Which was citie in the side of Gad beyond Iorden.

29 And king Ioram returned to be healed in [q] Izreel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

q This is to be vnderstood of the tribe of Iudah.

CHAP. IX.

6 Iehu is made king of Israel, 24 And killeth Iehoram the king thereof, 27 And Ahaziah, otherwise called Obozias, the king of Iudah, 33 And casteth Izabel to be cast downe out of a window, and the dogges did eate her.

1 Then Elisha the Prophet called one of the children of the Prophets, and saide vnto him, * [a] Girde thy loynes and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

1.King.19.16.

a Prepare thy selfe to passe gently about thy businesse: for in those countreys they did long garments, which they tucked vp, when they were about earnest busines.

2 And when thou commest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise vp from among his brethren, and leade him [b] to a secret chamber.

b Or, from her to chamber.

3 Then take the boxe of oyle, and powre it on his head, & say, Thus saith the Lord, I haue anointed thee for king ouer Israel. then open the doore, and flie without any tarying.

4 So the seruant of the Prophet gate him to Ramoth Gilead.

5 And when he came in, beholde, the captaines of the armie were sitting. And he said, I haue a message to thee, O captain. And Iehu saide, Vnto which of all vs? And he answered, To thee, O captaine.

b This assembling was for Kings, Priests, and Prophets, which were al figures of Messiah, in whom these three offices were accomplished.

6 And he arose, and went into the house, and he powred the oyle on his head, and saide vnto him, Thus saith the Lorde God of Israel, I haue [b] anointed thee for

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for king ouer the people of the Lord, euen ouer Israel.

7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, and the blood of all the seruants of the Lord * of the hand of Iezebel.

1.King.21.15, 23.

8 For the whole house of Ahab shalbe destroyed: and * I will cut off from Ahab, him that maketh water against the wall, as well him that is shut vp, as him that is left in Israel.

2.King.14.10. and 21.21.

9 And I will make the house of Ahab like the house * of Ieroboam the sonne of Nebat, and like the house * of Baasha the sonne of Ahiah.

2.King.14.10. and 21.22.
1.King.16.3, 11.

10 And the dogges shal eate Iezebel in the fielde of Izreel, & there shalbe none to burie her. And he opened the doore, and fled.

11 ¶ Then Iehu came out to the c seruants of his lord. And one said vnto him, Is all well? wherefore came this d mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.

c That is, the rest of the armie, whom he called before, his brethren, verse 2.
d In this estimatiō the world hath the ministers of God: notwithstanding forasmuch as the world hath euer slandered the children of God, (yea they called the sonne of God a deceiuer, and saide he had the deuil) therefore they ought not to be discouraged. Chap.2.29.

12 And they said, It is false, tell vs it now. Then he said, Thus and thus spake he to me, saying, Thus saith the Lord, I haue anointed thee for king ouer Israel.

13 Then they made haste, and toke euery man his garment, and put it vnder him on the toppe of the staires, and blewe the trumpet, saying, Iehu is king.

14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Nowe Ioram kept Ramoth Gilead, he and all Israel because of Hazael king of Aram.

15 And * king Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuē him, when he fought with Hazael king of Aram) and Iehu saide, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.

16 So Iehu gate vp into a charet, & went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to see Ioram.

e God had thus ordeined, as is read 2.Chro.22. 7. that this wicked and idolatrous king, who was more ready to graffe wicked Ioram, then to obey the will of God, should perish with him, by whose means he thought to haue bene auenged.

17 And the watchman that stoode in the towre in Izreel, spied the companie of Iehu as he came, and saide, I see a companie. And Iehoram said, Take a horseman and send to meete them that he may say, Is it peace?

18 So there went one on horsebacke to meete him, & saide, Thus saith the king, Is it peace? And Iehu saide, What hast thou to doe with peace? * turne behinde me. And the watchman told, saying, The messenger came to them, but he commeth not againe.

* Or, follow me.

19 Then he sent out another on horsebacke, which came to them, and sayde, Thus saith the king, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.

20 And the watchman tolde, saying, He came to them also, but commeth not againe, and the marching is like the marching of Iehu the sonne of Nimshi: for he marcheth f furiously.

f As one that went earnestly about his enterprise.

21 ¶ Then Iehoram said, Make ready: and his charet was made ready. And Iehoram king of Israel and Ahaziah king of Iudah went out either of them in his charet against Iehu, and met him in the fielde of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he said, Is it peace, Iehu? And he answered, What g peace, whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number?

g Meaning, that forasmuch as God is their enemie because of their sinnes, that he will euer stirre vp some to reuenge his cause.

23 Then Iehoram turned his hand, and fled, and saide to Ahaziah, O Ahaziah, there is treason.

24 But Iehu toke a bowe in his hand, & smote Iehoram betweene the shoulders, that the arrow went through his heart: and he fell downe in his charet.

* Or, spake this prophecie against him.

25 Then saide Iehu to Bidkar a captaine, Take and cast him in some place of the fielde of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord * layed this burden vpon him.

1.King.21.29.

26 * Surely I haue seene yesterday the blood of Naboth, and the blood of his h sonnes, saide the Lord, and I will render it thee in this fielde, sayth the Lord: nowe therefore take and cast him in the field, according to the word of the Lord.

h By this place it is euident, that Iezebel caused both Naboth & his sonnes to be put to death that Ahab might enioy his vineyarde more quietly: for els his children might haue claimed possession.

27 But when Ahaziah the king of Iudah saw this, he fled vp the wap of the garden house: and Iehu pursued after him, and saide, Smite him also in the charet: and they smote him in the going vp to Gur, which is vp Ibleam. And he fled to i Megiddo, and there dyed.

i After that he was wounded in Samaria he fled to Megiddo, which was a citie of Iudah.

28 And his seruāts caried him in a charet to Ierusalem, & buried him in his sepulchre with his fathers in the citie of Dauid.

29 ¶ And in the k eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

k That is, eleuen whole yeres: for chap.8.25. before, when he said that he began to reigne the twelfth yere of Ioram, he taketh part of the yere for the whole.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a windowe.

l Beeing of an hautie and cruel nature, she would still reteine her princely state and dignitie.

31 And as Iehu entred at the gate, she said, Had m Zimri peace, which slew his master?

m As though she would say, Can any traitor or any that riseth against his superior, haue good successe? reade 1.King. 16.10.

32 And he lift vp his eyes to the window, and said, Who is on my side, who? Then two or three of her n Eunuches looked vnto him.

n Or, chiefe seruāts.

33 And he said, Cast her downe: and they cast her downe, * and he sprinkled of her blood vpon the wall, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eate and drinke, and saide, Visite nowe your cursed woman, and burie her: for she is a * kings daughter.

35 And they went to burie her, but they founde no more of her then the skull, and the feete, and the palmes of her hands.

36 Wherefore they came againe and tolde

n This he did by the motion of the Spirit of God, that her blood shoulde be shed, that had shed the blood of innocents, to be a spectacle and example of Gods iudgements to all tyrants.

* To wit, of the king of Zidon, 1.King.16.31.

him.

o Ebr. by the hand of.
1. King. 21. 23.
p Thus Gods iudgements appeare euen in this worlde against them that suppresse his word and persecute his seruãts.

him. And he saide, This is the woorde of the Lord, which he spake o by his seruant Eliiah the Tishbite, saying, p In the field of Iezreel shall the dogges eate the flesh of Iezebel.
37 And the carkeis of Iezebel shall be as doung vpon the grounde in the fielde of Iezreel, so that none shall say, p This is Iezebel.

CHAP. X.

Iehu causeth the seuentie sonnes of Ahab to be slaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth also all the Priestes of Baal. 35 After his death his sonne reigneth in his stede.

a The Scripture vseth to call them sonnes, which are eyther children, or nephewes.

1 AHab had nowe seuentie a sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Iezreel, and to the Elders, and to the bringers vp of Ahabs children, to this effect,
2 Nowe when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charets & horses, and a defenced citie, and armour)
3 Consider therefore which of your masters sonnes is best and most meete, and b set him on his fathers throne, and fight for your masters house.

b He wrote this to proue them whether they would take his part or no.

4 But they were exceedingly afraide, and said, Behold, two kings could not stand before him, how shall we then stand?
5 And he that was gouernour of Ahabs house, and he that ruled the citie, and the Elders, and the bringers vp of the children sent to Iehu, saying, We are thy seruants, and will doe all that thou shalt bid vs: we will make no king: doe what seemeth good to thee.
6 ¶ Then he wrote another letter to them, saying, If ye be mine, and will obey my voyce, c take the heades of the men that are your masters sonnes, and come to me to Iezreel by to morowe this time. (Now the kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third and fourth generation.

7 And when the letter came to them, they tooke the kings sonnes, & slew the seuentie persons, and laid their heades in baskets, and sent them vnto him to Iezreel.
8 ¶ Then there came a messenger and tolde him, saying, They haue brought the heads of the kings sonnes. And he saide, Let them lay them on two heapes at the entring in of the gate vntill the morning.
9 And when it was day, he went out, and stoode and saide to all the people, Ye be d righteous: beholde, I conspired against my master, and slew him: but who slewe all these?

d Ye cannot iustly condemne me for the kings death, seeing ye haue done the like to his posteritie: for the Lord commaunded me, and moued you to execute this his iudgement.

10 Knowe nowe that there shall fall vnto the earth nothing of the woorde of the Lord, which the Lord spake concerning the house of Ahab: for the Lorde hath brought to passe the things that he spake e by his seruant * Eliiah,
11 So Iehu slewe all that remained of the house of Ahab in Iezreel, & all that were great with him, & his familiars and his f priests, so that he let none of his remaine,

e Ebr. by the hand of.
1. King. 21. 29.
f Meaning, which were the idolatrous priestes.

12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did shere,
13 He met with the brethren of Ahaziah king of Iudah, and saide, Who are ye? And they answered, We are the brethren of Ahaziah, and goe downe to salute the children of the king and the children of the Queene.
14 And he saide, Take them aliue. And they tooke them aliue, and slewe them at the well beside g house where the sheepe are shorne, euen two and fourtie men, and he h left not one of them.

f That God vengeance vpon them that haue any parte familiaritie with the wicked.

15 ¶ And when he was departed thence, he met with Iehonadab the sonne of Rechab comming to meete him, and he i blessed him, and said to him, Is thine heart vpright, as mine heart is towarde thine? And Iehonadab answered, Yea, doubtlesse. Then giue me thine hand. And when he had giuen him his hande, he tooke him vp to him into the charet.

g For he feared God and lamented the wickednesse of those times: therefore Iehu was glad to ioyne with him.

16 And he said, Come with me, and see the zeale that I haue for the Lorde: so they made him ride in his charet.
17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, till he had destroyed him, according to the word of the Lord, which he spake to Eliiah.

i Or, prayed God for him.

18 Then Iehu assembled all the people, & said vnto them, Ahab serued k Baal a little, but Iehu shall serue him much more.
19 Now therefore call vnto me all the prophets of Baal, all his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoeuer is lacking, he shall not liue. But Iehu did it by a subtiltie to destroy the seruants of Baal.
20 And Iehu sayde, l Proclaime a solemne assemblie for Baal. And they proclaimed it.
21 So Iehu sent vnto all Israel, and all the seruantes of Baal came, and there was not a man left that came not. And they came into the house of Baal, & the house of Baal was full from end to end.
22 Then he saide vnto him that had the charge of the vestri, Bring forth vestments for all the seruants of Baal. And he brought them out vestments.
23 And when Iehu went, and Iehonadab the sonne of Rechab into the house of Baal, he said vnto the seruants of Baal, Searche diligently, and looke, least there be here with you any of the i seruants of the Lord, but the seruants of Baal only.
24 And when they went in to make sacrifice and burnt offering, Iehu appointed foure score men without, and saide, If any of the men whom I haue brought into your handes, escape, m his soule shalbe for his soule.
25 And when he had made an ende of the burnt offring, Iehu said to the gard, and to the captaines, Goe in, slaye them, let not a man come out. And they smote them with the edge of the sword. And the gard,

k Here Baal is taken for Astaroth the idole of the Zidonims, which Iezebel caused to be worshipped, as is also vsed, 1. King. 16. 32. and 22. 53.
l Ebr. Sanctifie.

i That God would haue his seruants preserued, and idolaters destroyed as in his lawe he giueth expresse commandement, Deut. 13.
m Or, he shall die for him.

garde, and the captaines cast them out, and went vnto the k citie, where was the temple of Baal.

k Which citie was nere to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they destroyed the image of Baal, and threw downe the house of Baal, and made a iakes of it vnto this day.

28 So Iehu destroied Baal out of Israel.

29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el and that were in Dan.

30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eies, & hast done vnto the house of Ahab according to all things that were in mine heart, therefore shall thy l sonnes vnto the fourth generation sit on the throne of Israel.

l Thus God approueth and rewardeth his iustice, in executing Gods iudgement, albeit his wickednes was afterward punished.

31 But Iehu regarded not to walke in the lawe of the Lorde God of Israel with all his heart: for hee departed not from the sinnes of Ieroboam, which made Israel to sinne.

32 In those daies the Lorde began to m lothe Israel, and Hazael smote them in all the coastes of Israel,

m Or, to cut them off.

33 From Iorden Eastward, euē al the land of Gilead, the Gadites, & the Reubenites, and them that were of Manasseh, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

34 Concerning the rest of the acts of Iehu, and all þ he did, and all his valiāt deedes, are they not written in the booke of the Chronicles of the kings of Israel?

35 And Iehu slept with his fathers, and they buried him in Samaria, and Iehoahaz his sonne reigned in his stead.

36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeeres.

CHAP. XI.

Athaliah putteth to death all the kings sonnes, except Ioash the sonne of Ahaziah. 4 Ioash is appointed king. 15 Iehoiada causeth Athaliah to be slaine. 17 He maketh a couenant betweene God & the people. 18 Baal and his priests are destroyed.

1 Then * Athaliah the mother of Ahaziah when shee sawe that her sonne was dead, shee arose, and destroied all the a kings seede.

1. Chro. 22. 10.

a Meaning, al þ posteritie of Iehoshaphat, to whom the kingdō appertained: thus God vsed þ crueltie of this woman to destroy the whole family of Ahab.

2 But Iehosheba the daughter of King Ioram, & sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes that should be slaine, both him & his nource, keping them in the c bed chamber, and they hid him from Athaliah, so that he was not slaine.

b The Lord promised to maintein the family of Dauid, & not to quench the light thereof: therfore he moued the heart of Iehosheba to preserue him.

3 And hee was with her hid in the house of þ Lord sire yeere: and Athaliah did reigne ouer the land.

c Where the Priests did lie. 2. Chro. 22. 11.

4 ¶ * And the seuenth yere d Iehoiada sent and tooke the captaines ouer hundreths, & other captaines and them of the garde, and caused them to come vnto him into the house of the Lorde, and made a couenant with them, & tooke an othe of them in the house of the Lord, and shewed them the Kings sonne.

d The chiefe Priest, Iehosheba husbande.

5 And he commanded them, saying, This is it that ye must doe, The thirde part of e you, that commeth on the Sabbath, shall f warde toward the kings house.

e Of the Leuites which had charge of the keeping of the Temple & kept watch by course.

6 And another thirde part in the gate of g Sur: and another thirde part in the gate behinde them of the garde: and yee shall keepe watche h in the house of Massah.

f That none should come vpon them, while they were crowning the king.

7 And two partes of you, that is, all that i go out on the Sabbath day, shall keepe the watch of the house of the Lorde about the King.

g Called the East gate of þ Temple, 2. Chro. 23. 5.

h Or, that none breake his order.

8 And ye shall compasse the King round about, euery man with his weapon in his hande, and whosoeuer commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths, did according to al þ Iehoiada the Priest commanded, and they tooke euery man his men that entred in to their charge on the i Sabbath with them that went out of it on the Sabbath, and came to Iehoiada the Priest.

i Reade Vers. 5. & 7.

10 And the k Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

k To wit, Iehoiada.

11 And the gard stood, euery man with his weapon in his hande, from the right side of the house to the left side, about þ altar & about the house, round about the King.

12 Then he brought out l the kings sonne, and put the crowne vpon him, and gaue him m the testimonie, and they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

l That is, Ioash, which had bene kept secret sixe yeeres.

m Meaning, the Lawe of God, which is his chiefe charge, & whereby onely his throne is established.

13 ¶ And when Athaliah heard the noyse of the running of the people, shee came in to the people in the house of the Lorde.

14 And when she looked, beholde, the king stoode by a n pillar, as the maner was, and the princes and the trumpetters by the King, and all the people of the lande reioyced, and blew with trumpets. Then Athaliah rent her clothes, & cryed, Treason, treason.

n Where the Kings place was in the Temple.

Or, out of the Temple.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and sayde vnto them, Haue her o foorth of the ranges, & he that o followeth her, let him dye by þ sworde: for the Priest had sayde, Let her not bee slaine in the house of the Lord.

o To take her part.

16 Then they layd hands on her, and shee went by the way, by the which the horses goe to the house of the King, and there was she slaine.

p That both the King & the people should maintein the true worship of God and destroy all idolatrie.

17 And Iehoiada made a couenant betweene the Lorde and p the King, and the people, that they should bee the Lordes people: likewise betweene the q King and the people.

q That he should gouerne & they obey in the feare of God.

18 Then all the people of the lande went into the house of Baal, and destroyed it with his altars, and his images brake they downe courageously, and slew Mattan the priest of Baal before the r altars: and the s Priest set a garde ouer the house of the Lorde,

r Euen in þ place where he had blasphemed God and thought to haue bin holpen by his idole,

s There God powred his vengeace vpon him.

t To wit, Iehoiada.

19 Then

19 Then he toke þ captaines of hundreths, and the other captains, and the gard, and all þ people of the land: and they brought the King from the house of the Lorde, and came by the way of the gate of the garde to þ kings house: and he sate him downe on the throne of the Kings.

20 And all the people of the land reioyced, and the citie was in quiet: [c] for they had slaine Athaliah with the sword beside the kings house.

21 Seuen yere olde was Iehoash when he began to reigne.

CHAP. XII.

Ioash maketh prouision for the repairing of the Temple. 16 He slaieth the King of Syria by a present from comming against Ierusalem. 20 He is killed by two of his seruants.

2.Chron.24.1. 1 In * the seuenth yere of Iehu Iehoash began to reigne, & reigned fourtie yeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lorde all his time that [a] Iehoiada the Priest taught him.

3 But [b] the hie places were not taken away: for the people offred yet and burnt incense in the hie places.

4 ¶ And Iehoash sayde to the Priests, All the siluer of dedicate things þ be brought to the house of the Lord, that is, the money of them that are vnder the [c] count, the money that euery man is set at, and all the money that one offreth willingly, & bringeth into the house of the Lorde,

5 Let the Priestes take it to them, euery man of his acquaintance: and they shall repaire the [d] broken places of the house, wheresoeuer any decay is found.

6 ¶ Yet in the three and twentieth yere of king Iehoash the Priestes had not mended þ which was decaied in the Temple.

7 Then king Iehoash called for Iehoiada the Priest, and the other Priests, and said vnto them, Why repaire ye not þ ruines of the Temple? nowe therefore [e] receiue no more money of your acquaintance, except yee deliuer it to repaire the ruines of the Temple.

8 So the Priestes consented to receiue no more money of the people, neither to repaire the decaied places of the Temple.

9 Then Iehoiada the Priest tooke a chest, and bored an hole in the lid of it, and set it beside the altar, on the [f] right side, as euery man commeth into the Temple of the Lord. And the Priests that kept þ [g] doore, put therein all the money þ was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the Kings secretarie came vp, and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made readie into the hands of them, [e] that vndertooke the worke, and that had the ouersight of the house of the Lorde: and they payed it out to the carpenters and builders that wrought vpon the house of the Lord,

12 And to the masons and hewers of stone, and to the timber and hewed stone, to repaire that was decaied in þ house of the Lord, and for all that which was laid out for the reparation of the Temple.

13 Howbeit there was [h] not made for the house of the Lord bowles of siluer, instruments of musicke, balons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lorde.

14 But they gaue it to the workemen, which repaired therwith the house of the Lorde.

15 Moreouer, they reckoned not with the men, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.

16 The money of the trespasse offring and the money of the sinne offerings was not brought into the house of the Lorde: for it was the Priestes.

17 ¶ Then came vp Hazael King of Aram, and fought against Gath & tooke it, and Hazael set his face to go vp to Ierusalē.

18 And Iehoash King of Iudah tooke all the [i] halowed things that Iehosaphat, and Iehoram, and Ahaziah his fathers kings of Iudah had dedicated, and that he himselfe had dedicated, and all the gold that was found in the treasures of þ house of the Lorde, and in the Kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 ¶ And his seruants arose and wrought treason, and [k] slewe Ioash in the house of [l] Millo, when he came downe to Silla:

21 Euen [m] Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his seruants smote him, and he died: and they buried him with his fathers in the citie of Dauid. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

Iehoahaz the sonne of Iehu is deliuered into the hands of the Syrians. 4 He praieth vnto God and is deliuered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

1 In the three and twentieth yere of Ioash þ sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yere.

2 And he did euill in the sight of the Lorde, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to [a] sinne, and departed not therefrom.

3 And þ Lord was angrie with Israel, and deliuered them into the hande of Hazael king of Aram, & into the hand of Ben-hadad the sonne of Hazael, all [b] his dayes.

4 And Iehoahaz besought the Lorde, and the Lord hearde him: for he sawe the trouble of Israel, wherewith the King of Aram troubled them.

5 (And the Lorde gaue Israel a [c] deliuerer, so that they came out from vnder the subiection of the Aramites. And the children

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[b] So long as rulers giue eare to true ministers of God, they prosper.

[b] So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

[c] That is, the money of redemption, Exod. 30.12: also the money which the Priest valued the vowes at, Leuit. 27.2. and their free liberalitie.

[d] For the Temple which was built an hundreth fifty & fiue yeres before, had many things decaied in it, both by the negligēce of the kings his predecessors, & also by the wickednesse of the idolaters.

[e] He taketh frō thē the ordering of the money because of their negligence.

[f] That is, on the Southside.

[g] Or, vessell.

[g] For the King had appoynted other which were meete for that purpose, Chap. 22.3.

[h] For they may had onely the charge of the reparatiō of the temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24.14.

[i] After the death of Iehoiada Ioash fell to idolatrie: therefore God reiecteth him, and stirreth vp his enemie against him, whome he pacified with the treasures of the Temple: for God would not be serued & these giftes, seeing the kings heart was wicked.

[k] Because he had put Zacharie the sonne of Iehoiada to death, 2. Chro. 24.25. 1 Reade 2. Sam. 5.9.

[l] Or, Iotham.

[a] By worshipping the calues, which Ieroboam did erect in Israel.

[b] While Ioash liued.

[c] To wit, Ioash the sonne of Iehoahaz.

children of Israel [d] dwelt in their tentes as "before time.

6 Neuertheless they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in them, euen the [e] groue also remained still in Samaria.)

7 For he had left of the people to Iehoahaz but fiftie horsemen, and ten charets, and ten thousande footemen, because the king [f] of Aram had destroyed them, and made them like dust beaten to pouder.

8 Concerning the rest of the actes of Iehoahaz, and all that he did, and his valiant deedes, are they not written in the booke of the Chronicles of the kinges of Israel?

9 And Iehoahaz slept with his fathers, & they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In ꝓ seuen & thirtieth yeere of Ioash king [g] of Iudah beganne Iehoash the sonne of Iehoahaz to reigne ouer Israel in Samaria, and reigned sixteene yeere.

11 And did euill in the sight of the Lord: for he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash and all that he did, and his valiant deedes, and how he fought against Amaziah king of Iudah, are they not written in the booke of ꝓ Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate vpon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof he dyed, Ioash the king of Israel came downe vnto him, and wept vpon his face, and sayde, [h] O my father, my father, the charet of Israel, and the horsemen of the same.

15 Then Elisha sayde vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.

16 And he sayd to the king of Israel, Put thine hande vpon the bowe. And he put his hande vpon it. And Elisha put his handes vpon the kings handes,

17 And said, Open ꝓ window [i] Eastward. and when he had opened it, Elisha sayd, Shoote. And he shot. And he said, Behold the arrowe of the Lords deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

18 Againe he said, Take the arrowes. And he tooke them. And he saide vnto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was [k] angrie with him, and said, Thou shouldest haue smitten fiue or sixe times, so thou shouldest haue smitten Aram, till thou haddest consumed it, where now thou shalt smite Aram but thrise.

20 ¶ So Elisha died, and they buried him, & certaine bandes of the Moabites came into the land that yeere.

21 And as they were burying a man, beholde, they sawe the souldiers: therefore they cast the man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, he [l] reuiued and stode vpon his feete.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them, and pitied them, and had respect vnto them because of his Couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neyther cast he them from him as [m] yet.

24 So Hazael the king of Aram died: and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hande of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hande of Iehoahaz his father: for three times did Ioash beate him, and restored the cities vnto Israel.

CHAP. XIIII.

1 Amaziah the king of Iudah putteth to death them that slewe his father, 7 And after smiteth Edom. 15 Ioash dyeth, and Ieroboam his sonne succeedeth him. 29 And after him reigneth Zachariah.

1 The seconde yeere of Ioash sonne of Iehoahaz king of Israel reigned [a] Amaziah the sonne of Ioash king of Iudah.

2 He was fiue and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

3 And he did [a] vprightly in the sight of the Lorde, yet not like Dauid his father, but did according to all that Ioash his father had done.

4 Notwithstanding the hye places were not taken away: for as yet the people did sacrifice & burnt incense in the hye places.

5 ¶ And when the kingdome was confirmed in his hande, he slewe his seruants which had [*] killed the king his father.

6 But the children of those that did slaye him, he [b] slewe not, according vnto that that is written in the booke of the Lawe of Moses, wherein the Lord commanded, saying, [*] The fathers shall not be put to death for the children, nor the children put to death for the fathers: but euery man shalbe put to death for his owne sinne.

7 He slewe also of [c] Edom in the valley of salt ten thousande, and tooke [n] the citie of Sela by warre, & called the name thereof Iokteel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, [d] let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the [e] cedar that is in Lebanon, saying, Giue thy

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d Safely and without danger.
e The groue yesterday. f Wherein they did commit their idolatrie, and which the Lorde had commanded to be destroyed, Deut.16.21.
f That is, Hazael & Ben-hadad his sonne, as ver. 3. Reade of Hazael, chap 8.12.
g His chiefe purpose is to describe the kingdome of Iudah and how God performed his promes made to the house of Dauid: but by ye way he sheweth how Israel was afflicted and punished for their great idolatrie, who though they had nowe degenerate, yet God both by sending them sundry Prophets & diuers punishments did call them vnto him againe.
h Thus they vsed to call the Prophets & seruants of God by whom God blessed his people, as Chap.2.12 meaning that by their prayers they did more prosper their country, then by force of armes.
i That is, toward Syria, so that hee did not onely prophecie with wordes, but also confirmed him by these signes that he should haue the victory.
k Because he seemed content to haue victorie against the enemies of God for feare or thrise, & had not a zeale to ouercome the obstinately & to destroy them vtterly.

1 By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.
m That is, vntil their sinnes were come to a full measure, and there was no more hope of amendment.

2.Chro.25.1.
a In the beginning of his reigne he seemed to haue an outward shewe of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.
Chap.12.20.
b Because they neither consented nor were partakers with their fathers in that acte.
Deut.24.16.
Ezek.18.20.
c For the Idumeans, whome Dauid had brought to subiection, did rebel in the time of Iehoram sonne of Iehoshaphat
Or, the tower, or rocke, 2.chr.25.12
d Let vs fight hand to hand & trie it by battel, and not destroy one anothers cities.
e By this parable Iehoash compareth himselfe to a cedar

Eccles.48.14.

tree, because of his great kingdome ouer ten tribes, and Amaziah to a thistle, because he ruled but ouer two tribes, and the wild beastes are Iehoashs souldiers that spoyled the cities of Iudah.

daughter

daughter to my ſonne to wife: and the
wilde beaſt that was in Lebanon, went
and trode downe the thiſtle.
10 Becauſe thou haſt ſmitten Edom, thine
heart hath made thee proude: [f] bragge of
glory, and tarie at home. why doeſt thou
prouoke to thine hurt, that thou ſhouldeſt
fall, and Judah with thee?
11 But Amaziah would not heare: there-
fore Jehoaſh king of Iſrael went vp: and
he and Amaziah king of Judah ſaw one
another in the face at Beth-ſhemeſh
which is in Judah.
12 And Judah was put to the worſe be-
fore Iſrael, and they fled euery man to
their tents.
13 But Jehoaſh King of Iſrael tooke A-
maziah king of Judah, the ſonne of Je-
hoaſh the ſonne of Ahaziah, at Beth-ſhe-
meſh, and [‖]came to Jeruſalem, and brake
downe the wall of Jeruſalem from the
gate of Ephraim to the corner gate, foure
hundreth cubites.
14 And he tooke all the gold and ſiluer, and
all the veſſels that were founde in the
houſe of the Lorde, and in the treaſures of
the kings houſe, & the children that were
in [g] hoſtage, and returned to Samaria.
15 Concerning the reſt of the actes of Je-
hoaſh which he did & his valiant deedes,
and howe he fought with Amaziah king
of Judah, are they not written in ÿ booke
of the Chronicles of the kings of Iſrael?
16 And Jehoaſh ſlept with his fathers, &
was buried at Samaria among ÿ kings
of Iſrael: and Jeroboam his ſonne reig-
ned in his ſteade.
17 ¶ And Amaziah ÿ ſonne of Joaſh king
of Judah, liued after the death of Jeho-
aſh ſonne of Jehoahaz king of Iſrael fif-
teene yeere.
18 Concerning ÿ reſt of the actes of Ama-
ziah, are they not written in the booke of
the Chronicles of the kings of Judah?
19 But they * wrought treaſon agaynſt
him in Jeruſalem, and he fled to [h] Lachiſh,
but they ſent after him to Lachiſh, and
ſlew him there.
20 And they brought him on horſes, and
he was buried at Jeruſalem with his fa-
thers in the citie of Dauid.
21 Then all the people of Judah tooke [i] A-
zariah, which was ſixteene yere olde, and
made him king for his father Amaziah.
22 He built [k] Elath, & reſtored it to Judah,
after that the king ſlept with his fathers.
23 ¶ In the fifteenth yeere of Amaziah the
ſonne of Joaſh king of Judah, was Je-
roboam the ſonne of Joaſh made king o-
uer Iſrael in Samaria, & reigned one and
fourtie yeere.
24 And he did euill in the ſight of the Lord:
for he departed not from all the [l] ſinnes
of Jeroboam the ſonne of Nebat, which
made Iſrael to ſinne.
25 He reſtored the coaſt of Iſrael, from the
entring of Hamath, unto the Sea of the
wilderneſſe, according to the word of the
Lord God of Iſrael, which he ſpake [‶] by
his ſeruãt Jonah ÿ ſonne of Amittai the
Prophet, which was of Gath Hepher.
26 For the Lorde ſawe the exceeding bitter
affliction of Iſrael, ſo that there was
none [m] ſhut vp, nor any left, neyther yet
any that could helpe Iſrael.
27 Yet ÿ Lord [‶] had not decreed to put out
the name of Iſrael from vnder the heauẽ:
therefore he preſerued them by the hande
of Jeroboam the ſonne of Joaſh.
28 Concerning the reſt of the actes of Je-
roboam, and all that he did, and his vali-
ant deedes, and how he fought, and howe
he reſtored Damaſcus, and [n] Hamath to
Judah in Iſrael, are they not written in
the booke of the Chronicles of the kings
of Iſrael?
29 So Jeroboam ſlept with his fathers,
euen with the kinges of Iſrael, and Za-
chariah his ſonne reigned in his ſteade.

f Bragge of thy victorie, ſo that thou tarie at home and annoy me not.

‖ Or, brought him.

g That is, which the Iſraelites had giuen to them of Iudah for an aſſurance of peace.

2.Chro.25.27.

h Which citie Roboam built in Iudah for a fortreſſe, 2.Chron. 11.9.

i Who is alſo called Vzziah, 2.Chro.26.1.

k Which is alſo called Elanon or Eloth.

l Becauſe this idolatrie was ſo vile and almoſt incredible, that men ſhould forſake the liuing God to worſhip calues, the work of mans handes, therefore the ſcripture doeth oft times repeate it in the reproch of all idolaters.

‶ Ebr. by the hand of.

m Read 1.King. 14.10.

‶ Ebr. had not ſpoken.

n Which was alſo called Antiochia of Syria, or Riblah.

CHAP. XV.

1 Azariah the king of Iudah becommeth a leper. 5 Of Iotham, 10 Shallum, 14 Menahem, 23 Pekahiah, 30 Vzziah, 32 Iotham, 38 And Ahaz.

1 In ÿ [‶] ſeuen & twentieth yeere of Jero-
boã king of Iſrael, began Azariah, ſõne
of Amaziah king of Judah to reigne.
2 Sixteene yeere old was he, when he was
made king, and he reigned two and fiftie
yeere in Jeruſalem: and his mothers
name was Jecholiah of Jeruſalem.
3 And he did [a] vprightly in the ſight of the
Lorde, according to all that his father A-
maziah did.
4 But the hie places were not put away:
for the people yet offered, and burned in-
cenſe in the hie places.
5 And the Lorde [b] ſmote the king: and he
was a leper vnto the daye of his death,
and dwelt in an houſe apart, & Jotham
the Kings ſonne gouerned the houſe, and
[c] iudged the people of the land.
6 Concerning the reſt of the actes of Aza-
riah, & all that he did, are they not writ-
ten in the booke of the Chronicles of the
kings of Judah?
7 So Azariah ſlept with his fathers, and
they buryed him with his fathers in the
citie of Dauid, and Jotham his ſonne
reigned in his ſtead.
8 ¶ In the eyght and thirtieth yeere of A-
zariah king of Judah did Zachariah the
ſonne of Jeroboam reigne ouer Iſrael in
Samaria ſixe [d] moneths,
9 And did euill in the ſight of the Lorde, as
did his fathers: for he departed not from
the ſinnes of Jeroboam the ſonne of Ne-
bat, which made Iſrael to ſinne.
10 And Shallum the ſonne of Jabeſh con-
ſpired againſt him, and ſmote him in the
ſight of the people, and [e] killed him, and
reigned in his ſtead.
11 Concerning ÿ reſt of ÿ actes of Zacha-
riah, behold, they are written in the booke
of the Chronicles of the kings of Iſrael.
12 This was the * worde of the Lorde,
which he ſpake vnto Jehu, ſaying, Thy
ſonnes ſhall ſit on the throne of Iſrael
vnto the fourth generation after thee. And
it came ſo to paſſe.
13 ¶ Shallum the ſonne of Jabeſh began
to reygne in the nine and thirtieth yeere
of Vzziah king of Judah: and he reigned
the

‶ Ebr. in the twentieth yeere and ſeuenth yeere.

a So long as he gaue eare to Zachariah the prophet.

b His father and grandfather were ſlayne by their ſubiects & ſeruants, and he, becauſe he wold vſurpe ÿ Prieſts office contrary to Gods ordinance, was ſmitten immediatly by the hand of God with the leproſie, 2.Chro. 26.21.

c As viceroy, or deputie to his father.

d He was the fourth in deſcẽt from Iehu, who reigned according to Gods promes, but in him God began to execute his wrath againſt the houſe of Iehu.

e Zachariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſaue onely Pekahiah the ſonne of Menahem, who reigned but two yeeres.

Chap.10.30.

the space of a moneth in Samaria.
14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Jabesh in Samaria, and slewe him, and reigned in his steade.
15 Concerning the rest of the acts of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the kings of Israel.
16 ¶ Then Menahem destroyed [f] Tiphsah, and all that were therein, and the coastes therof from Tirzah, because they opened not to him, and he smote it, and ript vp all their women with childe.
17 The nine and thirtieth yere of Azariah king of Judah, began Menahem [g] sonne of Gadi to reigne ouer Israel, and reigned ten yeres in Samaria.
18 And he did euil in the sight of the Lord, and departed not all his dayes from the sinne of Jeroboam the sonne of Nebat, which made Israel to sinne.
19 ¶ Then Pul the king of Assyria came against the [g] land: and Menahem gaue Pul a thousand [h] talents of siluer, that his hand might be with him, and establish the kingdome in his hand.
20 And Menahem exacted the money in Israel, that all men of substance should giue the king of Assyria fifty shekels of siluer a piece: so the king of Assyria returned and taried not there in the land.
21 Concerning the rest of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?
22 And Menahem slept with his fathers, and Pekahiah his sonne did reigne in his stead.
23 ¶ In the fiftieth yere of Azariah king of Judah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, and reigned two yere.
24 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam the sonne of Nebat, which made Israel to sinne.
25 And Pekah the sonne of Remaliah, his captaine conspired against him, & smote him in Samaria in [i] place of the kings palace with Argob and Arieh, and with him fifty men of the Gileadites: so he killed him, and reigned in his stead.
26 Concerning the rest of the actes of Pekahiah, and all that he did, behold, they are written in [i] booke of the Chronicles of the kings of Israel.
27 ¶ In the two & fiftieth yere of Azariah king of Judah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twentie yere.
28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Jeroboam [i] sonne of Nebat, that made Israel to sinne.
29 In the dayes of Pekah king of Israel [k] came Tiglath Pileser king of Assyria, and toke Ijon, & Abel, Beth-maachah, and Janoah, and Kedesh, & Hazor, and Gilead, & Galilah, & all the land of Naphtali, and caried them away to Assyria.
30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, & smote him, and slewe him, and reigned in his stead in the twentieth yere of Iotham the sonne of Vzziah.
31 Concerning the rest of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the king of Israel.
32 ¶ [l] In [m] second yere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of [n] Vzziah king of Judah to reigne.
33 Fiue & twentie yere olde was he, when he began to reigne, and he reigned sixteene yere in Jerusalē: and his mothers name was Jerusha the daughter of Zadok.
34 And he did vprightly in the sight of the Lord: he did according [o] to all that his father Vzziah had done.
35 But the hie places were not put away: for the people yet offred & burnt incense in the hie places: he built the hiest gate of the house of the Lord.
36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the kings of Judah?
37 In [m] those dayes the Lord began to send against Judah Rezin the king of Aram, and [n] Pekah the sonne of Remaliah.
38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his stead.

f That is, of Israel.
g Instead of seeking helpe of God, he went about by money to purchase the fauor of this king being an infidel, & therefore God forsoke him, and did soone after vtterly brake promises, destroyed his countrey and led his people away captiue.
h Which were of the same confession.
i For God stirred vp Pul and Tiglath Pileser against Israel for their sinnes, 1.Chro.5.26.
k 2.Chro.29.1.
l Or, Azariah.
m He sheweth § his vprightnesse was not such, but that he had many and great faultes.
n After § death of Iotham.
o Which slewe of Iudah in one day sixe score thousand fighting men, 2. Chro.28.6. because they had forsaken the true God.

CHAP. XVI.

3 Ahaz king of Iudah consecrateth his sonne in fire. 5 Ierusalem is besieged. 9 Damascus is taken and Rezin slaine. 11 Idolatry. 19 The death of Ahaz. 20 Hezekiah succeedeth him.

1 THe seuententh yere of Pekah [p] sonne of Remaliah, [a] Ahaz [p] sonne of Iotham king of Judah began to reigne.
2 Twentie yere old was Ahaz, when he began to reigne, & he reigned sixteene yere in Jerusalem, & did not vprightly in [p] sight of [p] Lord his God, like Dauid his father:
3 But walked in the way of the kings of Israel, yea, and made his sonne to [b] goe through the fire, after the abominations of the heathen, whome the Lord had cast out before the children of Israel.
4 Also he offered and burnt incense in the hie places, and on the hilles, and vnder euery greene tree.
5 [c] Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Jerusalem to fight: and they besieged Ahaz, but could not ouercome [c] him.
6 At the same time Rezin King of Aram restored [d] Elath to Aram, and droue the Jewes frō Elath: so the Aramites came to Elath, and dwelt there vnto this day.
7 Then Ahaz sent [e] messengers to Tiglath Pileser King of Assyria, saying, I am thy seruant and thy sonne: come vp, and deliuer me out of the hande of the

a This was a wicked sonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manasseh, saue § God in § end shewed him mercy. thus we see howe vncertaine it is to depend on the dignitie of our fathers.
b That is, offred him to Molech, or made him to passe betweene two fires, as the maner of the Gentiles was, Leuit.18.21. deut.18.10.
c *Isa.7.1.*
d For the Lorde preserued the citie & his people for his promes sake made to Dauid.
e Which citie Azariah had taken from the Aramites & fortified it, Chap.14.22.
e Contrary to the admonition of the Prophet Isai, Isai.7.4.

f Thus he spared not to spoile the Temple of God to haue succour of men, and would not once lift his heart towarde God to desire his helpe, nor yet heare his Prophets counsel.
g We see that there is no prince so wicked, but he shal find flatterers and false ministers to serue his turne.
h Either offrings for peace or prosperitie, or of thankesgiuing, as Leuit.3.1. or els meaning the morning & euening offring, Exod.29.38. nomb.28.3. and thus he contemned the meanes and the altar which God had commanded by Salomõ, to serue God after his owne fantasie.
i That is, at the right hand as men went into the Temple.
k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish the commandement and ordinance of God.
l Or tent, wherin they lay on the Sabbath which had serued their weeke in ỹ Temple, & so departed home.
m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that ỹ Temple might be a refuge for him if the King should suddenly assaile his house.

king of Aram, and out of the hand of the king of Israel which rise vp against me.
8 And Ahaz toke the siluer and the golde that was founde in the f house of the Lorde, and in the treasures of the kings house, and sent a present vnto the king of Asshur,
9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slewe Rezin.
10 And king Ahaz went vnto Damascus to mete Tiglath Pileser king of Asshur: And when king Ahaz sawe the altar that was at Damascus, he sent to Uriah the Priest the paterne of the altar, & the fascion of it, & al the workemanship thereof.
11 And Uriah the Priest made an altar g in all poynts like to that which king Ahaz had sent from Damascus, so did Uriah ỹ Priest against king Ahaz came from Damascus.
12 So when the king was come from Damascus, the king sawe the altar: and the king drewe nere to the altar and offred h theron.
13 And he burnt his burnt offring, and his meat offring, and powred his drinke offring, & sprinkled the blood of his peace offrings beside the altar,
14 And set it by the brasen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lorde, and set it on the i Northside of the altar.
15 And king Ahaz commanded Uriah the Priest and sayde, Vpon the great altar set on fire in the morning the burnt offring, and in the euen the meate offring, and the kings burnt offring & his meate offring, with the burnt offring of all the people of the lande, and their meate offring, and their drinke offerings: and powre thereby all the blood of the burnt offring, and all the blood of the sacrifice, and the k brasen altar shalbe for me to inquire of God.
16 And Uriah the Priest did according to all that king Ahaz had commanded.
17 And king Ahaz brake the borders of the bases, and toke the caldrons from off them, and toke downe the sea from the brasen oxen that were vnder it, and put it vpon a paument of stones.
18 And the l vaile for the Sabbath (that they had made in the house) & the kings entrie without turned he to the house of the Lorde, m because of ỹ king of Asshur.
19 Concerning the rest of the acts of Ahaz, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?
20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of Dauid, & Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 Hoshea king of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie. 23 Lions destroy the Assyrians that dwelt in Samaria. 29 Every one worshippeth the God of his nation, 35 Contrarie to the commandement of God.

In the twelfth yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, & reigned nine yeeres.
2 And he did euil in the sight of the Lorde, a but not as the kings of Israel, ỹ were before him.
3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.
4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, & brought no present vnto the king of Asshur, b as he had done yeerely: therefore the king of Asshur shut him vp, and put him in prison.
5 Then the king of Asshur came vp throwout all the land, & went against Samaria, and besieged it three yeere.
6 ¶ * In the ninth yeere of Hoshea, ỹ king of Asshur toke Samaria, and caried Israel awap vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the c Medes.
7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,
8 And walked according to the facions of the heathen, whom the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,
9 And the children of Israel had done secretely things that were not vpright before the Lord their God, and throughout all their cities had built hie places, both from the tower e of the watch, to the defensed citie,
10 And had made them images & grones vpon euery hie hill, & vnder euery greene tree,
11 And there burnt incense in al the hie places, as did the heathen, whom ỹ Lord had taken away before them, and wrought wicked things to anger the Lord,
12 And serued idols: whereof the Lord had said vnto thẽ, * Ye shal do no such thing.
13 Notwithstanding the Lorde testified to Israel, & to Iudah f by all the Prophets, and by al the Seers, saying, * Turne from your euil wayes, & keepe my commandements and my statutes, according to all the Lawe, which I commanded your fathers, and which I sent to you by my seruants the Prophets.
14 Neuertheles they would not obey, * but hardened their neckes, like to the neckes of their g fathers, that did not beleeue in the Lorde their God.
15 And they refused his statutes and his couenant, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) and they followed vanitie, & became vaine, and followed the heathen that were rounde about them: concerning whom, the Lord had charged them,

a Though he consented no more idolatrie or impietie as others did, yet he sought for help at the Egyptians which God had forbidden.
b For he had paied tribute ỹ space of eight yeeres.
Chap.18.10.
c For at this time the Medes & Persians were subiect to the Assyrians.
d He setteth forth at length the cause of this great plague & perpetual captiuitie, to admonish al people & nations to cleaue to the Lorde God, and only worship him for feare of like indgement.
e Meaning throwout all their borders.
Deut.4.19.
f Ebr. by the hands of.
Ier.18.11. & 25.5. & 35.15.
Deut.31.27.
g So that to allege ỹ authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare that we are the children of the wicked.

them, that they ſhould not doe like them.
16 Finally they left all the cõmandements of the Lorde their God, and made them molten images, * euen two calues, and made a groue, & worſhipped all the † hoſt of heauen, and ſerued Baal.
17 And they made their ſonnes and their daughters ᵇ paſſe thorough the fire, & vſed witchcraft and enchantments, yea, ⁱ ſold themſelues, to doe euill in the ſight of the Lord, to anger him.
18 Therefore the Lord was exceeding wroth with Iſrael, & put them out of his ſight, & none was left but ꝺ tribe of Iudah ᵏ only.
19 Yet Iudah kept not the commaundements of the Lord their God, but walked according to the faſcion of Iſrael, which they vſed.
20 Therefore the Lorde caſt off all the ſeede of Iſrael, and afflicted them, & deliuered them into the hands of ſpoylers, vntil he had caſt them out of his ˡ ſight.
21 ᵐ For he cut off Iſrael from the houſe of Dauid, and they made Ieroboam the ſonne of Nebat king: & Ieroboam drewe Iſrael away from following the Lord, & made them ſinne a great ſinne.
22 For the children of Iſrael walked in all the ſinnes of Ieroboam, which he did, & departed not therefrom,
23 Vntil the Lord put Iſrael away out of his ſight, as he had ſayd ⁿ by all his ſeruãts ꝺ * Prophets, & caried Iſrael away out of their land to Aſſhur vnto this day.
24 And the king of Aſſhur brought folke from Babel, and from ᵒ Cuthah, & from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in ſtrad of the children of Iſrael: ſo they poſſeſſed Samaria, & dwelt in the cities thereof.
25 ¶ And at the beginning of their dwelling there, they ᵖ feared not the Lorde: therfore the Lord ſent lions among them, which ſlew them.
26 Wherefore they ſpake to the king of Aſſhur, ſaying, The nations which thou haſt remoued, and placed in the cities of Samaria, know not the maner of ꝺ God of the land: therefore he hath ſent lyons among them, and behold, they ſlay them, becauſe they knowe not the maner of the God of the land,
27 Then the king of Aſſhur commanded, ſaying, Carie thither one of the Prieſtes, whom ye brought thence, and let him go and dwel there, & teache them the maner of the God ᵠ of the countrey.
28 So one of the Prieſtes, which they had caried from Samaria, came and dwelt in Beth-el, & taught them how they ſhould feare the Lord.
29 Howbeit euery natiõ made their gods, & put them in the houſes of ꝺ hie places, which the Samaritans had made, euery natiõ in their cities, wherein they dwelt.
30 For ꝺ men of Babel made ʳ Succoth-Benoth: & the men of Cuth made Nergal, & the men of Hamath made Aſhima.
31 And the Auims made Nibhaz, & Tartak: and the Sepharuims burnt their childzen in the fire to Adiammelech, and Anammelech the gods of Sepharuaim.
32 Thus they feared the Lorde, & appoynted out prieſtes out of themſelues for the hie places, who prepared for them ſacrifices in the houſes of the hie places.
33 *They ˢ feared the Lord, but ſerued their gods after the maner of ꝺ nations whom they caryed thence.
34 Vnto this day they doe after the olde maner: they neither feare God, neither do after ᵗ their ordinances, nor after their cuſtomes, nor after the Law, nor after the commandement, which the Lorde commanded the childzen of Iaakob, *whom he named Iſrael,
35 And with whome the Lorde had made coenant, and charged them, ſaying, * Feare none other gods, nor bowe your ſelues to them, nor ſerue them, nor ſacrifice to them:
36 But feare the Lord which brought you out of ꝺ land of Egypt with great power, and a ſtretched out arme: him feare ye, and worſhip him, and ſacrifice to him.
37 Alſo kæpe ye diligently the ſtatutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye doe them continually, and feare not other gods.
38 And forget not the coenant that I haue made with you, neither feare ye other gods,
39 But feare the Lord your God, and he will deliuer you out of all your enemies.
40 Howbeit they obeyed not, but did after their olde cuſtome.
41 So theſe ᵘ nations feared the Lord, and ſerued their images alſo: ſo did their childzen, and their childzens childzen: as did their fathers, ſo doe they vnto this day.

CHAP. XVIII.

Hezekiah king of Iudah putteth downe the braſen ſerpent, & deſtroyeth the idoles, 7 And proſpereth. 11 Iſrael is caryed away captiue. 30 The blaſphemie of Sanacherib.

1 NOwe in * the third yere of Hoſhea, ſonne of Elah king of Iſrael, Hezekiah the ſonne of Ahaz king of Iudah began to reigne.
2 He was fiue & twentie yere olde when he began to reigne, and reigned nine and twentie yere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah,
3 And he did ᵃ vpryghtly in the ſight of the Lord, according to all that Dauid his father had done,
4 He toke awaye the hie places, and brake the images, & cut downe the groues, and brake in pieces the * braſen ſerpent that Moſes had made: for vnto thoſe dayes the childzen of Iſrael did burne incenſe to it, and he called it ᵇ Nehuſhtan.

Exod.32.8. 1.King.12.28.
† That is, the ſunne, the moone and ſtarres, Deut.4.19.
h Read Chap. 16.3.
i Reade of this phrase. 1.King. 21.20,25.
k No whole tribe was left but Iudah: & they of Beniamin & Leui, which remained, were counted with Iudah.
l Out of the land where he ſhewed the greateſt tokens of his preſence & fauour.
m That is, God cut off the ten tribes, 2.Kin.17. 16,18.
*Or by the hãd of Iſa.36.9.
n Of theſe people came the Samaritans, whereof mention is ſo much made in the Gospel, and with whom the Iewes would haue nothing to doe, Iohn 4.9.
o That is, they feared him not therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, ſheweth his mighty power among them by this ſtrange puniſhment.
p That is, howe to worſhip him: thus the wicked, rather then to leſe their commodities, will change to all religions.
q Meaning, that euery countrey feared that idol, which was moſt eſteemed in that place whence they came.

2.Chro.28.27.& 29.1.
a Although they of Iudah were giuen to idolatrie & impietie, as they of Iſrael were, yet God for his promes ſake was merciſull vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance. *Nom.21.8,9.*
r That is, they had a certaine knowledge of God and feared him, becauſe of the puniſhment, but they continued ſtill idolaters, as doe the Papiſts, which worſhip both God and idoles: but this is not to feare god, as appeareth verſ.34.
ſ He meaneth this by the Iſraelites, to whome God had giuen his commandements. *Gene.32.28. 1.king.18.31. Iudg.6.10. ime.10.2.*
t That is, theſe ſtrangers, which were ſent into Samaria by the Aſſyrians.
b That is, a piece of braſſe: thus he calleth the ſerpent by contempt, which notwithſtanding was ſet vp by the worde of God, and miracles were wrought by it: yet when it was abuſed to idolatrie, this good king deſtroyed it, not thinking it worthie to be called a ſerpent, but a piece of braſſe.

5 He trusted in the Lord God of Israel: so that after him was none like him among all the kings of Judah, neither were there any such before him.
6 For he clave to the Lorde and departed not from him, but kept his commandements, which the Lorde had commanded Moses.
7 So the Lorde was with him, & he prospered in al things which he tooke in hand: also he rebelled against the king of Assyria, and serued him not.
8 He smote the Philistims vnto Azzah, & the coastes thereof, [c] from the watch towre vnto the defensed citie.
9 ¶ * And in the fourth yere of king Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assyria came vp against Samaria, and besieged it.
10 And after three yeres they tooke it, euen in the first yere of Hezekiah: that is, * the ninth yere of Hoshea king of Israel was Samaria taken.
11 Then the king of Assyria did carry away Israel vnto Assyria, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,
12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.
13 ¶ * Moreouer, in the fourteenth yere of king Hezekiah, Sanherib king of Assyria came vp against all the strong cities of Judah, and tooke them.
14 Then Hezekiah king of Judah sent vnto the king of Assyria to Lachish, saying, [d] I haue offended: depart from me, and what thou laiest vpon me, I will beare it. And the king of Assyria appointed vnto Hezekiah king of Judah three hundreth talents of siluer, & thirtie talents of golde.
15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lorde, and in the treasures of the kings house.
16 At the same season did Hezekiah pul off the plates of the dores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Judah had couered ouer) & gaue them to the king of Assyria.
17 ¶ And the king of Assyria sent [e] Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went vp, & came to Jerusalem, and when they were come vp, they stode by the conduite of the vpper poole, which is by the path of the fullers fielde,
18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was stewarde of the house, and Shebnah the chaunceller, and Joah the sonne of Asaph the [f] recorder.
19 And Rabshakeh sayde vnto them, Tell ye Hezekiah, I praye you, Thus saieth the great king, euen the great king of Assyria, What confidence is this wherein thou trustest?
20 Thou thinkest, Surely I haue [g] counsell and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?
21 Loe, thou trustest nowe in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.
22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath [h] taken away, & hath sayd to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?
23 Nowe therefore giue [i] hostages to my lorde the king of Assyria, and I will giue thee two thousand horses, if thou be able to set riders vpon them.
24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charrets and horsemen?
25 Am I now come vp without the [k] Lord to this place, to destroy it? the Lord sayd to me, Go vp against this lande, and destroy it.
26 Then Eliakim the sonne of Hilkiah, & Shebnah, and Joah sayd vnto Rabshakeh, Speake, I praye thee, to thy seruants in the [l] Aramites language, for we vnderstand it, and talke not with vs in the Iewes rogue, in the audience of the people that are on the wall.
27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne doung, and drinke [m] their owne pisse with you?
28 So Rabshakeh stoode and cryed with a loude voice in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Assyria.
29 Thus sayth the king, Let not Hezekiah deceiue you: for he shal not be able to deliuer you [n] out of mine hand.
30 Neither let Hezekiah make you to trust in the Lord, saying, The Lorde will surely deliuer vs, & this citie shall not be giuen ouer into the hand of the king of Assyria.
31 Hearken not vnto Hezekiah: for thus sayeth the king of Assyria, Make [o] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,
32 Till [p] I come, & bring you to a land like your owne land, euen a land of wheate & wine, a land of bread and vineyardes, a land of olines oile, and hony that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lorde will deliuer vs.
33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Assyria?
34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena & Ivah? how haue they deliuered Samaria out of mine hand?
35 Who

a 5 He trusted in the Lord God of Israel: so that after him was none like him among al the kings of Judah, neither were there any such before him.
6 For he clave to the Lorde and departed not from him, but kept his commandements, which the Lorde had commanded Moses.
7 So the Lorde was with him, & he prospered in al things which he tooke in hand: also he rebelled against the king of Assyria, and serued him not.
8 He smote the Philistims vnto Azzah, & the coastes thereof, c from the watch towre vnto the defensed citie.
c Reade Chap. 17.9.
Chap. 17.3.
9 ¶ * And in the fourth yere of king Hezekiah, (which was the seuenth yere of Hoshea sonne of Elah king of Israel) Shalmaneser king of Assyria came vp against Samaria, and besieged it.
10 And after three yeres they tooke it, euen in the first yere of Hezekiah: that is, * the ninth yere of Hoshea king of Israel was Samaria taken.
Chap. 17.6.
11 Then the king of Assyria did carry away Israel vnto Assyria, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,
12 Because they would not obey the voice of the Lord their God, but transgressed his couenant: that is, all that Moses the seruant of the Lord had commanded, and would neither obey nor doe them.
13 ¶ * Moreouer, in the fourteenth yere of king Hezekiah, Sanherib king of Assyria came vp against all the strong cities of Judah, and tooke them.
2. Chro. 32.1. Isa. 36.1. Ecclus. 48.18, 19.
14 Then Hezekiah king of Judah sent vnto the king of Assyria to Lachish, saying, d I haue offended: depart from me, and what thou laiest vpon me, I will beare it. And the king of Assyria appointed vnto Hezekiah king of Judah three hundreth talents of siluer, & thirtie talents of golde.
d As his zeale was before praysed, so his weakenesse is here set forth that none should glorie in himselfe.
15 Therefore Hezekiah gaue all the siluer that was found in the house of the Lorde, and in the treasures of the kings house.
16 At the same season did Hezekiah pul off the plates of the dores of the Temple of the Lord, and the pillars (which the said Hezekiah king of Judah had couered ouer) & gaue them to the king of Assyria.
17 ¶ And the king of Assyria sent e Tartan, and Rab-saris, and Rabshakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went vp, & came to Jerusalem, and when they were come vp, they stode by the conduite of the vpper poole, which is by the path of the fullers fielde,
e After certaine yeres when Hezekiah ceased to send the tribute appointed by the king of the Assyrians, he sent his captaines & armie against him.
18 And called to the king. Then came out to them Eliakim the sonne of Hilkiah, which was stewarde of the house, and Shebnah the chaunceller, and Joah the sonne of Asaph the [f] recorder.
[f] Or, writer of Chronicles, or secretarie.
19 And Rabshakeh sayde vnto them, Tell ye Hezekiah, I praye you, Thus saieth the great king, euen the great king of Assyria, What confidence is this wherein thou trustest?
20 Thou thinkest, Surely I haue [g] counsell and strength are for the warre. On whome then doest thou trust, that thou rebellest against me?
[g] Thou thinkest that wordes will serue to perswade thy people or to mouse my master.
21 Loe, thou trustest nowe in this broken staffe of reede, to wit, on Egypt, on which if a man leane, it will goe into his hand, and pearce it: so is Pharaoh king of Egypt vnto all that trust on him.
g Egypt shal not onely be able not to succour thee, but shalbe an hurt vnto thee.
22 But if ye say vnto me, We trust in the Lord our God, is not that he whose hie places, and whose altars Hezekiah hath [h] taken away, & hath sayd to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?
h Thus the idolaters thinke that Gods religion is destroyed, whē superstition & idolatrie are reformed.
23 Nowe therefore giue [i] hostages to my lorde the king of Assyria, and I will giue thee two thousand horses, if thou be able to set riders vpon them.
i Meaning, that it was best for him to yeelde to the king of Assyria, because his power was so smal that he had not men to furnish two thousand horses.
24 For howe canst thou despise any captaine of the least of my masters seruants, and put thy trust on Egypt for charrets and horsemen?
25 Am I now come vp without the [k] Lord to this place, to destroy it? the Lord sayd to me, Go vp against this lande, and destroy it.
k The wicked alwaies in their prosperitie flatter themselues, that God doeth fauour them. Thus he speaketh to feare Hezekiah that by resisting him, he should resist God.
26 Then Eliakim the sonne of Hilkiah, & Shebnah, and Joah sayd vnto Rabshakeh, Speake, I praye thee, to thy seruants in the [l] Aramites language, for we vnderstand it, and talke not with vs in the Iewes rogue, in the audience of the people that are on the wall.
[l] Or, Syrians.
27 But Rabshakeh sayd vnto them, Hath my master sent me to thy master and to thee to speake these words, and not to the men which sit on the wall, that they may eate their owne doung, and drinke [m] their owne pisse with you?
[m] Ebr. the water of their feete.
28 So Rabshakeh stoode and cryed with a loude voice in the Iewes language, and spake, saying, Heare the wordes of the great king, of the king of Assyria.
29 Thus sayth the king, Let not Hezekiah deceiue you: for he shal not be able to deliuer you [n] out of mine hand.
[n] Or, by his hand.
30 Neither let Hezekiah make you to trust in the Lord, saying, The Lorde will surely deliuer vs, & this citie shall not be giuen ouer into the hand of the king of Assyria.
31 Hearken not vnto Hezekiah: for thus sayeth the king of Assyria, Make [o] appointment with me, and come out to me, that euery man may eate of his owne vine, and euery man of his owne figge tree, and drinke euery man of the water of his owne well,
[o] Ebr. blessing, meaning the assurance of peace.
32 Till [p] I come, & bring you to a land like your owne land, euen a land of wheate & wine, a land of bread and vineyardes, a land of olines oile, and hony that ye may liue and not die: and obey not Hezekiah, for he deceiueth you, saying, The Lorde will deliuer vs.
[p] He maketh himselfe so sure, that he will not grant the true, except they render themselues to him to be led away captiues.
33 Hath any of the gods of the nations deliuered his lande out of the hand of the king of Assyria?
34 Where is the god of Hamath, and of Arpad? where is the god of Sepharuaim, Hena & Ivah? how haue they deliuered Samaria out of mine hand?
35 Who

35 Who are they among all the gods of the
nations, that haue deliuered their lande
out of mine hand, that the [m] Lord should
deliuer Ieruſalem out of mine hand?
36 But the people held their peace, and an-
ſwered not him a worde: for the kinges
commaundement was, ſaying, Anſwere
ye him not.
37 Then Eliakim, the ſonne of Hilkiah,
which was ſteward of the houſe, and
Shebnah the chaceller, & Joah the ſonne
of Aſaph the recorder came to Hezekiah
with their clothes rent, and tolde him the
wordes of Rabſhakeh.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharply puniſhit,

CHAP. XIX.

6 God promiſeth by Iſaiah victorie to Hezekiah. 35 The Angel of the Lord killeth an hundreth & foure ſcore and fiue thouſande men of the Aſſyrians. 37 Sanherib is killed of his owne ſonnes.

Iſa.37.1 1 And * when king Hezekiah heard it,
he rent his clothes and put on ſacke-
cloth, and came into the houſe of the
Lorde,
2 And ſent Eliakim which was [p] ſteward
of the houſe, and Shebnah the chancel-
ler, and the Elders of the Prieſts clothed
in ſackcloth [a] to Iſaiah the Prophet the
ſonne of Amoz.
3 And they ſaid vnto him, Thus ſaith He-
zekiah, This day is a day of tribulation
and of rebuke, & blaſphemie: for the chil-
dren are come to [b] the birth, and there is
no ſtrength to bring forth.
4 If ſo be the Lord thy God hath heard all
the wordes of Rabſhakeh, whom the king
of Aſſhur his maſter hath ſent to raile on
the liuing God, and to reproch him with
wordes which the Lorde thy God hath
heard, then lift thou vp thy prayer for the
[c] remnant that are left.
5 ¶ So the ſeruantes of king Hezekiah
came to Iſaiah.
6 And Iſaiah ſaide vnto them, So ſhall ye
ſay to your maſter, Thus ſayth the Lord,
Be not afraid of the wordes which thou
haſt heard, wherewith the ſeruants of the
king of Aſſhur haue blaſphemed me.
7 Beholde, I will ſend a blaſt [d] vpon him,
and he ſhall heare a noyſe, and returne to
his owne lande: and I will cauſe him to
fall by the ſwoord in his owne land.
8 ¶ So Rabſhakeh returned, and founde
the king of Aſſhur fighting againſt Lib-
nah: for he had heard that he was depar-
ted from Lachiſh.
9 * He heard alſo men ſay of Tirhakah
king of [e] Ethiopia, [f] Beholde, he is come
out to fight againſt thee: he therefore de-
parted and ſent other meſſengers vnto
Hezekiah, ſaying,
10 Thus ſhall ye ſpeake to Hezekiah king
of Iudah, and ſay, Let not thy [g] God de-
ceiue thee in whom thou truſteſt, ſaying,
Ieruſalem ſhall not be deliuered into the
hand of the king of Aſſhur.
11 Behold, thou haſt heard what the kings
of Aſſhur haue done to all landes, howe
they haue deſtroyed them: and ſhalt thou
be deliuered?
12 Haue the gods of the heathen deliuered
them which my fathers haue deſtroyed?
as Gozan, and Haran, and Rezeph, and
the children of Eden, which were in Theſ-
ſalar?
13 Where is the king of Hamath, and the
king of Arpad, and the king of the cite of
Sepharuaim, Hena and Iuah?
14 ¶ So Hezekiah receiued the letter of the
hand of the meſſengers, and read it: and
Hezekiah went vp into the houſe of the
Lorde, and Hezekiah ſpred it before the
[h] Lorde.
15 And Hezekiah [i] prayed before the Lord,
and ſayde, O Lord God of Iſrael, which
dwelleſt betweene the Cherubins, thou
art verye God alone ouer all the king-
domes of the earth: thou haſt made the
heauen and the earth.
16 Lord, [k] bow downe thine eare, & heare:
Lorde open thine eyes and beholde, and
heare the wordes of Sanherib, who hath
ſent to blaſpheme the [l] liuing God.
17 Trueth it is, Lord, that the kinges of As-
ſhur haue deſtroid the nations and their
landes,
18 And haue ſet fire on their gods: for they
were no gods, but the worke of mans
handes, euen wood and ſtone: therefore
they deſtroyed them.
19 Now therefore, O Lord our God, I be-
ſeeche thee, ſaue thou vs out of his hande,
that all the [m] kingdomes of the earth may
know, that thou, O Lord, art onely God.
20 ¶ Then Iſaiah the ſonne of Amoz ſent
to Hezekiah, ſaying, Thus ſaith the Lord
God of Iſrael, I haue heard that which
thou haſt prayed me, concerning San-
herib king of Aſſhur.
21 This is the worde that the Lorde hath
ſpoken againſt him, O [n] virgin daughter
of Zion, he hath deſpiſed thee, & laughed
thee to ſcorne: O daughter of Ieruſalem,
he hath ſhaken his head at thee.
22 Whom haſt thou railed on? and whom
haſt thou blaſphemed? & againſt whome
haſt thou exalted thy voyce, and lifted vp
thine eyes on hie? euen [o] againſt the Ho-
lie one of Iſrael.
23 By thy meſſengers thou haſt rayled on
the Lord, and ſayde, By the multitude of
my charets I am come vp to the top of
the mountaines, by the ſides of Lebanon,
and will cut downe the hie cedars therof,
& the faire firre trées therof, and I will
goe into the [p] lodging of his borders, and
into the foreſt of [q] his Carmel.
24 I haue digged, and dronke the waters
of others, and with the plant of my ſole
haue I dried all the [r] floods cloſed in.
25 Haſt thou not heard, howe I haue of
olde time made it, & haue formed it long
ago? [s] and ſhould I now bring it, that it
ſhould be deſtroyed, and layde on ruinous
heapes, as cities defenſed,
26 Whoſe inhabitants haue ſmal power,
and are afraid, and confounded? they are
like the graſſe of the fielde, & greene herbe,
or graſſe on the houſe toppes, or as corne
blaſted before it be growen.
27 I knowe thy dwelling, yea, thy going
out, and thy comming in, and thy furie
againſt me.

a To heare ſome new prophecie and to haue comfort of him.

b The dangers are ſo great that we can neither auenge this blaſphemie, nor helpe our ſelues, no more then a woman in her trauaile.

c Meaning, for Ieruſalem, which only remayned of all the cities of Iudah.

d The Lord can with one blaſt blow away all the ſtrength of man and turne it into duſt,

e That is, Sanherib.

[g] Or, black Moore.

f For the kings of Ethiopia and Egypt ioyned together againſt the king of Aſſyria becauſe of his oppreſſion of other countries.

g The more mere that the wicked are to their deſtruction, the more they blaſpheme.

h Before the Arke of the couenant.

i He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

k Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

m He ſheweth for what end the faithful deſire of God to be deliuered: to wit, that he may be glorified by their deliuerãce.

n Becauſe as yet Ieruſalem had not bene taken by the enemie, therefore he calleth her virgine.

o God counteth that iniury done to him, and will reuẽge it, which is done to any of his Saintes.

p Meaning, Ieruſalem, which Iſaiah calleth the height of his borders, to wit, of Iudah, Iſa. 37. 24.

[p] Or, pleaſant country.

[q] Or, the waters of cities beſieged.

r He declareth that forasmuch as he is the author and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

s Thus he deſcribeth the wicked, which for a time flouriſh, and afterward fade and decay like flowers.

28 And because thou rageſt againſt mée, & thy tumult is come vp to mine eares, I will put mine [f] hooke in thy noſtrels, and my bridle in thy lips, and will bring thée backe agayne the ſame way thou cameſt.

29 And this ſhall be a [t] ſigne vnto thée, O Hezekiah, Thou ſhalt eate this yeare ſuch thinges as growe of themſelues, and the nert yeare ſuch as growe without ſowing, and the third yere ſowe ye and reape, and plant vineyardes, and eat the frutes thereof.

30 And the remnant that is eſcayed of the houſe of Iudah, ſhall againe take [u] roote downeward, and beare fruite vpward.

31 For out of Ieruſalem ſhall goe a remnant, and come that ſhall eſcape out of mount Sion: the [x] zeale of the Lorde of hoſtes ſhall do this.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, He ſhal not enter vnto this citie, nor ſhoote an arowe there, nor come before it with ſhielde, nor caſt a mount againſt it:

33 But [y] he ſhall returne the waye he came, and ſhal not come into this citie, ſaith the Lord.

34 For I will defende this citie to ſaue it for mine owne ſake, and for Dauid my ſeruants ſake.

35 ¶ [z] And the ſame night the Angel of the Lorde went out and ſmote in the campe of Aſſhur an hundreth foure ſcore and fiue thouſande: ſo when they roſe early in the morning, behold, they were al dead corpſes.

36 So Sancherib king of Aſſhur departed, and went his way, and returned, and dwelt in Nineueh.

37 And as he was in the temple worſhipping Niſroch his god, Adramelech and Sharezer his ſonnes [a] ſlew him with the ſworde: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſteade.

CHAP. XX.

1 Hezekiah is ſicke, and receyueth the ſigne of his health. 12 He receyueth rewardes of Berodach, 13 Sheweth his treaſures, and is reprehended of Iſaiah. 22 He dyeth, and Manaſſeh his ſonne reigneth in his ſteade.

1 IN thoſe dayes * was Hezekiah ſicke vnto death: and the Prophet Iſaiah the ſonne of Amoz came to him, and ſaide vnto him, Thus ſayth the Lorde, Put thyne houſe in an order: for thou ſhalt die, and not liue.

2 Then hée turned his face to the [a] wall, and prayed to the Lord, ſaying,

3 I beſeech thée, O Lord, remember nowe, how I haue walked before thée in trueth and with [a b] perfect heart, and haue done that which is good in thy ſight: and Hezekiah [c] wept ſore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the worde of the Lord came to him, ſaying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus ſayth the Lord God of Dauid thy father, I haue heard thy [d] prayer, & ſéene thy teares: beholde, I haue healed thée, & the third day thou ſhalt goe vp to the [e] houſe of the Lord,

6 And I wil adde vnto thy dayes fiftéene yeare, and will deliuer thée and this citie out of the hand of the king of Aſſhur, and will defend this citie for mine owne ſake, and for Dauid my ſeruants ſake.

7 Then Iſaiah ſaid, Take a [f] lumpe of dry figges. And they tooke it, and layde it on the boyle, and he recouered.

8 ¶ For Hezekiah had ſaide vnto Iſaiah, What ſhall be the ſigne that the Lord will heale me, and that I ſhall goe vp into the houſe of the Lord the third day?

9 And Iſaiah anſwered, This ſigne ſhalt thou haue of the Lord, that the Lorde will do that he hath ſpoken, Wilt thou that the ſhadowe goe forwarde tenne degrées, or [g] goe backe tenne degrées?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to paſſe forward ten degrées: not ſo then, but let the ſhadowe [g] goe backe ten degrées.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the ſhadow ten degrées backe by the degrées where by it had gone downe in the [h] dial of Ahaz.

12 ¶ [i] The ſame ſeaſon Berodach Baladan the ſonne of Baladan king of Babel, ſent letters and a [k] preſent to Hezekiah: for he had heard how that Hezekiah was ſicke.

13 And Hezekiah heard them, and ſhewed them all his treaſure houſe, to wit, the ſiluer and the golde, and the ſpices, and the precious ointment, and all the houſe of his armour, and all that was founde in his treaſures: there was nothing in his houſe, and in all his [k] realme, that Hezekiah ſhewed them not.

14 Then Iſaiah the Prophet came vnto king Hezekiah, and ſaid vnto him, What ſaid theſe men? & from whence came they to thée? And Hezekiah ſaid, They be come from a farre countrey, euen from Babel.

15 Then ſayde he, What haue they ſéene in thine houſe? And Hezekiah anſwered, All that is in mine houſe haue they ſéene: there is nothing among my treaſures, that I haue not ſhewed them.

16 And Iſaiah ſayd vnto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine houſe, & whatſoeuer thy fathers haue layde vp in ſtore vnto this daye, * ſhalbe caried into Babel: Nothing ſhal be left, ſaith the Lord.

18 And of thy ſonnes, [p] ſhall procéede out of thée, and which thou ſhalt beget, ſhall they take away, & they ſhall be eunuches in the palace of the king of Babel.

19 Then Hezekiah ſayde vnto Iſaiah, The word of the Lord which thou haſt [l] ſpoken, is good: for ſaid he, Shall it not be good, if [m] peace and trueth be in my dayes?

20 Concerning the reſt of the actes of Hezekiah, and all his valiant déedes, & how he made a poole & a conduit, and brought

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f I will bridle thy rage and turne thee to & fro, as pleaſeth me.
t God did not onely promes him the victorie, but giueth him a ſigne to confirme his faith.
u The Lord wil multiplie in great nomber that ſmall remnant of Iudah that is eſcaped.
x The loue that God beareth toward his Church ſhal ouercome the counſels and enterpriſes of men.
Iſa.37.36. Iob.1.21. Eccluſ.48.24. 1.mac.7.41. 2.mac.8.19.
y This was the iuſt iudgement of God for his blaſphemie, that he ſhould be ſlaine before that idole, whom he preferred to the liuing God, and by them, by whom he ought by nature to haue bene defended.
2.Chro.32.24. Iſai.38.1.
a That his mind might not be troubled.
b Meaning, without all hypocriſie.
c Not ſo much for his owne death, as for feare that idolatrie ſhould be reſtored, which he had deſtroyed, and ſo Gods Name be diſhonoured.
d Becauſe of his vnfeined repentance and prayer God turned away his wrath.
e To giue thanks for thy deliuerance.
f He declareth that albeit God can heale without other meanes, yet he ſheweth that he will not haue theſe inſeriour meanes contemned. Eccluſ.48.24.
g Let the ſunne go ſo many degrees backe that the houres may be ſo many the fewer in the kings dial.
h Which dial was ſet in the top of the ſtaire that Ahaz had made.
i Moued with the fauour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelfe enemie to Sancherib his enemie which was now deſtroyed.
k Being moued with ambition and vaine glory, and alſo becauſe he ſeemed to reioyce in the friendſhip of him that was Gods enemy and an infidel, 2.chap.24.13. and 25.13. ieremi.27.19.
l He acknowledgeth Iſaiah to be the true Prophet of God, & therefore humbleth himſelfe to his word.
m Seeing God hath ſhewed me this fauour to grant me quietnes during my life: for he was afraide leſt the Church had decayed in his time, becauſe he had reſtored religion.

water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 King Manasseh restoreth idolatrie, 16 And vseth great cruelty. 18 He dieth, and Amon his sonne succeedeth, 23 VVho is killed of his owne seruants. 26 After him reigneth Iosiah.

1 MAnasseh * was twelue yere olde when he began to reigne, and reigned fiftie & fiue yere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euill in the sight of the Lord after the abomination of the heathen, whome the * Lord had cast out before the children of Israel.

3 For he went backe and built the hye places, * which Hezekiah his father had destroyed: and he erected vp altars for Baal, and made a grone, as did Ahab king of Israel, and worshipped all the hoste of heauen and serued them.

4 Also he * built altars in the house of the Lord, of the which the Lord sayd, * In Ierusalem will I put my Name.

5 And he built altars for all the hoste of the heauen in the two courts of the house of the Lord.

6 And hee caused his sonnes [a] to passe through the fire, and gaue him selfe to witchcraft and sorcerie, and he vsed them that had familiar spirits and were soothsayers, and did much euill in the sight of the Lord to anger him.

7 And he set the image of the grone, that he had made, in the house, whereof the Lord had said to Dauid and to Salomon his sonne, * In this house, and in Ierusalē, which I haue chosen out of all the tribes of Israel, will I put my Name for euer.

8 Neither will I make the feete of Israel moue any more out of the land, which I gaue their fathers: so that they will [b] obserue and do all that I haue commanded them, & according to all the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therfore the Lord spake by his seruants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles.

12 Therefore thus sayth the Lord God of Israel, Beholde, I will bring an euill vpon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch ouer Ierusalem the line [d] of Samaria, and the plommet of the house of Ahab: and I will wipe Ierusalem, as a man wypeth a dishe, which he wipeth, and turneth it vpside downe.

14 And I will forsake the [e] remnant of mine inheritance, and deliuer them into the hand of their enemies, and they shall be robbed and spoyled of all their aduersaries,

15 Because they haue done euill in my sight, & haue prouoked me to anger, since the time their fathers came out of Egypt vntill this day.

16 Moreouer Manasseh shed [f] innocent blood exceedingly much, till he replenished Ierusalem frō corner to corner, beside his sinne wherwith he made Iudah to sinne, and to doe euill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that he did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the kings of Iudah?

18 And Manasseh slept with his fathers, & was buryed in the garden of his owne house, euen in the garden of Vzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yere olde, when he begaune to reigne, and he reigned two yere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And he did euil in the sight of the Lord, as his father Manasseh did.

21 For he walked in al the way, that his father walked in, & serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lord God of his fathers, & walked not in the [g] way of the Lord.

23 And the seruants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the lande slewe all them that had conspired against king Amon, and the people made Iosiah his sonne king in his stead.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the kings of Iudah?

26 And [h] they buryed him in his sepulchre in the garden of Vzza: & Iosiah his sonne reigned in his stede.

CHAP. XXII.

4 Iosiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iosiah, 12 VVho sendeth to Huldah the Prophetesse to inquire the Lordes will.

1 IOsiah was * eight yere olde when he began to reigne, & he reigned one and thirtie yere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And he did vprightly in the sight of the Lord, and * walked in al the waies of Dauid his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yere of king Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor, to the house of the Lord, saying,

4 Go vp to Hilkiah the hie Priest, that he may [i] summe the siluer which is brought into the house of the Lord, which the keepers of the [k] doore haue gathered of the people.

1 Sam.33.1.

Deu.18.9.

Chap.18.4.

Iere.32.34. 2 Sam.7.13.

1 Kin.8.29. & 9.3. 2 Chap.23.27.

a Therefore seeing they obeyed not the commandement of God, they were iustly cut forth of that land which they had but on condition.

Ier.15.4. 2 Kin.23.11.

c Meaning, that whosoeuer shall heare of this great plague, shalbe astonished.

d As I haue destroyed Samaria and the house of Ahab, so will I destroy Iudah.

e Meaning, Iudah & Beniamin which were only left of the rest of the tribes.

a His zeale was prophecied of, & his name mētioned by Iaddo the Prophet, more then 300. yeeres before, 1 Kin. 13. 2: and being but eight yeere olde, he sought the God of his father Dauid, 2 chro. 34. 3.

Or, coyne, as ver. 9

Or, vessell.

b Certaine of the Priests were appointed to this office, as Chap.

f The Ebrewes write that he slewe Isaiah the Prophet, who was his father in lawe.

g That is, according to his commandements.

2. Chro. 33. 20, 21.

Or, he buried him, to wit, Iosiah his sonne.

2. Chron. 34. 1.

c From the time of Ioash for the space of 224. yeres the temple remained without reparation through the negligence of the priests. this declareth ỹ they ỹ haue a charge, & execute it not, ought to haue it taken from thē.

d So God prouided him of faithfull seruants, seeing he went about so zelously to set forth the worke of God.

e This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14. which either by ỹ negligence of ỹ priests had bene lost, or els by ỹ wickednes of idolatrous kings had bene abolished.

a Ebr. melted.

f Meaning, to some Prophet whom God reuealeth ỹ knowledge of things vnto, as Ier. 21. 1. though at other times they inquired the Lord by Vrim and Thummim.

g Or, the house of doctrine, which was nere to the temple, & where the learned assembled to entreat ỹ Scriptures, and the doctrine of the Prophets.

h The workes of mans hand here signifie all that man inuenteth beside the worde of God, which are abominable in Gods seruice.

i Meaning, that he did repent, as they that do not repent, are sayde to harden their heart, Psal. 95. 8.

5 And let them c deliuer it into the hand of them that doe the worke, and haue the ouersight of ỹ house of the Lord: let them giue it to them that worke in the house of the Lord, to repaire the decayed places of the house:
6 To wit, vnto the artificers & carpenters and masons, and to bye timber, & hewed stone to repaire the house.
7 Howbeit let no reckoning be made with them of the money, that is deliuered into their hand: for they deale d faithfully.
8 And Hilkiah the hie Priest sayde vnto Shaphan the chaunceller, I haue found the c booke of the Lawe in the house of the Lord: and Hilkiah gaue ỹ booke to Shaphan, and he read it.
9 So Shaphan the chaunceller came to the king, & brought him worde againe, & sayde, Thy seruants haue a gathered the money, that was found in the house, and haue deliuered it vnto the handes of them that do the worke, and haue the ouersight of the house of the Lord.
10 Also Shaphan the chaunceller shewed the king, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the king.
11 And when the king had heard ỹ words of the booke of ỹ Law, he rent his clothes.
12 Therfore the king commanded Hilkiah the Priest, & Ahikam the sonne of Shaphan, & Achbor the sonne of Michaiah, and Shaphan the chaunceller, & Asahiah the kings seruant, saying,
13 Go ye and f enquire of the Lord for me, and for the people, and for all Iudah, concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers haue not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.
14 ¶ So Hilkiah the Priest and Ahikam, & Achbor and Shaphan, & Asahiah went vnto Huldah the Prophetesse the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g colledge) and they communed with her.
15 And she answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,
16 Thus saith the Lorde, Beholde, I will bring euill vpon this place, and on the inhabitants thereof, euen all the wordes of the booke which the king of Iudah hath read,
17 Because they haue forsaken me, & haue burnt incense vnto other gods, to anger me with all the h workes of their handes: my wrath also shalbe kindled against this place, and shal not be quenched.
18 But to the king of Iudah, who sent you to inquire of the Lord, so shal ye say vnto him, Thus saith the Lord God of Israel, The wordes that thou hast heard, shall come to passe.
19 But because thine heart did i melt, and thou hast humbled thy selfe before the Lorde, when thou heardest what I spake against this place, & against the inhabitants of the same, to wit, that it should be destroyed and accursed, and hast rent thy clothes, and wept before me, I haue also heard it, sayth the Lord.
20 Beholde therefore, I will gather thee to thy fathers, and thou shalt be put in thy graue in k peace, and thine eyes shall not see all the euill, which I will bring vpon this place. Thus they brought the king worde againe.

k Whereupon we may gather that ỹ anger of God is ready against the wicked, when God taketh his seruants out of this world.

CHAP. XXIII.

Iosiah readeth the Law before the people. 3 He maketh a couenant with the Lord. 4 He putteth downe the idoles, after he had killed their priests. 21 He keepeth passeouer. 24 He destroyeth the coniurers. 29 He was killed in Megiddo, 30 And his sonne Iehoahaz reigneth in his stead. 33 After he was taken, his sonne Iehoiakim was made king.

1 THen a the king sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.
2 And the king went vp into the house of the Lord, with all the men of Iudah & all the inhabitants of Ierusalem with him, and the Priests and Prophets, & all the people both small and great: and he read in their eares all the wordes of the booke of the couenant, which was founde in the house of the Lord.
3 And the king stoode by b the pillar, and made a c couenant before the Lorde, that they should walke after the Lord, & keepe his commandements, and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stoode to the couenant.
4 Then the king commanded Hilkiah the hie Priest and the d priestes of the second order, & the keepers of the dore, to bring out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoste of heauen, and he burnt them without Ierusalem in the fieldes of Kedron, and caried e the ponder of them into Beth-el.
5 And he put downe ỹ f Chemarims, whō the kings of Iudah had ordeined to burne incense in the hie places, and in the cities of Iudah, and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, & to the planets, and to all the hoste of heauen.
6 And he brought out the g groue from the Temple of the Lorde without Ierusalem vnto the valley Kedron, and burnt it in the valley Kedron, and stampt it to pouder, and cast the dust thereof vpon the h graues of the children of the people.
7 And he brake downe the houses of the Sodomites, that were in the house of the Lord, where the women wone hangings for the groue.
8 Also he brought all the Priestes out of

a Chro. 34. 30.

a Because he saw ỹ great plagues of God that were threatned, he knewe no more speedie way to auoide them, then to turne to God by repentance, which can not come but of faith, and faith by hearing of the word of God.

b Where the king had his place, Chap. 11. 14.

c As Iosua did, Iosh. 24. 22, 25.

d Meaning, the which were next in dignitie to the hie priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice vnto calues.

f Meaning, the Priests of Baal, which were called Chemarims, either because they ware blacke garments, or els were smoked with burning incense to idoles.

g He removed the groue which idolaters for deuotion had planted nere vnto ỹ Temple, contrarie to the commandement of the Lord, Deut. 16. 21. or as some reade, the similitude of a groue which was hanged in the Temple.

h Both in contempt of the idoles, and reproch of them which had worshipped them in their liues.

the cities of Iudah, and defiled the hye places where the Priestes had burnt incense, euen from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheles the priestes of the hie places came not vp to the altar of the Lord in Ierusalem, saue only they did eat of the vnleauened bread among their brethren.

10 He defiled also Topheth, which was in the valley of the children of Hinnom, that no man shoulde make his sonne or his daughter passe through the fire to Molech.

11 He put downe also the horses that the kings of Iudah had giuen to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuche, which was ruler of the suburbs, & burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king breake downe, and hasted thence, and cast the dust of them in the brooke Kedron.

13 Moreouer the king defiled the hie places that were before Ierusalem and on the right hand of the mount of corruption (which Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon)

14 And he brake the images in pieces, and cut downe the grones, and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, and the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar and also the hie place brake he downe, and burnt the hie place, and stampt it to pouder and burnt the grone.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mount, and sent & toke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord that the man of God proclaimed which cryed the same wordes.

17 Then he said, What title is that which I see? And the men of the citie sayd vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou hast done to the altar of Beth-el.

18 Then sayde he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosiah also toke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger the Lorde, and did to them according to all the factes that hee had done in Beth-el.

20 And he sacrificed all the Priestes of the hie places, that were there, vpo the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commaded all the people, saying, Keepe the passeouer vnto the Lorde your God, as it is written in the booke of this couenant.

22 And there was no passeouer holden like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

23 And in the eighteenth yere of king Iosiah was this passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also toke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, & all the abominations that were espied in the land of Iudah & in Ierusalem, to performe the wordes of the Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all the Lawe of Moses, neyther after him arose there any like him.

26 Notwithstanding the Lord turned not from the fiercenesse of his great wrath wherewith hee was angrie against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this citie Ierusalem, which I haue chosen, and the house whereof I said, My name shalbe there.

28 Concerning the rest of the actes of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

29 ¶ In his daies Pharaoh Nechoh king of Egypt went vp against the king of Assyrie to the riuer Perath. And king Iosiah went against him, whom when Pharaoh saw, he slewe him at Megiddo.

30 Then his seruantes carried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land toke Iehoahaz the sonne of Iosiah, & anointed him, and made him king in his fathers stede.

31 Iehoahaz was three and twentie yere olde when he began to reygne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euil in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the lande of Hamath, while he reigned in Ierusalem, and put the lande to a tribute of an hundreth talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, & turned his name to Iehoiakim, & toke Iehoahaz away, which

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i Because that those that had forsaken the Lord serued idoles, were not meete to minister in the seruice of the Lord for the institution of others.

k Which was a valley nere to Ierusalem, and signifieth a tabret, because they smote on the tabret while their children were burning, that their crie should not be heard, Leuit. 18.21. where after Iosiah commanded cations to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to erect the image thereof about as the heathen did, or els to sacrifice them, as a sacrifice most agreeable.

m That was the mount of olines, called because it was full of idoles. 1.King.11.7.

n Which Ieroboam had built 1.King. 12.28,29.

o According to the prophecie of Iadon, 1.King. 13.2.

p Meaning, the Prophet which came after him, & caused him to cast contrary to the commandement of the Lord, which were both two buried in one graue, 1.Kng.13.31.

q For the multitude and zeale of the people with the great preparation,

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

s Because he passed through his countrey, he feared lest he would haue done him harme and therefore woulde haue slayed him, yet he consulted not with the Lord, & therefore was slaine. 2.Chro.36.1,2.

t Meaning, the wicked kings before.

u Which was Antiochia in Syria, called also Hamath.

w Or, that he should not reigne.

2.Chron.35.1. 1.esdr.1.1. Exod.12.3. deut.16.2.

Leuit.20.27. deut.18.11.

1.King.8.29. and 9.3.

chap.21.7.

2.Chron.35.20.

when he came to Egypt, died there.

35 And Iehoiakim gaue the ſiluer and the golde to Pharaoh, and taxed the land to giue the money, according to the commandement of Pharaoh: he leuied of euery man of the people of the land, according to his value, ſiluer and golde to giue vnto Pharaoh Necheh.

36 Iehoiakim was fiue and twentie yeere old, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the ſight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made ſubiect to Nebuchad-nezzar, rebelleth. 3 The cauſe of his ruine and all Iudah. 6 Iehoiachin reigneth. 15 He and his people are caried vnto Babylon. 17 Zedekiah is made king.

1 In his dayes came Nebuchad-nezzar king of Babel vp, and Iehoiakim became his ſeruant three yere: afterward he turned, and rebelled againſt him.

2 And the Lord ſent againſt him bands of the Caldees, & bandes of the Aramites, and bandes of the Moabites, and bands of the Ammonites, and he ſent them againſt Iudah, to deſtroy it, according to the worde of the Lord, which he ſpake by his ſeruants the Prophets.

3 Surely by the commandement of the Lorde came this vpon Iudah, that hee might put them out of his ſight for the ſinnes of Manaſſeh, according to all that he did,

4 And for the innocent blood that he ſhed, (for hee filled Ieruſalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the reſt of the acts of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

6 So Iehoiakim ſlept with his fathers, and Iehoiachin his ſonne reigned in his ſtead.

7 And the king of Egypt came no more out of his land: for the king of Babel had taken from the riuer of Egypt, vnto the riuer Perath, all that pertayned to the king of Egypt.

8 Iehoiachin was eighteene yeere olde, when he began to reygne, and reigned in Ieruſalem three moneths. His mothers name alſo was Nehuſhta, the daughter of Elnathan of Ieruſalem.

9 And he did euill in the ſight of the Lorde, according to all that his father had done.

10 In that time came the ſeruantes of Nebuchad-nezzar king of Babel vp againſt Ieruſalem: ſo the citie was beſieged.

11 And Nebuchad-nezzar king of Babel came againſt the citie, and his ſeruantes did beſiege it.

12 Then Iehoiachin the king of Iudah came out againſt the king of Babel, he, and his mother, and his ſeruantes, and his princes, and his eunuches: and the king of Babel tooke him in the eight yere of his reigne.

13 And he caryed out thence all the treaſures of the houſe of the Lorde, & the treaſures of the kings houſe, and brake all the veſſels of golde, which Salomon king of Iſrael had made in the Temple of the Lord, as the Lord had ſaid.

14 And he caried away all Ieruſalem, and all the princes, and all the ſtrong men of warre, euen ten thouſand into captiuitie, and all the workemen, and cunning men: ſo none remained ſauing the poore people of the land.

15 And he caried away Iehoiachin into Babel, & the kings mother, and the kings wiues, and his eunuches, and the mightie of the land caried he away into captiuitie from Ieruſalem to Babel,

16 And all the men of warre, euen ſeuen thouſand, and carpenters, & locke ſmithes a thouſand: all that were ſtrong and apt for warre, did the king of Babel bring to Babel captiues.

17 And the king of Babel made Mattaniah his vncle king in his ſtead, and changed his name to Zedekiah.

18 Zedekiah was one and twentie yeere old, when he began to reigne, and he reigned eleuen yeeres in Ieruſalem. His mothers name alſo was Hamutal the daughter of Ieremiah of Libnah.

19 And he did euil in the ſight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was againſt Ieruſalem and Iudah vntill he caſt them out of his ſight. And Zedekiah rebelled againſt the King of Babel.

CHAP. XXV.

1 Ieruſalem is beſieged of Nebuchad-nezzar, and taken. 7 The ſonnes of Zedekiah are ſlaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is ſlaine. 27 Iehoiachin is exalted.

1 And in the ninth yere of his reigne, the tenth moneth and tenth daye of the moneth, Nebuchad-nezzar king of Babel came, he, & all his hoſte againſt Ieruſalem, & pitched againſt it, and they built fortes againſt it round about it.

2 So the citie was beſieged vnto the eleuenth yere of king Zedekiah.

3 And the ninth day of the moneth the famine was ſore in the citie, ſo that there was no bread for the people of the lande.

4 Then the citie was broken vp, and all the men of warre fled by night, by the way of the gate, which is betweene two walles that was by the kinges garden: nowe the Caldees were by the citie round about: and the king went by the waye of the wildernes.

5 But the armie of the Caldees purſued after the king, and tooke him in the deſerts of Iericho, & all his hoſte was ſcatered from him.

6 Then they tooke the king, & caryed him vp to the king of Babel to Riblah, where they gaue iudgement vpon him.

7 And they ſlewe the ſonnes of Zedekiah before

a In the end of the third yere of his reigne, & in the beginning of the fourth, Dan. 2.1.

Chap. 20.17. and 23.27.

b Though God vſed theſe wicked tyrants to execute his iuſt iudgements, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

c Not that he was buryed with his fathers, but he died in the way, as they led him priſoner toward Babylon: read Ier. 22.19.

Or, Euphrates.

Dan. 1.1.

d That is, yeelded himſelfe vnto him by the counſell of Ieremie.

e In the reigne of the king of Babylon. *Chap. 20.17. Iſa. 39.6.*

2. Chron. 36.10. Eſther 2.6.

Ier. 39.1. and 52.1.

f Out of Ieruſalem and Iudah into Babylon.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it containeth part of December and part of Ianuarie.

Or, a mount.

c In ſo much that the mother did eate their children, Lamentat. 4. 10.

d Which was a poſterne doore or ſome ſecret gate to iſſue out at.

e Or condemned him for his periurie and treaſon, 2. Chron. 36.13.

before his eyes, and put out the eyes of
Zedekiah, and bounde him in chaynes,
and caryed him to Babel.
8 ¶ And in the fift moneth, and [f] seuenth
day of the moneth, which was the nine-
teenth yeere of king Nebuchad-nezzar
king of Babel, came Nebuzar-adan
[*] chiefe steward and seruant of the king of
Babel, to Ierusalem,
9 And burnt the house of the Lord, and the
kinges house, and all the houses of Ieru-
salem, and all the great houses burnt hee
with fire.
10 And all the armie of the Caldees that
were with ye chiefe steward, brake downe
the walles of Ierusalem round about.
11 And the rest of the people that were left
in the citie, and those that were fled and
[g] fallen to the king of Babel, with the
remnant of the multitude, did Nebuzar-
adan chiefe steward cary away captiue.
12 But the chiefe stewarde left of the poore
of the land to dresse the vines, and to till
the land.
13 * Also the pillars of brasse that were in
the house of the Lorde, and the bases, and
the brasen Sea that was in the house of
the Lord, did the Caldees breake, and ca-
ried the brasse of them to Babel.
14 The pottes [h] also and the besomes, and
the instrumentes of musike, and the in-
cense dishes, & all the vessels of brasse that
they ministred in, tooke they away.
15 And the asshe pannes, and the basens,
and all that was of gold, and that was of
siluer, tooke the chiefe steward away,
16 With the two pillars, one Sea and the
bases, which Salomon had made for the
house of the Lorde: the brasse of all these
vessels was without weight.
17 *The height of the one pillar was eigh-
teene cubites, and the chapiter thereon
was brasse, and the height of the chapiter
was with networke three cubites, and
pomegranates vpon the chapiter round
about, all of brasse: and likewise was the
second pillar with the networke.
18 And the chiefe stewarde tooke Seraiah
the chiefe Priest, and Zephaniah the [i] se-
conde Priest, and the three keepers of the
doore.
19 And out of the citie hee tooke an Eu-
nuche that had the ouersight of the
men of warre, and [k] fiue men of them
that were in the kinges presence, which
were founde in the citie, and Sopher
captaine of the hoste, who mustred the
people of the land, and three score men of
the people of the lande, that were founde
in the citie.
20 And Nebuzar-adan the chiefe steward
tooke them, & brought them to the king of
Babel to Riblah.
21 And the king of Babel smote them, and
slewe them at Riblah in the lande of Ha-
math. So Iudah was caried away cap-
tiue out of his owne land.
22 *Howbeit there remained people in the
land of Iudah, whom Nebuchad-nezzar
king of Babel left, and made Gedaliah
the sonne of Ahikam the sonne of Sha-
phan ruler ouer them.
23 Then when al the captaines of ye hoste,
and their men heard, that the king of Ba-
bel had made Gedaliah gouernour, they
came to Gedaliah to Mizpah, to wit,
Ishmael the sonne of Nethaniah, and
Iohanan the sonne of Kareah, and Se-
raiah the sonne of Tanhumeth the Ne-
tophathite, and Iaazaniah the sonne of
Maachathi, they and their men.
24 And Gedaliah [l] sware to them, and to
their men, and said vnto them, Feare not
to be the seruantes of the Caldees: dwell
in the lande, and serue the king of Babel,
and ye shalbe well.
25 * But in the seuenth moneth Ishmael
the sonne of Nethaniah the sonne of E-
lishama of the kinges seede, came, and
ten men with him, and smote Gedaliah,
and he dyed, and so did he the Iewes,
and the Caldees that were with him at
Mizpah.
26 Then all the people both small & great,
and the captaines of the army arose, and
came to [m] Egypt: for they were afrayde
of the Caldees.
27 Notwithstanding in the seuen & thirti-
eth yeere after [n] Iehoiachin king of Iu-
dah was caried away, in the twelft mo-
neth & the seuen and twentieth day of the
moneth, Euil-merodach king of Babel
in the yeere that he began to reygne, did
lift vp the head of Iehoiachin king of Iu-
dah out of the prison,
28 And spake kindely to him, and set his
throne aboue the throne of the kings that
were with him in Babel,
29 And changed his prison garments: and
he did continually eate bread before him,
all the dayes of his life.
30 And his [o] portion was a continuall por-
tion giuen him by the king, euery day a
certaine, all the dayes of his life.

f Ieremie writeth Chap.52.12. the tenth day, because the fire continued from the seuenth day, to the tenth.

* Or, captaine of the garde.

g While the siege endured.

Chap.20.17. iere.27,22.

h Of these reade Exod.27.3.

1.King.7.15. iere.52.21. 2.chro.3.15.

i That is, one appoynted to succeede in the hie priests roome, if he were sicke or otherwise letted.

k Ieremie maketh mention of seuen, but here he speaketh of them that were the chiefest.

Iere.40.5.

l That is, he did exhort them in the Name of the Lord, according to Ieremies counsel, to submit them selues to Nebuchad-nezzar, seeing it was the reueiled will of the Lord.

Iere.41,1.

m Contrary to Ieremies counsell, Iere.40.41.42. and 43. Chapters.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was reserued euen vnto Christ.

o Meaning, that he had an ordinarie in the court.

The first booke of the [a] Chronicles, or [b] Paralipomenon.

a Or, the wordes of dayes.

b Or, of things omitted, to wit, in the bookes of the Kings.

THE ARGVMENT.

THe Iewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so oft mentioned in the bookes of Kinges of Iudah and Israel, which did at large set forth the storie of both the kingdomes, and afterwarde perished in the captiuitie: but an abbridgement of the same, and were gathered by Ezra, as the Iewes write, after their returne from Babylon.

Babylon. This first booke conteineth a briefe rehearsall of the children of Adam vnto Abraham, Izhak, Iaakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the flesh. And therefore it setteth foorth more amply his actes, both concerning ciuill gouernment, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thankes to the Lorde.

CHAP. I.

1 *The genealogie of Adam and Noah vntill Abraham,* 27 *And from Abraham to Esau.* 35 *His children.* 43 *Kings and Dukes came of him.*

1 Adam, [a] Sheth, Enoſh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methuſhelah, Lamech,
4 Noah, [b] Shem, Ham, & Japheth.
5 ¶ * The ſonnes of Japheth were Gomer, and Magog, and Madai, and Iauan, and Tubal, and Meſhech, and Tiras.
6 And the ſonnes of Gomer, Aſhchenaz, & [*] Iphath and Togarmah.
7 Alſo the ſonnes of Iauan, Eliſhah and Tarſhiſhah, Kittim, and [*] Dodanim.
8 ¶ The ſonnes of Ham were Cuſh and Mizraim, Put and Canaan.
9 And the ſonnes of Cuſh, Seba and Hauilah, and Sabta, and Raamah, & Sabtecha. Alſo the ſonnes of Raamah were Sheba and Dedan.
10 And Cuſh begate [c] Nimrod, who began to be mightie in the earth.
11 And Mizraim begate Ludim and Anamim, Ithabim and Naphtuhim:
12 Pathruſim alſo, & Caſluhim, of whome came the Philiſtims, and Caphtorim.
13 Alſo Canaan begate Zidon his firſt borne, and Heth,
14 And the Iebuſite, and the Amorite, and the Girgaſhite,
15 And the Hiuite, & the Arkite and the Sinite,
16 And the Aruadite, and the Zemarite, and the Hamathite.
17 ¶ * The ſonnes of Shem were Elam and Aſſhur, and Arpachſhad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meſhech.
18 Alſo Arpachſhad begate Shelah, and Shelah begate [e] Eber.
19 Vnto Eber alſo were borne two ſonnes: the name of the one was Peleg: for in his dayes was the earth deuided: and his brothers name was Ioktan.
20 Then Ioktan begate Almodad and Sheleph, and Hazermaueth and Jerah,
21 And Hadoram and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Hauilah and Iobab: all theſe were the ſonnes of Ioktan.
24 [f] Shem, Arpachſhad, Shelah,
25 Eber, Peleg, Rehu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The ſonnes of Abraham were Izhak, and Ishmael.
29 Theſe are their generations. * The eldeſt ſonne of Iſhmael was Nebaioth, and Kedar, and Adbeel, and Mibſam,
30 Miſhma, and Dumah, Maſſa, [*] Hadad, and Tema,
31 Jetur, Naphiſh and Kedemah: theſe are the ſonnes of Iſhmael.
32 ¶ And Keturah Abrahams [h] concubine bare ſonnes, Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah: and the ſonnes of Jokſhan, Sheba, and Dedan.
33 And the ſonnes of Midian were Ephah, and Epher, & Henoch, and Abida, & Eldaah: * all theſe are [i] ſonnes of Keturah.
34 * And Abraham begate Izhak: the ſonnes of Izhak, Eſau, and Iſrael.
35 ¶ The ſonnes of Eſau were [l] * Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.
36 The ſonnes of Eliphaz, Teman, and Omar, [*] Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The ſonnes of Reuel, Nahath, Zerah, Shammah and Mizzah.
38 And the ſonnes of [l] Seir, Lotan, & Shobal, and Zibeon, and Anah, and Dishon, and Ezer and Dishan.
39 And the ſonnes of Lotan, Hori, and Homam, and Timna Lotans ſiſter.
40 The ſonnes of Shobal were Alian, and Manahath, and Ebal, Shephi, and Onam. And the ſonnes of Zibeon, Aiah and Anah.
41 The ſonne of Anah was Dishon. And the ſonnes of Dishon, Amram, and Eſhban, and Ithran, and Cheran.
42 The ſonnes of Ezer were Bilhan, and Zaauan, and Iaakan. The ſonnes of Dishon, were Uz, and Aran.
43 ¶ And theſe were the [m] kings that reigned in the lande of Edom, before a king reigned ouer the children of Iſrael, to wit, Bela the ſonne of Beor, and the name of his citie was Dinhabah.
44 Then Bela dyed, & Iobab the ſonne of Zerah of [n] Bozrah reigned in his ſtede.
45 And when Iobab was dead, Huſham of the lande of the Temanites reigned in his ſtead.
46 And when Huſham was dead, Hadad the ſonne of Bedad which ſmote Midia in the field of Moab, reigned in his ſtead, and the name of his citie was Auith.
47 So Hadad dyed, & Samlah of Maſrecah reigned in his ſtead.
48 And Samlah died, and Shaul of Rehoboth by the riuer reigned in his ſtede.
49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.
50 And Baal-hanan dyed, and Hadad reigned in his ſtede, and the name of his citie was [*] Pai, & his wiues name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad dyed alſo, and there were dukes in Edom, duke Timna, duke [*] Aliah, duke

a Meaning, that Sheth was Adãs ſonne, & Enoſh Sheths ſonne,

b It had bin ſufficient to haue named Shem, of whom came Abraham & Dauid, but becauſe the worlde was reſtored by theſe three, mention is alſo made of Ham & Iapheth. *Gen.* 10.2.

[*] *Or, Riphath.*

[*] *Or, Rodanim.*

c Who firſt did lift vp himſelfe about others, *Gen.* 10.8.

Gen. 10.22. & 11.10.

d Of whõ came the Syrians, and therefore they are called Aramites, throughout all the Scripture.

e Of him came the Ebrewes which were afterward called Iſraelites of Iſrael, which was Iaakob: and Iewes of Iudah, becauſe of the excellencie of that tribe.

f He repeateth Shem again, becauſe he woulde come to ỹ ſtocke of Abraham.

g Who came of Shem, and of him Shelah. *Gen.* 11.26. & 17.5. & 21.2. *Gen.* 25.13.

[*] *Or, Hadar.*

h Reade Gen. 25.2.

i Theſe were borne of three diuers mothers, reade Gen. 36.4. *Gen.* 36.9.

[*] *Or, Zepho.*

k Which was Eliphaz concubine: reade Gen. 36.12.

l He is alſo called Seir ỹ Horite, which inhabited mount Seir, Gen. 36.20.

m He maketh mention of the kings that came of Eſau, according to Gods promiſe maden Abraham concerning him, that kings ſhould come of him. These 8. kings reigned one after another in Idumea vnto the time of Dauid, who conquered their country.

n Which was the principall citie of the Edomites.

[*] *Or, Pau.*

[*] *Or, Aholi-*

duke Jetheth,
52 Duke Aholibamah, duke Elah, duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

CHAP. II.

1 *The genealogie of Iudah vnto Ishai the father of Dauid.*

Ge.29.32.&30.5.&35.18. 1 THese are the sonnes of Israel, Reuben, Simeon, Leui, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Beniamin, Naphtali, Gad, and Asher.
Ge.38.3.&46.12.&49.4.1. 3 The sonnes of a Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was euil in the sight of the Lord, and he slewe him.
4 And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were fiue.
5 The sonnes of Pharez, Hezron and Hamul.
Ge.38.29. Ruth.4.18. 1.Chr.2.6. 6 The sonnes also of Zerah were b Zimri, and c Ethan, and Heman, and Calcol, and Dara, which were fiue in all.
7 And the sonne of Carmi, d Achar that troubled Israel, transgressing in the thing excommunicate.
8 The sonne also of Ethan, Azariah.
9 And the sonnes of Hezron that were borne vnto him, Ierahmeel, and e Ram and Chelubai.
10 And Ram begate Aminadab, and Aminadab begate Nahshon f prince of the children of Iudah,
11 And Nahshon begate Salma, and Salma begate Boaz,
12 And Boaz begate Obed, and Obed begate g Ishai,
1.Sam.16.19.&17.12. 13 And Ishai begate his eldest sonne Eliab, and Abinadab the second, and h Shimma the third,
14 Nathaneel the fourth, Raddai the fift,
15 Ozem the first, and Dauid the seuenth.
16 Whose sisters were Zeruiah & Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.
17 And Abigail bare Amasa: and i father of Amasa was Iether an Ishmeelite.
1.Chr.2.50. 18 And k Caleb the sonne of Hezron begate Ierioth of Azubah his wife, and her sonnes are these, Iesher, and Shobab, and Ardon.
19 And when Azubah was dead, Caleb take vnto him Ephrath, which bare him Hur.
Exod.31.2. 20 And Hur begate Uri, and Uri begate Bezaleel.
21 And afterwarde came Hezron to the daughter of Machir the father of l Gilead, & toke her when he was three score yere olde, and she bare him Segub.
22 And Segub begate Iair, which had three and twentie cities in the lande of Gilead.
23 And Geshur & Aram toke the townes of Iair & from them, and Kenath and the townes therof, euen three score cities. All these were the sonnes of Machir, the father of Gilead.
24 And after that Hezron was dead at m Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the n father of Tekoa.
25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah, and Ozen and Ozen and Ahiah.
26 And Ierahmeel had another wife named Atarah, which was the mother of Onam.
27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.
28 And the sonnes of Onam were Shammai, & Iada. And the sonnes of Shammai, Nadab, and Abishur.
29 And the name of o wife of Abishur was called Abihail, and she bare him Ahban and Molid.
30 The sonnes also of Nadab were Seled and Appaim: but Seled died without children.
31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, p Ahlai.
32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether died without children.
33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.
34 And Sheshã had no sonnes, but daughters. And Sheshan had a seruant q was an Egyptian named Iarha.
35 And Sheshan gaue his daughter to Iarha his seruant to wife, and she bare him Attai.
36 And Attai begate Nathan, and Nathan begate Zabad,
37 And Zabad begate Ephlal, and Ephlal begate Obed,
38 And Obed begate Iehu, and Iehu begate Azariah,
39 And Azariah begate Helez, and Helez begate Eleasah,
40 And Eleasah begate Sisamai, and Sisamai begate Shallum,
41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.
42 Also the sonnes of Caleb, the brother of Ierahmeel, were r Mesha his eldest sonne, which was the s father of Ziph: and the sonnes of Mareshah the father of Hebron.
43 And the sonnes of Hebron were Korah and Tappuah, and Rekem and Shema.
44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.
45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.
46 And Ephah t cõcubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.
47 The sonnes of Iahdai were Regem, and Iotham, and Gesham, and Pelet, and Ephah, and Shaaph.
48 Calebs concubine Maachah bare Sheber

a Which was a towne named of the husband & wife, called also Beth-lehem Ephratah.
b Meaning, the chiefe & prince.
c Who died whiles his father was aliue, and therefore it is said, vers. 34. that Sheshan had no sonnes.
d That is, chiefe of the familie.
e Whom Saint Matth. calleth Aram, Mat. 1. 3.
f Who was chiefe gouernour or Prince of the Ziphims, because the prince ought to haue a fatherly care & affection towarde his people.
g This difference was betwene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, & her children did inherite: but concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods or money giuen them.

Sheber and Tirhanah.
49 Shax bare also Shaaph, the father of Madmannah, and Sheua the father of Machbenah, & the father of Gibea. * And Achsah was Calebs daughter.
50 ¶ These were þ sonnes of Caleb þ sonne of Hur the eldest sonne of Ephzathah, Shobal the father of Kiriath-iearim.
51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.
52 And Shobal the father of Kiriath-iearim had sonnes, and he [l] was the ouerseer of halfe Hamnuhoth.
53 And the families of Kiriath-iearim were the Ithites, and the Puthites, and the Shumathites, and the Mishraites. of them came the Zarhathites, & the Esthaulites.
54 The sonnes of Salma of Beth-lehem, and the Netophathite, the [m] crownes of the house of Ioab, and [n] halfe the Manahthites and the Zorites.
55 And the families of the [o] Scribes dwelling at Iabez, the Tirathites, the Shimeathites, the Shuchathites, which are the [p] Kenites, that came of Hammath the father of the house of Rechab.

Iosh.15.17.

[l] Or, he that sawe the halfe, because the prince ought to ouersee his subiects.
[m] Meaning, the chiefe & principall.
[n] Or, the Zorites, the halfe of the Manahthites.
[o] Which were men learned & expert in ſ lawe.
[p] Read Nom.10 29.& Iudg 1.16

CHAP. III.

The genealogie of Dauid, and of his posteritie vnto the sonnes of Iohah.

1 These also were the sonnes of [a] Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam the Iezreelitesse: the seconde [b] Daniel of Abigail the Carmelitesse.
2 The thirde Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:
3 The fift Shephatiah of Abital: the sixt Ithream by Eglah his wife.
4 These sixe were borne vnto him in Hebron: and there he reigned seuen yere and sixe moneths: and in Ierusalem he reigned three and thirtie yeere.
5 And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon of [c] Bathshua the daughter of Ammiel:
6 Ibhar also, and [d] Elishama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Elishama, and Eliada, and Eliphelet, nine in nomber.
9 These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.
10 ¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Asa his sonne, and Iehoshaphat his sonne,
11 And Iojam his sonne, and Ahaziah his sonne, and Joash his sonne,
12 And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,
13 And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,
14 And Amon his sonne, and Iosiah his sonne.
15 ¶ And of the sonnes of Iosiah, the [e] eldest was [f] Johanan, the second Iehoiakim, the thirde Zedekiah, and the fourth Shallum.
16 And the sonnes of Iehoiakim were Iecoiah his sonne, & Zedekiah his sonne.
17 And the sonnes of Iecoiah, Assir and Shealtiel his sonne:
18 Malchiram also & Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sonnes of Pedaiah were [g] Zerubbabel, and Shimei: and the sonnes of Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, and Iushabhesed, fiue in nomber.
21 And the sonnes of Hananiah were Pelatiah, and Iesaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.
22 And the sonne of Shechaniah was Shemaiah: and þ sonnes of Shemaiah were Hattush and Igeal, and Bariah, & Neariah and Shaphat, 6 fire.
23 And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.
24 And the sonnes of Elioenai were Hodaiah, and Eliashib, & Pelaiah, and Akkub, and Johanan, and Delaiah and Anani, seuen.

[a] He returneth to ſ genealogie of Dauid, to shew that Christ came of his stocke.
[b] Which 2.Sam. 3.3.is called Cheleab, borne of her that was Nabals wife the Carmelite.
[c] Called also Bathsheba the daughter of Eliam: so they gaue them diuers names.
[d] Elishama, or Elishua, 2.Sam. 5.15: & Eliphelet died, and Dauid named those sonnes, which were next born, bi ſ same names: in the booke of Kings his childrē are mentioned which were aliue, & here both they that were aliue and dead.
[e] So called because hee was preferred to the dignitie royall before his brother Iehoiakim, which was the elder.
[f] Or, Iehoahaz, 2.Reg.23.30.
[g] So that Shemaiah was Shechaniahs nearest sonne, and therefore sate his nephewes, and in deed were sixe.

CHAP. IIII.

The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez, and his prayer, 11 Of Chelub, 24 And Simeon: their habitation, 38 And conquest.

1 The [a] sonnes of Iudah were * Pharez, Hezron, and Carmi, and Hur, and Shobal.
2 And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.
3 And these were of the father of Etam, Izreel, and Idbash: and the name of their sister was Hazelelponi.
4 And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the [b] eldest sonne of Ephratah, the father of Beth-lehem.
5 But Ashur the father of Tekoa had two wiues, Helean, and Naarah.
6 And Naarah bare him Ahuzam, & Hepher, and Temeni and Haashtari: these were the sonnes of Naarah.
7 And the sonnes of Heleah were Zereth, Izohar and Ethnan.
8 Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.
9 But Iabez was more honourable then his brethren: and his mother called his name [c] Iabez, saying, Because I bare him in sorow.
10 And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and [d] if thine hand be with me, and thou wilt cause me to be deliuered from euil, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshton.

[a] Meaning, they came of Iudah, as nephues and kinsmen: for onely Pharez was his naturall sonne.
Gen.38.29.& 46.12.chap.24
[b] The first borne of his mother, and not ſ eldest sonne of his father.
[c] Otherwise called Othniel, Iudg.1.13.
[d] It is to be vnderstand, ſ then he would accomplish his vowe which he made.

12 And Elhton begate Beth-rapha, and Paseah, and Tehinnah the father of the citie of Nahash: these are the men of Rechah.

13 ¶ And the sonnes of Kenaz were Othniel and Seraiah, and the sonne of Othniel, Hathath.

14 And Meonothai begate Ophrah. And Seraiah begate Joab the [e] father of the valley of craftesmen: for they were craftesmen.

15 ¶ And the sonnes of Caleb the sonne of [f] Jephunneh were Iru, Elah, & Naam. And the sonne of Elah was Kenaz.

16 And the sonnes of Jehaleel were Ziph, and Ziphah, Tiria, and Asareel.

17 And the sonnes of Ezrah were Jether and Mered, and Epher, and Jalon, and he begate Miriam, and Shammai, and Ishbah the father of Eshtemoa.

18 Also his [g] wife Jehudiah bare Jared the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah: and these are the sonnes of Bithiah [h] daughter of Pharaoh [g] which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, and Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanan and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ [k] The sonnes of Shelah, the sonne of Judah were Er the father of Lecah, and Laadah the father of Mareshah, and the families of the houlholdes of them that wrought fine linne in [h] house of Ashbea.

22 And Jokim and the men of Chozeba and Joash, and Saraph, which had the dominion in Moab, and [g] Jashubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plantes and hedges: [l] there they dwelt with the king for his worke.

24 ¶ The sonnes of Simeon were Nemuel, and Jamin, Jarib, Zerah, and [b] Shaul.

25 Whose sonne was Shallum, and his sonne, Mibsam, and his sonne Mishma.

26 And the sonnes of Mishma, Hammuel was his sonne, Zacchur his sonne, and Shimei his sonne.

27 And Shimei had sixtene sonnes, & sixe daughters, but his brethen had not many children, neither was all their familie like to [h] children of Judah in multitude.

28 And they dwelt at [i] Beer-sheba, and at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Susim, at Beth-birei, and at Shaaraim. these were their cities vnto the regne of [k] David.

32 And their townes were Etam, and Ain, Rimmon, and Tochen, and Ashan, fiue cities.

33 And all their townes that were rounde about these cities vnto Baal. These are their habitations and the declaration of their genealogie,

34 And Meshobab & Jamlech, & Joshah the sonne of Amashiah,

35 And Joel and Jehu the sonne of Joshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel and Jesimiel and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Jedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they [l] went to the entring in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they founde fat pasture and good, and a wide lande, both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Judah, & smote their tentes, and the inhabitantes that were founde there, & destroyed them vtterly vnto this daye, and dwelt in their roume, because there was pasture there for their sheepe.

42 And besides these, fiue hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, and Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And they smote the rest of Amalek that had [m] escaped, and dwelt there vnto this day.

e The Lord of that valley where the artificers did worke.
f Called also Hur.
g Or, he bare, meaning the seconde wife of Ezra.
h Or, of whom he had charge.
Ge.38.2,3,5.
i Or, of the inhabitants of Lehem.
l They were king Dauids gardeners & serued him in his works.
Ge.46.10. and 1.5.
b His sonne Odaliah here named.
i These cities belonged to the tribe of Iudah, Iosh.19.1. and were giuen to the tribe of Simeon.
k Then Dauid reduced them to the tribe of Iudah.
l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings vnto Gedor, which is in the tribe of Dan.
m And were not slaine by Saul & Dauid.

CHAP. V.

1 *The birthright taken from Reuben & giuen to the sonnes of Ioseph.* 3 *The genealogie of Reuben,* 11 *And Gad,* 23 *And of the halfe tribe of Manasseh.*

1 THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bedde, therefore his birthright was giuen vnto the [a] sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Judah preuailed aboue his brethē, & of him came [b] the prince, but the birthright was Josephs)

3 * The sonnes of Reuben the eldest sonne of Israel, were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Joel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne: whom Tilgath Pilneser king of Ashur [c] carped away: he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Jeiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Joel, which dwelt in [d] Aroer, euen vnto Nebo and Baal-meon.

Gen.35.22. and 49.4.
a Because they were made two tribes, they had a double portiō.
b That is, he was the chiefest of al the tribes, according to Iaakobs prophecie, Gen. 49.8. & because Christ shoulde come of him.
Gen.46.9. exod.6.14. numb.26.5.
c To wit, in the time of Vzziah king of Israel, 2. King.15.29.
d These places were beyonde Iorden towarde the East in the lande giuen to the Reubenites.

9 Also

9 Also eastwarde he inhabited vnto the entring in of the wildernesse from the riuer [g] Perath: for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the [e] Hagarims, which fell by their handes: and they dwelt in their tents in all the East partes of Gilead.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Joel was the chiefest, and Shapham the second, but Jaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jacan and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Jaroah, the sonne of Gilead, the sonne of Michael, the sonne of Jeshishai, the sonne of Jahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the housholde of their fathers.

16 And they dwelt in Gilead in [f] Bashan, and in the townes thereof, and in all the suburbes of Sharon, by their borders.

17 All these were reckoned by genealogies in the dayes of Jotham king of Judah, & in the dayes of Jeroboam king of Israel.

18 ¶ The sonnes of Reuben & of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shielde, and sword, and to dyawe a bowe, exercised in warre, were foure and fourty thousand, seuen hundreth and three score, that went out to the warre.

19 And they made warre with the Hagarims, with [g] Jetur, and Naphish, and Nodab.

20 And they were [h] holpen against them, and the Hagarims were deliuerd into their hand, and all that were with them: for they cryed to God in the battell, and hee hearde them, because they trusted in him.

21 And they led away their cattell, euen their camels fiftie thousande, & two hundreth, and fiftie thousand sheepe, and two thousand asses, and of [m] persons an hundreth thousand.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steads vntill the [i] captiuitie.

23 And the children of the halfe tribe of Manasseh dwelt in [n] land, from Bashan vnto [k] Baal Hermon, and Senir, & vnto mount Hermon: for they increased.

24 And these were the heads of the housholdes of their fathers, euen Epher and Ishi, and Eliel & Azriel, and Jeremiah, and Hodauiah, and Jahdiel, strong men, valiant and famous, heads of the housholdes of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whom God had destroyed before them.

26 And the God of Israel [l] stirred vp the spirit of Pul king of Assyria, & the spirite of Tilgath Pilneeser king of Assyria, and he carried them away: euen the Reubenites, and the Gadites, & the halfe tribe of Manasseh, and brought them vnto [*] Halah, and Habor, and Hara, and to the riuer Gozan, vnto this day. 2. King. 15. 29

[n] Or, Euphrates.

[e] The Ishmaelites that came of Hagar Abrahams concubine

[f] Both the whole countrey & one peculiar citie were called by this name Bashan.

[g] These twaine were the sonnes of Ishmael, Gen. 25. 15.

[h] To wit, by the Lord, that gaue them the victorie.

[m] Ebr. soules of men.

[i] Meaning, the captiuitie of the ten tribes vnder Tilgath Pilneeser.

[k] Otherwise called, Baal-gad

[l] Thus God stirred vp the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

CHAP. VI.

The genealogie of the sonnes of Leui, 31 *Their order in the ministerie of the Tabernacle.* 49 *Aaron and his sonnes Priestes.* 54. 57 *Their habitations.*

1 The sonnes of Leui were Gershon, Kohath, and Merari.

2 *And the sonnes of Kohath, Amram, Izhar, and Hebron and Vzziel. Gen. 46. 11. exod. 6. 16.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar. chap. 23. 12. Leuit. 10. 2. Num. 20. 25.

4 Eleazar begate Phinehas. Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzzi,

6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,

[a] Which was hie Priest after that Abiathar was deposed, according to the prophecie of Eli the Priest, 1. Sam. 2. 31, 35.

9 And Ahimaaz begate Azariah, and Azariah begate Johanan,

10 And Johanan begate Azariah (it was hee that was [b] Priest in the house that Salomon built in Jerusalem)

[b] And did valiantly resist king Vzziah, who would haue vsurped the Priestes office, 2 Chr. 26. 17, 18.

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Jehozadak,

15 And [c] Jehozadak departed when the Lord carried away into captiuitie Judah and Jerusalem by the hande of Nebuchad-nezzar.

[c] That is, hee was led into captiuitie with his father Seraiah the hie Priest, 2. King. 25. 18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, and Shimei.

18 And the sonnes of Kohath were Amram, and Izhar, and Hebron, and Vzziel.

19 The sonnes of Merari, Mahli & Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Jahath his sonne, Zimmah his sonne,

21 Joah his sonne, Iddo his sonne, Zerah his sonne, Jeaterai his sonne.

22 The sonnes of Kohath, [d] Aminadab his sonne, * Korah his sonne, Assir his sonne,

23 Elkanah his sonne, and Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vriel his sonne, Vzziah his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah, the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Jeroham his sonne, Elkanah his sonne,

[d] Who seemeth to be called Iehar, Exod. 6. 21. Numb. 16. 1.

28 And

28 And the ſonnes of Shemuel, the eldeſt
e Who is alſo called Ioel, 1.Sam.8.2. & the 33.verſe of this chapter. e Vaſhni, then Abiah.
29 ¶ The ſonnes of Merari were Mahli,
Libni his ſonne, Shimei his ſonne, Vz-
zah his ſonne,
30 Shimea his ſonne, Haggiah his ſonne,
Aſaiah his ſonne.
31 And theſe be they whome Dauid ſet for
f After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro. to ſing in the houſe of the Lord, after that
the Arke had f reſt.
32 And they miniſtred before the Taberna-
cle, euen the Tabernacle of the Congre-
gation with ſinging, vntill Salomon
had built the houſe of the Lorde in Ieru-
ſalem: then they continued in their office,
accoyding to their cuſtome.
g Reade Exod. 27.21. 33 And theſe miniſtred with their children:
Of the ſonnes of Kohath, Heman a ſin-
ger, the ſonne of Ioel, the ſonne of She-
muel,
34 The ſonne of Elkanah, the ſonne of Je-
roham, the ſonne of Eliel, the ſonne of
Toah,
35 The ſonne of Zuph, the ſonne of Elka-
nah, the ſonne of Mahath, the ſonne of
Amaſai,
36 The ſonne of Elkanah, the ſonne of Jo-
el, the ſonne of Azariah, the ſonne of Ze-
phaniah,
Or, ſyr. 37 The ſonne of Tahath, the h ſonne of As-
ſir, the ſonne of Ebiaſaph, the ſonne of
Korah,
38 The ſonne of Izhar, the ſonne of Kohath,
the ſonne of Leui, the ſonne of Iſrael.
Or, vncle. h Meaning, the vncle of Heman, verſe 33. 39 And his i brother k Aſaph ſtoode on his
right hand: and Aſaph was the ſonne of
Berechiah, the ſonne of Shimea,
40 The ſonne of Michael, the ſonne of Baa-
ſeiah, the ſonne of Malchiah,
41 The ſonne of Ethni, the ſonne of Ze-
rah, the ſonne of Adaiah,
42 The ſonne of Ethan, the ſonne of Zim-
mah, the ſonne of Shimei,
43 The ſonne of Iahath, the ſonne of Ger-
ſhom, the ſonne of Leui.
44 And their brethren the ſonnes of Mera-
ri were on the left hand, euen Ethan the
ſonne of Kiſhi, the ſonne of Abdi, the ſonne
of Malluch,
45 The ſonne of Haſhabiah, the ſonne of
Amaziah, the ſonne of Hilkiah,
46 The ſonne of Amzi, the ſonne of Bani,
the ſonne of Shamer,
47 The ſonne of Mahli, the ſonne of Muſhi,
the ſonne of Merari, the ſonne of Leui.
i The Leuites are called the fingers brethren becauſe they came of the ſame ſtocke. k Read Num. 4.4. 48 ¶ And their i brethren the Leuites were
k appointed vnto all the ſeruice of the
Tabernacle of the houſe of God,
49 But Aaron and his ſonnes burnt in-
cenſe vpon the altar of burnt offring, and
on the altar of incenſe, for all that was to
doe in the moſt holy place, and to make
an atonement for Iſrael, according to all
that Moſes the ſeruant of God had com-
manded.
50 Theſe are alſo the ſonnes of Aaron, Ea-
leazar his ſonne, Phinehas his ſonne, Abi-
ſhua his ſonne,
51 Bukki his ſonne, Vzzi his ſonne, Zera-
hiah his ſonne,
52 Meraioth his ſonne, Amariah his ſonne,
Ahitub his ſonne,
53 Zadok his ſonne, & Ahimaaz his ſonne.
54 ¶ And theſe are the l dwelling places
of them throughout their townes and
coaſtes, euen of the ſonnes of Aaron for
the familie of the Kohathites, for the m lot
was theirs.
l Or, cities which were giuen to the Leuites.
m They were firſt appointed, & prepared for.
55 So they gaue them n Hebron in the land
of Iudah, and the ſuburbs thereof round
about it.
n Which was alſo called Kiriath-arba. Gen. 23.2. Ioſh.21.11
56 But the fielde of the citie, and the villa-
ges thereof they gaue to Caleb the ſonne
of Iephunneh.
57 And to the ſonnes of Aaron they gaue
the cities of Iudah for o refuge, euen Heb-
bron and Libna with their ſuburbes, and
Iattir and Eſhtemoa with their ſub-
urbes,
o That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19.2.
58 And p Hilen with her ſuburbs, and De-
bir with her ſuburbes,
p Which Ioſhua calleth Holon, Ioſh.15.51. and 21.15.
59 And Aſhan q her ſuburbes, and Beth-
ſhemeſh and her ſuburbes:
q Or, Almon, Ioſh.21.18.
60 ¶ And of the tribe of Beniamin, Geba
and her ſuburbes, and r Alemeth with
her ſuburbes, and Anathoth with her
ſuburbes: all their cities were thirtene ci-
ties by their families.
r That is, they gaue a portion to the Kohathites, which were ſ remnant of the tribe of Leui, out of the halfe tribe of Manaſſeh & out of Ephraim, verſe 66.
61 And vnto the ſonnes of t Kohath the
remnant of the familie of the tribe, euen
of the halfe tribe of the halfe of Manaſ-
ſeh, by lot ten cities.
62 And to the ſonnes of Gerſhom accor-
ding to their families out of the tribe of
Iſſachar, and out of the tribe of Aſher,
and out of the tribe of Naphtali, and
out of the tribe of Manaſſeh in Bashan,
thirtene cities.
63 Vnto the ſonnes of Merari according to
their families out of the tribe of Reuben,
and out of the tribe of Gad, and out of
the tribe of Zebulun, by lot twelue ci-
ties.
64 Thus the children of Iſrael gaue to the
Leuites cities with their ſuburbes.
65 And they gaue by lot out of the tribe of
the children of Iudah, & out of the tribe
of the children of Simeon, and out of the
tribe of the children of Beniamin, theſe
cities, which they called by their names.
66 And they of the families of the ſonnes
of Kohath, had cities & their coaſtes out
of the tribe of Ephraim.
67 * And they gaue vnto them cities of re- Ioſh.21.21.
fuge, Shechem in mount Ephraim, & her
ſuburbes, and Gezer and her ſuburbes,
68 Jokmeam alſo and her ſuburbes, and
Beth-horon with her ſuburbes,
69 And Aialon & her ſuburbes, and Gath
Rimmon and her ſuburbes,
Or, Tanach, Ioſh.21.25.
70 And out of the halfe tribe of Manaſſeh,
u Aner and her ſuburbes, and v Bileam
and her ſuburbes, for the families of the
remnant of the ſonnes of Kohath.
Or, Gath-rimmon.
71 Vnto the ſonnes of w Gerſhom out of
the familie of the halfe tribe of Manaſſeh,
Golan in Bashan, and her ſuburbes, and
x Aſhtaroth with her ſuburbes,
w Who in the firſt verſe is called alſo Gerſhon.
Or, Beeshterah, Ioſh.21.27.
72 And out of the tribe of Iſſachar, y Ke-
deſh and her ſuburbes, Daberath and her
ſuburbes,
Or, Kishon, Ioſh.21.28.
73 z Ramoth alſo and her ſuburbes, and
Or, Iarmuth, Ioſh.21.29.
z Anem

‖Or, Enganim, Iosh.21.29.

‖Anem with her suburbes,
74 And out of the tribe of Asher, Mashal
and her suburbes, and Abdon and her
suburbes,

‖Or, Helkah, Iosh.21.31.

75 And ‖Hukok & her suburbes, and Re-
hob and her suburbes,
76 And out of the tribe of Naphtali, Ke-
desh in Galilea & her suburbes, & ‖Ham-
mon and her suburbes, and ‖Kiriathaim
and her suburbes.

‖Or, Ammothdor, Iosh.21.32.
‖Or, Kartan, Iosh. 21.32.

77 Unto the rest of the children of Merari
were giuen out of the tribe of Zebulun,
‖Rimmon and her suburbes, ‖Tabor and
her suburbes,

‖Or, Iokneam.
‖Or, Kartah, Iosh.21.34.

78 And on the other side Iorden by Ieri-
cho, euen on the Eastside of Iorden, out
of the tribe of Reuben, *Bezer in the wil-
dernesse with her suburbes, and Iahzah
with her suburbes,

Iosh.20.8.& 21.36.

79 And Kedemoth with her suburbes, and
Mephaath with her suburbes,
80 And out of the tribe of Gad Ramoth in
Gilead with her suburbes, & Mahanaim
with her suburbes,
81 And Heshbon with her suburbes, and
Iaazer with her suburbes.

CHAP. VII.

*1 The genealogie of Issachar, 6 Beniamin, 13 Naph-
tali, 14 Manasseh, 20 Ephraim, 30 And Asher.*

‖Or, Phuuah.
a Who also is called Iob, Gen. 46.13.

1 And the sonnes of Issachar were To-
la and ‖Puah, ᵃIashub, and Shim-
ron, foure,
2 And the sonnes of Tola, Uzzi, and Re-
phaiah, and Ieriel, and Iahmai, and
Iibsam, and Shemuel, heades in the
housholdes of their fathers. Of Tola
were valiant men of warre in their gene-
rations, ᵇwhose nomber was in the dayes
of Dauid two and twenty thousand and
sixe hundreth.

b That is, their nomber was foūd thus great when Dauid nō-bred the people, 2.Sam.24.1.
c Meaning, the foure sonnes, and the father.

3 And the sonne of Uzzi was Izrahaiah,
and the sonnes of Izrahaiah, Michael,
and Obadiah, and Ioel, & Ishiah, ᶜfiue
men all princes.
4 And with them in their generatiōs after
the houshold of their fathers were bands
of men of warre for battel, sixe and thirtie
thousand: for they had many wiues and
children.

‖Or, kinsmen.

5 And their ‖brethren among all the fami-
lies of Issachar were valiāt men of war,
rekoned in all by their genealogies foure
score and seuen thousand.
6 ¶ The sonnes of Beniamin were Bela, and
Becher, and ᵈIediael, ᵉthree.

d Called also Ashbel, Gen.46.21. Nom.26.38.
e Which were the chiefe: for els there were seuen in all, as appeareth, Gen.46.21.

7 And the sonnes of Bela, Ezbon, & Uzzi,
and Uzziel, and Ierimoth, and Iri, fiue
heads of the housholdes of their fathers,
valiant men of warre, and were rekoned
by their genealogies, two and twentie
thousand and thirtie and foure.
8 And the sonnes of Becher, Zemirah, and
Ioash, and Eliezer, and Elioenai, and
Omri, and Ierimoth, and Abiah, and A-
nathoth, and Alameth: all these were the
sonnes of Becher.
9 And they were nombred by their genea-
logies according to their generatiōs, and
the chiefe of the houses of their fathers,
valiant men of warre, twentie thousande
and two hundreth.
10 And the sonne of Iediael was Bilhan,
and the sonnes of Bilhan, Ieush, and
Beniamin, and Ehud, and Chenaanah,
and Zethan, & Tharshish, & Ahishahar.
11 All these were the sonnes of Iediael,
chiefe of the fathers, valiant men of war,
seuentene thousande and two hundreth,
marching in battell aray to the warre.
12 And Shuppim, and Huppim were the
sonnes of ‖Ir, but Hushim was the sonne
ᶠof ‖another.

‖Or, Iri.
f Meaning, that he was not the sonne of Beniamin, but of Dan, Gen.46.23.
‖Or, of Aher.

13 ¶ The sonnes of Naphtali, Iahziel, and
Guni, and Iezer, and ‖Shallum ᵍof the
sonnes of Bilhah.

‖Or, of Shillem, Gen.46.24.
g These came of Dan and Naphtali, which were the sonnes of Bilhah, Gen.46.23, 24, 25.

14 The sonne of Manasseh was Ashriel,
whome she bare vnto him, but his con-
cubine of Aram bare Machir the *father
of Gilead.

Nomb.26.29,31. iosh.17.1.

15 And Machir tooke to wife the sister of
Huppim & Shuppim, and the name of
their sister was Maachah. And the name
of the second sonne was Zelophehad, and
Zelophehad had daughters.
16 And Maachah ẏ wife of Machir bare a
sonne, and called his name ‖Peresh, and
the name of his brother was Sheresh:
and his sonnes were Ulam and Rakem.

‖Or, Iezer, Nom. 26.30.

17 And the sonne of Ulam was Bedan.
These were the sonnes of Gilead ẏ sonne
of Machir, the sonne of Manasseh.
18 And ʰhis sister Molecheth bare Ishod,
and Abiezer, and Mahalah.

h Meaning, the sister of Gilead.

19 And ẏ sonnes of Shemida were Ahian,
and Shechem, and Likhi, and Aniam.
20 ¶ The sonnes also of Ephraim were
Shuthelah, & Bered his sonne, and Ta-
hath his sonne, and his sonne Eladah,
and Tahath his sonne,
21 And Zabad his sonne, and Shuthelah
his sonne, and Ezer, and Elead: and the
men of ⁱGath ẏ were borne in the land,
slewe them, because they came downe to
take away their cattell.

i Which was one of the fiue principall cities of the Philistims, slew the Ephraimites.

22 Therefore Ephraim their father mour-
ned many dayes, and his ‖brethren came
to comfort him.

‖Or, kinsfolke.

23 And when he went in to his wife, shee
conceiued, and bare him a sonne, and hee
called his name Beriah, because afflicti-
on was in his house.
24 And his ‖daughter was Sherah, which
built Beth-horon the nether, and the vp-
per, and Uzzen Sheerah.

‖Or, neece.

25 And Rephah was his ᵏsonne, and Re-
sheph, and Telah his sonne, and Tahan
his sonne,

k To wit, of Ephraim.

26 Laadan his sonne, Ammihud his
sonne, Elishama his sonne,
27 Non his sonne, Iehoshua his sonne.
28 And their possessions & their habitati-
ons were Beth-el, & the villages thereof,
and Eastward Naaran, and Westward
Gezer with the villages therof, Shechem
also & the villages thereof, vnto ‖Azzah,
and the villages thereof,

‖Or, Adaiah.

29 And by the places of the children of
Manasseh, Beth-shean and her villages,
Taanach and her villages, Megiddo and
her villages, Dor and her villages. In
those dwelt the children of Ioseph the
sonne of Israel.

Gen.46.17. 30 ¶ * The ſonnes of Aſher were Jimnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.
31 And the ſonnes of Beriah, Heber, & Malchiel, which is the father of Birzauith.
32 And Heber begate Japhlet, & Shomer, and Hotham, and Shuah their ſiſter.
33 And the ſonnes of Japhlet were Pasach, and [a] Bimhal, and Aſhnath: theſe were the children of Japhlet.
34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.
35 And the ſonnes of his brother Helem were Zophah, and Imna, and Shelesh and Amal.
36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, & Imrah,
37 Bezer & Hod, and Shamma, and Shilshah, and Ithran, and Beera.
38 And the ſonnes of Iether, Iephunneh, and Pispa and Ara.
39 And the ſonnes of Vlla, Harah, and Haniel, and Rizia.
40 All theſe were the children of Aher, the heads of their fathers houſes, noble men, valiant men of warre & chief princes, and they were rekoned by their genealogies for warre and for battell to the nomber of ſire and twenty thouſand men.

Or, Zimbal.

CHAP. VIII.

1 *The ſonnes of Beniamin, 33 And race of Saul.*

1 He continueth in the deſcription of the tribe of Beniamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

1 BEniamin alſo [a] begat Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharah the third,
2 Nohah the fourth, and Rapha the fifth.
3 And the ſonnes of Bela were Addar, and Gera, and Abihud,
4 And Abiſhua, and Naaman and Ahoah,
5 And Gera, & Shephuphan, and Huram.
6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and [b] they were carped away captiues to Manahath,
7 And Naaman, and Ahiah, and Gera, he caried them away captiues: and [c] he begate Vzza and Ahihud.
8 And Shaharaim begate certaine in the countrey of Moab, after hee had ſent [d] away Huſhim and Baara his wiues.
9 He begat, I ſay, of Hodeſh his wife, Iobab & Zibia, and Meſha, and Malcham,
10 And Ieuz and Shachia and Mirma: theſe were his ſonnes and chiefe fathers.
11 And of Huſhim hee begate Ahitub and Elpaal.
12 And the ſonnes of Elpaal were Eber, & Miſham and Shamed (which built Ono, and Lod, and the villages thereof)
13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drane away the inhabitants of Gath)
14 And Ahio, Shaſhak and Ieremoth,
15 And Zebadiah, and Arad, and Eder,
16 And Michael, and Iſpah, and Ioha, the ſonnes of Beriah,
17 And Zebadiah, and Meſhullam, and Hiſki, and Heber,
18 And Iſhmerai and Izliah, and Iobab, the ſonnes of Elpaal,
19 Iakim alſo, and Zichri, and Zabdi,
20 And Elienai, and Zillethai, and Eliel,
21 And [a] Adaiah, & Beraiah, & Shimrath the ſonnes of Shimei,
22 And Iſhpan, and Eber, and Eliel,
23 And Abdon, and Zichri, and Hanan,
24 And Hananiah, and Elam, and Antothiah,
25 Iphedeiah and Penuel the ſonnes of Shaſhak,
26 And Shamſherai, and Sheharish, and Athaliah,
27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham.
28 Theſe were the chiefe [c] fathers according to their generations, euen princes, which dwelt in Ieruſalem.
29 And at * Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah.
30 And his eldeſt ſonne was Abdon, then Zur, and Kiſh, and Baal, and Nadab,
31 And Gedor, and Ahio, and Zacher.
32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, euen by their brethren.
33 And [f] Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, & Abinadab, and [g] Eſhbaal.
34 And the ſonne of Ionathan was [h] Merib-baal, and Merib-baal begate Micah.
35 And the ſonnes of Micah were Pithon, and Melech, and Tarea and Ahaz.
36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza,
37 And Moza begat Binea, whoſe ſonne was Raphah, and his ſonne Eleaſah, and his ſonne Azel.
38 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, & Iſhmael, and Shearish, and Obadiah, & Hanan: all theſe were the ſonnes of Azel.
39 And the ſonnes of Eſhek his brother were Vlam his eldeſt ſonne, Ieuſh the ſecond, and Eliphelet the third.
40 And the ſonnes of Vlam were valiant men of warre which ſhot with the bowe, and had many ſonnes and nephewes, an hundreth and fifte: all theſe were of the ſonnes of Beniamin.

[a] Or, Araiah.

c The chiefe of the tribe of Beniamin that dwelt in Ieruſalem. *Chap.9.35.*

f Who in the 1.Sam.9.1. is called Abiel.
g He is alſo named Iſhboſheth, 2.Sam.2.8.
h He is likewiſe called Mephiboſheth, 2.Sam.9.6

CHAP. IX.

1 *All Iſrael & Iudah nombred.* 10 *Of the Prieſts, & Leuites,* 11.18 *And of their offices.*

THus all Iſrael were nombred by their genealogies: & behold, they are written in the booke of the kings of Iſrael and of Iudah, & they were [a] caried away to Babel for their tranſgreſſion.
2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, & in their owne cities, euen Iſrael the Prieſtes, the Leuites, and the [b] Nethinims.
3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.
4 Vthai the ſonne of Ammihud the ſonne of Omri, the ſonne of Imri, the ſonne of Bani: of the children of Phares, the ſonne of Iudah.
5 And of Shiloni, Alaiah the eldeſt, and his ſonnes,

a Hitherto he hath deſcribed their genealogies before they went into captiuitie, & nowe he deſcribeth their hiſtorie after their returne.
b Meaning the Gibeonites, which ſerued in the temple, read Ioſh.9.23.

6 And of the ſonnes of Zerah, Ieuel, and their brethren ſixe hundreth and nineteene.
7 And of the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodauiah, the ſonne of Haſenuah,
8 And Ibneiah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, & Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibniiah.
9 And their brethren according to their generations nine hundreth, fiftie and ſixe: all theſe men were [a] chiefe fathers in the houſholdes of their fathers.

[a] Or, chiefe of the families.

10 ¶ And of the Prieſts, Iedaiah, and Ioiarib, and Iachin,
11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the [c] chiefe of the houſe of God,

[c] That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Pashhur, the ſonne of Malchiah, and Maaſai the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.
13 And their brethren the chiefe of the houſholdes of their fathers a thouſande, ſeuen hundreth and threeſcore valiant men, for the [d] worke of the ſeruice of the houſe of God.

[d] To ſerue in the Temple, euery one according to his office

14 ¶ And of the Leuites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah of the ſonnes of Merari,
15 And Bakbakkar, Heresh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,
16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah, the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.
17 ¶ And the porters were Shallum, and Akkub, & Talmon, and Ahiman, & their brethren: Shallum was the chiefe.
18 For they were porters to this time by companies of the children of Leui vnto the [e] kings gate Eaſtward.

[e] So called, becauſe the king came into the Tẽple thereby, & not the common people.

19 And Shallum þ ſonne of Kore the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their father) were ouer the worke, & office to keepe the gates of the [f] Tabernacle: ſo their fathers were ouer the poſte of the Lord, keeping the entrie.

[f] Their charge was, that none ſhould enter into thoſe places, which were only appointed for the Prieſtes to miniſter in.

20 And Phinehas þ ſonne of Eleazar was their guide, and the Lord was with him.
21 Zechariah the ſonne of Meſhelemiah was the porter of the doore of the Tabernacle of the Congregation.
22 All theſe were choſen for porters of the gates, two hundreth and twelue, which were nombred according to their genealogies by their townes. Dauid eſtabliſhed theſe and Samuel the Seer [g] in their perpetuall office.

[g] Or, for their fidelitie.

23 So they and their children had the ouerlight of the gates of the houſe of the Lord, euen of the houſe of the Tabernacle by wardes.
24 The porters were in foure quarters Eaſtward, Weſtward, Northward, and Southward.
25 And their brethren, which were in their townes, came at [g] ſeuen daies from time to time with them.

[g] They ſerued weekely, as 1.Chr. 9.10.

26 For theſe foure chiefe porters were in perpetuall office, and were of the Leuites, and had charge of the [h] chambers, and of the treaſuries in the houſe of God.

[h] Or, opening of the doores.

27 And they lay round about the houſe of God, becauſe the charge was theirs, & they cauſed it to be opened euery morning.
28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.
29 Some of them alſo were appointed ouer the inſtruments, and ouer all the veſſels of the Sanctuarie, and of the [h] flowre, and the wine, & the ople, and the incenſe, and the ſweete odours.

[h] Whereof the meat offring was made, Leuit. 2.

30 And certaine of the ſonnes of þ Prieſts made ointments of ſweete odours.
31 And Mattithiah one of þ Leuites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things þ were made in the frying panne.
32 And other of their brethren the ſonnes of Kohath had the ouerlight of the [k] ſhewbread to prepare it euery Sabbath.

[k] Exod. 25.30.

33 And theſe are the ſingers, the chiefe fathers of þ Leuites, which dwelt in the chambers, [i] and had none other charge: for they had to do in that buſineſſe day and night.

[i] But were continually occupied in ſinging and prayſes to God.

34 Theſe were the chiefe fathers of the Leuites according to their generations, and principall which dwelt at Ieruſalem.
35 * And in Gibeon dwelt [l] the father of Gibeon, Iehiel, and the name of his wife was Maachah.

* Chap. 8.29.
[l] Or, Abigibeon

36 And his eldeſt ſonne was Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
37 And Gedor, and Ahio, and Zechariah, and Mikloth.
38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, euen by their brethren.
39 And * Ner begate Kish, and Kish begate Saul, & Saul begate Ionathan, & Malchiſhua, and Abinadab and Eſhbaal.

* 1.Sam. 14.51. chap. 8.33.

40 And the ſonne of Ionathan was Meribbaal: and Merib-baal begate Micah.
41 And the ſonnes of Micah were Pithon, and Melech and Tahrea.
42 And Ahaz begate [k] Jarah, and Jarah begate Alemeth, & Aſmaueth and Zimri, and Zimri begate Moza.

[k] Who was alſo called Iehoadah Chap. 8.36.

43 And Moza begate Binea, whoſe ſonne was Rephaiah, and his ſonne was Eleaſah, and his ſonne Azel.
44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims,* 4 *In which he dieth,* 6 *And his ſonnes alſo.* 13 *The cauſe of Sauls death.*

1 Then * the Philiſtims fought againſt Iſrael: and the men of Iſrael fled before the Philiſtims, and fell downe ſlaine

* 1.Sam. 31.1.

slaine in mount Gilboa.
2 And the Philistims pursued after Saul
and after his sonnes, and the Philistims
smote Jonathan, & Abinadab, and Mal-
chishua the sonnes of Saul.
3 And the battell was sore against Saul, &
the archers hit him, and he was "woun-
ded of the archers.
4 Then saide Saul to his armour bearer,
Drawe out thy swoorde, and thrust mee
through therewith, lest these vncircumci-
sed come and mocke at me: but his ar-
mour bearer would not, for he was sore
afraide: therefore Saul tooke the swoorde
and fell vpon it.
5 And when his armour bearer sawe that
Saul was dead, he fell likewise vpon the
swoord, and died.
6 So Saul died and his three sonnes, and
all his house, they died together.
7 And when all the men of Israel that
were in the valley, sawe howe they fled,
and that Saul & his sonnes were dead,
they forsooke their cities, and fled away,
and the Philistims came, and dwelt in
them.
8 And on the morowe when the Philistims
came to spoile them that were slaine, they
founde Saul and his sonnes "lying in
mount Gilboa.
9 And when they had stript him, they
tooke his head and his armour, and sent
them into the lande of the Philistims
rounde about, to publish it vnto their
idoles, and to the people.
10 And they layde vp his armour in the
house of their god, and set vp his head in
the house of [a] Dagon.
11 ¶ When all they of Jabesh Gilead heard
al that the Philistims had done to Saul,
12 Then they arose (all the valiant men)
and tooke the body of Saul, and the bo-
dies of his sonnes, and brought them to
Jabesh, and buried the bones of them
vnder an oke in Jabesh, and fasted seuen
dayes.
13 So Saul died for his transgression, that
he committed against the Lord, * euen a-
gainst the word of the Lord, which he kept
not, and in that he sought & asked coun-
sell of a [l] * familiar spirit,
14 And asked not of the Lord: therefore he
slewe him, and turned the kingdom vnto
Dauid the sonne of Ishai.

Ebr. shooters.

Ebr. fallen.

a Which was ÿ idole of the Philistims, & from the belly downward had the forme of a fish, and vpward of a man.

1.Sam.15.23.

l Or, witch, and sorcerese.
1.Sam.28.8.

CHAP. XI.

3 *After the death of Saul is Dauid anointed in Hebron.* 5 *The Jebusites rebell against Dauid, from whom he taketh the tower of Zion.* 6 *Ioab is made captaine.* 10 *His valiant men.*

1 Then *all Israel [a] gathered themselues
to Dauid vnto Hebron, saying, Be-
holde, we are thy bones and thy flesh.
2 And in time past, euen when Saul was
king, thou leddest Israel out and in: and
the Lord thy God sayd vnto thee, Thou
shalt feede my people Israel, and thou
shalt be captaine ouer my people Israel.
3 So came all the Elders of Israel to the
king to Hebron, and Dauid made a coue-
nant with them in Hebron before the
Lord. And they anointed Dauid king
ouer Israel, * according to the worde of
the Lord by the hand of Samuel.
4 ¶ And Dauid & all Israel went to Jeru-
salem, which is Jebus, where were the
Jebusites, the inhabitants of the land.
5 And the inhabitants of Jebus sayde to
Dauid, Thou shalt not come in hither.
Neuerthelesse Dauid tooke the tower of
Zion, which is the citie of Dauid.
6 And Dauid saide, * Whosoeuer smiteth
the Jebusites first, shall be the chiefe and
captaine. So Joab the sonne of Zeruiah
went first vp, and was captaine.
7 And Dauid dwelt in the tower: there-
fore they called it the citie of Dauid.
8 * And hee built the citie on euery side,
from Millo euen round about: and Joab
repaired the rest of the citie.
9 And Dauid prospered, and grew: for the
Lord of hostes was with him.
10 ¶ * These also are the chiefe of the vali-
ant men that were with Dauid, and joy-
ned their force with him in his kingdom
with all Israel, to make him king ouer
Israel, according to the word of the Lord.
11 And this is the nomber of the valiant
men whome Dauid had, Jashobeam the
sonne of Hachmoni, the [b] chiefe among
thirtie: he lift vp his speare against three
hundreth, whom he slew at one time.
12 And after him was Eleazar the sonne of
"Dodo the Ahohite, which was one of
the three valiant men.
13 He was with Dauid at Pas-dammim,
and there the Philistims were gathered
together to battel: and there was a par-
cel of ground full of barly, and the people
fled before the Philistims.
14 And they stood in the mids of the fielde,
[c] and saued it, and slewe the Philistims:
so the Lord gaue a great victorie.
15 ¶ And three of the [d] thirtie captaines
went to a rock to Dauid, into the caue of
Adullam. And the armie of ÿ Philistims
camped in the valley of Rephaim.
16 And when Dauid was in the holde, the
Philistims garison was at Beth-lehem.
17 And Dauid longed, and said, * Oh, that
one would giue me to drink of ÿ water of
the well of Beth-lehem that is at ÿ gate.
18 Then these three brake thorow the hoste
of the Philistims, and drew water out of
the well of Beth-lehem that was by the
gate, and tooke it, and brought it to Da-
uid: but Dauid would not drinke of it,
but powred it for an oblation to the Lord,
19 And saide, Let not my God suffer me to
doe this: should I drinke the [e] blood of
these mens liues? for they haue brought
it with the ieopardy of their liues: there-
fore he would not drinke it: these things
did these three mightie men.
20 ¶ And Abishai the brother of Joab, he
was chiefe of the three, and he lift vp his
speare against three hundreth, and slewe
them, and had the name among the three.
21 Among the three he was more honou-
rable then the two, and he was their
captaine: * but he attained not vnto the
first three.
22 Benaiah the sonne of Jehoiada (the

1.Sam.5.1.
a This was after the death of Ishbosheth Sauls sonne, when Dauid had reigned ouer Judah seuē yeres & sixe moneths in Hebrō, 2.Sam.5.5.

1.Sam.16.13.

2.Sam.5.8.

2.Sam.5.9.

2.Sam.23.8.

b Meaning, the most excellent & best esteemed for his valiantnes: some reade, the chiefe of the princes.

"Or, his vncle.

c This act is referred to Shammah, 2.Sam.23.11. which seemeth was the chiefest of these.

d That is, Eleazar and his two companions.

2.Sam.23.15.

e That is, this water, for the which they ventured their blood.

2.Sam.23.19.

ſonne of a valiant man) which had done many actes, and was of Kabzeel, he ſlewe two [1] ſtrong men of Moab: hee went downe alſo and ſlew a lion in the middes of a pit in time of ſnowe.

[1] Or, lions.

23 And he ſlewe an Egyptian, a man of great ſtature, euen fiue cubites long, and in the Egyptians hand was a ſpeare like a weauers beame: and he went downe to him with a ſtaffe, & pluckt the ſpeare out of the Egyptians hand, and ſlew him with his owne ſpeare.

24 Theſe things did Benaiah the ſonne of Iehoiada, and had the name among the three worthies.

25 Beholde, hee was honourable among thirtie, but he attained not vnto the [f] firſt three. * And Dauid made him of his counſell.

[f] Meaning, thoſe three which brought the water to Dauid. 2. Sam. 23. 23. g Called alſo Shemmoah, 2. Sam. 23. 25.

26 ¶ Theſe alſo were valiant men of warre, Aſahel the brother of Joab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Anrothite,

h He is alſo called Mebunnai, 2. Sam. 23. 27.

29 h Sibbecai the Huſathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſonne of Baana the Netophathite,

31 Ithai the ſonne of Kibai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the riuers of Gaaſh, Abiel the Arbathite,

33 Azmaueth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Jonathan the ſonne of Shageh the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahiiah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Joel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahzai the Berothite, the armour bearer of Joab, the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Hriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,

43 Hanan the ſonne of Maachah, and Joſhaphat the Mithnite,

44 Hzia the Aſhterathite, Shama & Jeiel the ſonnes of Hotham the Aroerite,

45 Jediael the ſonne of Shimri, and Joha his brother the Tizite,

46 Eliel the Mahauite, and Jeribai and Joſhauiah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Jaaſiel the Mezobaite.

CHAP. XII.

1 *Who they were that went with Dauid when hee fled from Saul.* 14 *Their valiantnes.* 23 *They that came vnto him vnto Hebron out of euery tribe to make him king.*

1 Theſe alſo are they that came to Dauid to [a] Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

a To take his part against Saul, who perſecuted him.

2 They were weaponed with bowes, and could vſe the right and the left hand with ſtones and with arrowes and with bowes, and were of Sauls [b] brethren, euen of Beniamin.

b That is, of the tribe of Beniamin, whereof Saul was, and wherein were excellent throwers with ſlings, Iudges 20. 16.

3 The chiefe were Ahiezer, and Joaſh the ſonnes of Shemaah a Gibeathite, and Jeziel, & Pelet the ſonnes of Azmaueth, Berachah and Jehu the Anrothite,

4 And Ismaiah the Gibeonite, a valiant man among thirtie, & aboue the thirtie, and Jeremiah, and Jehaziel, and Johanan, and Joſhabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Harophite,

6 Elkanah, and Iſhiah, and Azareel, and Joezer, Jalhobeam of Hakorehim,

7 And Joelah, and Zebadiah, the ſonnes of Jeroham of [i] Gedor.

i Or, Gedai.

8 And of the Gadites there ſeuered themſelues ſome vnto Dauid into the holde of the wilderneſſe, valiant men of warre, and men of armes, & apt for battel, which couldе handle [k] ſpeare and ſhielde, and their faces were like the faces of [c] lions, and were like the roes in the mountaines in ſwiftnes.

k Or, buckler. c Meaning, fierce and terrible.

9 Ezer the chiefe, Obadiah the ſecond, Eliab the third,

10 [l] Miſhmannah the fourth, Jeremiah the fift,

l Or, Mahmannah.

11 Attai the firſt, Eliel the ſeuenth,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Machbannai the eleuenth.

14 Theſe were the ſonnes of Gad, captaines of the hoſte: one of the leaſt could reſiſt an hundreth, & the greateſt a thouſand.

15 Theſe are they that went ouer Jorden in the [d] firſt moneth when he had filled ouer all his bankes, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan or Abib, conteining halfe March and halfe April, when Jorden was wont to ouerflowe his bankes, reade Ioſh. 3. 15.

16 And there came of the children of Beniamin, and Judah to the holde vnto Dauid,

17 And Dauid went out to mete them, and anſwered and ſaid vnto them, If ye be come peaceably vnto me to helpe me, mine heart ſhall be knit vnto you, but if you come to betrap me to mine aduerſaries, ſeeing there is no wickednes in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the [e] ſpirit came vpon Amaſai, which was the chiefe of thirtie, & he ſaid, Thine are we, Dauid, and with thee, O ſonne of Iſhai. Peace, peace be vnto thee, and peace be vnto thine helpers: for thy God helpeth thee. Then Dauid receiued them, and made them captaines of the garriſon.

e The ſpirit of boldnes and courage moued him to ſpeake thus.

19 ¶ And

19 ¶ And of Manasseh some fell to Dauid, when he came with the Philistims against Saul to battell, but they [f] helped them not: for the Princes of the Philistims [*] by aduisement sent him awaye, saying, He will fall to his master Saul [f] for our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Iozabad, and Jediael, and Michael, and Iozabad, and Elihu, & Zilthai, heads of the thousands that were of Manasseh.

21 And they helped Dauid against [g] that bande: for they were all valiant men and were captaines in the hoste.

22 For at that time day by day there came to Dauid to helpe him, vntill it was a great hoste, like the hoste of [h] God.

23 And these are the nombers of the captaines that were armed to battel, & came to Dauid to Hebron to turne the kingdome of Saul to him, according to the worde of the Lord.

24 The children of Iudah that bare shield and [i] speare, were fiue thousand and eight hundreth armed to the warre.

25 Of the children of Simeon valiant men of warre, seuen thousand & an hundreth.

26 Of the children of Leui foure thousand and fiue hundreth.

27 And Iehoiada was the chiefe of them of [j] Aaron: and with him three thousande and seuen hundreth.

28 And Zadok a pong man verp valiant, and of his fathers houshold came two and twentie captaines.

29 And of the children of Beniamin the brethren of Saul three thousande: for a great part of them vnto that time [k] kept the ward of the house of Saul.

30 And of the children of Ephraim twentie thousand, and eight hundreth valiant men and famous men in the household of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousande, which were appointed by name to come and make Dauid king.

32 And of the children of Issachar which were men that had vnderstanding of the [l] times, to knowe what Israel ought to do: the heads of them were two hundreth, and all their brethren were at their commandement.

33 Of Zebulun that went out to battell, expert in warre, and in all instruments of warre, fiftie thousand [v] which could set the battel in arap: they were not of [w] a double heart.

34 And of Naphtali a thousand captaines, and with them with shield and speare seuen and thirtie thousand.

35 And of Dan expert in battell, eight and twentie thousand, and fiue hundreth.

36 And of Asher that went out to the battel and were trained in the warres, fourtie thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twentie thousand.

38 [m] All these men of warre [v] that could lead an armie, came with [v] vpright heart to Hebron to make Dauid king ouer all Israel: and all the rest of Israel was of one accord to make Dauid king.

39 And there they were with Dauid three dayes, eating & drinking: for their [n] brethren had prepared for them.

40 Moreouer they that were nere them vntill Issachar, and Zebulun, & Naphtali brought bread vpon asses, and on camels, & on mules, & on oxen, euen meate, floure, figges, and raisins, and wine and oyle, and beeues and sheepe abundantly: for there was ioy in Israel.

CHAP. XIII.

The Arke is brought againe from Kiriath-iearim to Ierusalem. 9 Vzza dieth, because he touched it.

1 And Dauid counselled with the captaines of thousands & of hundreths, and with all the gouernours.

2 And Dauid said to all the congregation of Israel, If it seeme good to you, & that it proceedeth of the Lord our God, we will send to & fro vnto our brethren, that are left in al the land of Israel (for with them are the Priests and the Leuites in the cities and their suburbs) that they may assemble themselues vnto vs.

3 And we will bring againe the [a] Arke of our God to vs: for we sought not vnto it in the dayes of Saul.

4 And all the congregation answered, Let vs do so: for the thing seemed good in the eyes of all the people.

5 ¶ [*] So Dauid gathered all Israel together from [x] Shihor in Egypt, euen vnto the entring of Hamath, to bring the Arke of God from [b] Kiriath-iearim.

6 And Dauid went vp and all Israel to [c] Baalath, in Kiriath-iearim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his name is called on.

7 And they carped the Arke of God in a newe cart out of the house of Abinadab: and Vzza and Ahio [d] guided the cart.

8 And Dauid and all Israel played before [d] God with all their might, both with songs and with harpes, and with violes, and with tymbrels and with cymbals, and with trumpets.

9 ¶ And when they came vnto the threshing floore of [e] Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he died there [f] before God.

11 And Dauid was angrie, because the Lord had made a breache in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God [p] day, saying, How shal I bring in to me [p] Ark of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of [g] Obed Edom the Gittite.

[f] They came onely to helpe Dauid & not to succour the Philistims, which were enemies to their countrey.
1.Sam.29.4.
[g] Or, on the iniquity of our heads.
[h] To wit, of the Amalekites which had burned the citie Ziklag, 1.Sam. 30.1.9.
[i] Meaning, mighty or strong: for the Ebrewes say a thing is of God, when it is excellent.
Or, puissant.
[j] Of the Leuites which came by descent of Aaron.
[k] That is, the greatest nomber tooke Sauls part.
[l] Men of good experience, which knewe at all times what was to be done.
[v] Or, set themselues in aray.
[w] Or, heart and heart.
[m] So that his whole hoste were three hundreth twentie & two thousand, two hundreth twentie & two.
[n] Or, sight in their aray.
[n] Or, with a good courage.
[n] The rest of the Israelites.

a His first care was to restore religion, which had in Sauls dayes bene corrupted and neglected.
2.Sam.6.2.
[x] Or, Nilus.
b That is, from Gibea, where the inhabitants of Kiriath-iearim had placed it in the house of Abinadab, 2.Sam.6.3.
[x] Or, Baale, reade 2.Sam.6.2.
c The sonnes of Abinadab.
d That is, before the Arke where God shewed him selfe: so that the signe is taken for the thing signified, which is common to all sacraments both in the olde and newe testament.
c Called also Nachon 2.Sam.6.6.
f Before the Arke for vsurping that which did not apperteine to his vocation: for this charge was giuen to the Priests, Nom.4.15. so that here all good intentions are condemned, except they be cõmanded by the word of god.
[p] Who was a Leuite, & called Gittite, because he had dwelt at Gath.

14 So the Arke of God remayned in the
house of Obed Edom, euen in his house
three moneths: and the Lorde blessed the
house of Obed Edom, & al that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to Dauid. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistims, & ouercometh them. 15 God fighteth for him.

1 THen * sent Hiram the king of [a] Tyrus messengers to Dauid, and cedar
trees, with maisons and carpenters
to build him an house.

2 Therefore Dauid knewe that the Lorde
had confirmed him king ouer Israel, and
that his kingdome was lift vp on hie, be-
cause of his [a] people Israel.

3 ¶ Also Dauid tooke mo wiues at Ierusa-
lem, and Dauid begate mo sonnes and
daughters.

4 And these are the names of the children
which he had at Ierusalem, Shammua,
and Shobab, Nathan, and Salomon,

5 And Ibhar, & Elishua, and [b] Elpalet,

6 And Nogah, and Nepheg, & Iaphia,

7 And Elishama, and [b] Beeliada, and Eli-
phalet.

8 But when the Philistims heard that
Dauid was anointed king ouer Israel, al
the Philistims came vp to seeke Dauid.
And when Dauid heard, he went out a-
gainst them.

9 And the Philistims came, & spred them
selues in the valley of Rephaim.

10 Then Dauid asked counsel at God, say-
ing, Shall I go vp against the Philistims,
& wilt thou deliuer them into mine hand?
And the Lord said vnto him, Go vp: for I
wil deliuer them into thine hand.

11 So they came vp to Baal-perazim, and
Dauid smote them there: and Dauid said,
God hath deuided mine enemies with
mine hand, as waters are deuided: there-
fore they called the name of that place,
[c] Baal-perazim.

12 And there they had left their gods: and
Dauid said, Let them euē be burnt [b] with fire.

13 Againe the Philistims came and spred
themselues in the valley.

14 And when Dauid asked againe counsel
at God, God said to him, Thou shalt not
goe vp after them, but turne away from
them, that thou mayest come vpon them
ouer against the mulberie trees.

15 And when thou hearest the noyse of
one going in the toppes of the mulberie
trees, then goe out to battel: for God is
gone forth before thē, to smite the hoste of
the Philistims.

16 So Dauid did as God had commanded him: and they smote the hoste of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands, and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dancing before it, is despised of his wife Michal.

1 ANd Dauid made him houses in the
[a] Citie of Dauid, & prepared a place
for the Arke of God, and pitched for
it a tent.

2 Then Dauid said, * None ought to car-
rie the Arke of God, but the Leuites: for
the Lorde hath chosen them to beare the
Arke of the Lorde, and to minister vnto
him for euer.

3 ¶ And Dauid gathered all Israel toge-
ther to Ierusalem to bring vp the [b] Arke
of the Lorde vnto his place, which he had
ordeined for it.

4 And Dauid assembled the sonnes of Aa-
ron, and the Leuites.

5 Of the sonnes of Kohath, Uriel the chief,
and his [a] brethren fiue score.

6 Of the sonnes of Merari, Asaiah the
chiefe, and his brethren two hundreth
and twentie.

7 Of the sonnes of Gershom, Joel the chiefe,
and his brethren an hundreth and thirtie.

8 Of the sonnes of [c] Elizaphan, Shemai-
ah the chief, & his brethren two hundreth.

9 Of the sonnes of [d] Hebron, Eliel the
chiefe, and his brethren foure score.

10 Of the sonnes of Uzziel, Amminadab
the chiefe, and his brethren an hundreth
and twelue.

11 ¶ And Dauid called Tzadok and Abia-
thar the Priestes, and of the Leuites, Vri-
el, Asaiah and Joel, Shemaiah, and Eli-
liel, and Amminadab:

12 And he said vnto them, Ye are the chiefe
fathers of the Leuites: [e] sanctifie your
selues and your brethren, & bring vp the
Arke of the Lord God of Israel vnto the
place that I haue prepared for it.

13 For * because ye were not there at the
first, the Lord our God made a breache a-
mong vs: for we sought him not after due
[f] order.

14 So the Priests and the Leuites sancti-
fied themselues to bring vp the Arke of
the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the
Arke of God vpon their shoulders with
the barres, as Moses had commaunded,
* according to the worde of the Lord.

16 And Dauid spake to the chiefe of the
Leuites, that they should appoint certaine
of their brethren to sing with instruments
of musike, with violes and harpes, and
cymbals, that they might make a sound,
and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the
sonne of Joel, and of his brethren Asaph
the sonne of Berechiah, & of the sonnes
of Merari their brethrē, Ethan the sonne
of Kushaiah,

18 And with them their brethren in the [a] se-
cond degree, Zechariah, Ben, & Jaaziel,
and Shemiramoth, and Jehiel, & Unni,
Eliab, & Benaiah, & Maaseiah, & Mat-
thiah, and Eliphelehu, and Mikneah, and
Obed Edom, and Jeiel the porters.

19 So Heman, Asaph & Ethan were sin-
gers to make a sounde with cymbales of
brasse,

20 And Zechariah, and Aziel, and She-
miramoth, and Jehiel, and Unni, and
Eliab,

a Because of Gods promes made to the people of Israel.

b Elpaler and Nogah are not mentioned, 2. Sam. 5. 14. so there are but eleuen, and here thirteene.

[b] Or, Elbada.

c That is, the valley of diuisions, because the enemies were dispersed there like waters.

1 a That was in the place of the city called Zion. 2. Sam. 5. 7. 8.

2 Num. 4. 2, 30.

3 b From the house of Obed Edom, 2. Sam. 6. 10, 11.

5 [a] Or, kinsmen.

8 c Who was the sonne of Uzziel, the fourth sonne of Kohath, Exo. 6. 18, 22. & num. 3. 30.

9 d The thirde sonne of Kohath, Exod. 6. 18.

12 e Prepare your selues, & be pure, abstaine from all things whereby ye might be polluted, & so not able to come to the Tabernacle.

13 f According as he hath appointed in the Law. Chap. 13. 10.

15 Exod. 25. 14, 15.

17 g These instruments and other ceremonies, which they obserued, were instructions of their infancie, which continued to the coming of Christ.

18 h Which were inferiour in dignitie.

Eliab, and Maaseiah, and Benaiah with
Violes on [i] Alamoth.
21 And Mattithiah, and Eliphaleh, and
Mikneiah, and Obed Edom, and Ieiel,
and Azaziah, with harpes vpon [k] She-
minith Ienazzeah.
22 But Chenaniah the chiefe of ye Leuites
had [l] the charge, bearing the burden in
the charge, for he was able to instruct.
23 And Berechiah & Elkanah were por-
ters for the Arke.
24 And Shecaniah and Iehoshaphat and
Nethaneel and Amasai, and Zechariah,
and Benaiah, & Eliezer the Priestes did
blowe with trumpets before the Arke of
God, and Obed Edom and Ieiiah were
porters [m] for the Arke.
25 * So Dauid & the Elders of Israel and
ye captaines of thousandes went to bring
vp the Arke of the couenant of the Lorde
from the house of Obed Edom with ioye.
26 And because that God [n] helped the Le-
uites that bare the Arke of the couenant
of the Lord, they offred [o] seuen bullockes
and seuen rammes.
27 And Dauid had on him a linnen gar-
ment, as al the Leuites that bare ye Arke,
and the singers, and Chenaniah that had
the chiefe charge of the singers: and vpon
Dauid was a linnen [p] Ephod.
28 Thus all Israel brought vp the Arke of
the Lordes couenant with shouting and
sound of cornet, and with trumpets, and
with cymbales, making a sounde with
violes and with harpes.
29 And when the Arke of the [q] Couenant
of the Lorde came into the citie of Dauid,
Michal the daughter of Saul looked out
at a windowe, and saw king Dauid daun-
cing and playing, and * she despised him
in her heart.

i This was an instrument of musike, or a certaine tune, whereunto thei accustomed to sing psalmes.
k Which was the eight tune, ouer the which he that was most excellent had charge.
l To wit, to appoint Psalmes, and songs to them that sung.
m With Berechiah and Elkanah, verse 23.
2.Sam.6.12.
n That is, gaue them strength to execute their office.
o Besides the bullock and the fat beast, which Dauid offred at euery sixt pase, 2.Sam.6.13.
p Read 2.Sam. 6.14.
q It was so called because it put the Israelites in remembrance of the Lords couenant made with them.
2.Sam.6.16.

CHAP. XVI.

1 *The Arke being placed, they offer sacrifices.* 4 *Dauid ordeineth Asaph & his brethren to minister before the Lord.* 8 *He appointeth a notable psalme to be sung in praise of the Lord.*

1 SO * they brought in the Arke of God,
and set it in the middes of the Taber-
nacle that Dauid had pitched for it,
and they offred burnt offrings and peace
offrings before God.
2 And when Dauid had made an ende of
offering the burnt offering and the peace
offerings, he [a] blessed the people in the
Name of the Lord.
3 And he dealt to euery one of Israel both
man and woman, to euery one a cake of
bread, and a piece of flesh, and a bottell of
wine.
4 And hee appointed certaine of the Le-
uites to minister before the Arke of the
Lord, and to [b] rehearse and to thanke and
praise the Lord God of Israel,
5 Asaph the chiefe, and next to him Zecha-
riah, Ieiel, & Shemiramoth, and Iehiel,
and Mattithiah, and Eliab, & Benaiah,
and Obed Edom, euen Ieiel with instru-
ments, violes and harpes, and Asaph, to
make a sound with cymbales,
6 And Benaiah & Iahaziel Priestes, with
trumpets continually before the Arke of
the couenant of God.
7 Then at that time Dauid did [c] appoint
at ye beginning to giue thanks to the Lord
by the hand of Asaph and his brethren.
8 * Praise the Lord & call vpon his Name:
declare his [d] workes among the people.
9 Sing vnto him, sing prayse vnto him, &
talke of all his [e] wonderfull workes.
10 Reioyce in his holy Name: let ye hearts
of them that seeke the Lord reioyce.
11 Seeke the Lorde and his strength: seeke
his face continually.
12 Remember his marueilous works that
he hath done, his wonders, & the [f] iudge-
ments of his mouth,
13 O seede of Israel his seruant, O the chil-
dren of Iaakob his [g] chosen.
14 He is ye Lord our God: his iudgements
are throughout all the earth.
15 Remember his couenant for euer, & the
worde which he commaunded to a thou-
sand generations:
16 * Which he made with Abraham, and
his othe to Izhak:
17 And hath confirmed it to Iaakob for a
Lawe, and to Israel for an euerlasting co-
uenant,
18 Saying, To thee will I giue the land of
Canaan, the [“] lot of your inheritance.
19 When ye were [h] fewe in nomber, yea, a
very fewe, and strangers therein,
20 And walked about from nation to na-
tion, and from one kingdome to another
people,
21 He suffred no man to doe them wrong,
but rebuked [i] kinges for their sakes, say-
ing,
22 Touch not mine [k] anointed, and do my
[l] Prophets no harme.
23 * Sing vnto the Lorde all the earth: de-
clare his saluation from day to day.
24 Declare his glorie among the nations,
and his wonderfull workes among all
people.
25 For the Lorde is great and much to bee
praysed, and he is to be feared aboue all
gods.
26 For all the gods of the people are [m] i-
doles, but the Lord made the heauens.
27 Prayse & glorie are before him: power
and beautie are in his place.
28 Giue vnto the Lorde, ye families of the
people: giue vnto the Lord glory & power.
29 Giue vnto the Lorde the glorie of his
name: bring an offering and come before
him, & worship the Lorde in the glorious
Sanctuarie.
30 [n] Tremble ye before him, all the earth:
surely the worlde shall be stable and not
moue.
31 Let the [o] heauens reioyce, and let the
earth be glad, and let them say among the
nations, The Lord reigneth.
32 Let the sea roare, and all that therein is:
let the fielde be ioyful and all that is in it.
33 Let the trees of the wood then reioyce

a He called vpon the Name of God, desiring him to prosper the people, and giue good successe to their beginnings.
b To wit, Gods benefites toward his people.
2.Sam.6.17.
c Dauid gaue them this psalme to praise ye Lord, signifying that in all our enterprises the Name of God ought to be praysed and called vpon.
Psalme 105.1. isa.12.4.
d Whereof this is the chiefest, that he hath chosen himselfe a Church to call vpon his Name.
e Who of his wonderfull prouidence hath chosen a fewe of the stocke of Abraham to be his children.
f In ouercomming Pharaoh, which iudgements were declared by Gods mouth to Moses.
g Meaning hereby that the promes of adoption onely apperteineth to the Church.
Gen.22.16, 17,18. luke 1.73. hebr.6.17.
“ Ebr. coard, whereby parcels of lands were measured.
h Meaning, from the time that Abraham entred, vnto the time, that Iaakob went into Egypt for famine.
i As Pharaoh and Abimelech.
k Mine elect people & them whom I haue sanctified.
l To whome God declared his word, & they declared it to their posteritie.
Psalme 95.1.
m His strong faith appeareth herein, ye though all the worlde would follow idoles, yet he would cleaue to the liuing God.
n Humble your selues vnder the mightie hande of God.
o He exhorteth the dumme creatures to reioyce with him in considering the greatnes of the grace of God.

p To restore all things to their estate.

at the presence of the Lorde: for he commeth to p iudge the earth.
34 Prayse the Lorde, for he is good, for his mercie endureth for euer.
35 And say ye, Saue vs, O God, our saluation, and gather vs, and deliuer vs from the heathen, that wee may prayse thine holy Name, and q glory in thy praise.
36 Blessed be the Lorde God of Israel for euer and euer: and let all people say, r So be it, and praise the Lord.
37 ¶ Then he left there before the Arke of the Lords couenant Asaph s his brethren to minister continually before the Arke, that which was to be done euery day:
38 And Obed Edom t his brethren, three score & eyght: and Obed Edom the sonne of Iedithum, and Hosah were porters.
39 And Tadok the Priest and his brethren the Priests were before the Tabernacle of the Lord, in the hie place that was at Gibeon,
40 To offer burnt offrings vnto the Lord, vpon the burnt offring altar continually, in the morning and in the euening, euen according vnto all that is written in the Lawe of the Lord, which he commanded Israel.
41 And with them u were Heman, and Iedithum, and the rest that were chosen (which were appointed by names) to prayse the Lord, because his mercie endureth for euer.
42 Euen with them were Heman and Iedithum, to make a sound with b cornets and with the cymbals, with excellent instrumentes of musike: and the sonnes of Iedithum were at the gate.
43 And all the people departed euery man to his house: & Dauid returned to c bless his house.

q He esteemeth this to be the chiefest felicitie of man.
r He willeth all the people both in heart and mouth to cõsent to these prayses.
s With Tadok and the rest of the Priestes.
t Declaring that after our duetie to God we are chiefly bound to our owne house, for the which as for all other things, we ought to pray vnto God, & instruct our families to praise his Name.

CHAP. XVII.

1 *Dauid is forbidden to build an house vnto the Lord.* 12 *Christ is promised vnder the figure of Salomon.* 18 *Dauid giueth thankes,* 23 *And prayeth vnto God.*

1 NOw * afterward when Dauid dwelt in his house, he saide to Nathan the Prophete, Beholde, I dwell in an house of a cedar trees, but the Arke of the Lords couenant remaineth vnder b curtaines.
2 Then Nathã said to Dauid, Do c al that is in thine heart: for God is with thee.
3 And the same d night euen the worde of God came to Nathan, saying,
4 Goe, and tell Dauid my seruant, Thus sayth the Lord, Thou shalt not builde me an house to dwell in:
5 For I haue dwelt in no house, since the daye that I brought out the children of Israel vnto this daye, but I haue bene from e tent to tent, and from habitation to habitation.
6 Whereseoeuer I haue f walked with all Israel, spake I one worde to any of the iudges of Israel (whome I commanded to fede my people) saying, Why haue ye not built me an house of cedar trees?
7 Now therefore thus shalt thou say vnto my seruant Dauid, Thus sayth the Lord of hostes, I tooke thee from the sheepe coate g and from following the sheepe, that thou shouldest be a prince ouer my people Israel.
8 And I haue bene with thee whithersoeuer thou hast walked, and haue destroyed all thine enemies out of thy sight, & haue h made thee a name, like the name of the great men that are in the earth.
9 (Also I wil appoint a place for my people Israel, and i will plant it, that they may dwel in their place, & moue no more: neyther shall the "wicked people k vexe them any more, as at the beginning,
10 And since the time that I commanded Iudges ouer my people Israel) And I wil subdue all thine enemies: therefore I say vnto thee, that the Lorde will l builde thee an house.
11 And when thy dayes shalbe fulfilled to goe with thy fathers, then wil I raise vp thy seede after thee, which shall be of thy sonnes, and will stablish his kingdome.
12 He shall builde me an house, and I will stablish his throne for m euer.
13 I will be his father, and he shall be my sonne, and I will not take my mercy away from him, as I tooke it from him that was before n thee.
14 But I will establish him in mine house, and in my kingdome for euer, and his throne shalbe stablished for euer.
15 According to al these words, and according to all this vision, So Nathan spake to Dauid.
16 ¶ And Dauid the king o went in and p sate before the Lord and sayde, Who am I, O Lord God, and what is mine house, that thou hast brought me q hitherto?
17 Yet thou esteemest this a small thing, O God, hast also spoken concerning the house of thy seruant for a great while, & hast regarded mee according to the estate of a man of r hie degree, O Lord God.
18 What can Dauid desire more of thee for the honor of thy seruant? for thou knowest thy seruant.
19 O Lorde, for thy seruants sake, euen according to thine s heart hast thou done all this great thing to declare all magnificence.
20 Lorde, there is none like thee, neyther is there any God besides thee, according to all that we haue heard with our eares.
21 Moreouer what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to doe great and terrible thinges by casting out nations from before thy people, whome thou hast delinered out of Egypt?
22 For thou hast ordeined thy people Israel to be thine owne people for euer, and thou Lord art become their God.
23 Therefore nowe Lord, let the thing that thou hast spoken concerning thy seruant and concerning his house, be confirmed for euer, and do as thou hast sayd,
24 And let thy Name be stable and magnified for euer, that it may bee sayde, The Lorde of hostes, God of Israel, is the

g Of a shepherd of sheepe I made thee a shepherd of men, so that thou canest not to this degree through thine owne merits, but by my pure grace.
h Make them sure that they shal not remoue.
i Will giue the great posterite.
k That is, vnto the comming of Christ: for then these figures should cease.
l Which was Saul.
m He went into the tent where the Arke was, shewing what we ought to doe when we receiue any benefits of the Lord.
n Meaning, to this kingly estate.
o Thou hast promised a kingdome that shal continue to me & my posterite, and that Christ shal proceede of me.
p Freely, and according to the purpose of thy will, without my deserving.

God

God of ᵍ Iſrael, and let the houſe of Dauid thy ſeruant be ſtabliſhed before thee.
25 For thou, O my God, haſt ʰ reuealed vnto the eare of thy ſeruant, that thou wilt builde him an houſe: therefore thy ſeruant hath ⁱ bene bolde to praye before thee.
26 Therefore nowe Lorde (for thou art ᵏ God, and haſt ſpoken this goodneſſe vnto thy ſeruant)
27 Nowe therefore, it hath pleaſed thee to bleſſe the houſe of thy ſeruant, that it may be before thee for euer: for thou, O Lorde, haſt bleſſed it, and it ſhalbe bleſſed for euer.

ᵍ That is, he ſheweth himſelfe in deede to be their God, by deliuering them from dangers, & preſeruing them.
ʰ Thou haſt declared vnto me by Nathan the Prophet.
ⁱ Ebr. hath found.
ᵏ And canſt not breake promes.

CHAP. XVIII.

ᵍ The battell of Dauid againſt the Philiſtims, 2 And againſt Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 And after this Dauid ſmote ᵖ the Philiſtims, and ſubdued them, & tooke ᵃ Gath, and the villages thereof out of the hand of the Philiſtims.
2 And he ſmote Moab, and the Moabites became Dauids ſeruantes, and ᵇ brought giftes.
3 ¶ And Dauid ſmote ᶜ Hadarezer king of Zobah vnto Hamath, as he went to ſtabliſh his border by the riuer ᵈ Perath.
4 And Dauid tooke from him a thouſande charets, and ſeuen thouſand horſemen, & twentie thouſande footemen, and ᵉ deſtroyed all the charets, but he reſerued of them an hundreth charets.
5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but Dauid ſlew of the Aramites two and twentie thouſand.
6 And Dauid put a gariſon in Aram of ᶠ Damaſcus, and the Aramites became Dauids ſeruants, and brought giftes: and the Lorde ᵍ preſerued Dauid whereſoeuer he went.
7 And Dauid tooke the ſhieldes of golde that were of the ſeruantes of Hadarezer, and brought them to Ieruſalem.
8 And from ʰ Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much braſſe, wherewith Salomon made the braſen ⁱ Sea, and the pillars and the veſſels of braſſe.
9 ¶ Then Tou king of Hamath hearde howe Dauid had ſmitten all the hoſte of Hadarezer king of Zobah:
10 Therefore he ſent ᵏ Hadoram his ſonne to king Dauid, to ſalute him, and to reioyce with him, becauſe he had fought againſt Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all veſſels of golde, and ſiluer and braſſe.
11 And king Dauid did dedicate them vnto the Lord, with the ſiluer and gold that hee brought from all the nations, from ˡ Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.
12 ¶ And Abiſhai the ſonne of Zeruiah ſmote of Edom in the ſalt valley ᵐ eighteene thouſand,
13 And he put a gariſon in Edom, and all the Edomites became Dauids ſeruants: and the Lord preſerued Dauid whereſoeuer he went.
14 So Dauid reigned ouer all Iſrael, and executed iudgement and iuſtice to all his people.
15 And Joab the ſonne of Zeruiah was ⁿ ouer the hoſte, and Jehoſhaphat the ſonne of Ahilud recorder,
16 And Tadok the ſonne of Ahitub, and Abimelech the ſonne of Abiathar were the Prieſts, and ᵒ Shauſha the Scribe,
17 ᵖ And Benaiah the ſonne of Jehoiada was ouer the ᵠ Cherethites and the Pelethites: and the ſonnes of Dauid were chiefe about the king.

ᵖ Which, 2.Sam. 8.1. is called the bridle of bondage, becauſe it was a ſtrong towne, and kept the countrey round about in ſubiection.
ᵃ Or, paid tribute.
ᵇ Or, Hadadezer.
ᶜ Or, Euphrates.
ᵈ 2.Sam.8.4.
ᵉ Or, Damaſck,
ᶠ That is, in all things that he enterpriſed.
ᵍ Which, 2.Samuel 8.8. are called Betah & Berothai.
ʰ Ley.7.23.
ⁱ 1.King.7.23. 2.Chron.4.2.
ᵏ Called alſo Ioram, 2.Sam.8. 10.
ˡ Becauſe the Idomites & the Syrians ioyned their power together, it is ſayd, 2.Sam.8.12. that the Aramites were ſpoyled.
ᵐ Which is vnderſtand that Ioab ſlew twelue thouſand, as is in the title of the threeſcore Pſal. and Abiſhai the reſt.
ⁿ Or, Seraiah.
ᵒ 2.Sam. 8.17, 18.
ᵖ Reade 2.Sam. 8.18.
ᵠ Or, Seraiah.

CHAP. XIX.

4 Hanun king of the children of Ammon doeth great iniuries to the ſeruants of Dauid. 6 He prepareth an armie againſt Dauid, 15 And is ouercome.

1 After this alſo ᵃ Nahaſh the king of the children of Ammon dyed, and his ſonne reigned in his ſtead.
2 And Dauid ſayd, I will ſhewe kindneſſe vnto Hanun the ſonne of Nahaſh, becauſe his ᵇ father ſhewed kindneſſe vnto me. And Dauid ſent meſſengers to comfort him for his father. So the ſeruantes of Dauid came into the land of the children of Ammon to Hanun to comfort him.
3 And the princes of the children of Ammon ſayd to Hanun, Thinkeſt thou that Dauid doeth honour thy father, that he hath ſent comforters vnto thee? Are not his ſeruants come to thee to ᶜ ſearche, to ſeeke and to ſpie out the land?
4 Wherefore Hanun tooke Dauids ſeruants, & ᵈ ſhaued them, and cut off ᵉ their garments by the halfe vnto the buttockes, and ſent them away.
5 And there went certaine and tolde Dauid concerning the men: and he ſent to meete them (for the men were exceeding aſhamed) and the king ſayde, Tarry at Jericho, vntill your beardes be growen: then returne.
6 ¶ When the children of Ammon ſawe that they ᶠ ſtanke in the ſight of Dauid, then ſent Hanun & the children of Ammon a thouſande talents of ſiluer to hire them charets & horſemen out ᵍ of Aram Naharaim and out of Aram Maachah, and out of ʰ Zobah.
7 And they hired them two and thirtie thouſand charets, and the king of Maachah & his people, which came and pitched before ⁱ Medeba: and the children of Ammon gathered themſelues together from their cities, and came to the battell.
8 ¶ And when Dauid heard, he ſent Joab and all the hoſte of the valiant men.
9 And the children of Ammon came out, and ſet their battel in arap at the gate of the citie. And the kings that were come, were by themſelues in the fielde.
10 When Joab ſawe that the front of the battell was againſt him before and behinde, then he choſe out of all the choyſe of Iſrael, and ſet himſelfe in arap to meete the Aramites,

ᵃ 2.Sam.10.2.
ᵇ Becauſe Nahash receiued Dauid and his companie, when Saul perſecuted him, he woulde now ſhewe pleaſure to his ſonne for the ſame.
ᶜ Thus the malicious euer interpret the purpoſe of the godly in the worſt ſenſe.
ᵈ They ſhaued off the halfe of their beardes, 2.Sam.10.4.
ᵉ To put them to ſhame and villenie, whereas the embaſſadors ought to haue bene honoured: and becauſe the Iewes vſed to weare ſide garments and beardes, they thus diſfigured them to make them odious to others.
ᶠ *Or, had made themſelues to be abhorred of Dauid* 2.Sam.10.6,8.
ᵍ Which were fiue in all.
ʰ Which was a citie of the tribe of Reuben beyond Iorden.

11 And

11 And the reſt of the people hée deliuered
vnto the hande of Abiſhai his brother, &
they put themſelues in arap againſt the
children of Ammon.
12 And he ſayde, If Aram be too ſtrong for
me, then thou ſhalt ſuccour me: and if the
children of Ammon preuaile againſt thée,
then I will ſuccour thée.
13 Be ſtrong, and let vs ſhewe our ſelues
valiant for our people, and for the cities
of our God, & let the Lord doe that which
is good in his owne ſight.
14 So Ioab and the people that was
with him, came neere before the Ara-
mites vnto the battell, and they fled be-
fore him.
15 And when the children of Ammon ſaw
that the Aramites fled, they fled alſo be-
fore Abiſhai his brother, and entred into
the citie: ſo Ioab came to Ieruſalem.
16 ¶ And when the Aramites ſawe that
they were diſcomfited before Iſrael, they
ſent meſſengers & cauſed the Aramites
to come forth that were beyonde the [b] ri-
uer: and Shophach the captaine of the
hoſte of Hadarezer went before them.
17 And when it was ſhewed Dauid, he ga-
thered all Iſrael, and went ouer Iorden,
and came vnto them, and put himſelfe
in arap againſt them: And when Da-
uid had put himſelfe in battell arap to
meete the Aramites, they fought with
him.
18 But the Aramites fledde before Iſrael,
and Dauid deſtroyed of the Aramites
[i] ſeuen thouſande charets, and fourtie
thouſand footemen, and killed Shophach
the captaine of the hoſte.
19 And when the ſeruantes of Hadarezer
ſaw that they fel before Iſrael, they made
peace with Dauid, and ſerued him. And
the Aramites would no more ſuccour the
children of Ammon.

CHAP. XX.

1 Rabbah deſtroyed. 3 The Ammonites tormented.
4 The Philiſtims are thryſe ouercome with their
giants.

1 And * when the yéere was expired,
in the time that kings goe out a war-
fare, Ioab carped out the ſtrength of
the armie, and deſtroyed the countrey of
the children of Ammon, and came and
beſieged [a] Rabbah (but Dauid tarped at
Ieruſalem) & Ioab ſmote Rabbah and
deſtroyed it.
2 * Then Dauid tooke the crowne of their
king from off his head, and founde it the
weight of a [b] talent of golde, with pre-
cious ſtones in it: and it was ſet on Da-
uids head, & he brought awap the ſpoyle
of the citie exceeding much.
3 And hée carred awap the people that
were in it, and cut them with ſawes, and
with harrowes of yron, and with axes:
euen thus did Dauid with all the cities
of the children of Ammon. Then Dauid
and all the people came againe to Ieru-
ſalem.
4 ¶ * And after this alſo there aroſe warre
at [ii] Gezer with the Philiſtims: then
Sibbechai the Huſhathite ſlewe [i] Sip-
pai, of the children of [a] Yaraphah, and
they were ſubdued.
5 And there was yet another battell with
the Philiſtims: and Elhanan the ſonne
of Iair ſlewe [c] Lahmi, the brother of Go-
liath the Gittite, whoſe ſpeare ſtaffe was
like a weauers beame.
6 And yet againe there was a battell at
Gath, where was a man of a great ſta-
ture, and his fingers were by [d] ſixes, euen
foure & twentie, and was alſo the ſonne
of Yaraphah.
7 And when hée reuiled Iſrael, Ieho-
than the ſonne of Shimea Dauids bro-
ther did ſlap him.
8 Theſe were borne vnto Yaraphah at
Gath, and fell by the hand of Dauid, and
by the handes of his ſeruants.

CHAP. XXI.

1 Dauid cauſeth the people to be nombred, 14 And
there die ſeuentie thouſand men of the peſtilence.

1 And [a] Satan ſtoode vp againſt Iſra-
el, and prouoked Dauid to nomber
Iſrael.
2 Therefore Dauid ſayde to Ioab, and to
the rulers of the people, Goe, and nomber
Iſrael from [b] Beer-sheba euen to Dan,
and bring it to me, that I may know the
nomber of them.
3 And Ioab anſwered, The Lord encreaſe
his people an hundreth times ſo many
as they bée, O my lorde the king: are
they not all my lordes ſeruants? wher-
fore doeth my lorde require this thing?
why ſhould he be a cauſe of [c] treſpaſſe to
Iſrael?
4 Neuertheleſſe the kings worde preuai-
led againſt Ioab. And Ioab departed
and went through all Iſrael, and retur-
ned to Ieruſalem.
5 And Ioab gaue the nomber and ſumme
of the people vnto Dauid: and all Iſrael
were [d] eleuen hundreth thouſand men
that drew ſwoyd: and Iudah was [e] foure
hundreth and ſeuentie thouſande men
that drewe ſwoyde.
6 But the Leuites and Beniamin comted
he not among them: for the kings worde
was abominable to Ioab.
7 ¶ And God was diſpleaſed with this
thing: therefore he ſmote Iſrael.
8 Then Dauid ſaid vnto God, I haue ſin-
ned greatly, becauſe I haue done this
thing: but nowe, I beſeche thée, remoue
the iniquitie of thy ſeruant: for I haue
done very fooliſhly.
9 And the Lorde ſpake vnto Gad Dauids
[i] Seer, ſaying,
10 Go and tell Dauid, ſaying, Thus ſayth
the Lord, I offer thée three things: chuſe
thée one of them, that I may doe it vnto
thée.
11 So Gad came to Dauid, and ſaid vnto
him, Thus ſayth the Lorde, Take to thée
12 Either thrée yéeres famine, or thrée
moneths to be deſtroyed before thine ad-
uerſaries, and the ſwoyde of thine ene-
mies [ii] to take thee, or elſe the ſwoyde of
the Lorde and peſtilence in the lande
three dayes, that the Angell of the Lorde
may deſtroy throughout all the coaſtes
of

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2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites. 2. Sam. 12. 29. 30.
b Which mounteth about the value of ſeuen thouſand and ſeuenty crownes which is about three ſcore pound weight.

2. Sam. 21. 18.
[a] Or, Gob, 2. Sam. 21. 18.
[i] Or, Saph.

g He declareth, that where the cauſe is euill, the courage cannot be valiant, and that in good cauſes men ought to be courageous and commit the ſucceſſe to God.

h That is, Euphrates.

i For this place reade 2. Sam. 10. 18.

[1] Or, Rabbah, or, his town.

c Reade 2. Sam. 21. 19.

d Meaning, that he had fiue a piece on hands and feete.

a He tempted Dauid in ſetting before his eyes his excellencie and glorie, his power & victories: reade 1. Sa. 24. 1.
b That is, from South to North.
c It was a thing indifferent and vſual to nomber the people, but becauſe he did it of an ambitious minde, aſtho[u]gh his ſtrength ſhoode in his people, God puniſhed him.
d Ioab partly for griefe and partly through negligence, gathered not the whole ſumme as it is here declared.
e In Samuel is mention of thirtie thouſande more: which was either by ioyning to them ſome of the Beniamites, which were mixed with Iudah, or as the Ebrewes write, here the chiefe and princes are left out.

[a] Or, prophet.
[ii] Or, ſmite thee.

of Israel: nowe therefore aduise thee what worde I shall bring againe to him that sent me.

13 And Dauid sayde vnto Gad, I am in a wonderfull strait. let me now fal into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angell into Jerusalem to destroy it. And * as he was destroying, the Lorde beheld, and † repented of the euil, and sayd to the Angel that destroyed, It is nowe enough, let thine hand cease. Then the Angel of the Lorde stood by the threshing floore of ‖ Ornan the Jebusite.

16 And Dauid lift vp his eyes, and saw the Angel of the Lorde stande betweene the earth and the heauen with his sworde drawen in his hand, and stretched out towarde Jerusalem. Then Dauid and the Elders of Israel, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commanded to nomber the people? It is euen I that haue sinned and haue committed euill, but these sheepe what haue they done? O Lord my God, I beseeche thee, let thine hand be on me, and on my fathers house, ‡ not on § thy people for their destruction.

18 ¶ Then the Angel of the Lorde commanded Gad to say to Dauid, that Dauid should go vp, and set vp an altar vnto the Lorde in the threshing floore of Ornan the Jebusite.

19 So Dauid went vp according to ‖ the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe the Angell, & his foure sonnes that were with him, hid them selues, and Ornan threshed wheate.

21 And as Dauid came to Ornan, Ornan looked and sawe Dauid, and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue me the place of thy threshing floore, that I may builde an [k] altar therein vnto the Lorde: giue it me for sufficient money, that the plague may be staied from the people.

23 Then Ornan sayd vnto Dauid, Take it to thee, and let my lord the King doe that which seemeth him good: loe, I giue thee bullockes for burnt offrings, and threshing instruments for wood, and wheate for meate offring, I giue it all.

24 And King Dauid said to Ornan, Not so: but I will bie it for sufficient [l] money: for I will not take that which is thine for the Lorde, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place [m] sixe hundreth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lorde, and offred burnt offrings, & peace offrings, and called vpon the Lorde, and hee [n] answered him by fire from heauen vpon the altar of burnt offring.

27 And when the Lorde had spoken to the Angell, he put vp his sworde againe into his sheath.

28 At that time when Dauid saw that the Lorde had heard him in ‖ the threshing floore of Ornan the Jebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wildernesse, and the altar of burnt offring were at that season in the hie place at Gibeon.

30 And Dauid could not goe before it to aske counsell at God: for he was afraide of the sworde of the Angel of the Lord.)

CHAP. XXII.

1 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to builde the Temple of the Lorde, which thing he himselfe was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

1 AND Dauid sayd, This is the [a] house of the Lord God, and this is the altar for the burnt offring of Israel.

2 And Dauid commanded to gather together the [b] strangers that were in the land of Israel, and hee set masons to hewe and polish stones to builde the house of God.

3 Dauid also prepared [c] much yron for the nailes of the dores and of the gates, and for the ioynings, and abundace of brasse passing weight,

4 And cedar trees without nomber: for the Sidonians and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid sayd, Salomon my sonne is yong and tender, and we must builde an house for the Lorde, magnificall, excellent and of great fame & dignitie throughout all countreis. I will therefore nowe prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to build an house for ‖ Lord God of Israel.

7 And Dauid said to Salomon, *My sonne, I purposed in my selfe to builde an house to the Name of the Lord my God,

8 But the worde of the Lorde came to me, saying, *[d] Thou hast shed much blood, and hast made great battels: thou shalt not builde an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Beholde, a sonne is borne to thee, which shall be a man of rest, for I will giue him rest from all his enemies rounde about: therefore his name is Salomon: and I will send peace and quietnes vpon Israel in his dayes.

10 *He shal build an house for my Name, and he shalbe my sonne, and I will be his father, and I will establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shall be with thee, and thou shalt [e] prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely

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* Reade 2. Sam. 24. 15.
† When God draweth backe his plagues, he seemeth to repent, reade Gen. 6. 6.
‡ Or, to consume.
§ Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them and to punish him and his.
‖ If man hide himselfe at the sight of an Angel, which is a creature, howe much lesse is a sinner able to appeare before the face of God?
‖ Thus he did by the commandement of God, as verse 18. for else it had bene abominable, except he had either Gods worde, or reuelation.
[l] That is, as much as it is worth: for hauing inough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bin theft, and not acceptable to God.
[m] Read 2. Sam. 24. 24.
[n] God declared that he heard his request in ‖ he sent downe fire from heauen: for else they might vse no fire in sacrifice, but of ‖ which was reserued stil vpon the altar, Leu. 6. 13. & came downe frō heauen, Leu. 9. 24. as appeared by the punishment of Nadab & Abihu, Leuit. 10. 1.
[a] That is, the place wherein he will be worshipped.
[b] Meaning, cunning men of other nations which dwelt among the Iewes.
[c] To wit, which weighed fiftie shekels of gold, 2. Chro. 3. 9.
[d] This declareth how greatly God detesteth ‖ sheading of blood, seeing Dauid for this cause is staied to builde the tēple of ‖ Lord, albeit he enterprised no warre, but by Gods cōmandement and against his enemies. 2. Sam. 7. 13. 1. king. 5. 5.
[e] He sheweth that there cā be no prosperitie, but when the Lord is with vs.

f These are onely the meanes whereby kings gouerne their subiects aright, & whereby the realmes do prosper and florish.

12 Onely the Lorde giue thée f wisedome and vnderstanding, and giue thée charge ouer Israel, euen to keepe the Law of the Lorde thy God.

13 Then þ shalt prosper, if thou take heede to obserue the statutes & the iudgements which the Lord commaunded Moses for Israel: be strong and of good courage: feare not, neither be afraid.

g For Dauid was poore in respect of Salomon.

14 For beholde, according to my g powertie haue I prepared for the house of the Lorde an hundreth thousande talents of gold, and a thousand thousand talents of siluer, and of braſſe and of yron passing weight: for there was abundãce: I haue also prepared timber and stone, and thou maist prouide more thereto.

15 Moreouer thou hast workemen wt thée enowe, hewers of stone, and workemen for timber, and all men expert in euery worke.

f Or, masons, and carpenters.

h That is, go about it quickly.

16 Of golde, of siluer, and of braſſe, and of yron there is no nomber: h vp therefore, and be doing, and the Lorde will be with thée.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

i The nations round about.

18 Is not the Lorde your God with you, and hath giuen you rest on euery side? for he hath giuen the i inhabitants of þ land into mine hand, and the land is subdued before the Lord and before his people.

k For else hee knew that God would plague them, and not prosper their labours except they sought with all their hearts to set forth his glorie.

19 Now set k your hearts and your soules to seeke the Lord your God, & arise, and build the Sanctuarie of the Lord God to bring the Arke of the couenant of þ Lord, and the holy vessels of God into þ house built for the Name of the Lord.

CHAP. XXIII.

1 Dauid being old, ordaineth Salomon king. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 SO when Dauid was olde and full of dayes, * he made Salomon his sonne King ouer Israel.

*1. King. 1. 30.

2 And he gathered together all the princes of Israel with the Priestes and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, and their nomber according to their summe was eyght and thirtie thousand men.

4 Of these, foure and twentie thousande were set to a aduance the worke of þ house of the Lord, and fiue thousand were ouerseers and iudges.

a Or, to haue care ouer.

5 And foure thousand were porters, and foure thousand praised the Lord with instruments which b he made to praise the Lorde.

b Ebr. I made, meaning Dauid. c hap. 6. 1. Exod. 6. 17.

6 * So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to *Gershon, Kohath, and Merari.

7 Of the Gershonites were ‖ Laadan and Shimei.

‖ Or, Libni, chap. 6. 17.

8 The sonnes of Laadan, the chiefe was Jehiel, and Zetham and Joel, three.

9 The sonnes of Shimei, Shelomith, and Haziel, and Haram, three: these were the chiefe fathers of Laadan.

10 Also þ sonnes of Shimei were Jahath, Zina, Jeush, & Beriah: these foure were the sonnes of Shimei.

11 And Jahath was the chiefe, and c Zizah the seconde, but Jeush and Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

c Or, Zina.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron & Moses: and Aaron was separated to d sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

*Exod. 2. 2. & 6. 20. Hebr. 5. 4. d That is, to serue in the most holy place and to consecrate holy things.

14 ¶ Moses also the man of God, and his children were named with the e tribe of Leui.

e They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.

15 The sonnes of Moses were Gershom, and Eliezer,

16 Of the sonnes of * Gershom was Shebuel the chiefe.

*Exod. 2. 22. and 18. 3.

17 And the sonne of Eliezer was Rehabiah the f chiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were verie many.

f The Scripture vseth to call chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Jeriah the first, Amariah the seconde, Jahaziel the third, and Jekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isshiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar died, and had no sonnes, but daughters, and their g brethren the sonnes of Kish toke them.

g Meaning, his cousins.

23 The sonnes of Mushi were Mahli, and Eder, and Jerimoth, three.

24 These were the sonnes of Leui according to the house of their fathers, euen the chief fathers according to their offices, according to the nomber of names and their summe that did the worke for the seruice of the house of the Lorde from the age of h twentie yeres and aboue.

h Dauid did chuse ‖ Leuites twise, first at the age of thirtie, as verse 3, & againe afterward at 20, as the necessitie of the office did require: at the beginning they had no charge of the Temple, before they were fiue and twentie yere olde, & had none after fifty.

25 For Dauid sayd, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Jerusalem for euer.

26 And also the Leuites shal no more beare the Tabernacle and all the vessels for the seruice thereof.

27 Therefore according to the last wordes of Dauid, the Leuites were nombred from twentie yere and aboue,

28 And their office was vnder the hand of the sonnes of Aaron, for the seruice of the house of the Lord in the courtes, & chambers, and in the i purifying of all holy things, and in the worke of the seruice of the house of God,

i In washing and clensing all the holy vessels.

29 Both for the shewbread, and for the fine floure, for the meate offring, and for the vnleauened cakes, & for the fried things, and for that which was rosted, and for all measures and esse,

Nomb. 4. 3.

30 And for to stande euery morning, to giue

ginge thankes and to praise the Lord, and likewise at euen.
31 And to offer all burnt offrings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the nomber and according to their custome continually before the Lord,
32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, and the charge of the sonnes of Aaron their brethren in the seruice of the house of the Lord.

CHAP. XXIIII.

Dauid assigneth offices vnto the sonnes of Aaron.

Lev.10.1,6. num.3.4. ed 26.60.

1 THese are also the * diuisions of the sonnes of Aaron, The sonnes of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.
2 But Nadab and Abihu died [a] before their father, and had no children: therefore Eleazar and Ithamar executed the Priestes office.
3 And Dauid distributed them, euen Zadok of the [b] sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar according to their offices in their ministratiō.
4 And there were found mo of the sonnes of Eleazar by the [c] nomber of men, then of the sonnes of Ithamar. and they deuided them, to wit, among the sonnes of Eleazar, sixtene heads, according to the housholde of their fathers, and among the sonnes of Ithamar, according to the housholde of their fathers, eight.
5 Thus they distributed them by lot the one from the other, for so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.
6 And Shemaiah the sonne of Nethanel the scribe of the Leuites, wrote them before the king and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chiefe fathers of the Priestes and of the Leuites, one familie being reserued for Eleazar, and an other reserued for Ithamar.
7 And the first [b] lot fell to Iehoiarib, and the second to Iedaiah,
8 The third to Harim, the fourth to Seorim,
9 The fifth to Malchiiah, the sixt to Miiamin,
10 The seuenth to Hakkoz, the eight to [c] Abiiah,
11 The nineth to Jeshua, the tenth to Shecaniah,
12 The eleuenth to Eliashib, the twelft to Jakim,
13 The thirtéenth to Huppah, the fourtéenth to Jeshebeab,
14 The fiftéenth to Bilgah, the sixtéenth to Immer,
15 The seuentéenth to Hezir, the eightéenth to Happizzez,
16 The nineteenth to Pethahiah, the twentieth to Jehezekel,
17 The one and twentie to Jachin, the two and twentie to Gamul,
18 The three and twentie to Deliah, the fourre and twentie to Maaziah.
19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder [d] the hande of Aaron their father, as the Lord God of Israel had commaunded him.
20 ¶ And of the sonnes of Leui that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Jehediah.
21 Of Rehabiah, euen of the sonnes of Rehabiah, the first Isshiah,
22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Jahath,
23 And his sonnes Jeriah the first, Amariah the seconde, Jahaziel the thirde, and Jekameam the fourth,
24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,
25 The brother of Michah was Isshiah, the sonne of Isshiah, Zechariah,
26 The sonnes of Merari were Mahli and Mushi, the sonne of Jaaziah was Beno,
27 The sonnes of Merari, of Jahaziah were Beno, and Shoham, and Zaccur and Ibri.
28 Of Mahli came Eleazar, which had no sonnes.
29 Of Kish, the sonne of Kish was Jerahmeel,
30 And the sonnes of [e] Mushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Leuites after the housholde of their fathers.
31 And these also cast [f] lottes with their brethren the sonnes of Aaron before king Dauid, and Zadok and Ahimelech and the chiefe fathers of the Priestes, and of the Leuites, euen the chiefe of the families against their younger brethren.

CHAP. XXV.

The singers are appointed, with their places and lotte.

1 SO Dauid and the captaines of the armie [a] separated for the ministerie the sonnes of Asaph, and Heman, and Iedithun, who should sing prophecies with harpes, with violes, and with cymbales, and their nomber was euen of the men for the office of their ministerie, to wit,
2 Of the sonnes of Asaph, Zaccur, and Joseph, and Nethaniah, and Asharelah the sonnes of Asaph were vnder the hand of Asaph, which sang prophecies by the "commission of the king.
3 Of Iedithun, the sonnes of Iedithun, Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, [b] six, vnder the handes of their father: Iedithun sang [c] prophecies with an harpe, for to giue thankes and to praise the Lord.
4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Iothbekashah, Mallothi, Hothir and Mahazioth.
5 All these were the sonnes of Heman the kings [a] Seer in the wordes of God to lift vp the "horne: & God gaue to Heman fourtéene sonnes and three daughters.
6 All these were vnder the [b] hand of their father,

b This lot was ordeined to take away all occasion of enuie or grudging of one against another.

c Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luke 1.5.

d By the dignitie that God gaue to Aaron.

e Which was the second sonne of Merari.

f That is, euery one had that dignitie, which fell vnto him by lot.

a The singers were deuided into 24. courses, so that euery course or order conteined twelue, and in all there were 288. as verse 7.

" *Ebr. hands.*

b Whereof one is not here nombred.

c Meaning, Psalmes & songs to praise God,

[a] *Or, Prophet.*

" *Or, power, meaning of the king.*

[b] *Or, gouernment.*

father, ſinging in the houſe of the Lorde
with cymbales, violes and harpes, for
the ſeruice of the houſe of God, and A-
ſaph, and Jeduthun, and Heman were at
the kings ‖ commaundement.

‖ Ebr. hand.

7 So was their nomber with their bre-
thren that were inſtructed in the ſongs
of the Lord, euen of al that were cunning,
two hundreth foureſcore and eight.
8 And they caſt lottes, [d] charge againſt
charge, aſwell [e] ſmall as great, the cun-
ning man as the ſcholer.
9 And the firſt lot fel to [f] Joſeph, which was
of Aſaph, ye ſecond, to Gedaliah, who wt
his brethren & his ſonnes were twelue.
10 The thirde, to Zaccur, he, his ſonnes
and his brethren were twelue.
11 The fourth, to ‖ Izri, he, his ſonnes and
his brethren twelue.
12 The fift, to Nethaniah, he, his ſonnes
and his brethren twelue.
13 The ſixt, to Bukkiah, he, his ſonnes and
his brethren twelue.
14 The ſeuenth, to Jeſharelah, he, his
ſonnes and his brethren twelue.
15 The eight, to Jeſhaiah, he, his ſonnes
and his brethren twelue.
16 The ninth, to Mattaniah, he, his ſonnes
and his brethren twelue.
17 The tenth, to Shimei, he, his ſonnes
and his brethren twelue.
18 The eleuenth, to Azareel, he, his ſonnes
and his brethren twelue.
19 The twelft, to Haſhabiah, he, his ſonnes
and his brethren twelue.
20 The thirteenth, to Shubael, he, his
ſonnes and his brethren twelue.
21 The fourteenth, to Mattithiah, he, his
ſonnes and his brethren twelue.
22 The fifteenth, to Jerimoth, he, his ſõnes
and his brethren twelue.
23 The ſixteenth, to Hananiah, he, his
ſonnes and his brethren twelue.
24 The ſeuenteenth, to Joſhbekaſhah, he,
his ſonnes and his brethren twelue.
25 The eighteenth, to Hanani, he, his ſõnes
and his brethren twelue.
26 The nineteenth, to Mallothi, he, his
ſonnes and his brethren twelue.
27 The twentieth, to Eliathah, he, his
ſonnes and his brethren twelue.
28 The one and twentieth, to Hothir, he,
his ſonnes and his brethren twelue.
29 The two and twentieth, to Giddalti,
he, his ſonnes and his brethren twelue.
30 The three and twentieth, to Mahazi-
oth, he, his ſonnes & his brethren twelue.
31 The foure & twẽtieth, to Romamti-ezer,
he, his ſonnes and his brethren twelue.

d Who ſhoulde be in euery companie & courſe.
e Without reſpect to age or cunning.
f So that he ſerued in the firſt turne, and the reſt euery one as his turne followed orderly.
‖ Or, the Zerites.

CHAP. XXVI.

1 The porters of the Temple are ordained, euery man to the gate, which he should keepe, 20 And ouer the treaſure.

1 CONcerning the ‖ diuiſions of the por-
ters, of ye Korhites, Meſhelemiah the
ſonne of Kore of ye ſonnes of [a] Aſaph.
2 And the ſonnes of Meſhelemiah, Zecha-
riah the eldeſt, Jediael the ſecond, Zeba-
diah the third, Jathniel the fourth,
3 Elam the fift, Jehohanan the ſixt, and
Eliehoenai the ſeuenth.

‖ Or, towardes and turnes.
a This Aſaph was not the notable muſician, but another of that name, called alſo Ebiaſaph, Chap. 6. 23. 37. and 9. 19. & alſo Iaſaph.

4 And of the ſonnes of Obed Edom, She-
maiah the eldeſt, Jehozabad the ſeconde,
Joah the thirde, & Sacar the fourth, and
Nethaneel the fift,
5 Ammiel the ſixt, Iſſachar the ſeuenth,
Peulthai the eight: for God had [b] bleſ-
ſed him.
6 And to Shemaiah his ſonne, were ſõnes
borne, that [c] ruled in the houſe of their fa-
ther, for they were men of might.
7 The ſonnes of Shemaiah were Othni,
and Rephael, and Obed, Elzabad and
his brethren ſtrong men: Elihu alſo, and
Semachiah.
8 All theſe were of the ‖ ſonnes of Obed
Edom, they and their ſonnes and their
brethren mightie and [d] ſtrong to ſerue,
euen threeſcore and two of Obed Edom.
9 And of Meſhelemiah ſonnes and bre-
thren, eighteene mightie men.
10 And of Hoſah of the ſonnes of Merari,
the ſonnes were Shimri the chiefe, and
(though he was not the eldeſt, yet his fa-
ther made him the chiefe)
11 Hilkiah the ſeconde, Tebaliah the
third, and Zechariah the fourth: all the
‖ ſonnes and the brethren of Hoſah were
thirteene.
12 Of theſe were the ‖ diuiſions of the por-
ters of the chiefe men, hauing the charge
[e] againſt their brethren, to ſerue in the
houſe of the Lord.
13 And they caſt lottes both ſmall & great
for the houſe of their fathers, for euery
gate.
14 And the lot on the Eaſtſide fel to ‖ She-
lemiah: then they caſt lottes for Zecha-
riah his ſonne [f] a wiſe counſeller, and his
lot came out Northward:
15 To Obed Edom Southwarde, and to
his ſonnes the houſe of [g] Aſuppim:
16 To Shuppim and to Hoſah Weſtward
with the gate [h] of Shallecheth by the pa-
ued ſtreete that goeth vpward, warde o-
uer againſt warde.
17 Eaſtward were ſixe Leuites, and North-
ward foure a day, and Southward foure
a day, and towarde Aſuppim [i] two and
two.
18 In [k] Parbar towarde the Weſt were
foure by the paued ſtreete, and two in
Parbar.
19 Theſe are the diuiſions of the porters
of the ſonnes of Kore, and of the ſonnes
of Merari.
20 ¶ And of the Leuites: Ahiiah was ouer
the treaſures of the houſe of God, and o-
uer the treaſures of the dedicate things.
21 Of the ſonnes of Laadan the ſonnes of
the Gerſhunnites deſcending of Laadan,
the chiefe fathers of Laadan were Ger-
ſhunni and Jehieli.
22 The ſonnes of Jehieli were Zetham and
Joel his brother, appointed ouer the trea-
ſures of the houſe of the Lord.
23 Of the [l] Amramites, of the Izharites,
of the Hebronites and of the Ozielites.
24 And Shebuel the ſonne of Gerſhom, the
ſonne of Moſes, a ruler ouer ye treaſures.
25 And of his ‖ brethren, which came of E-
liezer, was Rehabiah his ſonne, and
Jeſhaiah

b In giuing him many children.
c Or, like their fathers houſe, meaning, worthy men and valiant.
‖ Or, nephews.
d And meete to ſerue in the office of the portership.
‖ Or, couſins.
‖ Or, courſes.
e According to their turnes, aſwell the one as the other.
‖ Or, Meſhelemiah.
f One expert & meete to keepe that gate.
g This was an houſe, where they vſed to reſort to conſult of things concerning ye Temple, as a Conuocation houſe.
h Whereat they vſed to caſt out the filth of the citie.
i Meaning, two one day, and two another.
k Which was an houſe wherein they kept the inſtruments of the Temple.
l Theſe alſo had charge ouer the treaſures.
‖ Or, couſins.

Iehiah his sonne, & Iozam his sonne, and Nethaneel his sonne, and Shelomith his sonne.

26 Which Shelomith & his brethren were ouer all þ treasures of the dedicate things, which Dauid the king, and the chiefe fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie had [m] dedicated.

[m] According as the Lord commanded, Nom. 31.28.

27 (For of þ battels and of the spoyles they did dedicate to maintaine the house of the Lorde)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish, and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, and whosoeuer had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah & his sonnes, for the businesse [n] without ouer Israel, for officers and for iudges.

[n] Meaning, of things that were out of the citie.

30 Of the Hebronites, Hashabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the businesse of the Lorde, and for the seruice [o] of the king.

[o] That is, for the kings house.

31 Among the Hebronites was Ieriah the chiefest, euen the Hebronites by his generations according to the families. And in the fourtieth yeere of the reigne of Dauid they were sought for: and there were founde among them men of actiuitie at Iazer in Gilead.

32 And his [p] brethren men of actiuitie, two thousand and seuen hundreth chiefe fathers, whome king Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter perteining to [q] God, and for the Kings businesse.

[p] Yowit, the cousins of Ieriah.

[q] Both in spirituall and temporall things.

CHAP. XXVII.

Of the princes and rulers that ministred vnto the king.

1 THe children of Israel also after their nomber, euen the chiefe fathers and captaines of thousands and of hundreths, and their officers that serued the King by diuers [a] courses, [b] which came in and went out, moneth by moneth throughout all the moneths of the yeere: in euery course were foure and twentie thousand.

[a] Or, diuisions, or bands.

[b] Which executed their charge and office, which is meant by coming in and going out.

2 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

3 Of the sonnes of Perez was the chief ouer all the princes of the armies for the first moneth.

4 And ouer the course of the seconde moneth was Dodai, an Aholite, and this was his course, and Mikloth was [c] a captaine, and in his course were foure and twentie thousand.

[c] That is, Dodais lieutenant.

5 The captaine of the thirde hoste for the thirde moneth was Benaiah the sonne of Iehoiada the chiefe Priest: and in his course were foure and twenty thousand.

1.Sam.23.20, 1.Chr.11.22.

6 This Benaiah was mighty among [d] thirtie and aboue þ thirtie, and in his course was Ammizabad his sonne.

7 The fourth for the fourth moneth was Asahel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

8 The fift for the fift moneth was prince Shamhuth þ Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkesh the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure & twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twetie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of [e] Jemini: and in his course foure and twentie thousand.

[e] Or, Beniamin.

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure & twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelft for the twelft moneth was Heldai the Netophathite, of Othniel: and in his course foure and twenty thousand.

16 ¶ Moreouer [f] the rulers ouer the tribes of Israel, were these: ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

[f] Meaning, besides these twelue captaines.

17 Ouer the Leuites, Hashabiah the sonne of Kemuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ieremoth the sonne of Azriel:

20 Ouer þ sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manasseh, Ioel the sonne of Pedaiah:

21 Ouer þ [g] other halfe of Manasseh in Gilead, Iddo the sonne of Zechariah: ouer Beniamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. these are the princes of the tribes of Israel.

[g] Which is beyond Iorden in respect of Iudah also one captain was ouer the Reubenites and the Gadites. *Chap.21.7.*

23 ¶ But Dauid tooke not the nomber of them from twentie yeere olde and vnder, because the Lord had sayde that he would increase Israel like vnto the starres of the heauens.

[e] And the commandement of þ king was abominable to Ioab, Chap.21.6.

24 And [f] Ioab the sonne of Zeruiah began to nomber: but he finished it not, [g] because there came wrath for it against Israel, neither was the nomber put into the [h] Chronicles of king Dauid.

[f] The Ebrewes make both these bookes of chronicles but one, and at this verse make þ middes of the booke, as touching the nomber of verses.

25 And ouer the kings treasures was Azmaueth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages and in the towres was

Ionas-

Ionathan the sonne of Vzziah:
26 And ouer the workemen in the fielde that tilled the ground, was Ezri the sonne of Chelub:
27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which appertained to the vines, and ouer the store of the wine was Sabdi the Shiphmite:
28 And ouer the olive trées and mulberie trées that were in the valleys, was Baal Hanan the Gederite: and ouer the store of the ople was Ioash:
29 And ouer the oxen that fed in Sharon, was Shetrai the Sharonite: and ouer the oxen in the valleis was Shaphat the sonne of Adlai:
30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Iehdeiah the Meronothite:
31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was king Dauids.
32 And Ionathan Dauids vncle a man of counsell and of vnderstanding (for hée was a [g] scribe) and Iehiel the sonne of Hachmoni were with the kings [h] sonnes.
33 And Ahitophel was the kings counseller, and Hushai the Archite the kings friend.
34 And [i] after Ahitophel was Iehoiada the sonne of Benaiah & Abiathar: and captaine of the kings armie was Ioab.

g That is, a man learned in the worde of God.
h To be their scholemasters and teachers.
i After that Ahitophel had hanged himself, 2. Sam. 17. 23. Iehoiada was made counseller.

CHAP. XXVIII.

3 Because Dauid was forbidden to builde the Temple, hee willeth Salomon and the people to performe it, 8 Exhorting him to feare the Lord.

1 NOw Dauid assembled al the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the king, & the captaines of thousandes and the captaines of hundreths, and the rulers of all the substance & possession of the king, and of his sonnes, with the [a] eunuches, and the mighty, and al the men of power, vnto Ierusalem.
2 And king Dauid stoode vp vpon his feete, and sayde, Heare me me, my brethren and my people: I purposed to haue built an house of [a] rest for the Arke of the couenant of the Lord, & for a *footestoole of our God, and haue made ready for the building,
3 But God said vnto me, *Thou shalt not builde an house for my Name, because thou hast bene a man of warre, & hast shed blood.
4 Yet as the Lord God of Israel chose me before all the house of my father, to be king ouer Israel for euer (for in Iudah would hée chuse a prince, and of the house of [b] Iudah is the house of my father, and among the sonnes of my father hée delited in me to make me king ouer all Israel)
5 *So of all my sonnes (for the Lord hath giuen mée many sonnes) hée hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.
6 And hée sayde vnto me, Salomon thy sonne, he shall builde mine house and my courtes: for I haue chosen him to be my sonne, and I will be his father.
7 I will stablish therefore his kingdome for euer, if he indeuour him selfe to do my commaundements, and my iudgements, as [c] this day.

a Or, chief seruants, Gen. 37. 36.

a Where the Arke should remaine and remoue no more to and fro. *Psal. 99. 5. 2. Sam. 7. 5, 13. chap. 22. 8.

b According to the prophecie of Iaakob, Gen. 49. 8. *Psal. 9. 7.

c If he continue to keepe my lawe and departe not therefrom, as he doeth hitherto.

8 Nowe therefore in the sight of all Israel the Congregation of the Lord, and in the audience of our God, kéepe and séeke for al the commandements of the Lord your God, that ye may possesse this [d] good land, and leaue it for an inheritance for your children after you [e] for euer.
9 And thou, Salomon my sonne, knowe thou the God of thy father, and serue him with a perfite heart, and with a willing mind: *for the Lord searcheth all hearts, and vnderstandeth all the imaginations of thoughtes: if thou séeke him, he will be found of thée, but if thou forsake him, he will cast thée off for euer.
10 Take heed nowe, for the Lord hath chosen thée to build [f] the house of the Sanctuarie: be strong therefore, and [g] doe it.
11 ¶ Then Dauid gaue to Salomon his sonne the paterne of the porch and of the houses thereof, and of the closéts thereof, and of the galeries thereof, and of the chambers thereof that are within, and of the house of the mercieate,
12 And the paterne of all that "hée had in his minde for the courtes of the house of the Lord, and for all the chambers round about, for the treasures of the house of God, and for the treasures of the dedicate things,
13 And for the courses of the Priestes, and of the Leuites, and for all the worke for the seruice of the house of the Lord, and for all the vessels of the ministerie of the house of the Lord.
14 He gaue of golde by weight, for the vessels of golde, for all the vessels of all maner of seruice, and all the vessels of siluer by weight, for all maner vessels of all maner of seruice.
15 The weight also of gold for the [b] candlesticks, and golde for their lampes, with the weight for euery candlestick, and for the lampes thereof, & for the candlesticks of siluer by the weight of the candlestick, and the lampes thereof, according to the vse of euery candlestick,
16 And the weight of the golde for the tables of shewbread, for euery table, and siluer for the tables of siluer,
17 And pure golde for the fleshhookes, and the bowles, and [a] plates, and for balons, golde in weight for euery balon, and for siluer balons by weight for euery balon,
18 And for the altar of incense, pure golde by weight, & golde for the paterne of [i] the charet of the Cherubs that spred themselues, and couered the Arke of the couenant of the Lord:
19 All, said he, by writing sent to me [k] by the hand of the Lord, which made me vnderstand all the workemanship of the paterne.
20 And Dauid said to Salomon his sonne, Be strong, and of a valiant courage and do it: feare not, nor be afraid: for the Lord God, euen my God is with thée: he will not leaue thée nor forsake thée, till thou hast finished all the worke for the seruice of the house

d He declareth that nothing can separate them from the felicitie of this land both for themselues and their posteritie but their sinnes and iniquitie.
1. Sam. 16. 7. *Psal. 7. 9. ier. 11. 20. & 17. 10. & 20. 12.
e Meaning, for his Arke.
f Put it in execution.
g *Ebr. that was his ful will.*

h That is, the candlesticke. 1. King. 7. 49.

a Or, censers.
i Meaning, of the mercieate which couered the Arke, which was called the charet, because the Lorde declared him selfe there.
k For all this was left in writing in the booke of the Law, Exo. 25. 40. which booke the King was bound to put in execution, Deu. 17. 18.

house of the Lord.

21 Beholde also, the companies of the Priests & the Leuites for all the seruice of the house of God, euen they shall be with thee for ꝺ whole worke, [f] with euery free heart that is skilfull in any maner of seruice. The princes also & all the people will be "wholy at thy commandement.

f That is, euery one wil be ready to helpe thee with those gifts that God hath giuen him.

g Or, at all thy worde.

CHAP. XXIX.

2 The offring of Dauid & of the princes for the building of the Temple. 10 Dauid giueth thankes to the Lorde. 20 He exhorteth the people to doe the same. 22 Salomon is created king. 28 Dauid dyeth, and Salomon his sonne reigneth in his stoade.

1 MOreouer Dauid the King sayd vnto all the Congregation, God hath chosen Salomon mine onely sonne yong and tender, and the worke is great: for this house is not for man, but for the [a] Lord God.

a And therfore it ought to be excellent in all poynts.

2 Now I haue prepared with all my power for the house of my God, golde for vessels of golde, & siluer for them of siluer, and brasse for thinges of brasse, yron for thinges of yron, and wood for things of wood, and Onix stones, and stones to be set, and carbuncle stones and of diuers colours, and all precious stones, and marble stones in abundance.

b His great zele toward the furtherance of the Temple made him to spare no expenses, but to bestow his owne peculiar treasure.

3 Moreouer, because I haue [b] delite in the house of my God, I haue of mine owne golde & siluer, which I haue giuen to the house of my God, beside all that I haue prepared for the house of the Sanctuarie,

4 Euen [c] three thousande talents of golde of the golde of Ophir, and seuen thousand talents of fined siluer to ouerlape the walles of the houses.

c He sheweth what he had of his owne store for the Lordes house.

5 The golde for the things of golde, and the siluer for things of siluer, and for all the worke by the hands of artificers: and who is [d] willing" to fill his hande to day vnto the Lord?

d He was not onely liberall himself, but prouoked others to set forth the worke of God. Heb. to offer.

6 So the princes of the kamilies, and the princes of the tribes of Israel, and the captaines of thousands & of hundreths, with the rulers of the kings worke, offred willingly,

7 And they gaue for the seruice of ꝺ house of God fiue thousande talents of golde, and ten thousand pieces, & ten thousand talents of siluer, and eightene thousande talents of brasse, and one hundreth thousand talents of yron.

8 And they with whome precious stones were [e] found, gaue them to the treasure of the house of the Lorde, by the hande of Jehiel the Gershmunite.

e Meaning, them that had any.

9 And ꝺ people reioyced when they offred willingly: for they offred willingly vnto the Lord, with a [f] perfit heart. And Dauid the king also * reioyced with great ioy.

f That is, with a good courage & without hypocrisie. *Psal.122.1.*

10 Therefore Dauid blessed the Lord before all the Congregation, and Dauid sayde, Blessed be thou, O Lord God of [g] Israel our father, for euer and euer.

g Which dideſt wrestle thy selfe to our father Iakob.

11 Thine, O Lorde, is greatnes and power, and glorie, and victorie and prayse: for all that is in heauen & in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hande it is to make great, and to giue strength vnto all.

13 Nowe therefore our God, we thanke thee, and prayse thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sorte? for all things [h] come of thee: and of thine owne hand we haue giuen thee.

h We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spirituall, we receiue them all of God, & therefore must giue him the glory.

15 For we are [i] strangers before thee, and sojourners, like all our fathers: our daies are like the shadowe vpon the earth, and there is none" abiding.

i And therefore haue this land but lent to vs for a time.

16 O Lorde our God, all this abundance that we haue prepared to builde thee an house for thine holy Name, is of thine hand and all is thine.

17 I know also, my God, that thou * tryest the heart, and hast pleasure in rightousnesse: I haue offred willingly in the vprightnes of mine heart al these things: nowe also haue I seene thy people which are found here, to offer vnto thee willingly with ioy.

18 O Lorde God of Abraham, Isaak, and Israel our fathers, keepe this for euer in the [k] purpose, & the thoughts of the heart of thy people, and prepare their heartes vnto thee.

k Continue this in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfit heart to keepe thy commandements, thy testimonies, and thy statutes, and to doe all things, and to builde the house which I haue prepared.

20 ¶ And Dauid said to all the Congregatio, Now blesse the Lord your God. And all the Congregation blessed ꝺ Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the [l] King.

l That is, did reuerence to the king.

21 And they offred sacrifices vnto ꝺ Lord, and on the morowe after that daye, they offred burnt offrings vnto the Lord, euen a thousand yong bullockes, a thousande rammes, & a thousand sheepe, with their [m] drinke offrings, and sacrifices in abundance for all Israel.

m Meaning, all kinde of licour which they mingled with their sacrifices, as wine, oile, &c.

22 And they did eate and drinke before the Lorde the same day with great ioye, and they made Salomon the sonne of Dauid king the seconde time, and anoynted him prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the [n] throne of the Lord, as king in sted of Dauid his father, and prospered: & all Israel obeyed him.

n This declareth that the kings of Iudah were figures of Christ, who was ỹ true anointed, and to whom God gaue the chiefe gouernement of all things.

24 And all the princes and men of power, and all the sonnes of King Dauid "submitted themselues vnder king Salomon.

"Ebr. gaue the hand.

25 And the Lorde magnified Salomon in dignitie, in the sight of all Israel, & gaue him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus Dauid the sonne of Ishai [a] reigned ouer all Israel.

a 1 Chron. 29. 10. 1. Kings. 2. 11.

27 And the space that he reigned ouer Israel, was fourtie yere: seuen yere reigned he in Hebron, and three and thirtie yere

reigned he in Ieruſalem:
28 And he died in a good age, full of dayes, riches and honour, and Salomon his ſonne reigned in his ſtead.
29 Concerning the acts of Dauid the king firſt and laſt, beholde, they are written in the booke of Samuel the Seer, and in the booke of [o] Nathan the Prophete, and in the booke of Gad the Seer,
30 With all his reigne & his power, and [p] times that went ouer him, & ouer Iſrael & ouer all the kingdomes of the earth.

o The bookes of Nathan & Gad are thought to haue bin loſt in the captiuitie.
p Meaning the troubles and griefes.

The ſecond booke of the Chronicles.

THE ARGVMENT.

THis ſeconde booke conteyneth briefly in effect that, which is comprehended in the two bookes of the kings: that is, from the reigne of Salomon to the deſtruction of Ieruſalem, and the carying away of the people captiue into Babylon. In this ſtorie are certaine things declared and ſet forth more copiouſly then in the bookes of the Kings, and therefore ſerue greatly to the vnderſtanding of the Prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their countrey for ſinne, had recourſe to the Lorde, and by earneſt prayer were heard, and the plagues remoued. The ſeconde, how it is a thing that greatly offendeth God, that ſuch as feare him & profeſſe his religion, ſhould ioyne in amitie with the wicked. And thirdly, howe the good rulers euer loued the Prophetes of God, & were very zealous to ſet forth his religion throughout all their dominions, & contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion & word of God, ſet vp idolatrie, & ſerued God according to the fantaſie of men. Thus haue we hitherto the chiefe acts from the beginning of the worlde to the building againe of Ieruſalem, which was the two and thirtieth yere of Darius, and conteine in the whole, three thouſand, fiue hundreth, three ſcore and eightene yeres, and ſixe moneths.

CHAP. I.

6 The offring of Salomon at Gibeon. 8 He praieth vnto God to giue him wiſdome: 11 VVhich he giueth him and more. 14 The nomber of his charets and horſes, 15 And of his riches.

1 THen Salomon the ſonne of Dauid was [a] confirmed in his kingdom: & the Lord his God was with him, and magnified him highly.
2 And Salomō ſpake vnto all Iſrael, to the captaines of thouſands, & of hundreths, and to the iudges, and to all the gouernours in all Iſrael, euen þ chiefe fathers.
3 So Salomon and all the Congregation with him went to the hie place that was at [b] Gibeon: for there was the Tabernacle [c] of the Congregation of God which Moſes the ſeruant of the Lord had made in the wilderneſſe.
4 But þ Arke of God had Dauid brought vp frō Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ieruſalem.
5 Moreouer the [d] braſen altar * that Beſaleel the ſonne of Vri, the ſonne of Hur had made, did he ſet before the Tabernacle of the Lord: and Salomon & the Congregation ſought it.
6 And Salomon offered there before the Lord vpon þ braſen altar that was in the Tabernacle of the Congregation: * euen a thouſand burnt offrings offred he vpō it.
7 ¶ The ſame night did God appeare vnto Salomon, and ſaid vnto him, Aſke what I ſhal giue thee.
8 And Salomō ſaid vnto God, Thou haſt ſhewed great mercie vnto Dauid my father, and haſt made mee to reigne in his ſtead.
9 Now therefore, O Lord God, let thy promiſe vnto Dauid my father be * true: for thou haſt made mee king ouer a great people, like to the duſt of the earth.
10 Giue me now wiſedome & knowledge, that I may [f] go out and go in before this people: for who can iudge this thy great people?
11 And God ſayde to Salomon, Becauſe this was in thine heart, & thou haſt not aſked riches, treaſures nor honour, nor the [g] liues of thine enemies, neither yet haſt aſked long life, but haſt aſked for thee wiſedome & knowledge that thou mighteſt iudge my people, ouer whom I haue made thee King,
12 Wiſedome and knowledge is graunted vnto thee, and I wil giue thee riches and treaſures and honour, ſo that there hath not bene the like among the kings which were before thee, neither after thee ſhall there be the like.
13 Then Salomon came from þ hie place, that was at Gibeon, to Ieruſalem from before the Tabernacle of the Congregation, and reigned ouer Iſrael.
14 * And Salomon gathered the charets and horſemen: and he had a thouſand and foure hundreth charets, and twelue thouſand horſemen, whome he placed in the [h] charet cities, and with the king at Ieruſalem.
15 And the king gaue ſiluer & golde at Ieruſalem as [i] ſtones, and gaue cedar trees as the wilde figge trees, that are abundantly in the plaine.
16 Alſo Salomon had horſes brought out of Egypt and * fine linen: [k] the kings marchants receiued the fine linen for a price.
17 They came vp alſo and brought out of Egypt ſome charet, worth ſixe hundreth ſhekels of ſiluer, that is an horſe for an hundreth & fiftie: and thus they brought horſes to all the kings of the Hittites, and to the

a That is, he proclaimed a ſolemne ſacrifice, & commanded that all ſhould be at the ſame.
b Read 1. King. 3.4.
c So called, becauſe that God thereby ſhewed certaine ſignes to the congregation, of his preſence.
d Which was for the burnt offrings, Exo. 27.1. *Exod.* 38.1.2.
1. *King.* 3.4.
e Performe thy promes made to my father concerning me.
f That I may gouerne this people, read 1. Chron. 27.1. & 1. King. 3.7.
g That is, to be reuenged on thine enemies.
h Which were cities appointed to keepe and maintein the charets.
i He cauſed ſo great plentie that it was no more eſteemed then ſtones.
k Read 1. King. 10.28.

the kings of Aram by their "meanes.

CHAP. II.

2 The nomber of Salomo is workemen to buylde the Temple. 3 Salomon sendeth to Hiram the king of Tyrus for wood and workemen.

1 Then Salomon determined to buylde an house for the Name of the Lorde, and an[u] house for his kingdome.

2 And Salomon tolde out seuentie thousande that bare burdens, and fourescore thousand men to hew stones in the mountaine, and three thousand and [a] fyue hundreth to ouerse them.

3 And Salomon sent to [u] Huram the king of Tyrus, saying, As thou hast done to Dauid my father, and didst [x] send him cedar trées to buylde him an house to dwell in, so do to me.

4 Beholde, I buylde an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne swéete incense before him, & for the continuall shewbread, & for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the newe moneths, and in the solenne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, is great: for great is our God aboue all gods.

6 Who is he then that can be able to build him an house, when the heauen, and the heauen of heauens cannot contene him? who am I then that I should build him an house? but I doe it to burne [b] incense before him.

7 Send me now therefore a cunning man that can worke in golde, in syluer, and in brasse, & in yron, and in purple, and [c] crimosin and blew silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trées, firre trées and [c] Algummim trées from Lebanon: for I know that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants shalbe with thine,

9 That they may prepare mée timber in abundance: for the house which I doe build, is great and wonderfull.

10 And beholde, I wil giue to thy seruants the cutters & the hewers of timber twéntie thousand [e] measures of beaten wheat, and twentie thousande measures of barley, and twenty thousand baths of wine, and twentie [d] thousand baths of oyle.

11 Then Huram king of Tyrus answered in writing which hée sent to Salomon, Because the Lord hath loued his people, he hath made thée king ouer them.

12 Huram sayde moreouer, Blessed be the Lord God of Israel which made the heauen and the earth, and that hath giuen vnto Dauid the king a [e] wise sonne, that hath discretion, prudence and vnderstanding to buylde an house for the Lord, and a palace for his kingdome.

13 Now therefore I haue sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman of the [f] daughters of Dan: and his father was a man of Tyrus, & he can skill to worke in golde, in syluer, in brasse, in yron, in stone, and in timber, in purple, in blewe silke, & in fine linnen and in crimosin, and can graue in all grauen workes, & deuyse in all deuysed worke that shalbe giuen him, with thy cunning men, and with the cunning men of my lord Dauid thy father.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as much as thou shalt néede, and will bring it to thée in [x] rafts by the sea to [u] Japho, so thou mayest carry them to Ierusalem.

17 ¶ And Salomon nombred all the strangers that were in the land of Israel, after the nombring that his father Dauid had nombred them: and they were founde an hundreth and three and fiftie thousande, and fiue hundreth.

18 And he set seuentie thousand of them to the burden, and fourescore thousande to hewe stones in the mountaine, and three thousande and fiue hundreth ouerseers to cause the people to worke.

CHAP. III.

1 The Temple of the Lord, & the porche are builded, with other things thereto belonging.

1 Then [a] Salomon began to build the house of the Lorde in Ierusalem, in mount [a] Moriah which had bene declared vnto Dauid his father, in the place that Dauid prepared in the threshing floore of [a] Ornan the Iebusite.

2 And he began to build in the second moneth & the second day, in the fourth yeare of his reigne.

3 And these are the measures, whereon Salomon grounded to buylde the house of God: the length of cubites after the first [b] measure was three score cubites, and the breadth twentie cubites:

4 And ẏ porch, that was before the length in the front [c] of the breadth was twentie cubites, and the height was an [d] hundreth and twentie, and he ouerlayed it within with pure golde.

5 And the greater house hée sieled with firre trée which he ouerlayde with good gold, and graued thereon palmetrées and chaynes.

6 And he ouerlayde the house with precious stone for beautie: and the golde was golde of [e] Parnaim.

7 The house, I say, the beames, postes, and walles thereof and the doores thereof ouerlayde he with golde, and graued Cherubims vpon the walles.

8 ¶ He made also the house of the most holy place: the length thereof was in ẏ front of the breadth of the house, twentie cubites, and the breadth thereof twenty cubites: and he ouerlayde it with the best golde, of fiue hundreth talents.

9 And the weyght of the naples was fiftie shekels of golde, & he ouerlayd the chambers with golde.

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[u] Or, palace.

[a] Which is to be vnderstand of al sort of officers and ouerseers: for els the chiefe officers were but 3300. as 1.king.5.16.

[x] Or, Hiram. 2.Sam.5.11.

[b] That is, to do that seruice which he hath commanded, signifying that none is able to honour & serue God in that perfection as his maiestie deserueth.

[c] Or, scarlet. Some take it for brasill, or the wood called Ebenum, others for corall.

[c] Or, Almuggim. [e] Or. corus.

[d] Of Bath reade 1.King.7.26. it is called also Epha. but Epha is to measure dry thing, as Bath is a measure for licours.

[e] The very heathen confessed that it was a singular gift of God, when he gaue to any nation a king that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

[f] It is also written, that she was of the tribe of Naphtali, 1.kin. 7.14. which may be vnderstand that by reason of the confusion of tribes, which then began to be, they maried in diuers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

[x] Or, ships.

[u] Or, Ioppe.

1.King.6.1.

[a] Which is the mountaine where Abrahã thought to haue sacrificed his sonne, Gen.22.2. 2.Sam.24.16,21.

[b] According to the whole length of the Temple, comprehending the most holy place with the rest.

[c] It conteined as much as did the breadth of the Temple, 1.King.6.3.

[d] From the foundation to ẏ top: for in the booke of kings mẽtion is made, from the foundation to the first stage.

[e] Some thinke it is that place which is called Peru.

10 ¶ And in the house of the most holie place he made two Cherubims wrought like children, and overlayde them with golde.

1.King.6.24. 11 And the wings of the Cherubims were twentie cubites long: the one wing was fiue cubites, reaching to the wall of the house, & the other wing fiue cubites, reaching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub was fiue cubites, reaching to the wall of the house, and the other wing fiue cubites ioyning to the wing of the other Cherub.

13 The winges of these Cherubims were spred abroad twentie cubites: they stoode on their feete, and their faces were toward the house.

14 ¶ He made also f the vaile of blewe silke and purple, and crimoisin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the house two pillars g of fiue and thirtie cubites hie: and the chapiter that was upon the toppe of eche of them, was fiue cubites.

16 He made also chaines for the oracle, and put them on the heads of the pillars, and made an h hundreth pomegranates, and put them among the chaines.

17 And he set vp the pillars before the Temple, one on the right hande and the other on the left, and called that on the right hande Jachin, and that on the left hand Boaz.

f Which separated the Tẽple from the most holy place.

g Euery one was eightene cubites long, but ½ halfe cubite could not be seene: for it was hid in the roundnes of the chapiter, and therefore he giueth to euery one but 17. and an halfe.

h For euery pillar an hundreth, reade 1.King.7.20.

CHAP. IIII.

1 The altar of brasse. 2 The molten Sea. 6 The caldront. 7 The candlesticks, &c.

1 Also he made an altar of brasse twentie cubites long, and twentie cubites broad, and ten cubites hie.

a A great vessel of brasse, so called because of the great quantitie of water, which it conteined, 1.kin.7.23.

2 And he made a molten a Sea of ten cubites from brim to brim, rounde in compasse, and fiue cubites hie: and a line of thirtie cubites did compasse it about.

b Meaning, vnder the brim of the vessel, as 1.King.7.24.

3 And vnder b it was the facion of oren, which did compasse it round about, c ten in a cubite compassing the Sea about: two rowes of oren were cast when it was molten.

c In the length of euery cubite were ten heades or knops which in all are 300.

4 It stoode vpon twelue oren: three looked towarde the North, and three looked toward the West, & three looked toward the South, & three looked towarde the East, and the Sea stood about vpon them, and all their hinder partes were inward.

5 And the thickenesse thereof was an handbreadth, and the brim thereof was like the worke of the brim of a cup, with floures of d lilies: it conteined d three thousande baths.

Or, flowre delices.

d In the first booke of kings, Chap.7.26. mencion is onely made of two thousand: but the lesse nomber was taken there, and here according as the measures proued afterward is declared.

6 ¶ He made also tenne caldrons, and put fiue on the right hande, and fiue on the left, to wash in them: and to cleanse in them that which appertayned to the burnt offrings: but the Sea was for the Priestes to wash in.

e Euen as they should be made.

7 ¶ And he made ten candlesticks of gold (according to e their forme) and put them in the Temple, fiue on the right hand, and fiue on the left.

8 ¶ And he made ten tables, and put them in the Temple, fiue on the right hand and fiue on the left: and he made an hundreth basens of golde.

9 And he made the court of the Priestes, and the great f court and doores for the court, and overlaied the doores therof with brasse.

f Called also the porche of Salomon, Act.3.11. It is also taken for the Tẽple where Christ preached, Mat.21.23.

10 And he set the Sea on ½ right side Eastward toward the South.

11 And Huram made g pottes & besomes, and basens, & Huram finished the worke that he shoulde make for king Salomon for the house of God,

g Or, caldrons

12 To wit, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to couer the two bowles of the chapiters which were vpon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for euery grate to couer the two bowles of the chapiters, that were vpon the pillars.

14 He made also bases, and made caldrons vpon the bases:

g Whom Salomon reuerenced for the gifts that God had given him, as a father he had the same name also that Huram the king of Tyrus had, his mother was a Iewesse, and his father a Tyrian. Some reade, for his father, the autour of this worke.

15 And a Sea, and twelue bulles vnder it:

16 Pottes also & besoms, and fleshhookes, & all these vessels made Huram h his father, to King Salomon for the house of the Lord of shining brasse.

h In Ebrew, the bread of the faces, because they were set before the Arke, when the Lord shewed his presence.

17 In the plaine of Jorden did the king cast them in clay betweene Succoth and Zaredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasse could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also & the tables, whereon the i shewbread stoode.

Or, instrument of musicke.

i That is, covered with plates of golde.

20 Moreouer the candlesticks, with their lampes to burne them after the maner, before the oracle, of pure golde.

21 And the floures & the lampes, and the snuffers of golde, which was fine golde.

22 And the k hookes, and the basens, and the spoones, & the ashpans of pure golde: the entry also of the house & doores therof within, euen of the most holy place: and the doores of the house, to wit, of the Temple were l of golde.

Or, instruments of musicke.

CHAP. V.

1 The things dedicated by Dauid, are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They sing prayse to the Lord.

1 SO m was all the worke finished that Salomon made for the house of the Lord, and Salomon brought in the thinges that Dauid his father had dedicated, with the siluer and the golde, and all the vessels, & put them among the treasures of the house of God.

1.King.7.51. and 8.1.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Jerusalem to bring vp the Arke of the couenant of the Lord from the n citie of Dauid, which is Zion.

n Reade 2.Sam. 6.12.

3 And all the men of Israel assembled vnto the King at the o feast: it was in the seuenth

o When the things were dedicate & brought into the Temple.

c Called in Ebrew Ethanim, conteining part of September & part of October, 1.King.8.2. which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came from Egypt they began at March: but because this opinion is vncertaine, we make March euer the first, as best writers do.

seuenth c moneth.
4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.
5 And they carped vp the Arke & the Tabernacle of the Congregation: and all the holie vessels that were in the Tabernacle, those did the Priestes and Leuites bring vp.
6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which coulde not be tolde nor nombred for multitude.
7 So the Priestes brought the Arke of the couenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, euen vnder the wings of the Cherubims.
8 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.
9 And they drewe out the barres, that the endes of the barres might be seene out of the Arke before the Oracle, but they were not seene d without: and there they are vnto this day.
10 Nothing was in the Arke, saue d the two Tables, which Moses gaue at Horeb, where the Lorde made a couenant with the children of Israel, when they came out of Egypt.
11 And when the Priestes were come out of the Sanctuarie (for all the Priests that were present, were e sanctified and did not waite by course.
12 And the Leuites the singers of all sortes, as of Asaph, of Heman, of Iedithun & of their sonnes and of their brethren, being clad in fine linnen, stoode with cymbals, & with violes & harpes at the East ende of the altar, and with them an hundreth and twenty Priests blowing with trumpets:
13 And they were f as one, blowing trumpets, and singing, and made one sound to be heard in praising and thanking the Lorde) and when they lift vp their voyce with trumpets and with cymbales, and with instrumentes of musike, and when they praised the Lord, singing, g For he is good, because his mercie lasteth for euer, then the house, euen the house of the Lorde was filled with a cloude,
14 So that the Priests could not stande to minister, because of the cloude: for h glory of the Lord had filled the house of God.

d Without the Oracle.

d For Aarons rod and Manna were take thece before it was brought to this place.

e Were prepared to serue the Lorde.

f They agreed all in one tune.

g This was the effect of their sings, as Psal. 118.1. and psal. 136.1.

CHAP. VI.

3 Salomon blesseth the people. 4 He praiseth the Lord. 14 He prayeth vnto God for those that shall pray in the Temple.

1 Then *Salomon a sayde, The Lorde hath sayd that he would dwell in the darke cloude:
2 And I haue built thee an house to dwell in, an habitation for thee to dwell in for euer.
3 And the king turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stoode there)
4 And he saide, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, & hath with his b hand fulfilled it, saying,
5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all tribes of Israel to build an c house, that my Name might be there, neyther chose I any man to be a ruler ouer my people Israel:
6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.
7 *And it was in the heart of Dauid my father to builde an house vnto the Name of the Lord God of Israel,
8 But the Lorde sayd to Dauid my father, Where as it was in thine heart to builde an house vnto my Name, thou diddest wel, that "thou wast so minded.
9 Notwithstanding thou shalt not builde the house, but thy sonne which shall come out of thy loynes, he shall builde an house vnto my Name.
10 And the Lorde hath performed his word that he spake: and I am risen vp in the rowme of Dauid my father, and am set on the throne of Israel as the Lorde promised, and haue built an house to the Name of the Lord God of Israel.
11 And I haue set the Arke there, wherein is the b couenat of the Lord, that he made with the children of Israel.
12 ¶ And the King c stoode before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his handes,
13 (For Salomon had made a brasen skafold & set it in the mids of the court, of fiue cubites long, and fiue cubites broade, and three cubits of height, & vpon it he stoode, and kneeled downe vpō his knees before all the Congregation of Israel, & d stretched out his hands toward heauen)
14 And sayd, O Lord God of Israel, *there is no God like thee in heauen nor in earth, which kepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.
15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, & hast fulfilled it c with thine hande, as appeareth this day.
16 Therefore nowe Lorde God of Israel, kepe with thy seruant Dauid my father, that thou hast promised him, saying, Thou "shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their waies, to walke in my Law, as thou hast walked before me.
17 And nowe, O Lorde God of Israel, let thy worde be verified, which thou spakest vnto thy seruant Dauid.
18 (Is it true in deede that God will dwell with man on earth? behold, the* heauens, and the heauens of heauens are not able to conteine thee: howe much more vnable is this house, which I haue built?)
19 But haue thou respect to the prayer of thy seruaunt, and to his supplication, O Lorde my God, to heare the crie & prayer

P. iii. which

1.King.8.12. a After that he had seene the glorie of the Lord in the cloude.

b Or, power.

c Or, Temple.

2.Sam.7.5.

"Ebr. that it was in thine heart.

b Meaning, the two Tables, wherein is conteined the effect of the couenant, that God made with our fathers.

c On a skaffold that was made for that purpose, that he praying for the whole people might be heard of all, as 1.King.8.22.

d Both to giue thankes for the great benefites of God bestowed vpon him, & also to pray for the perseuerāce and prosperitie of his people.

2.Mac.2.8.

b Or, in effect, or by thy power.

"Ebr. a man shall not be cut off.

1.King.8.27.

which thy ſeruant prayeth before thee,
20 That thine [c] eies may be open towarde this houſe day & night, euen towarde the place, whereof thou haſt ſayde, that thou wouldeſt put thy Name there, that thou mayeſt hearken vnto the prayer, which thy ſeruant prayeth in this place.
21 Heare thou therefore the ſupplication of thy ſeruant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou heareſt, be mercifull.
22 ¶ * When a man ſhall ſinne againſt his [f] neighbour, & he lay vpon him an othe to cauſe him to ſweare, & the [“] ſwearer ſhall come before thine altar in this houſe,
23 Then heare thou in heauen, and do, and iudge thy ſeruantes, in recompenſing the wicked to bring his way [g] vpon his head, and in iuſtifying the righteous, to giue him according to his righteouſneſſe.
24 ¶ And when thy people Iſrael ſhall be ouerthrowen before the enemie, becauſe they haue ſinned againſt thee, and turne againe, and [h] confeſſe thy Name, & pray, and make ſupplication before thee in this houſe,
25 Then heare thou in heauen, and be mercifull vnto the ſinne of thy people Iſrael, & bring them againe vnto the land which thou gaueſt to them and to their fathers.
26 When heauen ſhalbe ſhut vp, and there ſhalbe no raine, becauſe they haue ſinned againſt thee, & ſhal pray in this place, and confeſſe thy Name, and [i] turne from their ſinne, when thou doeſt afflict them,
27 Then heare thou in heauen, and pardon the ſinne of thy ſeruants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and giue raine vpon thy land, which thou haſt giuen vnto thy people for an inheritance.
28 ¶ * When there ſhall be famine in the land, when there ſhalbe peſtilence, blaſting, or mildewe, when there ſhall be graſhopper, or caterpiller, when their enemie ſhal beſiege them [“] in the cities of their lande, or any plague or any ſickneſſe,
29 Then what prayer and ſupplication ſo euer ſhalbe made of any man, or of all thy people Iſrael, when euery one ſhal know his owne plague, and his owne diſeaſe, and ſhal ſtretch forth his handes toward this houſe,
30 Heare thou then in heauen, thy dwelling place, and be mercifull, & giue euery man according vnto all his wayes, as thou doeſt knowe his [k] heart (for thou onely knoweſt [p] hearts of the children of men)
31 That they may feare thee, and walke in thy wayes as long as they liue in [p] land which thou gaueſt vnto our fathers.
32 ¶ Moreouer, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mighty hād, and thy ſtretched out arme: when they ſhall come and [l] pray in this houſe,
33 Heare thou in heauen thy dwelling place, & do according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, & feare thee like thy people Iſrael, and that they may know, that thy Name is called vpon in this houſe which I haue built.
34 ¶ When thy people ſhall go out to battel againſt their enemies, by the way that [k] thou ſhalt ſend them, and they pray to thee, [l] in the way toward this citie, which thou haſt choſen, euen towarde the houſe which I haue built to thy Name,
35 Then heare thou in heauen their prayer and their ſupplication, and iudge their cauſe.
36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angrie with them and deliuer them vnto the enemies, and they take them and carry them away captiue vnto a lande farre off or neere,
37 If they [m] turne againe to their heart in the lande whither they be caryed in captiues, and turne and pray vnto thee in the lande of their captiuitie, ſaying, We haue ſinned, we haue tranſgreſſed & haue done wickedly,
38 If they turne againe to thee with all their heart, and with all their ſoule in the lande of their captiuitie, whither they haue caried them captiues, and pray toward their land, which thou gaueſt vnto their fathers, and towarde the citie which thou haſt choſen, and towarde the houſe which I haue built for thy Name,
39 Then heare thou in heauen, in the place of thine habitation their prayer and their ſupplication, and [n] iudge their cauſe, and be mercifull vnto thy people, which haue ſinned againſt thee.
40 Now my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto [1] the prayer that is made in this place.
41 * Nowe therefore ariſe, O Lord God, to come into thy [m] reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſts be clothed with [n] ſaluation, and let thy Saintes reioyce in goodneſſe.
42 O Lorde God, refuſe not the face of [n] thine anoynted: remember the mercies promiſed to Dauid thy ſeruant.

[c] That thou mayſt declare in effect, that thou haſt a continuall care ouer this place.

1. King. 8. 31.
[f] By reteining any thing from him, or els by denying that which he hath left him to keepe, or doe him any wrong.
[“] Ebr. of the.
[g] Meaning, to giue him that which he hath deſerued.
[h] Or, praiſe.
[i] Or, toward this place.
Chap. 20. 9.
[“] Ebr. in the land of their gates.
[k] Meaning, that none ought to enterprize any warre, but at the Lords commandement, that is, which is lawfull by his word.
[l] Or, according to the manner of the citie.
1. King. 8. 46. eccles. 7. 22.
1. ioh. 1. 8.
[m] Or, repent.
[n] Or, maintain their right.
Pſal. 132. 8.
[1] That is, into thy Temple.
[m] Let them be preſerued by thy power & made vertuous & holy
[n] Heare my prayer, which in thine anoynted King.

CHAP. VII.

1 *The fire conſumeth the ſacrifice.* 2 *The glory of the Lord filleth the Temple.* 12 *He heareth the prayer,* 17 *And promiſeth to exalt him and his throne.*

1 AND * when Salomon had made an [a] ende of praying, fire came downe from heauen, and conſumed the burnt offring and the ſacrifices: and the glory of the Lord filled the houſe,
2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glorie of the Lord had filled the Lordes houſe.
3 And when all the children of Iſrael ſawe the fire, and the glorie of the Lord come downe vpon the houſe, they bowed them ſelues with their faces to the earth vpon the pauement, and worſhipped and praiſed the Lorde, ſaying, For hee is good, becauſe his mercie laſteth for euer.
4 * Then the king and all the people offred ſacrifices

[a] Hereby God declared that he was pleaſed with Salomons prayer.
2. Mac. 2. 10.
1. King. 8. 62, 63.

sacrifices before the Lord.

5 And king Salomon offered a sacrifice of two and twentie thousand bullocks, and an hundreth & twentie thousande sheepe. So the king and all the people dedicated the house of God.

6 And the Priests waited on their offices, and the Leuites with the instruments of musike of the Lorde, which king Dauid had made to praise the Lord, Because his mercie lasteth for euer: when Dauid praised God "by them, the Priestes also blew trumpets ouer against them: and al they of Israel stod by.

" Or, by their handes.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offrings, & the fat of the peace offrings, because the brasen altar which Salomō had made, was not able to receiue the burnt offring, and the meat offring, and the fat.

b The feast of the Tabernacles which was kept in the seuenth moneth.

8 And Salomō made b a feast at that time of seuē dayes, & al Israel with him, a very great congregation, from the entring in of Hamath, vnto the riuer of Egypt.

c They assembled to heare the word of God after that they had remained seuen dayes in the boothes or Tabernacles.

9 And in the eight day they c made a solemne assemblie: for they had made the dedication of the altar seuen dayes, and the feast seuen dayes.

d They had leaue to depart the two and twentieth day, 1.king.8.66. but they went not away till the next day. 1.Esd.9.1. Num.12.6.

10 And the d thirde and twentieth day of the seuenth moneth, he sent the people awap into their tentes, ioyous and with glad heart, because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 "So Salomon finished the house of the Lorde, and the kings house, and all that came into Salomons heart to make in the house of the Lorde: and he prospered in his house.

12 ¶ And the Lord "appeared to Salomon by night and saide to him, I haue heard thy prayer, & haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauen that there be no raine, or if I commaund the grashopper to deuoure the land, or if I send pestilence among my people,

e I will cause the pestilence to cease & destroy the beastes that hurt the fruites of the earth, and feade came in the season.

14 If my people, among whom my Name is called vpon, doe humble themselues, and pray, and seeke my presence, & turne from their wicked wayes, then will I heare in heauen, and be merciful to their sinne, and will e heale their land:

15 Then mine eyes shall be open, and mine eares attent vnto the prayer made in this place.

16 For I haue nowe chosen and sanctified this house, that my Name may be there for euer: and mine eyes and mine heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commaunded thee, and shalt obserue my statutes and my iudgements,

Deu.6.16.

18 Then will I stablish the throne of thy kingdome, according as I made the couenant with Dauid thy father, saying, "Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, & forsake my statutes and my commaundements which I haue set before you, and shall goe and serue other gods, and worship them,

20 Then will I plucke them vp out of my land, which I haue given them, and this house which I haue f sanctified for my Name, will I cast out of my sight, & will make it to be a prouerbe and a common talke among all people.

f Which thing declareth that God had more respect to their saluation, then to the aduancemēt of his owne glorie: & whereas men abuse those things, which God hath appointed to set forth his praise, he doth withdrawe his graces thence.

21 And this house which is most hie, shall be an astonishment to euery one that passeth by it, so that he shall say, Why hath the Lord done thus to this land, and to this house?

22 And they shall answere, Because they forsooke the Lorde God of their fathers, which brought them out of the lande of Egypt, and haue taken holde on other gods, and haue worshipped them, and serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

The cities that Salomon built. 7 People that were made tributarie vnto him. 12 His sacrifices. 17 He sendeth to Ophir.

1 AND " after a twentie yere when Salomon had built the house of the Lord, and his owne house,

1.King.9.10.

a Signifying that he was twentie yere in building them.

2 Then Salomon built the cities that Hiram b gaue to Salomon, and caused the children of Israel to dwel there.

b That is, which Hiram gaue againe to Salomon because they pleased him not: and therefore called them Cabul, that is, dirt or filth, 1.king.9.13.

3 And Salomon went to Hamath Zobah, and ouercame it.

4 And he built Tadmor in the wilderne, and repaired all c the cities of store which he built in Hamath.

c Meaning, of munitions and treasures for the warre.

5 And he built d Beth-horon the vpper, and Beth-horon the nether, cities defensed with walles, gates and barres:

d That is, he repaired & fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim, 1.Chro.6.68. and 7.24.

6 Also Baalath, and all the cities of store that Salomon had, and all the charet cities, and the cities of the horsemen, and euery pleasant place that Salomon had a minde to builde in Jerusalem, and in e Lebanon, and throughout all the lande of his dominion,

e Read 1.king. 7.2.

7 And all the people that were left of the Hittites, and the Amorites, & Perizites, and the Hiuites, & the Iebusites, which were not of Israel,

8 But of their children which were left after them in the land, whom the children of Israel had not consumed, euen them did Salomon make "tributaries vntil this day.

"Ebr. to come vp to tribute.

9 But of the children of Israel did Salomon make no seruāts for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, euē f two hundreth and fiftie that bare rule ouer the people.

f For in al there were 3300, but here he meaneth of them that had the principall charge, reade 1.king.9.23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of Dauid, vnto the house that he had built for her: for he said, My wife shal not dwell in the house of Dauid king of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offrings

Chap.4.1.

Exod.29.39. * Or, after the maner of euery day.

g Reade Leuit. 23.

unto the Lord, on the * altar of the Lord, which he had built before the porche,

13 To * offer according to the commandement of Moses * euery day, in the Sabbaths, and in the new moones, and in the solemne feastes, * three times in the yere, that is, in the feast of † Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to † order of Dauid his father, ‡ the Leuites in their watches, for to praise and minister before the Priests euery day, § the porters by * their courses, at euery gate: for so was the commaundement of Dauid the man of God.

1.Chron.24.1.

15 And they declined not from the commaundement of the king, concerning the Priestes and the Leuites, touching all things, and touching the treasures.

h Both for the matter and also for the workemanship.

16 ¶ Now Salomon had made promision for all the † worke, from the day of the foundation of the house of the Lord, until it was finished: so the house of the Lorde was perfite.

i Meaning, the red Sea.

17 Then went Salomon to Ezion-geber, and to Eloth by the ‖ seaside in the land of Edom.

k Which summe is thought to mount to three millions and sixe hundreth thousand crownes: for here is mention made of thirtie mo, then are spoken of, 1.King.9.28.

18 And Huram sent him by the handes of his seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence † foure hundreth and fiftie talents of golde, § brought them to king Salomon.

CHAP. IX.

1. 9 *The Queene of Sheba commeth to see Salomon and bringeth gifts.* 13 *Hu yerely reuenues.* 30 *The time of hu reigne.* 31 *Hu death.*

1.King.10.1. matth.12.42. luke 11.31.

1 AND * when the Queene of Sheba heard of the fame of Salomon, she came to † proue Salomon with hard questions at Ierusalem, with a verie great traine, § camels that bare sweet odours and much golde, and precious stones: and when she came to Salomon, she communed with him of all that was in her heart.

a To know whether his wisdome were so great as the report was.

2 And Salomon declared her all her questions, § there was † nothing hid from Salomō, which he declared not vnto her.

b There was no question so hard that he did not solue.

3 Then the Queene of Sheba saw the wisdome of Salomon, and the house that he had built,

4 And the meate of his table, and the sitting of his seruants, and the order of his wayters, and their apparell, and his butlers, and their apparell, and his * burnt offrings, which he offred in the house of the Lord, and she was * greatly astonied.

* Or, galleries which he went vp.

* Ebr. there was no more spirit in her.

5 And she saide to the king, It was a true word which I heard in mine owne land of thy * sayings, and of thy wisedome:

6 Howbeit I beleeued not their report, vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdome was not tolde me: for thou exceedest the fame that I heard.

7 Happie are thy men, § happie are these thy seruants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loued thee, to set thee on his † throne as king, in the steade of the Lorde thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee king ouer them, to execute iudgement and iustice.

c Meaning, that the Israelites were Gods peculiar people, and that kings are the lieutenants of God, which ought to grant vnto him the superiorite, and minister iustice to all.

9 Then she gaue the king fiue score talents of golde, and of swete odours exceeding much and precious stones: neither was there such swet odours since, as the Quēn of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought † Algummim wood and precious stones.

d Reade Chap. 2.8. and 1.king. 10.11.

11 And the king made of the Algummim wood † staires in the house of the Lorde, and in the kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

c Or, pillars: meaning, the garnishing and trimming of the staires or pillars.

12 And king Salomon gaue to the Quēne of Sheba euery pleasant thing that she asked, † besides for that which she had brought vnto the king: so she returned and went to her owne countrey, both she, and her seruants.

f That is, which she king gaue her for recompence of that treasure which she brought.

13 ¶ Also the weight of golde that came to Salomon in one yere, was fiue hundreth thrie score and fiue talents of golde,

14 Besides that which chapmen and marchants brought: and all the kings of Arabia, and the princes of the countrey brought golde and siluer to Salomon.

15 And king Salomon made two hundreth targets of beaten golde, and † fiue hundreth shekels of beaten golde went to one target,

g Which summe mounteth to 2400. crownes of the sunne, Budeus de asse.

16 And thrie hundreth shieldes of beaten golde: three hundreth † shekels of golde went to one shield, and the king put them in the house of the wood of Lebanon.

h Or, pounds, called mine, whereof euery one seemed to make an hundreth shekels.

17 And the king made a great throne of yuorie and ouerlayde it with pure golde.

18 And the throne had fiue steppes, with a foote stoole of golde † fastened to the throne, and stayes on eyther side on the place of the seate, and two lyons standing by the † stayes.

i That is, § step and the foote-stoole were fastened to the throne.

19 And twelue lions stood there on the fiue steppes on eyther side: there was not the like made in any kingdome.

k Vpon the pommels or knops.

20 And all king Salomons drinking vessels were of gold, and all the vessels of the house of † wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the seruants of Huram, euery thrie yere once came the ships of † Tarshish, and brought golde, and siluer, yuorie, and apes, and peacockes.

l Which countrey of the best writers, is thought to be Cilicia, reade 1.King.10.22.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the kings of the earth sought the presence of Salomon, to heare his wisdome that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and rayment, armour, § swete odours, horses, and mules, from yere to yere.

25 And

m That is, tenne horses in euery stable, which in all mount to fourty thousand, as 1. King. 4.26.

25 And Salomon had m foure thousande stalles of horses, and charets, and twelue thousand horsemen, whome he bestowed in the charet cities, and with the king at Jerusalem.

n Or, Euphrates.

26 And he reigned ouer all the kings from the n Riuer euen vnto the land of the Philistims, and to the border of Egypt.

o The abudance of these temporall treasures in Salomons kingdome is a figure of the spirituall treasures, which the elect shal inioy in the heauens vnder the true Salomon Christ.

27 And the king gaue siluer in Jerusalem, o as stones, and gaue cedar trees as the wilde figge trees, that are abundant in the plaine.

p Or, folde.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahiiah the Shilonite, and in the visions of p Jeedo the Seer q against Jeroboam the sonne of Nebat?

q That is, which prophecied against him.

30 And Salomon reigned in Jerusalem ouer all Israel fourtie yeres.

r 1.King.11.43.

31 And Salomon r slept with his fathers, and they buried him in the citie of Dauid his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

4. 14 The rigour of Rehoboam. 13 Hee followeth lewde counsell. 16 The people rebell.

1 THen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

1.King.12.1.

a After the death of Salomon.

2 And when Jeroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Jeroboam and all Israel, and commanded with Rehoboam, saying,

b That is, handled vnrudely. It seemeth God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

4 Thy father b made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his sore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he sayde to them, Depart yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsel with the olde men that had stand before Salomon his father, while he yet liued, saying, What counsell giue ye that I may answere this people?

7 And they spake vnto him, saying, If thou be kinde to this people, and please them, and speake louing words to them, they will be thy seruants for euer.

c Or, that stood by him, that is, which were of his counsell and seuers.

8 But he left the counsell of the ancient men that they had giuen him, and tooke counsel of the yong men that were brought vp with him, and c waited on him.

9 And he sayde vnto them, What counsell giue ye, that we may answere this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answere the people that spake to thee, saying, Thy father made our yoke heauie, but make thou it lighter for vs: thus shalt thou say vnto them, My d least part shall be bigger then my fathers loynes.

d Or, litle finger: meaning that he was of farre greater power then was his father.

11 Nowe where as my father did burden you with a grieuous yoke, I will put more vnto your yoke: my father hath chastised you with rodes, but I will correct you with e scourges.

e Or, scorpions.

12 ¶ Then Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come again to me the third day.

13 And the king answered them sharply: and king Rehoboam left the counsell of the ancient men,

14 And spake to them after the counsel of the yong men, saying, My father made your yoke grieuous, but I will increase it: my father chastised you with rodes, but I will correct you with scourges.

15 So the king hearkened not vnto the people: for it was the f ordinance of God that the Lorde might perfourme his saying, which he had spoken g by Ahiiah the Shilonite to Jeroboam the sonne of Nebat.

f Gods will imposeth such a necessitie to the second causes, that nothing can be done but according to the same, and yet mans will worketh as of it selfe, so that it can not be excused in doing euill, by alledging that it is Gods ordinãce.

g Ebr. by the hand

16 So when all Israel sawe that the king would not heare them, the people answered the king, saying, h What portion haue we in Dauid? for we haue none inheritance in the sonne of Jshai. O Israel, euery man to your tents: nowe see to thine owne house Dauid. So all Israel departed to their tents.

1.Kng.12.16.

h Or, recreate.

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Judah.

18 Then king Rehoboam sent Hadoram that was i ouer the tribute, and the children of Israel stoned him with stones, that he died: then king Rehoboam k made speede to get him vp to his charet, to flee to Jerusalem.

i Or, receiuer.

k Ebr. strengthened himselfe.

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

1 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which hee built. 21 Hee hath eighteene wiues, and threescore concubines, and by them eight and twentie sonnes, and three score daughters.

1.Kng.12.20, 21.

1 ANd * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and a Beniamin nine score thousande chosen men of warre to fight against b Israel, and to bring the kingdome againe to Rehoboam.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

2 But the word of the Lord came to Shemaiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Judah, & to all Israel that are in Judah, & Beniamin, saying,

b Meaning the ten tribes which rebelled.

4 Thus saith the Lord, Ye shal not gee vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, & l built strong cities in Judah.

c Or, repaired them and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And

8 And Gath, and Mareſha, and Ziph,
9 And Adoraim, and Lachiſh, & Azekah,
10 And Zorah, and Aialon and Hebron,
which were in Iudah and Beniamin,
ſtrong cities,
11 And he * repaired the ſtrong holdes and
put captaines in them, and ſtoze of vi-
taile, and oyle and wine.
12 And in all cities he put ſhieldes and
ſpeares, & made them exceeding ſtrong:
ſo Iudah and Beniamin were his.
13 ¶ And the Prieſts and the Leuites that
were in all Iſrael, " reſorted vnto him
out of all their coaſtes.
14 For the Leuites left their ſuburbes and
their poſſeſſion, and came to Iudah and
to Ieruſalem: * for Ieroboam and his
ſonnes had caſt them out frō miniſtring
in the Prieſtes office vnto the Lord.
15 * And he ordeined him prieſtes for
the hie places, and for the d deuils and for the
calues which he had made.
16 And after the Leuites there came to
Ieruſalem of all the tribes of Iſrael, ſuch
as ſet their e hearts to ſeeke the Lorde
God of Iſrael, to offer vnto þ Lord God
of their fathers.
17 So they ſtrengthened the kingdome of
Iudah, and made Rehoboam the ſonne
of Salomon mightie, thre yere long: for
thre yere they f walked in the wap of
Dauid and Salomon.
18 ¶ And Rehoboam toke him Mahalath
the daughter of Ierimoth the ſonne of
Dauid to wife, & Abihail the daughter of
Eliab the ſonne of Iſhai,
19 Which bare him ſonnes, Ieuſh, and
Shemariah, and Zaham.
20 And after her he toke Maakah the
daughter of Abſalom which bare him
Abiiah, and Attai, and Ziza, and She-
lomith.
21 And Rehoboam loued Maakah the
daughter of Abſalom aboue all his
wiues and his concubines: for he toke
eightene wiues, and thre ſcoze concu-
bines, and begate eight and twentie
ſonnes, and thre ſcoze daughters.
22 And Rehoboam made g Abiiah the
ſonne of Maakah the chiefe ruler among
his bzethren: for he thought to make him
king.
23 And he taught him: and diſperſed all
his ſonnes throughout all the countreis
of Iudah and Beniamin vnto euery
ſtrong citie: & he gaue them aboundance
of vitaile, and h deſired many wiues.

* Or, ſtrengthened.

" Ebr. ſtoode.

Chap. 13.9.

1. King. 12.31.
d Meaning, idoles, reade Iſa. 44.15.

e Which were zealous of true religion, and feared God.

f So long as they feared God, and ſet forth his word, they proſpered.

g Called alſo Abiiam, who reigned three yere, 1. king. 15.2.

h He gaue himſelfe to haue many wiues.

CHAP. XII.

1 Rehoboam forſaketh the Lorde and is punished by Shishak. 5 Shemaiah reproueth him. 6 He humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shishak taketh his treaſures. 13 He reigne and death. 16 Abiiah his ſonne ſuccedeth him.

1 AND when * Rehoboam had eſtabliſ-
hed the kingdome & made it ſtrong,
he forſooke the Law of the Lord, and
a all Iſrael with him.
2 Therefore in the fift yere of king Reho-
boam, Shishak the king of Egypt came
vp againſt Ieruſalem (becauſe they had
tranſgreſſed againſt the Lord)
3 With twelue hundreth charets, & thre
ſcoze thouſand horſemen, and the people
were without nomber, that came with
him from Egypt, euen þ Lubims, b Suk-
kiims, and the c Ethiopians.
4 And he toke þ ſtrong cities which were
of Iudah, and came vnto Ieruſalem.
5 ¶ Then came Shemaiah the Prophet to
Rehoboam, and to the princes of Iudah,
that were gathered together in Ieruſa-
lem, becauſe of Shishak, and ſaide vnto
them, Thus ſaith the Lord, Ye haue for-
ſaken me, d therefore haue I alſo left you
in the hands of Shishak.
6 Then the princes of Iſrael, and the king
humbled themſelues, and ſaid, The Lord
is e iuſt.
7 And when the Lord ſaw that they hum-
bled themſelues, the word of the Lorde
came to Shemaiah, ſaying, They haue
humbled themſelues, therefore I will not
deſtroy them, but I will ſende them deli-
uerance ſhortly, and my wrath ſhall not
" be powred out vpon Ieruſalem by the
hand of Shishak.
8 Neuertheleſſe they ſhalbe his ſeruants:
ſo ſhall they knowe my f ſeruice, and the
ſeruice of the kingdomes of the earth.
9 ¶ Then Shishak king of Egypt came vp
againſt Ieruſalem, & tooke the treaſures
of the houſe of the Lorde, & the treaſures
of the kings houſe: he tooke euen all, and
he caried away þ ſhields of golde * which
Salomon had made.
10 In ſtead whereof king Rehoboam made
ſhields of braſſe, and committed them to
the hands of the chiefe of the garde, that
waited at the doore of the kings houſe.
11 And when the king entred into þ houſe
of the Lorde, the garde came and bare
them and brought them againe vnto the
garde chamber.
12 And becauſe he g humbled himſelfe, the
wrath of the Lord turned from him, that
he would not deſtroy all together. And
alſo in Iudah the things proſpered.
13 * So king Rehoboam was ſtrong in Ie-
ruſalem & reigned: for Rehoboam was
one and fourtie yere olde, when he be-
gan to reigne, and reigned ſ ſeuentene
yeres in Ieruſalem, the citie which the
Lorde had choſen out of all the tribes of
Iſrael to put his Name there. And his
mothers name was Naamah an Am-
monitesſe.
14 And he did euil: for he prepared not his
heart to ſeeke the Lord.
15 The actes alſo of Rehoboam, firſt & laſt,
are they not written in the " booke of
Shemaiah the Prophet, and Iddo the
Seer, in rehearſing the genealogie? and
there was warre alway betweene Reho-
boam and Ieroboam.
16 And Rehoboam ſlept with his fathers,
and was buried in the citie of Dauid, and
* Abiiah his ſonne reigned in his ſtede.

a For ſuch is the inconſtancie of the people, that for y moſt part they follow the vices of their gouernours.

b Which were a people of Africa called the Troglodites, becauſe they dwelt in holes.

c Signifying that no calamitie can come vnto vs except we forſake God, and that he neuer leaueth vs till we haue caſt him off.

d And therefore doeth iuſtly punish you for your ſinnes.

e He ſheweth that Gods puniſhments are not to deſtroy vtterly, but to chaſtiſe them, to bring them to y knowledge of themſelues and to knowe how much better it is to ſerue God then tyrants.

f Which declareth that God ſeeketh not the death of a ſinner but his conuerſion, Ezek. 18. 32. and 33.11.

g That is, twelue yeres after that he had bene ouercome by Shishak, verſ. 2.

" Ebr. ſaying.

* Or, Abiiam.

1 IN the eightéenth yere of king Ieroboam
began Abiiah to reigne ouer a Iudah.
2 He reigned thrée yere in Ierusalem: (his
mothers name also was b Michaiah the
daughter of c Uriel of Gibea) & there was
warre betwéene Abiiah and Ieroboam.
3 And Abiiah set the battell in aray with the
armie of valiant men of warre, euen foure
hundreth thousand chosen men. Ierobo-
am also set the battell in aray against him
with eight hundreth thousand chosen men
which were strong and valiant.
4 And Abiiah stoode vp vpon mount d Ze-
meraim, which is in mount Ephraim,
and sayde, O Ieroboam, and all Israel,
heare you me,
5 Ought you not to know that the Lorde God
of Israel hath giuen the kingdome ouer
Israel to e Dauid for euer, euen to him and
to his sonnes by a couenant f of salt?
6 And Ieroboam the sonne of Nebat the
seruant of Salomon the sonne of Dauid is
risen vp, & hath* rebelled against his lord:
7 And there are gathered to him g vaine
men and " wicked, and made themselues
strong against Rehoboam the sonne of Sa-
lomon: for Rehoboam was h but a childe &
" * tender hearted, & could not resist them.
8 Nowe therefore ye thinke that ye be able
to resist against the kingdom of the Lord,
which is in the hands of the sonnes of Da-
uid, and yée be a great multitude, and the
golden calues are with you which Iero-
boam made you for gods.
9 * Haue yée not driuen away the priestes
of the Lorde the sonnes of Aaron and the
Leuites, and haue made you priestes like
the people of other countreis? whosoeuer
commeth to " consecrate with a i yong
bullocke and seuen rams, the same may
be a priest of them that are no gods.
10 But we belong vnto the Lord our God,
and haue not forsaken him, & the Priests
the sonnes of Aaron minister vnto the
Lord, and the Leuites in their office.
11 And they burne vnto the Lorde euery
k morning and euery euening burnt of-
frings and swéete incense, and the bread
is set in order vpon the pure table, and
the candlesticke of golde with the lampes
thereof, to burne euery euening: for we
kéepe the watche of the Lorde our God:
but ye haue forsaken him,
12 And beholde, this God l is with vs, as a
captaine, and his Priests with the soun-
ding trumpets, to crie an alarme against
you. O ye children of Israel, fight not a-
gainst the Lord God of your fathers: for
ye shall not prosper.
13 ¶ But Ieroboam caused an ambushmẽt
m to compasse, and come behinde them,
when they were before Iudah, and the
ambushment behinde them.
14 Then Iudah looked, and beholde, the
battell was before and behinde them, and
they cried vnto the Lord, and the Priests

a He meaneth Iudah and Beniamin.
b Or, Maacha, 1.king.15.2.
c Called also Abshalom, for Abshalom was her granfather, 1.king.15.2.
d Which was one of the tops of mout Ephraim.
e And therefore whosoeuer doth vsurpe it or take it frõ that stock, trasgresseth the ordinãce of the lord. thus like an hypocrite he alledged the word of God for his aduantage.
f That is, perpetual, because the thing, which is salted, is preserued from corruption: he meaneth also that it was made solemnely and cõfirmed by offring of sacrifices, wheras they vsed salt according as was ordeined, nõ.18.19
1.King.11.26.
g This word in ẏ Chaldee tongue is Racha, which our sauiour vseth, Mat.5.22.
" Ebr. children of Belial.
h Meaning, in hart & courage.
" Or, faint hearted. Leui.26.36.
1.King.12.31. chap.11.14.
" Ebr. fill his hand.
i He sheweth the nature of idolaters which take no triall of ẏ vocation, life and doctrine of their ministers, but thinke the most vilest & greatest beasts sufficient to serue their turne.

k As it was appointed in the Law, Exod. 29.39. l Because their cause was good and approued by the Lorde, they doubted not of the successe and victorie. m Contemning the good counsel which came of ẏ spirite of God, he thought to haue ouercome by deceit.

blewe with the trumpets,
15 And the men of Iudah gaue a shoute:
and euen as the men of Iudah shouted,
God " smote Ieroboam and also Israel
before Abiiah and Iudah.
16 And the childrẽ of Israel fled before Iudah,
and God deliuered them into their hand.
17 And Abiiah and his people slew a great
slaughter of them, so that there fell downe
wounded of Israel fiue hundreth thou-
sand chosen men.
18 So the children of Israel were brought
vnder at that time: and the children of Iu-
dah preuailed, n because they staied vpon
the Lord God of their fathers.
19 And Abiiah pursued after Ieroboam, &
tooke cities from him, euen Beth-el, and
the " villages therof, and Ieshanah with
her villages, and Ephron with her villages.
20 And Ieroboam recouered no strength
againe in the daies of Abiiah, but the Lorde
plagued him, and he died.
21 So Abiiah waxed mightie, and married
fourtene wiues, and begate two & twen-
tie sonnes, and sixtéene daughters.
22 The rest of the actes of Abiiah, and his
maners and his sayings are wrytten in
the storie of the Prophet Iddo.

" Or, gaue him the ouerthrowe.
n He sheweth that the state of al kingdomes & assurance of victories depende vpon our trust and confidence in the Lord.
" Ebr. daughters.

CHAP. XIIII.

3 Asa destroieth idolatrie, and commandeth his people to serue the true God. 11 He praieth vnto God whẽ he should go to fight. 12 He obteineth the victorie.

1 SO * Abiiah slept with his fathers, and
they buried him in the citie of Dauid, and
Asa his sonne reigned in his steade: in
whose daies the land was quiet ten yéere.
2 And Asa did that was good and right in
the eies of the Lord his God.
3 For he tooke away the altars of the strãge
gods and the hie places, and brake downe
the images, and cut downe the a groues,
4 And cõmanded Iudah to séeke the Lorde
God of their fathers, and to doe according
to the Lawe and the commandement.
5 And he tooke away out of all the cities of
Iudah the hie places, & the images: ther-
fore the kingdom was b quiet before him.
6 Hée built also strong cities in Iudah, be-
cause the land was in rest, and hée had no
warre in those yéeres: for the Lorde had
giuen him rest.
7 Therefore hée said to Iudah, Let vs build
these cities and make walles about, and
towres, gates, & barres, whiles the lande
is c before vs: because we haue sought the
Lorde our God, we haue sought him, and
he hath giuẽ vs rest on euery side: so they
built and prospered.
8 And Asa had an armie of Iudah that bare
shields and speares, thrée hundreth thou-
sand, and of Beniamin that bare shields
& drew bowes, two hundreth & fourscore
thousand: all these were valiant men.
9 ¶ And there came out against them Ze-
rah d of Ethiopia with an hoste of ten hun-
dreth thousande, and thrée hundreth cha-
rets, and came vnto e Mareshah.
10 Then Asa went out before him, and they
set the battell in aray in the valley of Ze-
phathah beside Mareshah.
11 And Asa cried vnto the Lorde his God,
and

1.King.15.8.
a Which were planted contrary to the Lawe, Deut.16.21.
b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatrie, and aduancing true religion.
c Whiles wee haue the full gouernement thereof.
d The King of Ethiopia or Egypt.
e Which was a citie in Iudah, Iosh.15.44: where Michaiah the Prophet was borne.

1. Sam 14.6.
a Or, against many, without power.
f Thus the children of God neither trust in their owne power or policie, neither feare § strength and subtilkie of their enemies, but consider the cause & see whether their enterprises tend to Gods glory, and thereupon assure them selues of § victorie by him, which is only almightie, and can turn al fleih into dust & the breath of his mouth.
g The Lord had striken them with feare.

and sayde, Loyde, * it is nothing with thee to helpe a with many, or with no power: helpe vs, O Loyde our God: for we rest on thee, and in thy name are we come against this multitude: O Loyde, thou art our God, f let not man prenaile against thee.
12 ¶ So the Loyde smote the Ethiopians before Asa and before Judah, and the Ethiopians fled.
13 And Asa and the people that was with him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroied before the Loyde and before his hoste: and they caried awap a mighty great spoile.
14 And they smote all the cities rounde about Gerar: for the g feare of the Loyde came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.
15 Yea, and they smote the tents of cattell, and caried awap plentie of sheepe and camels, and returned to Jerusalem.

CHAP. XV.

1 *The exhortation of Azariah.* 8 *Asa purgeth his countrey of idolatrie.* 11 *Hee sacrificeth with the people.* 14 *They sweare together to serue the Lord.* 16 *He deposeth his mother for her idolatrie.*

1 Then the spirite of God came vpon a Azariah the sonne of Obed.
2 And he went out to meete Asa, and sayd vnto him, O Asa, and all Judah, and Beniamin, heare ye me. The Loyd is with you, while ye be with him: and if ye seeke him, he will be found of you, but if ye forsake him, he will forsake you.
3 Nowe for a long season Israel hath bene without the b true God, and without Priest to teach, and without Lawe.
4 But whosoeuer returned in his affliction to the Loyde God of Israel, and sought him, he c was found of them.
5 And in that time there was no peace to him, that did goe out and goe in: but great troubles were to all the inhabitants of the earth.
6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.
7 Be ye strong therefore, and let not your hands be weake: for your d worke shall haue a reward.
8 ¶ And when Asa heard these words, and the prophecie of Obed § Prophet, he was encouraged, and tooke awap the abominations out of all the land of Judah, and Beniamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Loyde, that was before the porche of the Loyd.
9 And he gathered all Judah and Beniamin, and the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they sawe that the Loyd his God was with him.
10 So they assembled to Jerusalem in the e third moneth, in the fifteenth yere of the reigne of Asa.
11 And they offred vnto the Loyde the same time of § f spoile, which they had brought, euen seuen hundreth bullockes, and seuen thousand sheepe.
12 And they made a conenant to seeke the Loyde God of their fathers, with all their heart, and with all their soule.
13 And g whosoeuer will not seeke the Loyd God of Israel, shall be slaine, whether he were small or great, man or woman.
14 And they sware vnto the Loyde with a loude voyce, and with shouting and with trumpets, and with cornets.
15 And all Judah reioyced at the othe: for they had sworne vnto the Loyde with all their heart, and sought him with a whole desire, and hee was b found of them. And the Loyd gaue them rest round about.
16 ¶ And king Asa deposed * Maachah his i mother from her regencie, because shee had made an idole in a groue: and Asa brake downe her idole, and stamped it, and burnt it at the brooke Kidron.
17 But the hie places were not k taken awap out of l Israel: yet the heart of Asa was m perfit all his daies.
18 Also hee brought into the house of God the thinges that his father had dedicate, and that he had dedicate, siluer, and gold, and vessels.
19 And there was no warre vnto the fiue and thirtieth yere of the reigne of Asa.

b For the space of twelue yeres vnder Rehoboam, and three yeeres vnder Abiiah, religion was neglected and idolatrie planted.
c He sheweth, that notwithstanding the wickednes of tyrats and their rage, yet God hath his, whome he heareth in their tribulation, as he deliuered his frō Zerah king of the Ethiopians, Chap. 14.9,12. and out of all other dangers, whē they called vpon the Lord.
d Your confidence and trust in God shall not be frustrate.
e Called Shiuan containing part of May and part of Iune.
f Which they had taken of the Ethiopians.
g These were § wordes of their couenant, which commanded all idolaters to be put to death according to the lawe of God, Deut. 13.6,9,15.
h So long as they serued him aright, so long did he preserue and prosper thē. 2. Chron. 15.13.
i Or grandmother: and herein he shewed that he lacked zeale for the ought to haue died both by the couenāt, as verse 13. & by the Law of God, but her gane place to foolish pitie, and would also seeme ouer a sort to satisfie the Lawe.
k Which partly came through lacke of zeale in him, partly through the negligēce of his officers, & partly by the superstition of the people, § all were not taken away. l Because that God was called the God of Israel by reason of his promes to Iakob therefore Israel is sometime taken for Iudah, because Iudah was his chiefe people. m In respect of his predecessours.

CHAP. XVI.

2 *Asa for feare of Baasha King of Israel, maketh a couenant with Benhadad King of Aram.* 7 *He is reproued by the Prophet,* 10 *Whome hee putteth in prison.* 12 *He putteth his trust in the Physicians.* 13 *His death.*

1 In the fiue and thirtieth yere of the reigne of Asa came a * Baasha king of Israel vp against Judah, & built b Ramah to let none passe out or goe into Asa king of Judah.
2 Then Asa brought out siluer and golde out of the treasures of the house of the Loyd, and of the kings house, and sent to Benhadad king of Aram that dwelt at * Damascus, saying,
3 There is a couenant betweene mee and thee, and betweene my father and thy father: beholde, I haue sent thee siluer and golde: come, c breake thy league with Baasha king of Israel that hee may depart from me.
4 And Benhadad hearkened vnto king Asa, and sent the captaines of the armies which hee had, against the cities of Israel. And they smote Ijon, and Dan, and Abel-maim, and all the stoze cities of Naphtali.
5 And when Baasha heard it, hee left building of Ramah, and let his worke cease.
6 Then Asa the king tooke all Judah, and caried awap the stones of Ramah, and

a Who reigned after Nadab the sonne of Ieroboam. 1. King. 15.17.
b He fortified it with walles and ditches: it was a city in Beniamin nere to Gibeon.
* Or, Damesek.
c He thought to repulse his aduersarie by an vnlawful meane, that is, by seeking helpe of infidels, as they § seeke the Turke amitie, thinking thereby to make thē selues more strong.

and the timber thereof, wherewith Baasha did build, and he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the * Seer came to Asa king of Judah, and sayde vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lorde thy God, therefore is the hoste of the king of Aram escaped out of thine hand.

8 * The Ethiopians & the Lubims, were they not a great hoste with charets and horsemen, exceeding many? yet because thou diddest rest vpon the Lorde, he deliuered them into thine hand.

9 * For the eyes of the Lord behold all the earth to shew himselfe strong with them that are of perfite heart towarde him: thou hast then done foolishly in this: therefore from henceforth thou shalt haue warres.

10 Then Asa was wroth with the Seer, and put him into a "prison: for he was * displeased with him, because of this thing. And Asa oppressed certaine of the people at the same time.

11 And behold, the actes of Asa first and last, lo, they are written in the booke of the kings of Iudah and Israel.

12 ¶ And Asa in the nine and thirtieth yere A of his reigne was * diseased in his feete, and his disease was * extreme: yet hee sought not the Lord in his disease, but to the * Physicians.

13 So Asa slept with his fathers, & died in the one and fourtieth yere of his reigne.

14 And they buryed him in one of his sepulchres, which hee had made for himselfe in the citie of Dauid, and layde him in the bedde, which they had filled with swete odours and diuers kindes of spices, made by the arte of the Apoticarie: & they burnt odours for him with an exceeding great fire.

CHAP. XVII.

Iehoshaphat trusting in the Lord, prospereth in riches and honour. 6 He abolisheth idolatrie, 7 And causeth the people to be taught. 11 Hee receyueth tribute of strangers. 13 Hu munitions, and men of warre.

1 AND Iehoshaphat his sonne reigned in his steade, and preuayled against Israel.

2 And he put garisons in all the strong cities of Iudah and in the cities of Ephraim, which Asa his father had taken.

3 And the Lorde was with Iehoshaphat, because he walked in the * first waies of his father Dauid, & sought not b Baalim,

4 But sought the Lord God of his father, and walked in his commandements, and not after the "trade of Israel.

5 Therefore the Lorde stablished the kingdome in his hande, & all Iudah brought presentes to Iehoshaphat, so that he had of riches and honour in abundance.

6 And he * lift vp his heart vnto the waies of the Lord, and he toke away moreouer the hye places and the groues out of Iudah.

7 ¶ And in the third yere of his reigne hee sent his princes, Ben-hail, and Obadiah, and Zecharias, and Nethaneel, and Michaiah, that they should * teache in the cities of Iudah,

8 And with them Leuites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, & Ionathan, and Adoniah, and Tobiah, and Tob-adonias, Leuites, and with them Elishama and Iehoram priestes.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were rounde about Iudah, and they * fought not against Iehoshaphat.

11 And some of the Philistims brought Iehoshaphat giftes and tribute siluer, and the Arabians brought him flockes, seuen thousande and seuen hundreth rammes, and seuen thousande and seuen hundreth hee goates.

12 So Iehoshaphat prospered and grewe vp on hie: and he built in Iudah palaces and cities of store.

13 And he had great workes in the cities of Iudah, and men of warre, and valiant men in Ierusalem.

14 And these are the nombers of them after the house of their fathers, In Iudah were captaines of thousands, Adnah the captaine, and "with him of valiant men three hundreth thousand.

15 And * at his hande Iehohanan a captaine, and with him two hundreth and fourescore thousand.

16 And at his hande Amasiah the sonne of Zichri, which * willingly offred himselfe vnto the Lorde, and with him two hundreth thousand valiant men.

17 And of Beniamin, Eliada a valiant man, and with him armed men with bow and shield two hundreth thousand.

18 And at his hande Iehozabad, and with him an hundreth and fourescore thousand armed to the warre.

19 These waited on the king, besides those which the king put in the strong cities throughout all Iudah.

CHAP. XVIII.

Iehoshaphat maketh affinitie with Ahab. 10 Foure hundreth prophets counsell Ahab to goe to warre. 16 Michaiah is against them. 23 Zidkiah smiteth him. 25 The king putteth him in prison. 29 The effect of his prophecie.

1 AND * Iehoshaphat had riches and honour in abundance, but hee was ioyned in * affinitie with Ahab.

2 And after certaine * yeres hee went downe to Ahab to Samaria: and Ahab slewe sheepe and oxen for him in great nomber, and for the people that he had with him, and entised him to goe vp vnto * Ramoth Gilead.

3 And Ahab king of Israel sayd vnto Iehoshaphat king of Iudah, Wilt thou goe with me to Ramoth Gilead? And he answered him, I am as thou art, and my people

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*Or, Prophet. Chap. 14.9. 2. Mac. 9.5. and 12.22.

* Ebr. perfect hart.

d Thus in steade of turning to God by repentance, he disdained the admonition of the Prophet, and punished him, as the wicked do when they be told of their faultes.

* Or, yeeres, or seruen.

1. King. 15.23.

* Or, to the top of his head.

e God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we continue to the end, that is, zealous of Gods glory, & put our whole trust in him.

f He sheweth that it is in vaine to seeke to the Physicians, except first we seeke to God to purge our sinnes, which are the chiefe cause of all our diseases, & after vse the help of the Physician, as a meane by whom God worketh.

* That is, his vertues: meaning, before he had committed with Bath-sheba & against Vriah.

b Sought not helpe at strange gods.

* Ebr. worke.

c He gaue him selfe wholy to serue the Lord.

d He knewe it was in vaine to professe religion, except such were appointed which could instruct the people in the same, and had authoritie to put away all idolatrie.

e Thus God prospereth all such that with a pure heart seeke his glorie, and keepeth their enemies in feare that they cannot be able to execute their rage against them.

" Ebr. in his hand.

* Or, next to him.

f Meaning, which was a Nazarite, Numb. 6.

g That is, they were as his ordinarie garde.

1. King. 22.3.

a For Ioram Iehoshaphats sonne maryed Ahabs daughter

b That is, the thirde yeere, 1. King. 22.2.

c To recouer it out of the hands of the Syrians.

people as thy people, and we will ioyne
with thee in the warre.
4 And Jehoshaphat saide vnto the king of
Israel, Aske counsell, I pray thee, at the
[d] worde of the Lord this day.
5 Therefore the king of Israel gathered of
[e] prophets foure hundreth men, and said
vnto them, Shal we goe to Ramoth Gi-
lead to battell, or shall I cease? And they
said, Goe vp: for God shal deliuer it into
the kings hand.
6 But Jehoshaphat sayde, Is there here
neuer a Prophet more of the Lorde that
we might inquire of him?
7 And the king of Israel said vnto Jeho-
shaphat, There is yet one man, by whom
we may aske counsell of the Lorde, but I
[f] hate him: for he doth not prophecie good
vnto me, but alway euill: it is Michaiah
the sonne of Imla. Then Jehoshaphat
said, Let not the king say [g] so.
8 And ye king of Israel called an eunuche,
and sayde, Call quickely Michaiah the
sonne of Imla.
9 ¶ And the king of Israel, and Jehosha-
phat king of Judah sate eyther of them
on his throne clothed in their [h] apparell:
they sate euen in ye threshing floore at the
entring in of the gate of Samaria: and al
the prophets prophecied before them.
10 And Zidkiah the sonne of Chenaanah
made him [i] hornes of yron, and sayde,
Thus sayeth the Lorde, With these shalt
thou push the Aramites vntill thou hast
consumed them.
11 And al the prophets prophecied so, say-
ing, Go vp to Ramoth Gilead, and pros-
per: for the Lord shall deliuer it into the
hand of the king.
12 ¶ And the messenger that went to call
Michaiah, spake to him, saying, Behold,
the words of the prophets declare good to
the king with one [k] accord: let thy worde
therfore, I pray thee, be like one of theirs,
and speake thou good.
13 And Michaiah said, As the Lord liueth,
whatsoeuer my God sayeth, that will I
speake.
14 ¶ So he came to the king, and the king
said vnto him, Michaiah, shall we goe to
Ramoth Gilead to battel, or shal I leaue
off? And he sayde, [l] Goe ye vp, and pros-
per, and they shalbe deliuered into your
hand.
15 And ye king said to him, How eft shal I
charge thee, that thou tel me nothing but
the trueth in the Name of the Lord?
16 Then he said, I saw all Israel scattered
in the mountaines, as sheepe that haue
no shepheard: and the Lord said, [m] These
haue no master: let them returne euery
man to his house in peace.
17 And the king of Israel said to Jehosha-
phat, Did I not tell thee, that he woulde
not prophecie good vnto me, but euill?
18 Again he said, Therfore heare ye ye word
of the Lord: I sawe the Lord sit vpon his
throne, and all the [n] hoste of heauen stan-
ding at his right hand, and at his left.
19 And the Lorde sayde, Who shall [‖] per-
swade Ahab king of Israel, that he may

d Heare the aduice of some Prophet, to know whether it be Gods will.

e Which were the prophets of Baal, signifying that the wicked esteeme not but flatterers and such as wil beare with their inordinate affectiōs.

f Yet the true ministers of God ought not to cease to do their duetie, though the wicked magistrates can not abide them to speake ye trueth.

g Meaning, that he ought not to refuse to heare any that was of God.

h That is, in their maiestie & royall apparell.

i Read. 1. Kin. 22.11.

k Thinking, that where as foure hundreth prophets had agreeed in one thing, that he being but one man, & in least estimation, durst not gainesay it.

l He spake this by derision of the false prophets, as the King well perceiued.

m He propheciēth howe the people should be dispersed and Ahab slaine.

n Meaning, his Angels.

‖ Or, deceiue.

goe vp and fall at Ramoth Gilead? And
one spake and sayde thus, and another
sayd that.
20 Then there came forth a spirit & stoode
before the Lorde, and sayde, I will per-
swade him. And the Lorde said vnto him,
Wherein?
21 And he said, I will go out, and be a false
spirite in the mouth of all his prophets.
And [o] he said, Thou shalt perswade, and
shalt also preuaile: goe forth and doe so.
22 Now therefore beholde, the Lorde hath
put a [p] false spirite in the mouth of these
thy prophets, and the Lord hath determi-
ned euill against thee.
23 Then Zidkiah the sonne of Chenaanah
came neere, and smote Michaiah vpon
the [q] cheeke, & saide, By what way went
the Spirit of the Lord from me, to speake
with thee?
24 And Michaiah sayde, Beholde, thou
shalt see that daye when thou shalt goe
from chamber to chamber to hide thee.
25 And the king of Israel sayde, Take ye
Michaiah, and carie him to Amon the
gouernour of the citie, and to Joash the
kings sonne,
26 And say, Thus saith the king, Put this
man in the prison house, and feede him
with bread of [r] affliction and with water
of affliction vntill I returne in peace.
27 And Michaiah sayde, If thou returne
in peace, the Lord hath not spoken by me.
And [‖] he said, Heare, all ye people.
28 So the king of Israel and Jehoshaphat
the king of Judah went vp to Ramoth
Gilead.
29 And the king of Israel said vnto Jeho-
shaphat, I will [s] change my selfe, and en-
ter into the battell: but put thou on thine
apparell. So the king of Israel changed
himselfe, and they went into the battell.
30 And the king of Aram had comman-
ded the captaines of the charets that
were with him, saying, Fight you not
with small nor great, but against the
king of Israel onely.
31 And when the captaines of the charets
sawe Jehoshaphat, they saide, It is the
king of Israel: & they compassed about
him to fight. But Jehoshaphat [t] cryed,
and the Lorde helped him & moued them
to depart from him.
32 For when the captaines of the charets
sawe that he was not the king of Israel,
they turned backe from him.
33 Then a certaine man drewe a bowe
[‖] mightily, and smote the king of Israel
betweene the ioyntes [‖] of his brigandine:
therfore he said to his charetman, Turne
thine hand, and cary me out of the hoste:
for I am hurt.
34 And the battel increased that day: & the
king of Israel [u] stoode still in his charet a-
gainst the Aramites vntill euen, and died
at the time of the sunne going downe.

CHAP. XIX.

4 *After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord.*
5 He appoynteth iudges and ministers, 9 And exhorteth them to feare God.

1 And

o That is, the Lord.

p To them that will not beleeue the trueth, God sendeth strong delusion, that they should beleeue lyes, 2. Thes. 2.10.

q By this crueltie his ambition and hypocrisie was discouered: thus the hypocrites boast of the spirite which they haue not, & declare their malice against them, in whom the true Spirit is.

r Keepe him streightly in prison, and let him feele hunger & thirst.

‖ Or, Michaiah.

s Thus the wicked thinke by their owne subtilitie to escape Gods iudgements which he threatneth by his worde.

t He cried to the Lord by acknowledging his fault in going with this wicked king to warre against the word of the Lord by his Prophet, and also by desiring mercie for the same.

‖ Ebr. in his simplicitie, or ignorantly.

‖ Or, betweene the habergine.

u He dissembled his hurt, that his souldiers might fight more couragiously.

1 AND Iehoshaphat the king of Iudah returned [a] safe to his house in Ierusalem.
2 And Iehu the sonne of Hanani the Seer went out to meete him, and sayd to king Iehoshaphat, [a] Wouldest thou helpe the wicked, & loue them that hate the Lorde? therefore for this thing the [b] wrath of the Lorde is vpon thee.
3 Neuertheles good things are founde in thee, because thou hast taken away the groues out of the land, and hast prepared thine heart to seeke God.
4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned & went [b] through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lorde God of their fathers.
5 And he set iudges in the lande throughout all the strong cities of Iudah, citie by citie,
6 And said to the iudges, Take heede what ye doe: for ye execute not the iudgements of man, but of the Lorde, and he will be [c] with you in the cause and iudgement.
7 Wherefore now let the feare of the Lorde be vpon you: take heede, and doe it: for there is no [d] iniquitie with the Lord our God, neither respect of persons, nor receiuing of rewarde.
8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they [e] returned to Ierusalem.
9 And he charged them, saying, Thus shall ye doe in the feare of the Lorde faithfully and with a perfite heart.
10 And in euery cause that shall come to you of your brethren that dwell in their cities, betweene [f] blood & blood, betweene lawe and precept, statutes and iudgements, ye shall iudge them, and admonish them that they trespasse not against the Lorde, that [g] wrath come not vpon you and vpon your brethren. Thus shall ye doe and trespasse not.
11 And beholde, Amariah the Priest shalbe [h] chiefe ouer you in al matters of the Lord, & Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shalbe for all the [i] kings affaires, and the Leuites shall be officers [k] before you. Be of courage, & do it, and the Lorde shall be with the [l] good.

a Safe, in peace.
a He declareth that the wrath & iudgement of God is ouer all such, for supporting the wicked, and rather shew not in deede that they are enemies to all such as hate the Lorde.
b Or, wrath from the Lord.
b He visited all his countrey & brought his people from idolatry to the knowledge of the true God.
c Both to preserue you, if you doe iustly, or to punish you, if you do the contrarie.
d He will declare by the sharpenes of the punishment, that he hateth all iniquitie.
Deut.10.17.
iob 34.19.
ad.10.34.
rom.2.11.
ga.2.6.
ep.6.9.
ol.3.25.
1.pe.1.17.
e The Priests & Leuites which should iudge matters according to the word of the Lorde.
f That is, to trie whether murther was done at vnwares or els of set purpose, Numb.35.11. deut.4.41.
g Meaning, that God would punish them most sharpely, if they woulde not execute iustice aright.
h Shal be chiefe ouerseer of the publike affaires of the realme.
i They shall haue the handling of inferiour causes.
k God will assist them that doe iustice.

CHAP. XX.

Iehoshaphat and the people pray vnto the Lord. 22 *The marueilous victorie that the Lord gaue him against his enemies.* 30 *His reigne and actes.*

1 AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battell.
2 Then there came that told Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is En-gedi.
3 And Iehoshaphat feared, & set himselfe [c] to seeke the Lorde, and proclaimed a fast throughout all Iudah.
4 And Iudah gathered themselues together to aske counsell of the Lord: they came euen out of all the cities of Iudah to inquire of the Lorde.
5 And Iehoshaphat stoode in the Congregation of Iudah and Ierusalem in the house of the Lorde before the newe court,
6 And sayde, O Lorde God of our fathers, art not thou God in heauen? and reignest not thou on all the kingdomes of the heathen? and in thine hande is power and might, and none is able to withstand thee.
7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] ganest it to the seede of Abraham thy friend for euer?
8 And they dwelt therein, and haue built thee a Sanctuarie therin for thy Name, saying,
9 * If euil come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, we will stande before this house and in thy presence, (for thy Name is in this house) and will crie vnto thee in our tribulation, and thou wilt heare and helpe.
10 And now beholde, the children of Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the lande of Egypt: but they turned aside from them, and destroyed them not:
11 Beholde, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherite.
12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes [f] are toward thee.
13 And all Iudah stoode [g] before the Lorde with their yong ones, their wiues, and their children.
14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whome came [h] the Spirit of the Lord, in the middes of the Congregation.
15 And he said, Hearken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, king Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraide for this great multitude: for the [i] battel is not yours, but Gods.
16 To morow goe ye downe against them: beholde, they come vp by the cleft of Tziz, and ye shall finde them at the ende of the brooke before the wildernes of Ieruel.
17 Ye shal not need to fight in this battel: * stand still, moue not, & beholde the [k] saluation of the Lorde toward you: O Iudah, and Ierusalem, feare ye not, neither be afraid: to morow go out against them, and the Lord will be with you.

18 ¶ Then

a That is, which counterfaited the Ammonites in language and apparel. The Hebrewes thinke they were the Amalekites, but as may appeare by the tenth verse, they were the Idumeans of mount Seir.
b Called the dead sea, where God destroyed the fiue cities for sinne.
c This declareth what the feare of the godly is, which is as a pricke to stirre them to prayer, & to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.
d He groundeth his prayer vpon Gods power, whereby he is able to help, and also on his mercie, which he wil continue toward his, forasmuch as he hath once chosen them and begun to shewe his graces toward them. 1.King.8.37. chap.6.28.
e Meaning, war which commeth by Gods iust iudgements for our sinnes.
f That is, it is here called vpō, and thou declarest thy presence and fauour. Deut.2.9. nehem.13.1.
g We only put our trust in thee and wait for our deliuerance frō heauen.
h That is, before the Arke of the couenant.
i Which was moued by the Spirit of God to prophecie.
k They fight against God and not against you: therefore he will fight for you. Exod.14.13,14.
l Or, deliuerance.

l Declaring his faith and obedience to the word of the Lord, and giuing thankes for the deliuerance promised.

18 ¶ Then Iehoshaphat l bowed downe with his face to the earth, and all Iudah & the inhabitãts of Ierusalem fell downe before the Lord, worshipping the Lord.
19 And the Leuites of the children of the Kohathites and of the children of the Korhites stoode vp to praise the Lord God of Israel with a loude voice on hie.
20 And when they arose early in the morning, they went forth to the wildernesse of Tekoa: & as they departed, Iehoshaphat stoode and said, Heare me, O Iudah, and ye inhabitantes of Ierusalem: put your trust in the Lord your God, and ye shalbe assured: beleeue his Prophets, and ye shall prosper.

m Giue credit to their wordes and doctrine.

21 And when hee had consulted with the people, and appointed singers vnto the Lorde, and them that should praise him that is in the beautiful Sanctuarie, in going forth before the men of armes, and saying, m Praise ye the Lord, for his mercie lasteth for euer,
22 And when they began to shoute and to praise, the Lord layed ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Iudah, and they slewe one another.

n This was a Psalm of thanks giuing, which they vsed commonly to sing when they praised the Lord for his benefites, and was made by Dauid, Psal. 136.

o Meaning, the Idumeans, which dwelt in mount Seir.

23 For the children of Ammon and Moab rose against the inhabitantes of mount Seir, to slay & to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped to p destroy an other.

p Thus the Lord according to Iehoshaphats prair declared his power, when he deliuered his by causing their enemies to kill one another.

24 And whē Iudah came toward Mizpah in the wildernesse, they looked vnto the multitude: and beholde, þ carkeises were fallen to the earth, and none escaped.
25 And when Iehoshaphat and his people came to take away þ spoyle of them, they founde among them in abundance both of substance and also of bodies laden with precious iewels, which they tooke for themselues, till they coulde carie no more: they were three daies in gathering of the spoile: for it was much.

q To giue thanks to the Lorde for the victorie: and therefore the valley was called Berachah, that is, blessing, or thankesgiuing, which was also called the valley of Iehoshaphat, Ioel. 3.2,12. because the Lorde iudged the enemies according to Iehoshaphats praier.

26 And in the fourth day they q assembled themselues in þ valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah, vnto this day.
27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to goe againe to Ierusalem with ioy: for the Lorde had made them to reioyce ouer their enemies.
28 And they came to Ierusalem with viols, and with harpes, and with trumpets, euen vnto the house of the Lorde.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

29 And the r feare of God was vpon all the kingdomes of the earth, when they had heard that the Lorde had fought against the enemies of Israel.
30 So the kingdome of Iehoshaphat was quiet, and his God gaue him rest on euery side.
31 ¶ And * Iehoshaphat reigned ouer Iudah, and was fiue and thirtie yeere olde, when he began to reigne: and reigned fiue and twentie yeere in Ierusalem, and his mothers name was Azubah the daughter of Shilhi.

*2.King.22.42.

32 And he walked in the s way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lorde.

s Meaning, in his vertues & holy wayes, wherein he followed God.

33 Howbeit þ hie places were not t taken away: for the people had not yet prepared their heartes vnto the God of their fathers.

t If the great care and diligence of this good King was not able vtterly to abolish all superstition and idolatrie out of this people, for that they would still retaine their filth and idolatrie, howe much lesse are they able to reforme euill, which either haue litle zeale, or not such as he had, though herein he was not to be excused?

34 Concerning the rest of the actes of Iehoshaphat first and last, beholde, they are written in the booke of Iehu the sonne of Hanani, which * is mentioned in the booke of the kings of Israel.

1.King.16.1. 2.Chr.20.34.

35 ¶ Yet after this did Iehoshaphat king of Iudah ioyne him self with Ahaziah kmg of Israel, who was giuen to doe euill.
36 And he ioyned vv him, to * make shippes to goe to Tarshish: and they made the shippes in Ezion Gaber.

u Thus God would not haue vs to ioyne in societie with idolaters and wicked men.

37 Then Eliezer the sonne of Dodauah of Mareshah prophecied against Iehoshaphat, saying, Because thou hast * ioyned thy selfe with Ahaziah, the Lorde hath broken thy workes. and the shippes were broken, that they were not able to goe to Tarshish.

CHAP. XXI.

1 Iehoshaphat dieth. 3 Iehoram succeedeth him, 4 VVhich killeth his brethren. 6 He was brought to idolatrie, 11 and seduceth the people. 16 He is oppressed of the Philistims. 18 His miserable ende.

1 IEhoshaphat then slept vv his fathers, and was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his stead.
2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All these were the sonnes of Iehoshaphat king of a Israel.

a Read chap. 17. how by Israel is meant Iudah

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdome gaue he to Iehoram: for he was the eldest.

b Because the wicked liue not in feare and they are ambitious, they become cruell, and spare not to murther them, whom by nature they ought most to cherish and defend.

4 * And Iehoram rose vp vpon the kingdome of his father, & made himselfe strong, and b slew all his brethren vv the sword, and also of the princes of c Israel.
5 Iehoram was two and thirtie yere olde, when he began to reigne, and he reigned eight yere in Ierusalem.

c Meaning of Iudah and Beniamin.

6 And he walked in the way of the kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to d wife, and hee wrought euill in the eyes of the Lorde.

d So that we see how it cannot be that we should ioyne with the wicked & serue God. 2.Sam.7.12,16. 1.King.24.63. 2.Chr.3.19.

7 Howbeit the Lorde would not destroy the house of Dauid, because of the * couenant that he had made with Dauid, and because he had promised to giue a light to him, and to his sonnes for euer.

chap.6.16.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a king ouer them.
9 And Iehoram went forth with his princes, and all his charets with him: and he rose

rose vp by night, & smote Edom, which had compassed him in, and the captaines of the charets.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did e Libnah rebell at the same time from vnder his hand, because he had forsaken the Lord God of his fathers.

11 ¶ Moreouer, he made hie places in the mountaines of Iudah, & caused the inhabitantes of Ierusalem to commit f fornication, and compelled Iudah thereto.

12 And there came a writing to him from g Eliiah the Prophet, saying, Thus saith the Lorde God of Dauid thy father, Because thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Asa king of Iudah,

13 But hast walked in the waye of the kinges of Israel, and hast made Iudah and the inhabitants of Ierusalem to goe a whoring, as the house of Ahab went a whoring, & hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague will the Lorde smite thy people, and thy children, and thy wiues, and all thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntill h thy bowels fall out for the disease, day by day.

16 ¶ So the Lord stirred vp against Iehoram the spirite of the Philistims, and the Arabians that were beside the i Ethiopians.

17 And they came vp into Iudah, & brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wiues, so that there was not a sonne left him, sane k Iehoahaz, the yongest of his sonnes.

18 And after all this, the Lorde smote him in his bowels with an incurable disease.

19 And in processe of time, euen after the end of two yeres, his guttes fell out with his disease: so he died of foye diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yere olde, and reigned in Ierusalem eight yere, l and lined without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the kings.

CHAP. XXII.

1 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the kings linage. 11 Ioash escapeth.

1 And * the inhabitants of Ierusalem made Ahaziah his yongest sonne king in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

2 Two and b fourtie yere olde was Ahaziah when he beganne to reigne, and he reigned c one yere in Ierusalem. and his mothers name was Athaliah the daughter d of Omri.

3 He walked also in the waies of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore he did euil in the sight of the Lorde, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

5 And he walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Iezreel, because of the woundes wherewith they had wounded him at Ramah, when he fought with Hazael king of Aram. Nowe Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Iezreel, because he was diseased.

7 And the destruction of Ahaziah f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, * whome the Lorde had anointed to destroy the house of Ahab.

8 Therefore when Iehu * executed iudgement vpon the house of Ahab, & founde the princes of Iudah and the sonnes of the brethren of Ahaziah that wayted on Ahaziah, he slewe them also.

9 And he sought Ahaziah, & they caught him where he was hid in Samaria, and brought him to Iehu, & slew him, & buried him, because, said they, he is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to reteine the kingdome.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, she arose & h destroyed all the kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, & stale him from among the kings sonnes, that should be slaine, & put him and his nurce in the bed chamber: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slewe him not.

12 And he was with them hid in the i house of God fiue yeres, whiles Athaliah reigned ouer the k land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made King. 15 Athaliah is put to death. 17 The Temple of Baal is destroyed. 19 Iehoiada appointeth ministers in the Temple.

1 And * in the seuenth yere Iehoiada warred bolde, & tooke the captaines of a hundreths, to wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of all the cities of Iudah, and the chiefe fathers b of Israel: and they came to Ierusalem.

3 And all the Congregation made a couenant with the king in the house of God:

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a Reade 2.king. 8.22.

f Meaning, idolatrie, because that the idolater breaketh promes with God, as doeth the adultresse to her husband.

g Some thinke that this was Elisha, so called, because he had the spirit in abundance, as had Eliiah.

h We see this example dayly practised vpon them that fall away from God, & become idolaters and murtherers of their brethren.

i There were other Arabians in Africa Southward toward Egypt.

k Called also Ahaziah, as chap. 21.17. or Azariah, vers.6. following.

l That is, as some write, he was not regarded, but deposed for his wickednesse and idolatrie: so that his sonne reigned 12. yeeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap.22.2.

2.King.8.24.

a Meaning, the Philistims.

b Reade chap. 21.20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

e He sheweth, that it must needes follow that the rulers are such as their counsellers be, and that there cannot be a good king, that suffereth wicked counsellers.

f Hereby we see how nothing can come to any but by Gods prouidence & as he hath appointed, & therefore he causeth all meanes to serue to his will.

2.King.9.7.

*Or, tooke vengeance.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the honour of buriall.

2.King.11.1.

h To the intent there should be none to make title to the crowne, and so she might vsurpe the gouernment.

i Meaning, in the chāber where the Priests & Leuites slept, which kept their courses weekely in the Temple.

k To wit, of Iudah.

2.King.11.4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap.15.17.

2. Sam. 7. 12, 16. 1. King. 2. 4. chap. 21. 7.

and he said vnto them, Behold, the kings sonne must reigne, * as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shall doe, The thirde part of you that come on the Sabbath of the Priestes, and the Leuites, shalbe porters of the doores.

5 And another third part toward the kings house, and another third part at the * gate of the c foundation, & all the people shalbe in the courts of the house of the Lord.

2. King. 11. 6. c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lorde, saue the Priestes, and the Leuites that minister: they shal go in, for they are holie: but all the people shall keepe the watch of the Lord.

d Meaning, to make any tumult or to hinder their enterprise.

7 And the Leuites shall compasse the king round about, and euery man with his weapon in his hand, and he that entreth d into the house, shalbe slaine, and be you with the king, when he commeth in, and when he goeth out.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

8 ¶ So the Leuites and all Iudah did according to all thinges that Iehoiada the Priest had commanded, and tooke euery man his men that came on ỹ Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

f Meaning, the most holy place where the Arke stoode.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, & bucklers which had bene king Dauids, and were in the house of God.

g That is, the booke of the Lawe, or as some reade, they put vpon him his royall apparel.

10 And he caused all the people to stande (euery man with his weapon in his hãd) from the right side of the house, to the left side of the house by the altar and by the f house round about the king.

*Or, saw the king standing.

11 Then they brought out the kings sonne, and put vpon him the crowne and gaue him the g testimonie, and made him king. And Iehoiada and his sonnes anointed him, and said, God saue the King.

h Declaring her vile impudencie, which hauing vniustly, and by murther vsurped the crowne, would still haue defeated ỹ true possessour, and therefore called true obedience, treason.

12 ¶ But when Athaliah heard the noyse of the people running and praysing the king, shee came to the people into the house of the Lord.

i To ioyne with her partie, & to maintaine her authoritie.

13 And when she h looked, beholde, the king stood by his pillar at the entring in, & the princes & the trumpets by the king, and all the people of the land reioyced, & blew the trumpets, and the singers were with instruments of musike, & they that could sing praysle: then Athaliah rent her clothes, and said, i Treason, treason.

k That they would onely serue him and renounce all idolatrie.

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the hoste, and said vnto them, Haue her forth of the ranges, and he that k followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

l According to their couenant made to the Lord.

15 So they laide hands on her: & when she was come to the entring of the horsegate by the kings house, they slewe her there.

m As the Lord commanded in his Lawe both for the person & also the citie, Deu. 13. 9. & 15.

16 ¶ And Iehoiada made a l couenãt betweene him, and all the people, & the king, that they would be the Lords people.

17 And all the people went to the house of Baal, and m destroyed it, & brake his altars and his images, and slew ⁿ Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the * hands of the Priestes and Leuites, whome Dauid had distributed for the house of the Lord, to offer burnt offerings vnto the Lorde, * as it is written in the Lawe of Moses, with reioycing & singing by the appointment of Dauid.

*Or, charge. Num. 28.

19 And he set porters by the gates of the house of the Lorde, that none that was o vncleane in any thing, should enter in.

n Which was principal gate, that the King might be seene of all the people.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he caused the king to come p downe out of the house of the Lorde, and they went through q the hie gate of the Kings house, and set the king vpon the throne of the kingdome.

o For where a tyrant & an idolater reigneth, there can be no quietnesse for the plagues of God are euermong such people.

21 Then all the people of ỹ land reioyced, and the citie was quiet, r after that they had slaine Athaliah with the sword.

CHAP. XXIIII.

Ioash repayreth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He causeth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.

1 IOash * was seuen yere olde, when he began to reigne, and hee reigned fourtie yeere in Ierusalem: and his mothers name was Tibiah of Beer-sheba.

1. King. 12. 1.

2 And Ioash did vprightly in the sight of the Lord, all the dayes of s Iehoiada the Priest.

a Who was a faithfull counseller, & gouerned him by the will of God.

3 And Iehoiada t tooke him two wiues, and he begate sonnes and daughters.

*Or, gaue him two wiues.

4 ¶ And afterwarde it came into Ioash minde, to renew the house of the Lord.

5 And he assembled the Priestes and the Leuites, and said to them, Goe out vnto the cities of Iudah, & gather of all u Israel money to repaire the house of your God, from yere to yere, and haste the thing: but the Leuites hasted not.

b He meaneth not ỹ ten tribes, but onely the two tribes of Iudah & Beniamin.

6 Therefore the king called Iehoiada the c chiefe, & said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem * the tare of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonie?

c For he was the hie Priest.

Exod. 30. 13.

7 For d wicked Athaliah, and her children brake vp ỹ house of God: & all the things that were dedicate for the house of the Lord, did they bestow vpon Baalim.

d The Scripture doeth terme her thus, because she was a cruel tyrannesse.

8 Therefore the king commanded, * and they made a chest, and set it at the gate of the house of the Lord without.

*Or, therein, and a blasphemous idolatresse.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lorde * the tare of Moses the seruant of God, layd vpon Israel in the wildernes.

2. King. 12. 9. Exod. 30. 13.

10 And all the princes and all the people reioyced, & brought in, and cast into the chest, vntill they had finished.

11 And when it was time, e they brought the chest vnto the Kings officer by the hand of the Leuites: and when they saw that there was much siluer, then the kings

e Such as were faithfull men, whom the King had appointed for that matter.

kings Scribe (and one appointed by the hie Priest) came and emptyed the cheit, and tooke it, and carped it to his place again: thus they did day by day, and gathered siluer in abundance.

12 And the king and [i] Iehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasse, to repaire the house of the Lord.

13 So the workemen wrought, and the worke [k] amended through their handes: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the king and Iehoiada, and he made therof [l] vessels for the house of the Lord, euen vessels to minister, both mosers and incense cuppes, and vessels of golde, and of siluer: and they offred burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed olde, and was full of dayes and dyed. An hundreth and thirtie yere olde was he when he died.

16 And they buried him in the citie of Dauid with the [h] kings, because he had done good in Israel, and toward God and his house.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reuerence to the king, and the king hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued grones and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them againe vnto the Lord: and they [k] made protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stoode [l] aboue the people, and sayd vnto them, Thus saith God, Why transgresse ye the comandements of the Lord? surely ye shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the [m] commandement of the king, in the court of the house of the Lord.

22 Thus Ioash the king remembred not the kindnesse which Iehoiada his father had done to him, but slew his sonne. And when he dyed, he said, The Lord [n] looke vpon it, and require it.

23 ¶ And when the yere was out, the hoste of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle of them vnto the king of Damascus.

24 Though the army of Aram came with a small company of men, yet the Lord deliuered a very great army into their hand, because they had forsaken the Lorde God of their fathers: and they [o] gaue sentence against Ioash.

25 And when they were departed from him, (for they left him in great diseases) his owne seruats conspired against him for the blood of the [p] children of Iehoiada the Priest, and slewe him on his bed, and he dyed, and they buryed him in the citie of Dauid: but they buryed him not in the sepulchres of the kings.

26 And these are they that conspired against him, Tabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But [q] his sonnes, and the summe of the tare gathered by him, and the [r] fundation of the house of God, behold, they are written in the storie of the booke of the kings. And Amaziah his sonne reygned in his steade.

CHAP. XXV.

Amaziah putteth them to death which slewe his father. 10 *He sendeth backe them of Israel.* 11 *He ouercommeth the Edomites.* 14 *He falleth to idolatrie.* 17 *And Ioash king of Israel ouercommeth Amaziah.* 27 *He is slaine by a conspiracie.*

1 AMaziah was fiue and twenty yere olde, when he began to reygne, and he reygned nine and twentie yere in * Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And he did [a] vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdom was stablished vnto him, he slewe his seruants, that had slaine the king his father.

4 But he slew not their children, but did as it is written in the Lawe, and in the booke of Moses, where the Lorde commanded, saying, * The fathers shall not die for the [b] children, neither shal the children die for the fathers, but euery man shall die for his owne sinne.

5 ¶ And Amaziah assembled Iudah, and made them captaines ouer thousandes, and captaines ouer hundreths, according to the houses of their fathers, throughout all Iudah and Beniamin: and he nombred them from [c] twentie yere olde and aboue, and founde among them three hundreth thousande chosen men, to goe forth to the warre, and to handle speare and shielde.

6 He hired also an hundreth thousand valiant men [d] out of Israel for an hundreth talents of siluer.

7 But a man of God came to him, saying, O king, let not the army of Israel go with thee: for the Lorde is not [e] with Israel, neither with all the house of Ephraim.

8 If [f] not, goe thou on, do it, make thy selfe strong to the battell, but God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

9 And Amaziah sayde to the man of God, What shall we doe then for the hundreth talents, which I haue giuen to the hoste

f Signifying, that this thing was done by aduice and counsel, and not by any one mans affection.

g For the wicked kings his predecessors & Athaliah had destroyed the vessels of the Temple, or turned them to the vse of their idoles.

h Signifying, for they could not honour him too much, who had so excellently serued in the worke of the Lord, and in the affaires of the comonwealth.

i Which were flatterers, and knew nowe that the king was desirous of him who did watch euer him as a father, and therefore brought him to most vile idolatrie.

k They tooke heauen & earth and all creatures to witnesse, that except they returned to y lord, he would most grieuously punish their infidelitie & rebellion, Nehem. 9.26.

l In a place aboue y people, to the intent y he might be heard,

m There is no rage so cruell & deadly as of the whose heartes God hath hardened, & which delite more in superstition & idolatrie, then in the true seruice of God and pure simplicitie of his worde.

n Reuenge my death and require my blood at your handes: or he speaketh this by prophecie, because he knewe that God would doe it. This Zacharie is also called the sonne of Barachie, Matth. 23.35, because his progenitours were Iddo, Barachiah, Iehoiada, &c.

o That is, reproued & checked him, & handeled him rigorously.

p Meaning Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

q That is, concerning his sonnes, &c.

r That is, the reparation.

a Meaning, in respect of his predecessors, albeit he had his imperfections. *Deut.24.16. 2.King.14.6. Iere.31.30. Ezek.18.20.*

b That is, for y fault wherefore the childe is punished, except he be culpable of the same.

c So many as were able men to beare weapons and goe to the warre.

d That is, out of the ten tribes, which had separated thēselues before, both from God and their true king.

e And therefore to think to haue helpe of them, whom the Lorde fauoureth not, is to cast off the helpe of y Lord.

f If thou wilt not giue credite to my wordes.

27. Angl-con. 10

g He sheweth that if we depēd only vpon God, we shal not need to be troubled w these worldly respects: for he will giue at al times ỹ which shalbe necessarie, if we obey his word.

h For the Idumeans whome Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. Kings 14.7. this rocke is called the citie Sela.

k That is, the hundreth thousand of Israel.

l Thus where he should haue giuen the praise to God for his benefites & great victorie, he fell from God, and did most vilely dishonour him.

m He prooueth that what soeuer cannot saue him self, nor his worshippers, is no God but an idol.

n Meaning, the king.

o So hard it is for the carnall man to be admonished of his fault, that he contemneth, mocketh and threatneth him that warneth him: yea, imprisoneth him and putteth him to death, cha. 16.10 & 18.26. & 24.21

p That is, let vs try the matter hand to hand: for he was offended, that the armie of the Israelites, whome he had in wages, & dimissed by the

of Israel? Then the man of God answered, The Lorde is able to g giue thee more then this.

10 So Amaziah separated them, to wit, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, & smote of the children of h Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and carped them to the toppe of a i rocke, & cast them downe from the toppe of the rocke, and they all burst to pieces.

13 But the men of the k armie, which Amaziah sent awaye, that they shoulde not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

14 Nowe after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, & l worshipped them, and burned incense vnto them.

15 Wherefore the Lorde was wroth with Amaziah, and sent vnto him a Prophet, which sayde vnto him, Why hast thou sought ỹ gods of the people, which were not able to m deliuer their owne people out of thine hand?

16 And as he talked with him, n he sayde vnto him, Haue they made thee ỹ kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but said, I know that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah king of Iudah tooke counsell, & sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come, p let vs see one another in the face.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went & trode downe the thistle.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide nowe at home: why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliuer them into his hande, because they had sought the gods of Edom.

21 So Ioash the king of Israel went vp: and he, and Amaziah king of Iudah saw one another in the face at Beth-shemesh, which is in Iudah.

22 And Iudah was put to ỹ worse before Israel, and they fledde euery man to his tentes.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Beth-shemesh, and brought him to Ierusalem, & brake downe the wal of Ierusalem, from the gate of Ephraim vnto ỹ corner gate, foure hundreth cubites.

24 And he tooke all the gold and the siluer, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah ỹ sonne of Ioash king of Iudah liued after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the actes of Amaziah first and last, are they not written in the booke of the kinges of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from ỹ Lord, * they wrought treason against him in Ierusalem: and when he was fled to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brought him vpon horses, and buryed him with his fathers in the citie of Iudah.

r Meaning, the succession of Obed Edom for the house bare the name of the chiefe father.

2. King. 14.19.

CHAP. XXVI.

1. 5 *Vzziah obeying the Lorde, prospereth in his enterprises.* 16 *He waxeth proude and vsurpeth the Priestes office.* 19 *The Lord plagueth him.* 20 *The Priestes drive him out of the Temple, and exclude him out of the Lordes house.* 23 *His buriall, and his successour.*

1 Then * all the people of Iudah tooke a Vzziah, which was sixteene yeere olde, & made him king in the steade of his father Amaziah.

2. King. 14.21.

a Called also Azariah.

2 He buylt b Eloth, and restored it to Iudah after that the king slept with his fathers.

b He fortified it and made it strong: this citie was also called Elath & Elanu, neere to the red Sea.

3 * Sixteene yere olde was Vzziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem.

2. King. 15.2.

4 And he did vprightly in the sight of the Lorde, according to all that his father Amaziah did.

c This was not that Zechariah that was ỹ sonne of Iehoiada, but some other Prophet of that name.

5 And he sought God in the daies of c Zechariah (which vnderstood the visions of God) and when as d he sought the Lorde, God made him to prosper.

d For God neuer forsaketh any that seeketh vnto him, and therefore mans the cause of his owne destruction.

6 For he went forth and fought against the Philistims and brake downe the wal of Gath, and the wall of Iabneh, and the wall of Ashdod, and buylt cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Ammenimim.

8 And the Ammonites gaue e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

e That is, they payed tribute in signe of subiection.

9 Moreouer

9 Moreouer Vzziah built towres in Ierusalem at the corner gate, and at the valley gate, and at h * turning, and made them strong.

10 And he built towres in the wildernesse, and digged many i cisternes: for he had much cattel both in the valleis & plaines, plowmen, and dressers of vines in the mountaines, and in k Carmel: for he loued husbandrie.

11 Vzziah had also an hoste of fighting men that went out to warre by bands, according to the count of their nomber vnder the hande of Ieiel the scribe, & Maaseiah the ruler, & vnder the hand of Hananiah, one of the kings captaines.

12 The whole l nomber of the chiefe of the families of the valiant men were two thousand and fiue hundreth.

13 And vnder their hand was the armie for warre, three hundreth and seuen thousand, and fiue hundreth that fought valiantly to helpe the king against the enemie.

14 And Vzziah prepared them throughout all the hoste, shieldes, and speares, and helmets, & brigandines, and bowes, and stones to sling.

15 He made also verie "artificiall engins in Ierusalem, to be vpon the towres and vpon the corners, to shoote arrowes and great stones: and his name spred farre abroade, because God did helpe him marueilously, till he was mightie.

16 ¶ But when he was strong, his heart m was lift vp to his destruction: for he trãsgressed against the Lorde his God, & went into the Temple of the Lorde to burne incense vpon the altar of incense.

17 And Azariah the Priest went in after him, and with him foure score Priestes of the Lord, valiant men.

18 And they withstoode Vzziah the king, & said vnto him, * It perteineth not to thee, Vzziah, to burne incense vnto the Lorde, but to the Priestes the sonnes of Aaron, that are consecrated for to offer incense: n goe forth of the Sanctuarie: for thou hast transgressed, & thou shalt haue none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hande to burne it: and while he was wroth with the Priestes, the leprosie rose vp in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priest with all the Priests looked vpon him, behold, he was leprous in his forehead, and they called him hastily to depart thence: and he was euen compelled to go out, because the Lord had smitten him.

21 * And Vzziah the king was a leper vnto the day of his death, and dwelt as a leper in an o house apart, because he was cut off from the house of the Lorde: and Iotham his sonne ruled ouer the kings house, and iudged the people of the land.

22 Concerning the rest of the actes of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buryed him with his fathers in the fielde of the buriall, which pertemed to the kings: for they sayd, He p is a leper. And Iotham his sonne reigned in his stead.

CHAP. XXVII.

Iotham reigneth, & ouercommeth the Ammonites. 8 His reigne and death. 9 Ahaz his sonne reigneth in his steade.

1 IOtham * was fiue and twentie yere old when he began to reigne, and reigned sixtene yere in Ierusalem, and his mothers name was Ierushah the daughter of Tadok.

2 And he did vprightly in the sight of the Lord according to all that his father Vzziah did, sane that he entred not into the a Temple of the Lorde, and the people did yet b corrupt their wayes.

3 He built the hie c gate of the house of the Lord, and he built very much on the wall of the castell.

4 Moreouer he built cities in the mountaines of Iudah, & in the forests hee built palaces and towres.

5 And he fought with the king of the children of Ammon, and preuailed against them. And the children of Ammon gaue him the same yere an hundreth talents of siluer, and tenne thousande "measures of wheate, and ten thousand of barley: this did the children of Ammon giue him "both in the second yere and the third.

6 So Iotham became mightie d because he directed his way before the Lorde his God.

7 Concerning the rest of the actes of Iotham, and all his warres and his waies, loe, they are written in the booke of the kings of Israel, and Iudah.

8 He was fiue and twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem.

9 And Iotham slept with his fathers, & they buried him in the citie of Dauid: and Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

Ahaz an idolater is giuen into the handes of the Syrians, & the King of Israel. 9 The Prophet reproueth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

1 AHaz * was twentie yere olde when he began to reigne, and reigned sixtene yere in Ierusalem, and did not vprightly in the sight of the Lorde, like Dauid his q father.

2 But a he walked in the waies of the kings of Israel and made euen molten images for b Baalim.

3 Moreouer he burnt incense in the valley of Ben-hinnom, and "burnt his sonnes with fire, after the abominations of the heathen whome the Lord had cast out before the children of Israel.

4 He sacrificed also and burnt incense in the hie places, and on hilles, and vnder euery greene tree.

5 Wherefore the Lorde his God deliuered him into the hand of the king of the Arammites, and they smote him, and tooke of

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Nehe.3.19,24. f Whereas the wall or towre turneth.

h Or, pitte.

g That is, in mount Carmel, or, as the worde signifieth, in the fruitfull fielde. It is also taken for a greene eare of corne, when it is full, as Leuit.2.14.

i Of the chiefe officers of the kings house, or of the captaines and sergeants for warre.

k Ebr. engins by the inuention of an ingenious man.

l Thus prosperitie causeth men to trust in themselues, and by forgetting him, which is the author thereof, procure their owne perdition.

Num.18,7.

m Though his zeale seemed to be good & also his intention, yet because they were not gouerned by the word of God, he did wickedly, & was therefore both iustly resisted & also punished.

2.King.15.5.

n According to the commandement of the Lord, Leuit.13.46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

2.King.15.33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatrie.

c Which was fiue score cubites hie, and was for the height called Ophel: it was at the East gate, & mention is made of it, Chap.3.4.

"Ebr. Corum.

"Or, yereely.

d He sheweth that all prosperitie commeth of God, who neuer faileth, when we put our trust in him.

1 Ahaz, an idolater is giuen into the handes of the Syrians, & the King of Israel. 9 The Prophet reproueth the Israelites crueltie. 18 Iudah is molested with enemies. 23 Ahaz, increaseth his idolatrie. 26 His death and successour.

2.King.16.2.

"Or, predecessour.

a He was an idolater, like them.

b As the idolaters haue certaine chief idols, who are as patrones: (as were these Baalim) so haue they others which are inferiour & do represent the great idoles.

"Or, made them passe through the fire, as chap.33.6. Leuit.18.21.

his, "many prisoners, & brought them to Damascus: and he was also deliuered into the hande of the king of Israel, which smote him with a great slaughter.

6 For "Pekah the sonne of Remaliah slew in Iudah fiue score thousande in one day, all "valiant men, because they had forsaken the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim slewe Maaseiah the kings sonne, and Azrikam the gouernour of the house, and Elkanah the second after the king.

8 And the children of Israel toke prisoners of their brethren, d two hundreth thousand of women, sonnes and daughters, & caried awap much spoyle of them, and brought the spoile to Samaria.

9 ¶ But there was a Prophet of the Lord, (whose name was Oded) and he went out before the hoste that came to Samaria, & sayde vnto them, Beholde, e because the Lord God of your fathers is wroth with Iudah, he hath deliuered them into your hand, and ye haue slaine them in a rage, that reacheth vp to heauen.

10 And nowe ye purpose to kéepe vnder the children of Iudah and Ierusalem, as seruants and handmaides vnto you: but are not you such, that f sinnes are with you before the Lord your God?

11 Nowe therefore heare me, and deliuer the captiues againe, which ye haue taken prisoners of your brethren: for the fierce wrath of the Lord is toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the sonne of Iehohanan, Berechiah the sonne of Meshillemoth, and Iehizkiah the sonne of Shallum, and Amasa the sonne of Hadlai, stood vp against them that came from the warre,

13 And sayde vnto them, Bring not in the captiues hither: for this shall be h a sinne vpō vs against the Lord: ye intend to adde more to our sinnes and to our trespasse, though our trespasse be great, & the fierce wrath of God is against Israel.

14 So the armie left the captiues and the spoile before the princes and all the Congregation.

15 And the men i which were k named by name, rose vp and toke the prisoners, and with the spoyle clothed all that were naked among them, and arayed them, and shodde them, and gaue them meate and gaue them drinke, and l anointed them, and caried all that were feeble of them vpon asses, and brought them to Iericho the citie of Palme trees to their l brethren: so they returned to Samaria.

16 ¶ At that time did king Ahaz send vnto the m kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and slewe of Iudah, & caried awap captiues.

18 The Philistims also inuaded the cities in the lowe countrey, and towarde the South of Iudah, and toke Bethshemesh and Aialon, and Gederoth and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lorde had humbled Iudah, because of Ahaz king of n Israel: for he had brought vengeance vpon Iudah and had grieuously transgressed against the Lord.

20 And Tilgath Pilneeser king of Asshur came vnto him who troubled him & did not strengthen him.

21 For Ahaz "toke a portion * out of the house of the Lord & out of the kings house and of the Princes, & gaue vnto the king of Asshur: yet it helped him not.

22 And in the time of his tribulation did he yet trespasse more against the Lorde, (this is king Ahaz)

23 For hee sacrificed vnto the gods of Damascus, which o plagued him, & he sayd, Because the gods of the kings of Aram helped them, I will sacrifice vnto them, and they will p helpe me: yet they were his ruine, and of all q Israel.

24 And Ahaz gathered the vessels of the house of God, and brake the vessels of the house of God, and shut vp the doores of the house of the Lorde, & made him altars in euery corner of Ierusalem.

25 And in euery citie of Iudah hée made hye places, to burne incense vnto other gods, and prouoked to anger the Lorde God of his fathers.

26 Concerning the rest of his actes, and all his wayes first and last, beholde, they are written in the booke of the kings of Iudah, and Israel.

27 And Ahaz slept with his fathers, & they buried him in the citie r of Ierusalem, but brought him not vnto the s sepulchres of the kings of Israel: and Hezekiah his sonne reigned in his stead.

CHAP. XXIX.

3. Hezekiah repaireth the Temple and aduertiseth the Leuites of the corruption of religion. 12. The Leuites prepare the Temple. 20. The King & his princes sacrifice in the Temple. 25. The Leuites sing praises. 31. The oblation of the people.

1 HEzekiah * began to reigne, when hée was fiue and twentie yeere olde, and reigned nine and twentie yere in Ierusalem: and his mothers name was t Abijah the daughter of Zechariah.

2 And hée did vpryghtly in the sight of the Lorde, according to all that Dauid his father had done.

3 He opened the a doores of the house of the Lord in the first yere, and in the b first moneth of his reigne, and repaired them.

4 And hée brought in the Priestes and the Leuites, and gathered them into the East streete,

5 And sayde vnto them, Heare me, ye Leuites: sanctifie nowe your selues, & sanctifie the house of the Lord God of your fathers, and carie forth c the filthines out of the Sanctuarie.

6 For our fathers haue trespassed, & done euill in the eyes of the Lord our God, and haue forsaken him, & turned away their faces from the Tabernacle of the Lorde, and turned their backes.

7 They haue also shut the doores of the porche, and quenched the lampes, and haue neither burnt incense, nor offered burnt

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a Ebr. a great captiuitie.

c Who was king of Israel.

e Ebr. sonnes of strength.

b Or, tyrant.

d Thus by the iust iudgement of God Israel destroied Iudah.

e For they thought they had ouercome them by their own valiantnes, and did not consider that God had deliuered them into their hands, because Iudah had offended him.

f May not God as well punish you for your sinnes, as he hath done these men for theirs, seeing yours are greater?

g Which tribe was now greatest, & had most authoritie.

h God will not suffer this sinne, which we cōmit against him, to be vnpunished.

i Whose names were rehearsed before, verse 12.

k Either for their woundes or wearinesse.

l To them of the tribe of Iudah.

m To Tilgath Pilneeser, and those kings that were vnder his dominion, 2. King. 16. 7.

n He meaneth Iudah, because Ahaz forsooke the Lorde and sought helpe of the infidels and of Israel taken for Iudah, chap. 15. 17.

"Ebr. Ahaziah. 2. King. 16. 1.

o As he falsly supposed.

p Thus the wicked measure Gods fauour by prosperitie and aduersitie: for if idolaters prosper, they make their idols gods, not considering that God punisheth them sometimes whome he loueth, & giueth his enemies good successe for a time, whome afterward he will destroy.

q Or, Iudah and Beniamin.

r Or, in Ierusalem.

s They buried him not in the citie of Dauid where were the sepulchres of the kings.

t Which Abijah had shut vp, Chap. 28. 24.

a This is a notable example for all princes, first to establish the pure religion of God, & to procure that the Lorde may be honoured and serued aright.

b This is a worde

c Meaning all the idols, altars, groues & whatsoeuer was occupied in their seruice, & wherewith the Temple was polluted.

burnt offrings in the Sanctuarie vnto the God of Israel.

d He sheweth that the contempt of religiō is the cause of al Gods plagues.

8 d Wherefore the wrath of the Lord hath bene on Iudah, & Ierusalem: & he hath made them a a scattering, a desolation, and an hissing, as ye se with your eyes.

9 For lo, our fathers are fallen by the sword, and our sonnes, and our daughters, and our wiues are in captiuitie for the same cause.

10 Now e I purpose to make a couenant with the Lord God of Israel, that he may f turne away his fierce wrath from vs.

e He proueth by the iudgements of God vpon those that haue cōtemned his word, that there is no way to auoyde his plagues, but by conforming themselues to his will.

f Heb. it is in mine heart.

Num. 18.6.

11 Nowe my sonnes, be not deceiued: for the Lorde hath g chosen you to stande before him, to serue him, and to be his ministers, and to burne incense.

12 ¶ Then the Leuites arose, h Mahath the sonne of Amasai, and Ioel the sonne of Azariah of the sonnes of the Kohathites: & of the sonnes of Merari, Kish the sonne of Abdi, and Azariah the sonne of Iehalelel: and of the Gershonites, Ioah the sonne of Zimmah, and Eden the sonne of Ioah:

13 And of i sonnes of Elizaphan, Shimri, and Iehiel: & of the sonnes of Asaph, Zechariah, and Mattaniah:

14 And of the sonnes of Heman, Iehiel, and Shimei: and of the sonnes of Iedithum, Shemaiah and Vzziel.

15 And they gathered their brethren, and sanctified themselues & came according to the commaundement of the king, and k by the wordes of the Lorde, for to cleanse the house of the Lord.

g Or, concerning the things of the Lord.

h From the pollutions and filth that Ahaz had brought in.

16 And the Priestes went into the inner partes of the house of the Lord, to l cleanse it, & brought out all the vncleannes that they founde in the Temple of the Lorde, into the court of the house of the Lorde: and the Leuites toke it, to carie it out vnto the brooke Kidron.

i Which contained part of March and part of April.

17 They began the first day of the first moneth to sanctifie it, & the eight day of the moneth came they to the porche of the Lorde: so they sanctified the house of the Lorde in eight dayes, and in the sixteenth day of the first moneth they made an ende.

18 ¶ Then they went in to Hezekiah the king, & said, We haue cleansed all the house of the Lorde & the altar of burnt offring, with all the vessels therof, and the m shewbread table, with all the vessels therof:

m Or, table where the bread was set in order.

19 And all the vessels which king Ahaz had cast aside when he reigned, & transgressed, haue we prepared and sanctified: and beholde, they are before the altar of the Lord.

20 ¶ And Hezekiah the king n rose early, and gathered the princes of the citie, and went vp to the house of the Lord.

n By this maner of speach the Hebrewes meane a certaine diligēce and speede to do a thing, & when there is no delay. Leuit. 4.14.

21 And they brought seuen bullockes, and seuen rams, and seuen lambes, and seuen he goates, for a o sinne offering for the kingdome, and for the sanctuarie, and for Iudah. And he commanded the Priestes the sonnes of Aaron, to offer them on the altar of the Lord.

o i For without sprinkling of blood nothing could be sanctified, Heb. 9.22. and 14.8.

22 So they slewe the bullockes, and the Priests receiued the blood, and sprinkled it vpon the altar: they slew also the rams and sprinkled the blood vpon the altar, and they slewe the lambes, & they sprinkled the blood vpon the altar.

23 Then they brought the he goates for the sinne offering before the king and the Congregation, p and they layed their hands vpon them.

p That is, the king and the Elders, as Leuit. 4. 15. for they that offred a sinne offring, must lay their hands vpō it, to signifie that they had deserued that death, and also that they did consecrate it to God to be thereby sanctified, Exod. 29.10. 1. Chron. 16.4.

24 And the Priestes slewe them, and with the blood of them they cleansed the altar to reconcile al Israel: for the king had commaunded for al Israel the burnt offering and the sinne offring.

25 He appointed also the Leuites in the house of the Lorde with cymbales, with vials, and with harpes, q according to the commandement of Dauid, and Gad the kings Seer, and Nathan the Prophet: for the r commaundement was by the hand of the Lorde, and by the hand of his Prophets.

q This thing was not appointed of man, but it was the commaundement of God.

26 And the Leuites stoode with the instruments of Dauid, and the Priestes with the trumpets.

27 And Hezekiah commaunded to offer the burnt offering vpon the altar: and when the burnt offring began, the song of the s Lord began with the trumpets, and the instruments t of Dauid king of Israel.

s The Psalme which Dauid had appointed to be sung for thankesgiuing.

28 And all the Congregation worshipped, singing a song, and they blewe the trumpets: all this continued vntill the burnt offring was finished.

29 And when they had made an ende of offring, the king and al that were present with him, bowed them selues, and worshipped.

t Which Dauid had appointed to praise the Lord with.

30 ¶ Then Hezekiah the king & the princes commaunded the Leuites to praise the Lorde with the u wordes of Dauid, and of Asaph the Seer. so they praised with ioye, and they bowed themselues, and worshipped.

u With that Psalme whereof mention is made, 1. Chro. 16.8.

31 And Hezekiah spake, and said, Now ye haue x consecrate your selues to the Lord: come neere and bring the sacrifices and offrings of praise into the house of the Lord. And the Congregation brought sacrifices, and offrings of praises, & euery man that was willing in heart, offered burnt offrings.

x Ebr. filled your hands.

32 And the nomber of the burnt offrings, which the Congregation brought, was seuentie bullocks, an hundreth rammes, and two hundreth lambes: all these were for a burnt offring to the Lord:

33 And for y sanctification sixe hundreth bullocks, and three thousand sheepe.

y That is, for the holy offrings.

34 But the Priestes were too few, & were not able to flay all the burnt offerings: therefore their brethren the Leuites did helpe them, til they had ended the worke, & vntill other Priests were sanctified: for the Leuites were z more vpright in heart to sanctifie themselues, then the Priests.

z Meaning, were more zealous to set forward the religion.

35 And also the burnt offerings were many with the a fat of the peace offerings, and the drinke offrings for the burnt offring so the seruice of the house of the Lord was set in order.

a Leuit. 3.2,3.

36 Then Hezekiah reioyced & all the people, that God had made the people so r readie: for ꝺ thing was done suddenly.

r He sheweth that religiō can not proceed, except God touch the heart of the people.

CHAP. XXX.

1. 13 *The keeping of the Passeouer by the kings commandement.* 6 *He exhorteth Israel to turne to the Lorde.* 18 *He prayeth for the people.* 24 *His oblation and the princes.* 27 *The Leuites blesse the people.*

1 AND Hezekiah sent to all Israel, and Iudah, & also wrote letters to a Ephraim and Manasseh, that they should come to the house of the Lorde at Ierusalem, to keepe the Passeouer vnto the Lord God of Israel.

2 And the king and his princes and all the Congregation had taken counsell in Ierusalem, to keepe the Passeouer in the b second moneth.

3 For they could not keepe it at this time, because there were not Priestes ynowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the king, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from c Beersheba euen to Dan, that they shulde come to keepe the Passeouer vnto the Lorde God of Israel at Ierusalem: for they had not done it of a great time, d as it was written.

6 ¶ So the postes went with letters by the commission of the king, and his princes, throughout al Israel and Iudah, & with the commandement of the king, saying, Ye children of Israel, turne againe vnto the Lorde God of Abraham, Izhak, and Israel, and e he will returne to the remnant that are escaped of you, out of the hands of the kings of Ashur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye now stiffenecked like your fathers, but f giue the hand to the Lord, and come into his sanctuarie, which he hath sanctified for euer, & serue the Lord your God, and the fiercenes of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercy before them that led them captines, and they shal g returne vnto this land: for the Lorde your God is gratious & mercifull, and will not turne away his face from you, if ye conuert vnto him.

10 ¶ So the postes went from citie to citie through the land of Ephraim & Manasseh, euē vnto Zebulun: but they h laughed them to scorne, and mocked them.

11 Neuertheless diuers of Asher, and Manasseh, and of Zebulun submitted themselues, and came to Ierusalem.

12 And the hand of God was in Iudah, so that he gaue them one i heart to doe the commandement of the king, and of the rulers, according to ꝓ word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleauened bread in the second moneth, a very great assemblie.

14 ¶ And they arose, and tooke away the k altars that were in Ierusalem: and all those for incense tooke they away, & cast them into the brooke Kidron.

15 Afterward they slew the Passeouer the fourteenth day of the second moneth: and the Priests and Leuites were l ashamed, and sanctified themselues, and brought the burnt offerings into the house of the Lord.

16 And they stood in their place after their maner, according to the Lawe of Moses the man of God: and the Priestes sprinkled the m blood, receiued of the hands of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Passeouer for al that were not cleane, to sanctifie it to the Lord.

18 For a multitude of ꝓ people, euē a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not clensed themselues, yet did eate the Passeouer, but not as it was written: wherefore Hezekiah prayed for them, saying, The n good Lord be mercifull toward him,

19 That prepareth his whole heart to seke the Lorde God, the God of his fathers, though he be not clensed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, & o healed the people.

21 And ꝓ children of Israel that were present at Ierusalem, kept the feast of the vnleauened bread seuen daies with great ioy, and the Leuites & the Priestes prayssed the Lorde, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah p spake comfortably vnto all the Leuites that had good knowledge to sing vnto the Lorde: and they did eate in that feast seuen dayes, and offred peace offrings, and praised the Lord God of their fathers.

23 And the whole assembly tooke counsell to keepe it other seuen dayes. So they kept it seuen dayes with ioy.

24 For Hezekiah king of Iudah had giuen to the Congregation a q thousande bullocks, & seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullocks, & ten thousād sheepe: and many Priestes were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests and the Leuites, and all the Congregatiō that came out of Israel, & the strangers that came out of the land of Israel, & that dwelt in Iudah.

26 So there was great ioy in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.

27 Then the Priestes & the Leuites arose, and r blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

a Meaning, all Israel whom Tilgath Pilneesar had not taken away into the captiuitie, 2. king. 15. 29.

b Though they ought to haue done it in the first moneth, as Exod. 12. 18. Nom. 9. 3, yet if any were not cleane, or els had a long iourney, they might defer it vnto the second moneth, as Nom. 9. 10, 11.

c From one end of the land to the other North and South.

d In such sort & perfectiō, as God had appointed.

e He will haue compassion on them, and preserue them.

f Submit your selues to the Lord, and rebell no more.

g God will not onely preserue you, but through your repentance restore your brethren, which for their sinnes he gaue into the handes of the enemies.

h Though the wicked mock at the seruants of God, by whome he calleth them to repentance, as Gen. 19. 14, yet the word ceaseth not to fructifie in the hearts of Gods elect.

i He sheweth ꝙ cause why some obey and some mocke at Gods calling, to wit, because his spirit is with ꝙ one sort and moueth their heart, and the other are left to themselues.

k Which declareth ꝙ we must put away those things wherewith God is offended, before we can serue him aright.

l Seeing their owne negligence (who should haue bene most prompt) and the readines of the people, Chap. 29. 36.

m To wit, of the lambe of the Passeouer.

n He knew that faith & sincerite of heart was more agreeable to God, then the obseruation of these ceremonies, & therefore he prayed vnto God to pardon this fault vnto ꝙ people, which did not offend of malice, but of igneorance.

o That is, did accept them & pardon them.

p Ebr. ꝙ spake to the heart.

q This great liberalitie declareth how kinde Princes, and all they, to whome God hath giuen wherewith, ought to be most ready to bestow it in setting foorth of Gods glory.

r According to that which is written, Nom. 6. 23. when they should dismisse the people.

CHAP. XXXI.

1 *The people deſtroy idolatry.* 2 *Hezekiah appointeth Prieſtes & Leuites,* 4 *And prouideth for their liuing.* 13 *He ordeineth ouerſeers to diſtribute to euery one his portion.*

1 AND when all theſe things were finiſhed, all Iſrael that were founde in the cities of Iudah, went out and [a] brake the images, and cut downe the groues, and brake downe the hie places, and the altars throughout al Iudah and Beniamin, in Ephraim alſo and Manaſſeh, vntill they had made an ende: afterwarde all the [b] children of Iſrael returned euery man to his poſſeſſion, into their owne cities.

2 And Hezekiah appointed the courſes of the Prieſts and Leuites by their turnes, euery man according to his office, both Prieſtes and Leuites, for the burnt offering and peace offrings, to miniſter and to giue thankes, & to praiſe in the gates of the [c] tentes of the Lord.

3 (And the kings portion was of his owne ſubſtance for the burnt offrings, euen for the burnt offrings of the morning and of the euening, and the burnt offrings for the Sabbaths, and for the new moones, and for the ſolemne feaſts, [*] as it is written in the Lawe of the Lord)

4 He commaunded alſo the people that dwelt in Ieruſalem, to giue a [d] part to the Prieſtes, & Leuites, that they might be [e] encouraged in the Lawe of the Lord.

5 ¶ And when the commaundement was [f] ſpred, the children of Iſrael brought abundance of firſt fruites, of corne, wine, and oyle, & honie, and of all the increaſe of the fielde, and the tithes of all things brought they abundantly.

6 And the children of Iſrael and Iudah that dwelt in the cities of Iudah, they alſo brought the tithes of bullocks and ſheepe, and the holy tithes [g] which were conſecrate vnto the Lord their God, and layde them on [h] many heapes.

7 In the thirde moneth they began to lay the foundation of the heapes, and finiſhed them in the ſeuenth moneth.

8 ¶ And when Hezekiah and the princes came, and ſawe the heapes, they [i] bleſſed the Lord and his people Iſrael.

9 And Hezekiah queſtioned with the Prieſtes and the Leuites concerning the heapes.

10 And Azariah the chiefe Prieſt of the houſe of Tzadok anſwered him, and ſaid, Since the people began to bring the offrings into the houſe of the Lord, we haue [k] eaten and haue bene ſatiſfied, and there is left in abundance: for the Lorde hath bleſſed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the houſe of the Lorde: and they prepared them,

12 And caried in the firſt fruites, and the tithes, and the dedicate things faithfully: and ouer them was Conaniah the Leuite, the chiefe, and Shimei his brother the ſecond,

13 And Jehiel, and Azariah, and Nahath, and Aſahel, and Jerimoth, & Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah were ouerſeers "by the appointment of Conaniah, and Shimei his brother, and by the commaundement of Hezekiah the king, and of Azariah the chiefe of the houſe of God. "Ebr. by the hand.

14 And Kore the ſonne of Imnah the Leuite porter toward the Eaſt, was ouer the things that were willingly offered vnto God, to diſtribute the oblations of the Lord, and the holy things that were conſecrate.

15 And at his hand were Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Prieſts, to diſtribute with fidelitie to their brethren by courſes, both to [l] great and ſmall,

16 Their daily portion: beſide their generation being males [m] from three yere olde and aboue, euen to al that entred into the houſe of the Lorde to their office in their charge, according to their courſes:

17 Both to the generation of the Prieſtes after the houſe of their fathers, and to the Leuites from twentie yere olde and aboue, according to their charge in their courſes:

18 And to the generation of all their children, their wiues, and their ſonnes and their daughters throughout al the Congregation: for by their [n] fidelitie are they partakers of the holy things.

19 Alſo to the ſonnes of Aaron the Prieſts, which were in the fieldes and ſuburbes of their cities, in euery citie the men that were appointed by names, ſhoulde giue portions to all the males of the Prieſts, and to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the workes that he began for the ſeruice of the houſe of God, both in the Lawe and in the commaundements, to ſeeke his God, he did it with all his heart, and proſpered.

a According to the commandemēt of the Lord, Deut. 7. 25. Ioſh. 7. 1. 1. macca. 12. 40.

b That is, all they which came to the Paſſeouer.

c That is, in the Temple where they aſſembled as in a tent. Numb. 28. 3. 9.

d The tithes & firſt fruites for the maintenāce of the Prieſtes and Leuites.

e That their mindes might not be intangled with prouiſiō of worldly things, but that they might wholy & cherefully ſeruē the Lord.

[*] Or, publiſhed.

f Which they had dedicate to the Lord by a vowe.

g For [h] reliefe of the Prieſtes, Leuites, widows, pupilles, ſtrangers, and ſuch as were in neceſſitie.

h They praiſed the Lord, and prayed for all proſperitie to his people.

i He ſheweth that this plentēous liberalitie is expedient for the maintenāce of the miniſters, and that God therefore proſpereth his people, and increaſeth by his bleſſing that which is giuen.

k Who had alſo a portion and alowance in this diſtribution.

l Meaning, that eyther by the faithfull diſtributions of the officers, euery one had their part in [h] things that were offred, or els that their wiues and children were relieued, becauſe the Leuites were faithful in their office, and ſo depended on them.

CHAP. XXXII.

1 *Sancherib inuadeth Iudah.* 3 *Hezekiah prepareth for the warre.* 7 *He exhorteth the people to put their truſt in the Lord.* 9 *Sancherib blaſphemeth God.* 20 *Hezekiah prayeth.* 21 *The Angel deſtroyeth the Aſſyrians, and the King is ſlaine.* 25 *Hezekiah is not thankefull towarde the Lorde.* 33 *His death.*

1 AFter theſe things faithfully deſcribed, [*] Sancherib king of Aſſhur came and entred into Iudah, and beſieged the ſtrong cities, and thought to "winne them for himſelfe. 2.*King.* 18. 13. *Iſa.* 30. 1. *eccluſ.* 48. 18. "Ebr. breake them vp.

2 When Hezekiah ſawe that Sancherib was come, and that his "purpoſe was to fight againſt Ieruſalem, "Ebr. face.

3 Then he tooke counſell with his princes and his nobles, to ſtoppe the water of the fountaines without the citie: & they did helpe him.

4 So many of the people aſſembled themſelues, and ſtopt all the fountaines, and the

u *Ebr.he was ſtrengthened.*
a He made a double wall.
b Read 2.Sam. 5.9.
c Some reade, Swordes or daggers.
w *Ebr.he ſpake to their heart.*
2.*King.*6.16.
d That is, the power of man.
e This declareth that Hezekiah did euer put his truſt in God,& yet made him ſelfe ſtrong and vſed lawfull meanes,leſt he ſhould ſeeme to tempt God. 2.*Kyng.*18.17.
f While he beſieged Lachiſh.
g Thus the wicked put no difference betweene true religiō and falſe,God and idoles: for Hezekiah only deſtroied idolatrie and placed true religion. thus the papiſts ſlander the ſeruants of God: for whē thei deſtroy idolatry,they ſay that they abolish religion.
h This is his blaſphemie,that he will compare the liuing God to vile idoles.
i When man hath proſperitie, he ſwelleth in pride and thinketh him ſelfe able to reſiſt and ouercome euen God himſelfe.
k Herein we ſee that when the wicked ſpeake euill of the ſeruants of God, they care not to blaſpheme God himſelfe: for if thei feared God, they would loue his ſeruants.
l Their wordes are written, 2.king.18.19.

the riuer that ranne thorough the middes of the countrey,ſaying, Why ſhoulde the kings of Aſſhur come, and finde much water?
5 And "he tooke courage,and built all the broken wall, and made vp the towers, and another wall without, and repaired a Millo in the b citie of Dauid,and made many c darres and ſhieldes.
6 And he ſet captaines of warre ouer the people, and aſſembled them to him in the broade place of the gate of the citie, and "ſpake comfortably vnto them, ſaying,
7 Be ſtrong and courageous: feare not, neither be afrayde for the king of Aſſhur, neither for all the multitude that is with him: * for there be moe with vs, then is with him.
8 With him is an d arme of fleſh,but with vs is the e Lorde our God for to helpe vs, and to fight our battels. Then the people were confirmed by the woords of Hezekiah king of Judah.
9 * After this, did Sancherib king of Aſſhur ſende his ſeruantes to Jeruſalem (while he was f againſt Lachiſh, and all his dominion with him) vnto Hezekiah king of Judah and vnto all Juda, that were at Jeruſalem,ſaying,
10 Thus ſaith Sancherib the king of Aſſhur, Wherein doe ye truſt, that ye will remaine in Jeruſalem,during the ſiege?
11 Doeth not Hezekiah entiſe you to giue ouer your ſelues vnto death by famine and by thirſt, ſaying, The Lord our God ſhall deliuer vs out of the hande of the king of Aſſhur?
12 Hath not the ſame Hezekiah taken away his hie places and his g altars, and commanded Judah and Jeruſalem,ſaying, Ye ſhall worſhip before one altar, and burne incenſe vpon it?
13 Knowe ye not what I and my fathers haue done vnto all the people of other countreys? Were the gods of the nations of other landes able to deliuer their land out of mine hand?
14 Who is he of all the h gods of thoſe nations (that my fathers haue deſtroyed) that could deliuer his people out of mine hande? that your God ſhould be able to deliuer you out of mine hand?
15 Now therefore let not Hezekiah decriue you, nor ſeduce you after this ſort, neither beleeue he him: for none of all the gods of any nation or kingdome was able to deliuer his people out of i mine hand and out of the hand of my fathers: howe much leſſe ſhall your gods deliuer you out of mine hand?
16 And his ſeruantes ſpake yet more againſt the Lorde God, and againſt his k ſeruant Hezekiah.
17 He wrote alſo letters, blaſpheming the Lord God of Iſrael,and ſpeaking againſt him,ſaying, As the gods of the nations of other countreys coulde not deliuer their people out of mine hande, ſo ſhall not h God of Hezekiah deliuer his people out of mine hand.
18 Then they l cryed with a loude voyce in the Iewes ſpeach vnto the people of Jeruſalem that were on the wal, to feare them & to aſtonish them,that they might take the citie.
19 Thus they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth, euen the m woorkes of mans handes.
20 But Hezekiah the king, and the Prophet Iſaiah the ſonne of Amoz n prayed againſt this and cryed to heauen.
21 And the Lorde ſent an Angel which deſtroyed all the valiant men,and the princes and o captaines of the hoſte of the king of Aſſhur: ſo he returned "with ſhame to his owne lande. And when he was come into the houſe of his god,they that came forth of his p owne bowels, ſlewe him there with the ſworde.
22 So the Lorde ſaued Hezekiah and the inhabitants of Jeruſalem from the hand of Sancherib king of Aſſhur, and from the hande of all other, and q maintained them on euery ſide.
23 And many brought offerings vnto the Lord to Jeruſalem, and preſents to Hezekiah king of Judah, ſo that he was r magnified in the ſight of all nations from thenceforth.
24 * In thoſe dayes Hezekiah was ſicke vnto the death, & prayed vnto the Lord, who ſpake vnto him, and gaue him s a ſigne.
25 But Hezekiah did not render accordīg to the rewarde beſtowed vpon him: for his heart t was lifted vp,and wrath came vpon him, and vpon Judah and Jeruſalem.
26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) he & the inhabitants of Jeruſalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.
27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſiluer,and of golde, and of pretious ſtones, and of ſweete odours, and of ſhieldes, and of all pleaſant veſſels:
28 And of ſtore houſes for the increaſe of wheate and wine and oyle, and ſtalles for all beaſtes, and u rowes for the u ſtables.
29 And he made him cities, and had poſſeſſion of cheepe and oxen in abundance: for God had giuen him ſubſtance exceeding much.
30 This ſame Hezekiah alſo ſtopped the vpper water ſpringes of x Gihon, and led them ſtreight vnderneath toward the citie of Dauid Weſtward. ſo Hezekiah proſpered in all his woorkes.
31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the lande, God left him to y trie him, and to knowe all that was in his heart.
32 Concerning the reſt of the actes of Hezekiah, and his goodnes, beholde, they are written in the viſion of Iſhaiah the

m Which were inuented,maiſt and automati by man.
n This ſheweth what is the beſt refuge in all troubles and dangers.
o To the number of an hundreth fourſcore and fiue thouſand,as 2.King. 19.35.36.
"*Ebr.with ſhame of face.*
p Meaning A. dramelech, and Sharezer his ſonnes.
q Thus after trouble,God ſtedeth comforteth all them that prociently wait on him,& conſtantly put their truſt in his mercies.
a 2.*King.*20.1. *Iſa.*38.1.
r To confirme his faith in Gods promes,whedeclared to him by his Prophet that his life ſhould be prolonged fifteene yere.
s He was lifted vp with pride of his victorie & treaſures, and ſhewed themſelue an oſtentatiō to the ambaſſadours of Babylon.
t Which alſo was called Siloa, whereof meniis made,Iſai.8.6. Iohn 9.7.
u Here we ſee the cauſe,why the faithfull are tempted, which is to trie whether they haue faith or no,and that they may ſeeke & preſent of God who ſuffereth them not to be ouercome by tentations,but in their weakenes miniſtreth ſtrength

Prophet,

Prophet, the sonne of Amos, in the booke
of the kings of Iudah and Israel.
33 So Hezekiah slept with his fathers, and
they buried him in the highest sepulchre of
the sonnes of Dauid: and all Iudah and
the inhabitantes of Ierusalem did him
honour at his death: and Manasseh his
sonne reigned in his stead.

CHAP. XXXIII.

1 Manasseh an idolater. 9 He causeth Iudah to erre. 11 Hee is led away prisoner into Babylon. 12 Hee prayeth to the Lord, and is delivered. 14 He abolisheth idolatrie, 16 And setteth up true religion. 20 Hee dieth, and Amon his sonne succeedeth, 24 Whome his owne seruants slaie.

2.King.21.1. 1 MAnasseh was twelue yere old, *whē
hee began to reigne, and he reigned
fiue and fiftie yere in Ierusalem:
2 And hee did euill in the sight of the Lorde,
like the abominations of the heathen,
Deut.18.9. *whome the Lord had cast out before the
children of Israel.
3 For he went backe and built the hie pla-
2.King.18.4. ces, *which Hezekiah his father had bro-
Ier.32.34. ken downe: *and hee set vp altars for
Baalim, and made groues, and worshipped
all the hoste of the heauen, and serued
them.
4 Also hee built altars in the house of the
2.King.21.4. Lorde, whereof the Lorde had sayde, *In
Ierusalem shall my Name be for euer.
5 And he built altars for all the hoste of the
heauen in the two courtes of the house of
the Lorde.
a Read 2.King. 6 a And hee caused his sonnes to passe
16.3. through the fire in the valley of Ben-hin-
nom: he gaue himselfe to witchcraft and
to charming, and to sorcerie, and he vsed
them that had familiar spirites, & soth-
sayers: he did very much euill in the sight
of the Lorde to anger him.
7 He put also the carued image, which hee
had made, in the house of God: whereof
God had sayde to Dauid and to Salo-
mon his sonne, *In this house & in Je-
1.King.8.29. & 9.3. 2.Chr.33.7. & 7.12. rusalem, which I haue chosen before all
the tribes of Israel, will I put my Name
for euer,
Iosh.23.10. 8 Neither will *I make the foote of Isra-
el to remoue any more out of the lande
which I haue appointed for your fa-
thers, so that they take heede, and doe all
that I haue commanded them, accor-
ding to the Lawe and statutes and iudge-
b By the charge giuen to Moses. ments by the b hand of Moses.
9 So Manasseh made Iudah and the in-
habitantes of Ierusalem to erre, and to
doe worse then the heathen, whome the
Lord had destroyed before the children of
Israel.
c Meaning, by his Prophetes, but their hearts were not touched to beleeue & repent, without the which the preaching of the word taketh no place. 10 ¶ And the Lorde spake c to Manasseh
and to his people, but they would not re-
garde.
11 Wherefore the Lord brought vpon them
the captaines of the hoste of the king of
Asshur, which tooke Manasseh & put him
in fetters, and bound him in chaines, and
caried him to Babel.
12 And when he was in tribulatiō, he prai-
ed to the Lorde his God, & humbled him-
selfe greatly before ye God of his fathers,
13 And prayed vnto him: & God was
treated of him, and heard his prayer, and
brought him againe to Ierusalem into
his kingdome: then Manasseh knew that
the Lord was God.
14 Nowe after this hee built a wall with-
out the citie of Dauid, on the Westside of
Gihon in the vallep, euen at the entry of
the fish gate, and compassed about Ophel, and raised it very hie, and put cap-
taines of warre in all the strong cities of
Iudah.
15 And hee tooke away the strange gods
and the image out of the house of the
Lorde, and all the altars that he had built
in the mount of the house of the Lorde,
and in Ierusalem, and cast them out of
the citie.
16 Also he prepared the e altar of the Lord,
and sacrificed thereon peace offrings, and
of thankes, and commaunded Iudah to
serue the Lord God of Israel.
17 Neuertheles the people did sacrifice still
in the hie places, but vnto the d Lord their
God.
18 ¶ Concerning the rest of the acts of Ma-
nasseh, and his f prayer vnto his God,
and the wordes of the Seers, that spake
to him in the name of the Lorde God of
Israel, beholde, they are wrytten in the
booke of the kings of Israel.
19 And his prayer and howe God was in-
treated of him, and all his sinne, and his
trespasse, and the places wherein he built
hie places, and set groues and images
(before he was humbled) behold, they are
wrytten in the booke of g the Seers.
20 So Manasseh slept wt his fathers, and
they buried him in his owne h house: and
Amon his sonne reigned in his steade.
21 ¶ Amon was two and twentie yere olde,
when he begā to reigne, and reigned two
yere in Ierusalem.
22 But he did euil in the sight of the Lorde,
as did Manasseh his father: for Amon
sacrificed to all ye images, which Manas-
seh his father had made, & serued them.
23 And he humbled not him selfe before the
Lorde, as Manasseh his father had hum-
bled himselfe: but this Amon trespassed
more and more.
24 And his seruantes *conspired against
him, and slewe him in his owne house.
25 But the people of the land slew all them
that had conspired against king Amon:
and the people of the lande made Iosiah
his sonne king in his stede.

d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, nowe in his misery he seketh vnto him.
e Reade Chap. 32.30.
f Reade Chap. 27.3.
g Which Salomon had caused to be made.
h Thus by ignorance they were deceiued, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatrie to worship God any otherwise then he hath appointed.

CHAP. XXXIIII.

1 Iosiah destroyeth the idoles, 8 And reformeth the Temple. 14 The booke of the Lawe is found. 21 He sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a couenant with God.

2.King.22.1. IOsiah *was eight yere olde when he be-
gan to reigne, and he reigned in Jeru-
salem one and thirtie yere.
a He followed Dauid in all poynts that he followed the Lorde. 2 And hee did vprightly in the sight of the
Lord, and walked in the waies of a Dauid
his father, and bowed neither to the right
hand nor to the left.
3 And in the eight yere of his reigne
(when

i Which albeit that it is not cōteined in the Hebrewe, yet because it is here mentioned and is written in the Greeke, we haue placed it in the ende of this booke.
‖ Or, Horai.
k Because hee had so horribly offended against the Lorde, they did not burie him in the sepulchres of the kings, but in the garden of the kings house. 2.King.21.23.

(when he was yet a [b] childe) he began to seeke after the God of Dauid his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the carued images, and molten images:

4 And they brake downe [c] in his sight the altars of Baalim, and hee cemted to cutte downe the images that were on hie vpon them: hee brake also the groues, and the carued images, and the molten images, and stampt them to powder, and strawed it vpon the graues of them that had sacrificed vnto them.

5 Also hee burnt the [d] bones of the priestes vpō their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their mattes they brake all rouid about.

7 And when hee had [e] destroyed the altars and the groues, and had broke and stamped to pouder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne when hee had purged the land and the Temple, hee sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the city, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered ṗ money that was brought into the house of God, which the Ieuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Beniamin, and [g] of the inhabitants of Ierusalem.

10 And they put it in the handes of them that shoulde doe the worke and had the ouersight in the house of the Lorde: and they gaue it to the workmen ṗ wrought in the house of the Lorde, to repaire and amend the house.

11 Euen to the workemen and to the builders gaue they it, to die hewed stone and timber for couples and for beames of the [f] houses, which the kings of Iudah had destroied.

12 And the men did the worke faithfully, and the ouerseers of them were Iahath and Obadiah the Ieuites, of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forwarde: and of the Ieuites all that could skill of instruments of musike.

13 And they were ouer ṗ bearers of burdēs, and them that set forward all the workemen in euery worke: and of the Ieuites were scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lorde, Hilkiah the Priest founde the [h] booke of the Lawe of the Lorde giuen by the hand of Moses.

15 Therefore Hilkiah answered and sayde to Shaphan the chauncelor, I haue founde the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caried the booke to [i] the king, and brought the king worde againe, saying, All that is committed to the hand of thy seruants, that doe they.

17 For they haue gathered the money that was foūd in the house of the Lorde, & haue deliuered it into the handes of the ouersees, and to the hands of the workemen.

18 Also Shaphan the chauncelor declared to the king, saying, Hilkiah the Priest hath giuen me a booke, & Shaphan read it before the king.

19 And when ṗ king had heard the wordes of the Lawe, he [k] tare his clothes.

20 And the king commanded Hilkiah, and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chauncelor, and Asaiah the kings seruant, saying,

21 Goe and enquire of the Lorde for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is fallen vpon vs, because our [l] fathers haue not kept the word of ṗ Lorde, to doe after all ṗ is written in this booke.

22 Then Hilkiah and they that the King had appoynted, went to Huldah the Prophetesse the wife of Shallum, the sonne of [m] Tokhath, the sonne of [n] Hasrah keeper of the [o] wardrobe (and shee dwelt in Ierusalem within the [p] colledge) & they communed hereof with her.

23 And shee answered them, Thus saieth the Lorde God of Israel, Tell yee [q] the man that sent you to me,

24 Thus saieth the Lorde, Beholde, I will bring euill vpon this place, and vpon the inhabitantes thereof, euen all the curses, that are written in the booke which they haue read before the king of Iudah:

25 Because they haue forsaken mee, and burnt incense vnto other gods, to anger me with all the workes of their [r] handes, therefore shall my wrath fall vpon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say vnto him, Thus saieth the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

27 But because thine heart did [s] melt, and thou didest humble thy selfe before God, when thou heardest his wordes against this place and against the inhabitantes thereof, and humbledst thy selfe before me and tarest thy clothes, & weptest before me, I haue also heard it, saieth the Lord.

28 Beholde, I will gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thine eyes shall not see all the euil, which I wil bring vpon this [t] place, and vpon the inhabitantes of the same. Thus they brought ṗ king word againe.

29 ¶ Then the king sent and gathered all the Elders of Iudah and Ierusalem.

30 And the king went vp into the house of the Lord, and all the men of Iudah, and the inhabitantes of Ierusalem, and the Priestes

b When he was but sixtene yere olde, he shewed himselfe zealous of Gods glory, and at twentie yere old he abolished idolatrie and restored the true religion.

c Which sheweth ỹ he would see the reformation with his owne eies.

d Read 2. King. 23.16.

e This great zeale of this godly King the holy Ghost setteth forth as an example & patterne to other Kings & rulers, to teach them what God requireth of them. 2. King. 22.3.

g Or, they returned to Ierusalem, meaning, Shaphan, &c.

f For there were manie portions & pieces annexed to ỹ Temple.

g Meaning, that they were in such credite for their fidelitie, ỹ they made none accountes of that which they receiued, 2. King. 22.7.9.

h Read 2. King. 22.8.

i For the king was commanded to haue continually a copie of this booke, and to reade therin day and night, Deut. 17.18.

k For sorow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses conteined therin against the transgressors.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours haue offended God.

m Or, Tikuah.

n Or, Harhas.

o Meaning, father of ỹ Priests apparell, or of the King.

p Read here, 2. King. 22.15.

q That is, vnto king.

r This sheweth the reason & nature of the idolatres, who contrary to reason & nature make that god which they haue made, & framed with their owne handes.

s This declareth what is the nature of Gods threatnings, to call his to repentance, & to assure the repētant of their destruction.

t It may appeare that very few were touched & true repentant, seeing that God spared them for a time onely for the kings sake.

Priestes and the Leuites, and all the people from the greatest to the [f]smallest, and he read in their eares all the wordes of the booke of the couenant that was found in the house of the Lord.

31 And the king stoode by his pillar, and made a couenant before the Lorde, to walke after the Lorde, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he woulde accomplish the wordes of the couenant written in the same booke.

32 And he caused all that were founde in Jerusalem, and Beniamin to stand to it: and the inhabitantes of Jerusalem did according to the couenant of God, euen the God of their fathers.

33 So Iosiah toke away all the abominations out of all the countries þ pertained to the children of Israel, and compelled all [g]that were found in Israel, to serue the Lord their God: so all his daies they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

Iosiah keepeth the Passeouer. 2 *He setteth foorth Gods seruice.* 20 *He fighteth against the king of Egypt, and dyeth.* 24 *The people bewaile him.*

MOreouer * Iosiah kept a Passeouer vnto the Lord in Jerusalem, & they slewe the [a]Passeouer in the fourteenth day of the first moneth.

2 And he appointed the Priestes to their charges, and incouraged them to the seruice of the house of the Lord,

3 And he said vnto the Leuites, þ [b]taught all Israel and were sanctified vnto the Lorde, Put the holy Arke in the house which Salomon the sonne of Dauid king of Israel did buylde: it shalbe no more a [c]burden vpon your shoulders: serue nowe the Lord your God and his people Israel,

4 And prepare your selues by the houses of your fathers according to your courses, as * Dauid the king of Israel hath written, and according to the writing of Salomon his sonne,

5 And stande in the Sanctuarie according to the diuision of the families of your brethren [d]the children of the people, and after the diuision of the familie of the Leuites:

6 So kil the Passeouer, and sanctifie your selues, and [d]prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gaue to the "people sheepe, lambes and kids, all for the Passeouer, euen to all that were present, to the number of thirtie thousande, and three thousande bullockes: these were of the kings substance.

8 And his princes offered willingly vnto the people, to the Priestes and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priestes for the Passeouer, euen two thousande and fiue hundreth sheepe, and three hundreth bullockes.

9 [e]Conaniah also and Shemaiah and Nethanel his brethren, and Hashabiah and Ieiel, and Iozabad, chiefe of the Leuites gaue vnto þ Leuites for the Passeouer, fiue thousande sheepe, and fiue hundreth bullockes.

10 Thus the seruice was prepared, and the Priestes stoode in their places, also the Leuites in their orders, according to the kings commandement:

11 And they slewe the Passeouer, and the Priestes [f]sprinkled the blood with their handes, and the Leuites flaied them.

12 And they tooke away from the [g]burnt offering to giue it according to the diuisions of the families of the children of the people, to offer vnto the Lorde, as it is written in the booke of Moses, and so of the bullockes.

13 And * they rosted the Passeouer with fire, according to the custome, but þ sanctified things they sod in pottes, paunes, and caldrons, & distributed them quickly to all the people.

14 Afterward also they prepared for themselues & for the Priests: for þ Priests the sonnes of Aaron were occupyed in offring of burnt offerings, & the fat vntill night: therfore þ Leuites prepared for themselues, and for the Priests the sonnes of Aaron.

15 And þ singers þ sonnes of Asaph stoode in their standing * according to the commandement of Dauid, & Asaph, & Heman, and Iedathum the kings [h]Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

16 So all the seruice of the Lorde was prepared the same day, to keepe the Passeouer, and to offer burnt offrings vpon the altar of the Lorde, according to the commandement of king Iosiah.

17 And þ children of Israel þ were present, kept the Passeouer the same time, & the feast of þ vnleauened bread seuen dayes.

18 And there was no Passeouer kept like that, in Israel, from the daies of Samuel the Prophet: neither did all the kings of Israel keepe such a Passeouer as Iosiah kept, and the Priestes & the Leuites, and all Iudah, & Israel that were "present, and the inhabitants of Jerusalem.

19 This Passeouer was kept in the eighteenth yeere of the reigne of Iosiah.

20 ¶ [k]After al this, whē Iosiah had prepared þ Tẽple, Necho king of Egypt came vp to fight against [l]Carchemish by [m]Perath, and Iosiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou king of Iudah? I come not against thee this day, but against the house "of mine enemie, and God commanded mee to make haste: leaue off to come against GOD, which is with me, lest he destroy thee.

22 But Iosiah woulde not turne his face from him, but [i]changed his apparell to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And

f For as much as neither yong nor olde could be exempted from the curses conteined therein, if they did transgresse, he knewe it apperteined to all, and was his daute to see it read to all sorts, that euery one might learne to auoide those punishmẽts by serueing God aright.

g Because he had charge ouer all & must answere for euery one þ perished, he thought it his duety to see that all should make profession to receiue the worde of God.

1 *King.23.21.*

a The Scripture vseth in sundry places to cal the lambe the Passeouer, which was but the signe of the Passeouer, because in all sacraments the signes haue the names of the things which are signified.

b So that the Leuites charge was not only to minister in the Temple, but also to instruct þ people in the worde of God.

c As it was before the Temple was built: therefore your office onely is nowe to teache the people, and to praise God.

7 *1.Chro.23.& 24. & 25.& 26. chapters.*

d Or, *the people.* Exhort euery one to examine themselues, that they be not vncleane to eate of the Passeouer.

e Ebr. *sonnes of the people.*

f Meaning, of the labe, which was called the Passeouer: for only the Priestes might sprinkle, and in necessitie þ Leuites might kill the sacrifice.

g They reserued for the people that which was not expedient to be offred, that euery mã might offer peace offrings, and so haue his portion. *Exod.12.8.*

15 *1.Chro.25.1.*

h Meaning here by his Prophet, because he appointed the Psalmes & prophecies which were to be sung.

i Which was in the sixe & twentieth yeere of his age. *2.King.23.29.*

k Which was a citie of the Assyrians, and Iosiah fearing lest hee passing through Iudah, woulde haue taken his kingdome, made warre against him & consulted not the Lord.

l Or, *Euphrates.*

m Ebr. *of my hatred.*

n That is, armed himselfe, or disguised himselfe because hee might not be knowen.

23 And the shooters shot at king Iosiah: then the king sayd to his seruants, Carie me away, for I am very sicke.

24 So his seruantes tooke him out of that charet, and put him in the second charet which he had, & when they had brought him to Ierusalem, he died, & was buryed in the sepulchres of his fathers: and all Iudah & Ierusalē [m]mourned for Iosiah.

m The people so much lamented the losse of this good king, that after when there was any great lamentation, this was spoken of as a prouerbe, read Zech.12.11.

25 And Ieremiah lamented Iosiah, & all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the [n] lamentations.

n Which some thinke Ieremie made, wherein he lamenteth the state of the Church after this kings death.

26 Concerning the rest of the actes of Iosiah and his goodnesse, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, beholde, they are written in the booke of the kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iosiah, reigneth Iehoahaz. 4 After Iehoahaz, Iehoiakim. 8 After him Iehoiachin. 11 After him Zedekiah: 14. 17 In whose time all the people were caried away to Babel, for contemning the admonitions of the Prophets, 22 and were restored againe the seuentieth yeere after by king Cyrus.

2.King.23.30. 1 Then * the people of the lande tooke Iehoahaz the sonne of Iosiah, and made him king in his fathers stede in Ierusalem.

2 Iehoahaz was three & twentie yere olde when he began to reigne, and he reigned three [a] moneths in Ierusalem.

a For three moneths after the death of Iosiah came Necho to Ierusalem, & so the plagues began, which Huldah, & the Prophets forewarned should come vpon Ierusalem.

3 And the king of Egypt tooke him away at Ierusalem, and condemned the lande in an [b] hundreth talents of siluer, and a talent of golde.

b To pay this as a yerely tribute.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim: and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim was fiue and twentie yere olde, when he began to reigne, & he reigned eleuen yere in Ierusalem, and did [c] euill in the sight of the Lord his God.

c Because he, & ¶ people turned not to God by his first plague, he brought a new vpon him, & at length rooted them out.

6 Against him came vp Nebuchadnezzar king of Babel, and bounde him with chaines to carie him to Babel.

2.King.24.13.

7 Nebuchadnezzar also * caried of the vessels of the house of the Lorde to Babel, and put them in his temple at Babel.

d He meaneth superstitious markes which were found vpon his body, when he was dead: which thing declared howe deeply idolatrie was rooted in his heart, seeing he bare the markes in his flesh.

8 Concerning the rest of the actes of Iehoiakim, & his abominations which he did, and [d] that which was founde vpon him, behold, they are written in the booke of ¶ kings of Israel and Iudah: and Iehoiachin his sonne reigned in his stede.

e That is, he began his reigne at eight yere olde, and reigned ten yeeres when his father was aliue, & after his fathers death, which was ¶ eighteenth yere of his age, he reigned alone three moneths and ten dayes.

9 ¶ Iehoiachin was [e] eight yere olde when he began to reigne, and he reigned three moneths and tenne dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yere was out, king Nebuchadnezzar sent and brought him to Babel with ¶ precious vessels of ¶ house of the Lord, & he made Zedekiah his [f] brother king ouer Iudah and Ierusalem.

f Or, vncle. 2.King.24.17.19. iere.52.2.

11 Zedekiah was one and twentie yere old, when he began to reigne, and reigned eleuen yeere in Ierusalem.

11 Ebr. by the hand of his.

12 * And he did euill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: & he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priestes also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lorde which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them [g] by his messengers, [h] rising early & sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God & despised his wordes, and misused his Prophets, vntill the wrath of ¶ Lord arose against his people, and till there was no [i] remedie.

17 For he brought vpon them the king of the Caldeans, who slewe their young men with the [k] sworde in the house of their Sanctuarie, and spared neyther young man, nor virgine, ancient, nor aged. God [l] gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried he to Babel.

19 And they burnt ¶ house of God, & brake downe the wall of Ierusalem, & burnt all the palaces therof with fire, and all the precious vessels therof, to destroy all.

20 And they that were left by the swesde, caried he away to Babel, and they were seruants to him & to his sonnes, vntil the kingdome of the [k] Persians had rule,

21 To fulfill the worde of the Lorde by the [l] mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeeres.

22 ¶ But in the [m] first yere of Cyrus king of Persia (when the worde of the Lorde, spoken by the mouth of Ieremiah, was finished) the Lorde stirred vp the spirit of Cyrus king of Persia, & he made a proclamation throughout all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus king of Persia, all the kingdomes of the earth hath the Lord God of heauē giuen me, & he hath [n] commanded me to build him an house in Ierusalem, that is in Iudah. Who is amōg you of all his people, with [o] him the Lord his God is? let him goe vp.

a Or, vnto.

2.King.24.17.19. iere.52.2.

11 Ebr. by the hand of his.

f By this phrase ¶ scripture meaneth, often times and diligently, as Ier.11.7.& 25.3. & 26.5.& 32.33.

g Til God could no longer suffer their sinnes, but must needes punish them.

h Whether they sted, thinking to haue bene saued for the holinesse therof.

i Which is not because God approoued him which yet is the minister of his iustice, but because God vsed by his instrument punish the people: for this King was led with ambition and vayne glorie, wherunto were ioyned furie and cruelnie: therfore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vsed this wicked instrument to declare his iustice.

k When Cyrus king of Persia had made the Babylonians subiect.

l Who thereby reuenged ¶ vengeance of God, and ¶ yeres captiuitie, which he called the Sabbaths or rest of the land, Ier.25.11.

m In the first yeere that he reigned ouer the Caldeans, Ezra 1.1.

n God had so forewarned by his Prophet aboue an hundreth yeres, before Cyrus was borne, Isa.44.28, that Ierusalem and the Temple should be buylt againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

THE

The prayer of Manasseh King of the Iewes.

This prayer is not in the Ebrew, but a translated out of the Greeke.

O Lord almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous sede, which hast made heauen and earth with all their ornament, which hast bounde the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible & glorious name, whom all doe feare and tremble before thy power: for the maiestie of thy glory cannot be borne, & thine angry threatning towarde sinners is insupportable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnesse hast promised a repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lorde, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the nomber of the sands of the sea. Thy transgressions, O Lorde, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heaues for the multitude of mine vnrighteousnesse. I am bowed downe with many yron bandes, that I cannot lift vp mine head, neither haue any release. For I haue prouoked thy wrath and done euill before thee. I did not thy will, neither kept I thy commandementes. I haue set vp abominations, and haue multiplied offences. Now therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lorde, I haue sinned, and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lorde, forgiue me, and destroy me not with my transgressions. Be not angry with me for euer by reserving euill for me, neither condemne me into the lower partes of the earth. For thou art the God, euen the God of them that repent: and in me thou wilt shewe all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the power of the heauens praise thee, and thine is the glorie for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.

b He speaketh this in comparison of himself & those holy fathers which haue their commendation in the Scriptures, so b in respect of him selfe he calleth their sinnes nothing, but attributeth vnto the righteousnes.

Ezra.

THE ARGVMENT.

As the Lorde is euer mercifull vnto his Church, and doeth not punish them, but to the intent they shoulde see their owne miseries, and be exercised vnder the crosse, that they might contemne the worlde and aspire vnto the heauens: so after that hee had visited the Iewes and kept them now in bondage seuentie yeeres in a strange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chiefe ruler to pitie them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they should growe into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseth domesticall enemies, which endeuour as much as they can to hinder their most worthie enterprises: yet by the exhortation of the Prophets they went forwarde by little and little till their woorke was finished. The authour of this booke was Ezra, who was Priest, and Scribe of the Lawe, as chap. 7. 6. He returned to Ierusalem the sixt yeere of Darius, who succeded Cyrus, that is, about fiftie yeeres after the returne of the first vnder Zerubbabel, when the Temple was built. Hee brought with him a great companie, and much treasures, with letters to the kings officers for al such things as should be necessarie for the Temple: and at his comming he redressed that which was amisse, and set the thinges in good order.

2 Chron. 36. 22. 1 Esd. 2. 1. & 7. 25. Hag. 29. 10.

a After that he and Darius had wonne Babylon.

b Who promised this deliuerance after that 70. yeres were past, Ier. 25. 11.

CHAP. I.

Cyrus sendeth against the people that was in captiuitie, 8 And restoreth them their holy vessels.

1 NOwe a in the first yere of Cyrus king of Persia (that the worde of the Lord, spoken by b the mouth of Ieremiah, might be accomplished) c the Lorde stirred vp the spirite of Cyrus king of Persia, and he made a proclamation throughe all his kingdome, and also by writing, saying,

2 Thus saieth Cyrus king of Persia, The Lorde God of heauen hath giuen me d all the kingdomes of the earth, and he hath 3 commanded me to builde him an house in Ierusalem, which is in Iudah. Who is he among you of all his people with whome his God is? let him goe vp to Ierusalem which is in Iudah, & build the house of the Lord God of Israel: he is the God, which is in Ierusalem. 4 And euery one that remaineth in any place (where he sojourneth) e let the men of his place relieue him with siluer and with golde, and with substance, and with cattell, f and with a willing offering, for the house of God that is in Ierusalem. 5 Then the chiefe fathers of Iudah & Beniamin, and the Priestes and Leuites rose vp, with all them whose spirite God had raised to goe vp, to builde the house of the Lord which is in Ierusalem, 6 And

c Tharsis, moued him, and gaue him heart.

d For he was chiefe Monarch, & had many nations vnder his dominion, which this heathe king confesseth to haue receiued of the liuing God.

e If any through pouertie were not able to returne, the kings commission was that he should be furnished w necessaries.

f Which they thēselues should send toward the reparation of the Temple.

6 And all g they that were about them,
strengthened their handes with vessels
of siluer, with golde, with substance and
with cattell, and with precious things,
besides all that was willingly offred.
7 Also the King Cyrus brought forth the
vessels of the house of the Lorde, *which
Nebuchadnezzar had taken out of Jeru-
salem, and had put them in the house of
his god.
8 Euen them did Cyrus King of Persia
bring forth by the hand of Mithredath
the treasurer, and counted them vnto
h Sheshbazzar the Prince of Judah.
9 And this is the nomber of them, thirtie
basins of golde, a thousand basins of sil-
uer, nine and twentie i kniues,
10 Thirty boules of gold, & of siluer boules
of the second sort, foure hundreth and ten,
and of other vessels, a thousand.
11 All the vessels of golde and siluer were
fiue thousand & foure hundreth. Shesh-
bazzar brought vp all k with them of the
captiuitie that came vp from Babel to
Jerusalem.

g The Babylonians & Chaldeans gaue them these presents: thus rather then ỷ children of God should want for their necessities, he would stir vp the heart of the very infidels to helpe them.

2.King.25.13. 2.chro.36.7. iere.27.19,20. dan.1.2.

h So the Chaldeans called Zerubbabel, who was the chiefe gouernour, so that the preeminence still remained in the house of Dauid.

i Which serued to kill the beasts that were offred in sacrifice. k With the Jewes that had bene kept captiues in Babylon.

CHAP. II.

The nomber of them that returned frõ the captiuitie.

1 These *also are the sonnes a of the pro-
uince, that went vp out of the capti-
uitie (whom Nebuchadnezzar king
of Babel had caried away vnto Babel)
and returned to Jerusalem, & to Judah,
euery one vnto his citie,
2 Which came with b Zerubbabel, to wit,
Jeshua, Nehemiah, Seraiah, Reelaiah,
c Mordecai, Bilshan, Mispar, Biguai,
Rehum, Baanah. The nomber of the
men d of the people of Israel was,
3 The sonnes of Parosh, two thousand,
an hundreth seuentie and two:
4 The sonnes of Shephatiah, three hun-
dreth, seuentie and two:
5 The sonnes of Arah, seuen hundreth and
seuentie and fiue:
6 The sonnes of ‖ Pahath Moab, of the
sonnes of Jeshua and Joab, two thou-
sand, eight hundreth and twelue:
7 The sonnes of Elam, a thousande, two
hundreth and foure and fiftie:
8 The sonnes of Zattu, nine hundreth and
fiue and fourtie:
9 The sonnes of Zaccai, seuen hũdreth and
threescore:
10 The sonnes of Bani, sixe hundreth and
two and fourtie:
11 The sonnes of Bebai, sixe hundreth, and
three and twentie:
12 The sonnes of Azgad a thousand, two
hundreth and two and twentie:
13 The sonnes of Adonikam, six hundreth,
threescore and sixe:
14 The sonnes of Biguai, two thousand,
and sixe and fiftie:
15 The sonnes of Adin, foure hundreth and
foure and fiftie:
16 The sonnes of Ater of e Hizkiah, ninetie
and eight:
17 The sonnes of Bezai, three hundreth
and three and twentie:
18 The sonnes of Jorah, an hundreth and
twelue:
19 The sonnes of Hashum, two hundreth
and three and twentie:
20 The sonnes of Gibbar, ninetie & fiue:
21 f The sonnes of Beth-lehem, an hũdreth
and three and twentie:
22 The men of Netophah, sixe and fiftie:
23 The men of Anothoth, an hundreth and
eight and twentie:
24 The sonnes of Azmaueth, two and
fourtie:
25 The sonnes of Kiriath-arim, of Che-
phirah, and Beeroth, seuen hundreth and
three and fourtie:
26 The sonnes of Haramah and Gaba, sixe
hundreth, and one and twentie:
27 The men of Michmas, an hundreth,
and two and twentie:
28 The sonnes of Beth-el & Ai, two hun-
dreth, and three and twentie:
29 The sonnes of Nebo, two and fiftie:
30 The sonnes of Magbish, an hundreth
and sixe and fiftie:
31 The sonnes of the other Elam, a thou-
sande, and two hundreth, and foure and
fiftie:
32 The sonnes of Harim, three hundreth
and twentie:
33 The sonnes of Lod-hadid, and Ono, se-
uen hundreth, and fiue and twentie:
34 The sonnes of Jericho, three hundreth
and fiue and fourtie:
35 The sonnes of Senaah, three thousand,
sixe hundreth and thirtie.
36 ¶ The g Priestes: of the sonnes of Je-
daiah of the house of Jeshua, nine hun-
dreth seuentie and three:
37 The sonnes of Immer, a thousand and
two and fiftie:
38 The sonnes of Pashur, a thousand, two
hundreth and seuen and fourtie:
39 The sonnes of Harim, a thousand and
seuenteene.
40 ¶ † The Leuites: the sonnes of Jeshua,
and Kadmiel of the sonnes of Hodauiah,
seuentie and foure.
41 ¶ † The Singers: the sonnes of Asaph,
an hundreth and eight and twentie.
42 ¶ † The sonnes of ỷ porters: the sonnes
of Shallum, the sonnes of Ater, ỷ sonnes
of Talmon, ỷ sonnes of Akkub, ỷ sonnes
of Hatita, the sonnes of Shobai: all were
an hundreth and nine and thirtie.
43 ¶ The h Nethinims: the sonnes of Zi-
ha, the sonnes of Hasupha, the sonnes of
Tabbaoth,
44 The sonnes of Keros, the sonnes of
Siaha, the sonnes of Padon,
45 The sonnes of Lebanah, the sonnes of
Hagabah, the sonnes of Akkub,
46 The sonnes of Hagab, the sonnes of
Shamlai, the sonnes of Hanan,
47 The sonnes of Giddel, the sonnes of
Gahar, the sonnes of Reaiah,
48 The sonnes of Rezin, the sonnes of
Nekoda, the sonnes of Gazzam,
49 The sonnes of Uzza, the sonnes of Pa-
seah, the sonnes of Besai,
50 The sonnes of Asnah, the sonnes of
Meunim,

Nehe.7.6. 1.esd.5.7.

a Meaning Judea, which was a prouince, that is, a coũtrey which was in subiectiõ.

b Zerubbabel was chiefe captaine, and Ieshua the hie Priest: but Nehemiah a man of great autoritie went not now, but came after 64. yeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the common people.

‖ *Or, of the duke of Moab.*

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for this word (sonnes) signifieth, when it is ioyned with the names of places.

g Before, he hath declared the two Tribes of Iudah & Beniamin, and now commeth to the Tribe of Leui, and beginneth at the Priests.

† The Leuites.

† The Singers.

† The Porters.

h So called because they were giuen to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appoynted to this vse by Joshua, Josh.9.23.

Phinnim, the sonnes of Hephusim,
51 The sonnes of Bakbuk, the sonnes of Hasupha, the sonnes of Harhur,
52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,
53 The sonnes of Barcos, the sonnes of Sisara, the sonnes of Thamah,
54 The sonnes of Nezjah, the sonnes of Hatipha,
i Which came of them that Salomon had appointed for the worke of the Temple.
55 The sonnes of Salomons i seruantes: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,
56 The sonnes of Jaalah, the sonnes of Darkon, the sonnes of Giddel,
57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth Hazzebaim, the sonnes of Ami.
58 All the Nethinims, and the sonnes of Salomons seruants were three hundreth nintie and two.
59 ¶ And these went vp from Telmelah, & from Telharsha, Cherub, Addan, & Immer, but they could not discerne their fathers house and their seede, whether they were of Israel.
k Of him is made mention, 2.Sam.17.27.& 19.31.& because the Priests office was had in contempt, these would haue changed their estate by their name, & so by Gods iust iudgement lost both the estimatiō of the world and the dignitie of their office.
60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fiftie.
61 And of the sonnes of the Priestes, the sonnes of Habaiah, the sonnes of Coz, the sonnes of k Barzillai: which tooke of the daughters of Barzillai the Giliadite to wife, and was called after their name.
62 These sought their writing of ℘ genealogies, but they were not found: therfore were they put from the Priesthoode.
l This is a Chaldee name, & signifieth him that hath authoritie ouer others.
63 And l Tirshatha sayde vnto them, that they shoulde not eate of the most holy thing, till there rose vp a Priest with m Vrim and Thummim.
m Reade Exod. 28.30.
64 The whole congregation together was two & fourtie thousande, three hundreth and three score,
65 Beside their seruants & their maydes: of whom were seuen thousand, three hundreth and seuen and thirtie: and among them were two hundreth singing men and singing women.
n Which mount to of our money 24li.6.s. 13.shil. 4.d. reckening ℘ French crowne at 6.shil.4.d. for the drachme is the eyght part of an ounce, and the ounce the eyght part of a marke.
66 Their horses were seuen hundreth, and sixe and thirtie: their mules, two hundreth and fiue and fourtie:
67 Their camels foure hundreth, and fiue and thirtie: their asses, sixe thousande, seuen hundreth and twentie.
o Which are called mina, and contine apiece two markes: so 300 mines make 55000. frankes, which mount to of our money 69666. li.13.shil.4.d. so that the whole summe was 34833.li.6.shil. 8d.
68 And certaine of the chiefe fathers, when they came to the house of the Lord, which was in Jerusalem, they offred willingly for the house of God, to set it vp vpon his foundation.
69 They gaue after their abilitie vnto the treasure of the worke, euen one and three score thousand p drammes of golde, and fiue thousande q pieces of siluer, and an hundreth Priestes garments.
70 So the Priests and the Leuites, and certaine of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 They build the altar of God. 6 They offer to ℘ Lord. 7 They prepare for the Temple, 11 And sing vnto the Lord.

1 AND * when the a seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselues as one man vnto Jerusalem.
* Esdr.5.47.
a Called Tishri, which answereth to part of September, and part of October.
2 Then stood vp Jeshua the sonne of Jozadak, and his brethren the Priestes, and Zerubbabel the b sonne of Shealtiel, and his brethren, and buylded the altar of the God of Israel, to offer burnt offringes thereon, as it is written in the Lawe of Moses the man of God,
b Meaning, nephewe: for he was the sonne of Pedaiah, reade 1.Chro.3.19.
3 And they set the altar vpon c his bases (for feare was among them, because of the people of those countries) therefore they offered burnt offerings thereon vnto the Lord, euen burnt offrings in the morning, and at euen.
c In the place where Salomon had placed it.
4 They kept also the feast of the Tabernacles, as it is written, & the burnt offring * daply, by nomber according to the custome day by day,
Exod.23.16.
5 And afterward d the continuall burnt offring, both in the newe moneths and in all the feast dayes that were consecrate vnto the Lorde, and in all the oblations willingly offred vnto the Lord.
d That is, after the feast of Tabernacles.
6 From the first day of the seuenth moneth began they to offer burnt offerings vnto the Lorde: but the foundation of the Temple of the Lord was not layde.
7 They gaue money also vnto the masons, and to the workemen, and meate and drinke, and oyle vnto them of Tidon and of Tyrus, to bring them cedar wood from Lebanon to the sea vnto e Japho, according to the graunt that they had of Cyrus king of Persia.
e Or, Joppe.
8 ¶ And in the second yere of their comming vnto the house of God in Jerusalem in the f second moneth began Zerubbabel the sonne of Shealtiel, and Jeshua the sonne of Jozadak, and the remnant of their brethren the Priestes and the Leuites, and all they that were come out of the captiuitie vnto Jerusalem, and appointed the Leuites from twentie yere olde and aboue, to set forward the worke of the house of the Lord.
f Which month contained part of April and part of May. for in the meane season they had prouided for things necessarie for the worke.
9 And Jeshua g stoode with his sonnes, & his brethren, & Kadmiel with his sonnes, & the sonnes of Judah together to set forward the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.
g They gaue the exhortations & encouraged euery man forwarde in the worke.
10 And when the builders layde the foundation of the Temple of the Lorde, they appointed the Priestes in their apparell with trumpets, and the Leuites the sonnes of Asaph with cymbals, to praise the Lorde, * after the ordinance of Dauid king of Israel.
1.Chron.16.7,8.
11 Thus they sang when they gaue praise, & when they gaue thanks vnto the Lord, For he is good, for his mercy endureth for euer towarde Israel. And all the people shouted with a great shoute, when they praised the Lorde, because the foundation of the house of the Lord was layde.
12 Many also of the Priestes and the Leuites & the chiefe of the fathers, ancient

g Because they saw that it was nothing so glorious as ẏ Temple, which Salomon had buylt, notwithstanding Aggeus comforteth them, and prophecieth that it shalbe more beautifull then the first: meaning the spirituall Temple, which are the members of Christes bodie.

men, which had seene the first house, (whẽ
the foundation of this house was layde
before their eyes) [g] wept with a loude
voyce, and many shouted aloude for ioy,
13 So that the people coulde not discerne
the sounde of the shoute for ioy, from the
noise of the weeping of the people: for the
people shouted with a loude crie, and the
noyse was heard farre off.

CHAP. IIII.

2 The buylding of the Temple is hindered and how. 11 Letters to Artaxerxes, and the answere.

a Meaning ẏ inhabitants of Samaria, whō the king of Assyria had placed in ẏ stead of the ten tribes, 2.kin.17.24.and 19.37. These professed God, but worshipped idols also, & therefore were the greatest enemies to the true seruants of God.

b For thei perceiued what their pretence was, to wit, to erect idolatrie in stead of true religion.

" *Ebr. Made their hands weake.*

c They bribed ẏ gouerners vnder ẏ king, to hinder their worke. thus they that halt, cannot abide, ẏ God should be purely serued.

d He was also called Artaxerxes, which is a Persian name. some thinke it was Cambyses Cyrus sonne, or Darius, as vers. 5.

e Called Artaxerxes, which signifieth in ẏ Persian tōgue, an excellent warriour.

[8] *Or, counsellour.*

f These were certaine people, which ẏ Assyrians placed in Samaria in stead of the ten tribes.

g Some think it was Sanherib, but rather Salmanasar.

h To wit, Euphrates, and he meaneth in respect of Babel that they dwelt beyonde it.

i Which were a certaine people that enuied the Iewes.

1 BVt [a] the aduersaries of Iudah and
Beniamin heard, that the children of
the captiuitie builded the Temple vn-
to the Lord God of Israel,
2 And they came to Zerubbabel, & to the
chiefe fathers, & said vnto them, We will
build with you: for we seeke ẏ Lord your
God as ye doe, & we haue sacrificed vnto
him, since the time of Esar Haddon king
of Asshur, which brought vs vp hither.
3 Then Zerubbabel, and Ieshua, and the
rest of the chiefe fathers of Israel, said vn-
to them, It is not for you, but for vs to
build ẏ house vnto our God: [b] for we our
selues together wil build it vnto the Lord
God of Israel, as king Cyrus the king of
Persia hath commaunded vs.
4 Wherefore the people of the land " dis-
couraged the people of Iudah, and trou-
bled them in buylding,
5 And they [c] hired coũsellers against them,
to hinder their deuice, al the daies of Cy-
rus king of Persia, euen vntill the reigne
of Darius king of Persia.
6 And in the reigne of [d] Ahashuerosh (in
the beginning of his reigne) wrote they
an accusation against the inhabitants of
Iudah and Ierusalem.
7 And in the daies of [e] Artahshashte, Mi-
thredath, Tabeel, & the rest of their com-
panions wrote when it was peace, vnto
Artahshashte king of Persia, & the wri-
ting of the letter was the Aramites wri-
ting, and the thing declared was in the
language of the Aramites.
8 Rehum the [8] chancellour, and Shimshai
the Scribe wrote a letter against Ierusa-
lem to Artahshashte the king, in this sort.
9 Then wrote Rehum the chancellour, and
Shimshai the Scribe, and their compa-
nions [f] Dinaie, and Apharsathcaie, Tar-
pelaie, Apharsaie, Archenaie, Bablaie,
Shushanchaie, Dehaue, Elmaie,
10 And the rest of the people whome the
great and noble [g] Asnappar brought o-
uer, and set in the cities of Samaria, and
other that are beyond the [h] Riuer and
[i] Cheeneth.
11 ¶ This is the copy of the letter that they
sent vnto king Artahshashte, THY SER-
VANTS the men beyond the Riuer and
Cheeneth, salute thee.
12 Be it knowen vnto the king that the
Iewes, which came vp from thee to vs,
are come vnto Ierusalem (a citie rebelli-
ous and wicked) and buylde, and lay the
foundations of the walles, and haue ioy-
ned the foundations.
13 Be it knowen nowe vnto the king, that
if this citie be built, and the foundations
of the walles laid, they wil not giue tolle,
tribute, nor [k] custome: so shalt thou hin-
der the kings tribute.
14 Now therefore because " we haue bene
brought vp in the kings palace, it was not
meete for vs to see the kinges dishonour:
for this cause haue we sent and certified
the king,
15 That one man search in the booke of the
Chronicles of thy fathers, and thou shalt
finde in the booke of the Chronicles, and
perceiue that this citie is rebellious and
noysome vnto kings & prouinces, & that
they haue moued sedition of old time, for
the which cause this citie was destroyed.
16 We certifie the king therefore, that if
this citie be buylded, and the foundation
of the walles laid, by this meanes ẏ por-
tion beyond the Riuer shall not be thine.
17 ¶ The king sent an answere vnto Re-
hum the Chancellour, and Shimshai the
Scribe, and to the rest of their compani-
ons that dwelt in Samaria, and vnto
the other beyond the Riuer, [l] Shelam and
[m] Cheeth.
18 ¶ The letter which ye sent vnto vs, hath
bene openly read before me,
19 And I haue commaunded & they haue
searched, and founde, that this citie of
olde time hath made insurrection against
kings, and hath rebelled, & rebellion hath
bene committed therein.
20 There haue bene mightie kings also o-
uer Ierusalem, which haue ruled ouer all
beyond the Riuer, and tolle, tribute, and
custome was giuen vnto them.
21 Make ye nowe a decree, that those men
may cease, & that the citie be not built, till
I haue giuen another commaundement.
22 Take heede now that ye fayle not to do
this: why should domage growe to hurt
the king?
23 When the copie of king Artahshashtes
letter was read before Rehum & Shim-
shai the scribe, & their companions, they
went vp in all the haste to Ierusalem vn-
to the Iewes, and caused them to cease
by force and power.
24 Then [n] ceased the worke of the house of
God, which was in Ierusalem, and did
stay vnto the second yere of Darius king
of Persia.

k Meaning the giftes that are wont to be giuen to kings when they passe by any country.

" *Ebr. in the Chalde, We haue eaten the salt of the Palace.*

l Some read for Shelam, salutation or greeting.

m Called also Cheeneth, as vers. 11.

n Not altogether: for ẏ Prophets exhorted them to cōtinue, but they vsed lesse diligence because of the troubles.

CHAP. V.

1 Haggai and Zechariah do prophecie. 3 The worke of the Temple goeth forward contrarie to the minde of Tatnai. 6 His letters to Darius.

1 THen [a] * Haggai a Prophet and Ze-
chariah the sonne of Iddo a Pro-
phet prophecied vnto ẏ Iewes that
were in Iudah, & Ierusalem, in the name
of the God of Israel, euen vnto them.
2 Then Zerubbabel the sonne of Sheal-
tiel, and Ieshua the sonne of Iozadak
arose,

a *Or, Haggeus.*

* *Hag. 1.1. 1.esdr. 6.1.*

arose, & began to builde the house of God at Jerusalem, and with them were the Prophets of God, which * helped them.

a Which incouraged them to go forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai, which was captaine beyond the River, and Shether-boznai and their companions, and sayd thus vnto them, Who hath giuen you commandement to build this house, and to lay the foundations of these walles?

b That is, the enemies asked this, as verse 10.

4 b Then said we vnto them after this maner, What are the names of the men that builde this building?

5 But the c eye of their God was vpon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His fauour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyonde the River, and Shetherboznai & his companions, Apharsechaie, (which were beyond the River) sent vnto king Darius.

7 They sent a letter vnto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen vnto the king, that we went into the Prouince of Iudea, to the house of the great God, which is builded with * great stones, and beames are layde in the walles, and this worke is wrought speedily, and prospereth in their hands.

* Or, marble.

9 Then asked we those Elders, and sayde vnto them thus, Who hath giuen you commandement to build this house, and to lay the foundation of these walles?

10 We asked their names also, that we might certifie thee, & that we might write the names of the men that were their rulers.

11 But they answered vs thus, and sayde, We are the seruantes of the God of heauen and earth, and builde the house that was built of olde and many yeeres agoe, which a great king of Israel * builded, and founded it.

d Iosiah, Salomon.

1. King. 6. 2. 2. Chron. 3. 2. 2. King. 24. 12. and 25. 9.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hande of Nebuchadnezzar king of Babel the Caldean, & he destroyed this house, and carried the people away captiue vnto Babel.

e Read Chap. 1. 1, 2.

13 But in the e first yere of Cyrus king of Babel, king Cyrus made a decree to build this house of God.

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto one f Sheshbazzar by his name, whome hee had made captaine.

f Read Chap. 1. 8.

15 And he sayde vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, and laide the foundation of the house of God, which is in Ierusalem, and since that time euen until now, hath it bene in building, yet is it not finished.

17 Nowe therefore if it please the king, let there be searche made in the house of the kings g treasures, which is there in Babel, whether a decree hath bene made by king Cyrus, to build this house of God in Ierusalem, and let the king send his mind concerning this.

g Meaning, in the librarie, or places where lay the registers, or recordes of times.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel kepe the feast of vnleauened bread.

1 THen * king Darius gaue commandement, and they made searche in the "libiary of the treasures, which were there layed vp in Babel.

* 1. Esdr. 6. 21.

" Ebr. house of bookes.

2 And there was found in a a coffer (in the palace that was in the Prouince of the Medes) a volume, & therein was it thus written, as a memoriall,

a Wherein were the actes of the kings of Medes and Persians.

3 IN THE FIRST yere of king Cyrus, king Cyrus made a decree for the house of God in Ierusalem, Let the house be built, euen the place where they offred sacrifices, and let the walles thereof be ioyned together: let the height thereof be three score cubites, and the bredth thereof three score cubites,

4 Three " orders of " great stones, and one order of tymber, and let the expenses be giuen of the kings house.

" Or, rowes, or courses.

" Or, marble.

5 And also let them render the vessels of the house of God (of golde and siluer, which Nebuchadnezzar tooke out of the Temple which was in Ierusalem, & brought vnto Babel) and let b him goe vnto the Temple that is in Ierusalem to his place and put them in the house of God.

b Meaning, Zerubbabel, to whom he giueth charge.

6 Therefore Tatnai captaine beyonde the River, and Shethar Boznai, (and their companions Apharsecaie, which are beyonde the River) be ye farre c from thence.

c Meddle not with them, neither hinder them.

7 Suffer ye the worke of this house of God, that the captayne of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue giuen a commaundement what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the king, which is of the tribute beyond the River, there be incontinently expenses giuen vnto these men that they d cease not.

d For lacke of money.

9 And that which they shall haue nede of, let it be giuē vnto them day by day, whether it be yong bullockes, or rammes, or lambes for the burnt offrings of the God of heauen, wheate, salt, wine, and oyle, according to the appointment of the Priestes that are in Ierusalem, that there bee no fault,

10 That they may haue to offer swéte odours vnto the God of heauen, and praye for the kings life, and for his sonnes.

11 And I haue made a decrée, that whosoeuer shal alter this sentence, the wood shal be pulled downe from his house, and shal be set vp, and he shall be hanged thereon,

and his house shalbe made a dunghill for this.

12 And ℔ God that hath caused his Name e to dwel there, destroy all kings and people that put to their hande to alter, and to destroy this house of God, which is in Jerusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ * Then Tatnai the captaine beyonde the Riuer, and Shethar Bozenai and their companions, according to that which Darius had sent, so they did speedily.

14 So the Elders of the Iewes buylded, and they prospered by the prophecying of f Haggai the Prophet, and Zechariah the sonne of Iddo, and they buylded and finished it, by the appointment of the God of Israel, & by the commandement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the thirde day of ℔ moneth g Adar, which was the sixt yere of the reigne of king Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house of God an hundreth bullockes, two hundreth rams, foure hundreth lambes, and twelue goates, for the sinne of all Israel, according to the nomber of the tribes of Israel.

18 And they set the Priestes in their order, and the Leuites in their courses ouer the seruice of God in Jerusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passeouer on the fourteenth day of the first moneth.

20 (For the Priestes and the Leuites were purified altogether) and they killed the Passeouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselues.

21 So the children of Israel which were come againe out of captiuitie, & all such as had i separated themselues vnto them, from ℔ filthines of the heathen of ℔ land, to seeke the Lorde God of Israel, did eate,

22 And they kept the feast of vnleauened bread seuen dayes with ioy: for the Lorde had made them glad, and turned the heart of the king of k Assur vnto them, to " incourage them in the worke of the house of God, euen the God of Israel.

CHAP. VII.

1 By the commandement of the King, Ezra and his companions come to Ierusalem. 27 Her giueth thankes to God.

1 NOwe after these things, in the reigne of a Artahshashte king of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zerahiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of b Aaron, the chiefe Priest.

6 This Ezra came vp from Babel, & was a c Scribe prompt in the Law of Moses, which the Lord God of Israel had giuen, and the king gaue him all his request according to the hand of the Lorde his God which was vpon him.

7 And there went vp certaine of the children of Israel, and of the Priests, and the Leuites, and the singers, and the porters, and the Nethinims vnto Jerusalem, in the seuenth yere of king Artahshashte.

8 And her came to Jerusalem in the d fifth moneth, which was in the seuenth yeere e of the king.

9 For vpon the first day of the first moneth began he to go vp from Babel, and on the first day of the fift moneth came he to Jerusalem, according to the good hande of his God that was vpon him.

10 For Ezra had prepared his heart to seeke the Lawe of the Lorde, and to doe it, and to teache the preceptes and iudgements in Israel.

11 ¶ And this is the copie of the letter that king Artahshashte gaue vnto Ezra the Priest & scribe, euen a writer of the words of the commandements of the Lorde, and of his statutes ouer Israel.

12 ARTAHSHASHTE king of kings to Ezra the Priest and perfite Scribe of the Lawe of the God of heauen, and to f Cheneth.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priestes, and Leuites g to goe to Jerusalem with thee, shall go.

14 Therefore art thou sent of the king and his seuen counsellers, to h enquire in Judah and Jerusalem, according to the Law of thy God, which is in i thine hand,

15 And to carry the siluer & the golde, which the king and his counsellers willingly offer vnto the God of Israel (whose habitation is in Jerusalem)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priestes offer willingly to the house of their God which is in Jerusalem,

17 That thou mayest bye speedily with this siluer, bullockes, rammes, lambes, with their meat offrings and their drinke offrings: and thou shalt offer them vpon the altar of the house of your God, which is in Jerusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and golde, do ye it according to the will of your k God.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Jerusalem.

20 And the residue that shalbe needefull for the house of thy God, which shalbe meete for thee to bestowe, thou shalt bestowe it out of the kings treasure house.

21 And I king Artahshashte haue giuen com-

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e Who hath appoynted that place to haue his name called vpon there. a *Esd.7.1.*

f Whome God stirred vp to assist them that he would giue their worke good successe.

g This is the twelft moneth, and containeth part of Februarie and part of March.

h And the two and fourtieth after their first returne.

Num.36. & 8.9.

i Whichwere of the heathen and forsaken their idolatrie to worship the true God.

k Meaning, Darius who was king of the Medes, Persians and Assyrians.

" *Ebr. to strengthen their handes.*

a The Ebrewes write, that diuers of the kings of Persia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Cesar to the Emperours Romaine.

b Ezra declareth his kinred, till he commeth to Aaron, to proue that he came of him.

c He sheweth here what a scribe is, who had charge to write the Lawe, and to expounde it, whome Marke calleth a scribe, Mar.12.28. Mat. and Luke call him a Lawyer, a doctor of the Law, Mat.22.35. Luke 10.25.

d That conteyned part of July and part of August.

e Of king Darius.

f Some take this for the name of a people, some for time or continuance, meaning that the king wished his long life.

g Which remained as yet in Babylon, & had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof they are expert.

k As ye know best may serue to Gods glorie.

commaundement to all the treasurers which are beyond [1] the Riuer, that what soeuer Ezra the Priest and scribe of the Law of the God of heauen shal require of you, that it be done incontinently,

22 Vnto an hundreth talents of siluer, vnto an hundreth [m] measures of wheate, and vnto an hundreth baths of wine, and vnto an hundreth [m] baths of oyle, and salt without writing.

23 Whatsoeuer is by the commaundement of the God of heauen, let it be done speedily for the house of the God of heauen: for why should he be wroth [n] against the Realme of the king, and his children?

24 And we certifie you, that vpon any of the Priestes, Leuites, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour lay vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wisedome of thy God, that is in thine hand) [o] set iudges and arbiters, which may iudge al the people that is beyond the Riuer, euen all that know the Lawe of thy God, & teache ye them that know it not.

26 And whosoeuer wil not do the Lawe of thy God, and the kings law, let him haue iudgement without delaye, whether it be vnto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 [p] Blessed be the Lord God of our fathers, which so hath put in the kinges heart, to beautifie the house of the Lorde that is in Ierusalem,

28 And hath enclined mercie toward me, before the king and his counsellers, and before all the kinges mightie Princes: and I was comforted by the hand of the Lorde my God, which was vpon me, and I gathered the chiefe of Israel to goe vp with me.

1 Which was the Riuer Euphrates, & they were beyonde it in respect of Babylon.

m Ebr. Corim, Read 1.king. 7.26. & 2.chron. 2.10.

n This declareth that the feare of Gods iudgements chased him to vse this liberalitie, and not the loue that he bare to Gods glorie, or affection to his people.

o He gaue Ezra full authoritie to reforme all things according to the word of God, & to punish them that resisted and would not obey.

p Thus Ezra gaue God thãks for that he gaue him so good successe in his affaires by reason of the king.

CHAP. VIII.

1 *The number of them that returned to Ierusalem with Ezra.* 21 *He causeth them to fast.* 24 *He admonisheth the Priestes of their duetie.* 31 *VVhat they did when they came to Ierusalem.*

1 These [q] are nowe the chiefe fathers of them, & the genealogie of them that came vp with me from Babel, in the reigne of king [r] Artahshashte.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattush:

3 Of the sonnes of Shechaniah, of the sonnes of Pharosh, Zechariah, and with him the count of the males, an hundred and fiftie.

4 Of the sonnes of [s] Pahath Moab, Elihoenai, the sonne of Zerahiah, and with him two hundreth males.

5 Of the sonnes of Shechaniah, the sonne of Jahaziel, and with him three hundreth males.

6 And of the sonnes of Adin, Ebed the sonne of Jonathan, and with him fiftie males.

7 And of the sonnes of Elam, Jeshaiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Joab, Obadiah the sonne of Jehiel, and with him two hundreth and eightene males.

10 And of the sonnes of Shelomith the sonne of Josiphiah, and with him an hundreth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, & with him eight and twentie males.

12 And of the sonnes of Azgad, Johanan the sonne of Hakkatan, and with him an hundreth and ten males.

13 And of the sonnes of Adonikam, that were the [t] last, whose names are these: Eliphelet, Jehiel and Shemaiah, and with them threescore males.

14 And of the sonnes of Biguai, Uthai, & Zabbud, and with them seuentie males.

15 And I gathered them to the [u] Riuer that goeth towarde Ahava, and there abode we three dayes: then I vewed the people, and the Priests, and found there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Jarib, and to Elnathan, and to Nathan, & to Zechariah, & to Meshullam the chiefe, and to Joiarib, and to Elnathan, men of vnderstanding,

17 And I gaue them commaundement, to Iddo the [d] chiefest at the place of Casephia, and I [x] tolde them the words that they should speake to Iddo, & to his brethren the Nethinims at the place of Casephia, that they should cause the ministers of the house of our God to come vnto vs.

18 So by the good hand of our God which was vpon vs, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui the sonne of Israel, and Sherebiah with his sonnes and his brethren, euen eightene.

19 Also Hashabiah, and with him Jeshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

20 And of the [e] Nethinims whom Dauid had set, and the Princes for the seruice of the Leuites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahava, I proclaimed a fast, that we might humble [f] our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was [g] ashamed to require of the king an armie & horsemen, to helpe vs against the enemie in the way, because we had spoken to the king, saying, The hand of our God is vpon all them that seek him in goodnesse, but his power & his wrath is against all them that forsake him.

23 So we fasted, & besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chief of the priestes, Sherebiah, and Hashabiah, & ten of their brethren with them,

25 And weyghed them the siluer and the golde, and the vessels, euen the offring of

1.Esd.8.29.

1 Reade Chap. 7.1.

t Or, captaine of Moab.

b That came to go with Ezra.

c To that place of Euphrates, where Ahaua [y] Riuer entreth into it, looke 1.Esdr.8.41.

d He was the chiefest that taught there the Law of God vnto the Leuites.

x *Ebr. put words in their mouth.*

e Reade Chap. 2.43.

f He sheweth that the ende of fasting is to humble the bodie to the spirite, which must proceede of [y] heart liuely touched, or els it is but hypocrisie.

g He thought it better to cõmit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

the house of our God, which the king and his counsellers, and his princes, and all Israel that were present had offred.

h Reade 1. king. 9.14.

26 And I weyghed vnto their hande fyre hundreth and fiftie h talents of siluer, and in siluer vessel, an hundreth talents, and in golde, an hundreth talents:

i Reade Chap. 2.69.

27 And twentie bassins of golde, of a thousand i drammes, & two vessels of shining brasse very good, and precious as golde.

28 ¶ And I sayd vnto them, Ye are consecrate vnto the Lorde, and the vessels are consecrate, and the golde and the siluer are freely offred vnto the Lorde God of your fathers.

29 Watche ye, and keepe them vntill yee weigh them before the chiefe Priests and the Leuites, and the chiefe fathers of Israel in Jerusalem in the chambers of the house of the Lord.

30 So the Priestes & the Leuites receiued the weight of the siluer and of the golde, and of the vessels to bring them to Jerusalem, vnto the house of our God.

31 ¶ Then we departed from the riuer of Ahava on the twelft day of the first moneth, to go vnto Jerusalem, and the hand of our God was vpon vs, and deliuered vs from the hande of the enemie, and of such as layde k waite by the way.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

32 And we came to Jerusalem, and abode there three dayes.

33 And on the fourth daye was the siluer weighed, and the golde & the vessell in the house of our God by the hande of Meremoth the sonne of Vriah the Priest, and with him was Eleazar the sonne of Phinehas, and with them was Jozabad the sonne of Jeshua, and Noadiah the sonne of Binnui the l Leuites,

l This was a token of a good conscience and of his integritie, that he would haue witnesses of his fidelitie.

34 By nomber & by weight of euery one, and all the weight was written at the same time.

35 Also the children of the captiuitie, which were come out of captiuitie, offred burnt offerings vnto the God of Israel, twelue bullockes for all Israel, ninetie and sire rammes, seuentie and seuen lambes, and twelue hee goats for sinne: all was a burnt offring of the Lord.

36 And they deliuered the kings cõmission vnto the kinges officers, and to the captaines beyonde the Riuer: and they promoted the people, and the house of God.

CHAP. IX.

1 Ezra complaineth on the people that had turned themselues from God, & maried with the Gentils. 5 He prayeth vnto God.

1 Esdr.8.67.

1 WHen * as these things were done, the rulers came to me, saying, The people of Israel, and the Priestes and the Leuites are not a separated from the people of the landes (as touching their abominations) to wit, of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home vnder Zerubbabel vntil the cõming of Ezra, they had degenerate contrarie to the Lawe of God, & maryed where it was not lawfull, Deut. 7.3.

2 For they haue taken their daughters to themselues, and to their sonnes, and they haue mixed the holy seede with the people of the landes, and the hand of the b princes and rulers haue bene chiefe in this trespasse.

b That is, the gouernors are the chiefe beginners hereof.

3 But when I heard this saying, I rent my clothes and my garment, and pluckt off the heare of mine head, & of my beard, and sate downe c astonied.

c As one doubting whether God would continue his benefites towardes, or els destroy vs.

4 And there assembled vnto mee all that feared the wordes of the God of Israel, because of the trãsgression of them of the captiuitie. And I sate down astonied vntill the * euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauinesse, and when I had rent my clothes and my garment, I fell vpon my knees, and spredde out mine hands vnto the Lorde my God,

this which he had begun. Exod.29.39. nom.28.3,4.

6 And said, O my God, I am confounded and ashamed, to lift vp mine eyes vnto thee my God: for our iniquities are increased ouer d our head, and our trespasse is growen vp vnto e the heauen.

d That is, we are drowned in sinne.

e They exceede, that they can not grow greater.

7 From the dayes of our fathers haue we bene in a great trespasse vnto this day, and for our iniquities haue we, our kings, and our Priests bene deliuered into the hand of the kings of the lands, vnto the sword, into captiuitie, into a spoile, and into confusion of face, as appeareth this day.

8 And nowe for a litle space grace hath bene shewed from the Lorde our God, in causing a remnant to escape, & in giuing vs a f naple in his holy place, that our God may light our eyes, and giue vs a litle reuiuing in our seruitude.

f In giuing vs a resting place. It is a similitude taken of them that remaine still in a place, since nayles hang things vpon, Isa.22.23.

9 For though we were bondemen, yet our God hath not forsaken vs in our bõdage, but hath enclined mercie vnto vs in the sight of the kings of Persia, to giue vs life, & to erect the house of our God, & to redresse the desolate places thereof, and to giue vs a wall in Judah & in Jerusalem.

10 And nowe, our God, what shall we say after this? for we haue forsaken thy commandements,

11 Which thou hast commaunded by thy seruantes the Prophets, saying, * The land whereunto ye go to possesse it, is an vncleane lande, because of the filthines of the people of the landes, which by their abominations, and by their vncleannesse haue filled it from corner to corner.

Exod.23.32. & 34.12,15,16. Deut.7.23.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, nor seeke their * peace nor wealth for euer, that ye may be strong & eate the goodnes of the land, and leaue it for an inheritance to your sonnes for euer.

Deut.23.6.

13 And after all that is come vpon vs for our euil deedes, & for our great trespasses (seeing that thou our God hast stayed vs from being beneath g for our iniquities, & hast giuen vs such deliuerance)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 28.13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominations? Wouldest not thou be angry toward vs til thou haddest consumed vs, so that there shoulde be no remnant nor any escaping?

15 O Lord God of Israel, thou art iust, for we

we haue bene [h] reserued to escape, as appeareth this daye: beholde, we are before the in our trespasse: therefore we cannot stand before thee because of it.

h He sheweth that God is iust in punishing his people, and yet mercifull in reserving a residue to whome he sheweth fauour.

CHAP. X.

1 The people repent and turne, and put awaye their strange wiues.

1 WHyles * Esra prayed thus, and [a] confessed himselfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women and children: for the people wept with a great lamentation.

1 Esr. 8. 90.

a He confessed his sinnes & the sinnes of the people.

2 Then Shechaniah [b] sonne of Iehiel one of the sonnes of Elam, answered, and said to Esra, We haue trespassed against our God, and haue taken strange wiues of the people of the lande, yet nowe there is [b] hope in Israel concerning this.

b Meaning, that God would receiue them to mercie.

3 Nowe therefore let vs make a couenant with our God, to put away [c] all [b] wiues, (and such as are borne of them) according to the counsell of the Lord, & of those that feare the commaundementes of our God, & let it be done according to [b] Lawe.

c Which are strangers & maried contrary to the Law of God.

4 Arise: for the matter [d] belongeth vnto thee: we also will be with thee: be of comfort and doe it.

d Because God hath giuen thee authoritie, and learning to perswade the people herein, & to command them. 1. Esd. 9. 1.

5 ¶ Then arose Esra, and caused the chiefe Priestes, the Leuites, and all Israel, to sweare that they would doe according to this word. So they sware.

6 *And Esra rose vp from before the house of God, & went into the chamber of Johanan the sonne of Eliashib: hee went euen thither, but he did eate neyther bread, nor drinke water: for he mourned, because of the trãsgression of them of the captiuitie.

7 And they caused a Proclamation to goe throughout Judah and Ierusalem, vnto [e] all them of the captiuitie, [b] they should assemble themselues vnto Ierusalem.

*Ezr. sonnes of the captiuitie.

8 And whosoeuer would not come within three daies according to the counsel of the Princes and Elders, all his substance should be [f] forfaite, and he should be separate from the Congregation of them of the captiuitie.

f Or, condemned.

9 ¶ Then all the men of Judah and Beniamin assembled themselues vnto Ierusalem within three dayes, which was the twentieth day of the [c] nynth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the [g] rayne.

c Which contained part of November and part of December.

10 And Ezra the Priest stoode vp, and said vnto them, Ye haue transgressed, & haue taken strange wiues, to [g] increase the trespasse of Israel.

g For the season was giuen to rayne, and so the weather was more sharpe and cold, and also their conscience touched them.

11 Nowe therefore [h] giue prayse vnto the Lord God of your fathers, & doe his will, and separate your selues from the people of the lande, and from the strange wiues.

g Ye haue layed one sinne vpon another.

12 And all the Congregation answered, and sayde with a loude voyce, So will we doe according to thy wordes vnto vs.

h Reade Iosh. 7. 19.

13 But the people are many, and it is a rayny wether, & we are not able to stande without, neither is it the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stand therefore [i] before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the time appointed, & with them the Elders of euery citie and the Iudges thereof, til the fierce wrath of our God for this matter turne away from vs.

i Let them be appointed to examine this matter.

15 Then were appointed Jonathan the sonne of Asah-el, & Jahaziah the sonne of Tikuah ouer this matter, & Meshullam & Shabbethai the Leuites helped them.

16 And they of the captiuitie did so & [k] departed, euen Ezra the Priest, and the men that were chiefe fathers to the familie of their fathers by name, and sate downe in the first daye of the tenth moneth to examine the matter.

k They went to the chiefe cities to sit on this matter, which was three moneths in finishing.

17 And vntill the first daye of the first moneth they were finishing the busines with al the men that had taken strange wiues.

18 And of the sonnes of the Priestes there were men founde, that had taken strange wiues, to wit, of the sonnes of Jeshua, the sonne of Jozadak, and of his brethren, Maaseiah, Eliezer, and Jarib, and Gedaliah.

19 And they gaue [l] their handes, that they woulde put away their wiues, and they that had trespassed, gaue a ramme for their trespasse.

l As a token that they would keepe promes and do it.

20 And of the sonnes of Immer, Hanani, and Zebadiah.

21 And of the sonnes of Harim, Maaseiah, and Eliah, and Shemaiah, and Jehiel, and Vzziah.

22 And of the sonnes of Pashur, Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 And of the Leuites, Jozabad and Shimei and Kelaiah, (which is Kelitah) Pethahiah, Judah and Eliezer.

24 And of the singers, Eliashib. And of the Porters, Shallum, and Telem, and Vri.

25 And of [m] Israel: of the sonnes of Parosh, Ramiah, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchiah, and Benaiah.

m Meaning, of the common people: for before hee spake of the Priestes and Leuites.

26 And of the sonnes of Elam, Mattaniah, Zechariah, and Jehiel, and Abdi, & Jeremoth, and Eliah.

27 And of the sonnes of Zattu, Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 And of the sonnes of Bebai, Jehohanan, Hananiah, Zabbai, Athlai.

29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Jashub, & Sheal, Jeramoth.

30 And of the sonnes of [n] Pahath Moab, Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

n *Or, the captaine of Moab.*

31 And of the sonnes of Harim, Eliezer, Ishiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh, Shimei.

34 Of the sonnes of Bani, Maadai, Amram, and Uel,
35 Banaiah, Bediah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Iaasau,
38 And Bunni and Bennui, Shimei,
39 And Shelemiah, & Nathan, & Adaiah,
40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, Ioseph.
43 Of the sonnes of Nebo, Iehiel, Mattithiah, Zabad, Zebina, Iaddai, and Ioel, Benaiah.
44 All these had taken straunge wiues: and among them were women that had [n] children.

[n] Which also were made legitimate because the marriage was valided.

Nehemiah.

THE ARGVMENT.

GOd doeth in all ages and at all times set vp worthie persons for the commoditie and profite of his Church, as now within the compasse of seuentie yeres he raised vp diuers excellent men for the preseruation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and prouided that the Temple was buylded: the second reformed their maners, and planted religion: and the third buylded vp the walles, deliuered the people from oppression, and prouided that the Lawe of God was put in execution among them. He was a godly man and in great authoritie with the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all thinges which he could desire. This booke is also called of the Latines the second of Ezra, because he was the writer thereof.

CHAP. I.

4 Nehemiah bewayleth the calamitie of Ierusalem. 5 His confession for the sinnes of the people, and prayeth God for them.

1 THe wordes of Nehemiah the sonne of Hachaliah. In the moneth [a] Chisleu, in the twentieth yeere, as I was in the palace of Shushan,
2 Came Hanani, one of my [b] brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, & concerning Ierusalem.
3 And they sayd vnto me, The residue that are left of the captiuitie there in the [c] prouince, are in great affliction and in reproche, and the wall of Ierusalem is broken downe, & the gates thereof are burnt with fire.
4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, and I fasted and prayed before the God of heauen,
5 And sayde, * O Lord God of heauen, the great and terrible God, that keepeth couenant & mercie for them that loue him, and obserue his commandements,
6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee daylye, daye and night for the children of Israel thy seruantes, and confesse the sinnes of the children of Israel, which we haue sinned against thee, both I and my fathers house haue sinned:
7 We haue [u] grieuously sinned against thee, and haue not kept the commandements, nor the statutes, nor the iudgements which thou commandedst thy seruant Moses.
8 I beseech thee, remember the worde that thou commaundedst thy seruant Moses, saying, Ye will transgresse, and I * will scatter you abroade among the people.
9 But if ye turne vnto me, and keepe my commandements, and do them, * though your scattering were to the vttermost part of the heauen, yet will I gather you from thence, and will bring you vnto the place that I haue chosen, to place my Name there.
10 Nowe these are thy seruantes and thy people, whom thou hast redeemed by thy great power, and by thy mighty hand.
11 O Lord, I beseech thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruantes, who desire to [d] feare thy Name, and, I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of [e] this man: for I was the kings butler.

[a] Which coteineth part of November and part of December, and was their ninth moneth.
[b] A Iewe as I was.
[c] Meaning, in Iudea.
Deu. 9.4.
[u] Ebr. corrupted.
Deut. 29.21, 28.
Deut. 30.4.
[d] That is, to worship thee.
[e] To wit, the king Artahshatte.

CHAP. II.

1 After Nehemiah had obteyned letters of Artaxerxes, 11 He came to Ierusalem, 17 And buylded the walles.

1 NOwe in the moneth [a] Nisan in the twentieth yeere of King [b] Artahshashte, the wine stoode before him, and I tooke vp the wine, and gaue it vnto the King. Nowe I was not beforetime sad in his presence.
2 And the king sayd vnto me, Why is thy countenace sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I sore afrayde,
3 And I said to the king, God saue the king for euer: why should not my countenance be sad, when the citie & house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured with fire?
4 And the king sayde vnto me, For what thing doest thou require? Then I prayed [c] to the God of heauen,
5 And sayde vnto the king, If it please the king, & if thy seruant haue founde fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may build it.
6 And the king sayd vnto me, (the Quene also sitting by him) Howe long shall thy iourney be? and when wilt thou come againe? So it pleased the king, and he sent me, and I set him a time.
7 After, I sayde vnto the king, If it please the king, let them giue mee letters to the captaines beyond the [a] Riuer, that they may conuey me ouer, till I come into Iudah,

[a] Which was the first moneth of the yeere, and conteineth part of March & part of April.
[b] Who is also called Darius. reade Ezra 5. & was the sonne of Hystaspis.
[c] I desired God in mine heart to prosper mine enterprise.
[a] Or, Euphrates.

8 And

8 And letters vnto Asaph the keeper of the kinges ‖ parke, that he may giue me tymber to buylde the gates of ꝓ palace (which appertayned to the house) and for the walles of the citie, & for the house that I shall enter into. And the king gaue me according to [d] the good hande of my God vpon me.

9 ¶ Then came I to the captaines beyond the Riuer, and gaue them the kinges letters. And the king had sent captaines of the armie and horsemen with me.

10 But [e] Sanballat the Horonite, & Tobiah a seruaunt an Ammonite heard it, & it grieued them sore, that there was come a man which sought ꝓ wealth of the children of Israel.

11 So I came to Ierusalem, & was there three dayes.

12 And I rose in the night, I, & a few men with me: for I tolde no man what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast wherron I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung porte, and vewed the walles of Ierusalem, howe they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went forth vnto the gate of the ‖ fountaine, and to the kinges fishpoole, & there was no roome for the beast that was vnder me to passe.

15 Then went I vp in the nyght by the brooke, and vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And ꝓ rulers knew not whither I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to ꝓ rulers, nor to the rest that laboured in the worke.

17 Afterwarde I sayde vnto them, Ye see the miserie that we are in, howe Ierusalem lyeth waste, and the gates thereof are burnt with fire: come and let vs buylde the wal of Ierusalem, that we be no more [f] a repioche.

18 Then I tolde them of the hande of my God (which was good ouer me) and also of the kinges wordes that he had spoken vnto me. And they sayde, Let vs ryse, and build. So they [g] strengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the seruaunt an Ammonite, and [h] Gesem ꝓ Arabian heard it, they mocked vs and despised vs, and sayde, What a thing is this that ye doe? Will ye rebell against the King?

20 Then answered I them, & said to them, The God of heauen, he will prosper vs, and we his seruants will rise vp & builde: but as for you, yee haue no portion nor right, nor [k] memoriall in Ierusalem.

CHAP. III.

The number of them that buylded the walles.

1 Then arose Eliashib the hye Priest with his brethren the Priestes, and they buylte the sheepegate: they [a] repaired it, & set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him buylded the men of Iericho, and beside him Zaccur ꝓ sonne of Imri.

3 But the fish port did the sonnes of Senaah buylde, which also layd the beames thereof, and set on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto the fortified Meremoth, the sonne of Vriah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshezabeel: and next vnto them fortified Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the worke of their lorde.

6 And the gate of the [*] olde fishpoole fortified Iehoiada the sonne of Paseah, and Meshullam the sonne of Besodaiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, & the barres thereof.

7 Next vnto them also fortified Melatiah the Gibeonite, and Jadon the Meronothite, men of Gibeon, and of Mizpah, vnto the [c] throne of the Duke, which was beyonde the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhohiah ‖ of the gold smiths: next vnto him also fortified Hananiah, the sonne [‖] of Harakkahim, & they repaired Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortified Iedaiah the sonne of Harumaph, euen ouer against his house: and next vnto him fortified Hattush, the sonne of Hashabniah.

11 Malchiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortified the seconde [‖] portion, and the towre of the [¶] fornaces.

12 Next vnto him also fortified Shallum, the sonne of Hallohesh, ꝓ ruler of the halfe part of Ierusalem, he, & his daughters.

13 The valley gate fortified Hanun, & the inhabitants of Zanuah: they built it, & set on the doores thereof, ꝓ lockes therof, and the barres thereof, euen a thousande cubites on the wall vnto the dung port.

14 But the dung port fortified Malchiah, the sonne of Rechab, the ruler of ꝓ fourth part of Beth-haccarem: he built it, and set on the doores therof, the lockes therof, and the barres thereof.

15 But the gate of the fountaine fortified Shallun, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he buylded it, and couered it, & set on the doores therof, the lockes therof, and the barres thereof, and the wall vnto the fishpoole of [‖] Shelah by the kings garden, and vnto the steppes that goe downe from the citie of Dauid.

16 After him fortified Nehemiah ꝓ sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntil ꝓ other side ouer against the

---

[1] *Or, paradise.*

[d] As God moued me to aske, and as he gaue me good successe therein.

[e] These were great enemies to the Iewes & laboured alwayes both by force & subtilte to ouercome them, and Tobiah, because his wife was a Iewesse, had alwaies ment euer of their affaires, and so wrought them great trouble.

[f] *Or, endure.*

[g] That is, contended of other nations, as though God had forsaken vs.

[h] They were incouraged and gaue themselues to doe well, and to trauell in this worthie enterprise.

[i] These were three chiefe gouerners vnder ꝓ king of Persia beyond Euphrates.

[k] Thus ꝓ wicked when they will hurthen the children of God, euer lay treason vnto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of Princes most against them.

[a] In Ebrewe, they sanctified it, that is, they finished it, and so dedicated it to the Lorde by prayer, in desiring him to maintaine it.

[b] The rich and mightie woulde not obey them, which were appointed officers in this worke, neither woulde they helpe thereunto. *Isa. 22. 11.*

[c] Vnto the place where the Duke was wont to sit in iudgement, who gouerned the countrey in their absence.

[‖] *Or, of Zorephim.*

[‖] *Or, of the apothecaries.*

[¶] *Or, furnaces.*

[‖] *Or, Siloe.*

the ſepulchres of Dauid, and to the fiſh-
poole that was repayred, and vnto the
houſe of the mightie.

17 After him repayred the Leuites, Rehum
the ſonne of Bani, and next vnto him re-
paired Hashabiah the ruler of the half part
of Keilah in his quarter.

18 After him repayred their brethren: Ba-
nai, the ſonne of Henadad the ruler of the
halfe part of Keilah:

19 And next vnto him repayred Ezer, the
ſonne of Iehua the ruler of Mizpah, the
other portion ouer againſt the going vp
to the [d] corner of the armour.

d Where the weapons and armour of the citie laye.

20 After him was earneſt Baruch the
ſonne of Zacchai, and repayred another
portion from the corner vnto the doore of
the houſe of Eliashib the hie Prieſt.

21 After him repayred Meremoth, the ſonne
of Vriiah, the ſonne of Hakkoz, another
portion from the doore of the houſe of E-
liashib, euen as long as the houſe of Elia-
shib extended.

22 After him alſo repayred the Prieſts, the
men of [e] the playne.

e Which dwelt in the playne countrey by Iorden and Iericho.

23 After them repayred Beniamin, & Ha-
shub ouer againſt their houſe: after him
repayred Azariah, the ſonne of Maaseiah,
the ſonne of Ananiah, by his houſe.

24 After him repayred Binnui, the ſonne
of Henadad an other portion, from the
houſe of Azariah vnto the turning and
vnto the corner.

25 Palal, the ſonne of Vzai, from ouer a-
gainſt the corner, and the high towre, that
lyeth out from the kings houſe, which is
beſide the court of the priſon. After him,
Pedaiah, the ſonne of Parosh.

f Reade Ezra, Chap. 2. 43.

26 And the [f] Nethinims, they dwelt in
the fortreſſe vnto the place ouer againſt
the water gate, Eaſtward, & to the towre
that lyeth out.

27 After him repayred the Tekoites another
portiō ouer againſt the great towre, & lyeth
out, euen vnto the wall of the fortreſſe.

28 From aboue the horſegate forth repai-
red the prieſtes, euery one ouer againſt his
houſe.

29 After them repayred Zadok the ſonne of
Immer ouer againſt his houſe: and after
him repayred Shemaiah, & ſonne of She-
chaniah the keeper of the Eaſtgate.

30 After him repayred Hananiah, the
ſonne of Shelemiah, and Hanun, the
ſonne of Talaph, the [g] ſixt, another por-
tion: after him repayred Meshullam, the
ſonne of Berechiah, ouer againſt his
chamber.

g Meaning, the ſixt of his ſonnes.

31 After him repayred Malchiah the gold-
ſmiths ſonne, vntill the houſe of the Ne-
thinims, and of the marchantes ouer a-
gainſt the gate [h] Miphkad, and to the
chamber in the corner.

h Which was the place of iudgement, or execution.

32 And betweene the chamber of the cor-
ner vnto the ſheepegate, repayred the gold-
ſmithes and the marchants.

CHAP. IIII.

7 The buylding of Ieruſalem is hindered, 15 But God breaketh their enterpriſe. 17 The Iewes buylde with one hande, and holde their weapons in the other.

BVt when Sanballat heard that wee
builded the wall, then was hee wroth
and ſore grieued, & mocked & Iewes,
And ſaid before his [a] brethren & the ar-
mie of Samaria, thus he ſaid, What doe
theſe [b] weake Iewes? will they fortifie
themſelues? will they ſacrifice? will they
finiſh it in a day? will they make & ſtones
whole againe out of the heapes of duſt,
ſeeing they are burnt?

a Of his companions that dwelt in Samaria.

b Thus the wicked, that cōſider not that Gods power is euer in a readines for ꝯ defence of his, mocke them as though they were weake and feeble.

And Tobiah the Ammonite was beſide
him, and ſaid, Although they builde, yet
if a fore goe vp, hee ſhall euen breake
downe their ſtone wal.

c This is the remedie that the children of God haue againſt the deriſiō & threatnings of their enemies, to flee to God by prayer.

[c] Heare, O our God (for wee are deſpi-
ſed) and turne their ſhame vpon their
owne head, and giue them vnto a pray
[d] in the land of their captiuitie,

d Let them be ſpoyled and led away captiue.

And couer not their [e] iniquitie, neither
let their ſinne be put out in thy preſence:
for they haue prouoked vs before the
builders.

e Let thy plagues decline to the worlde ſ they ſet themſelues againſt thee, and againſt thy Church: thus he prayeth, onely hauing reſpect to Gods glory, and not for any priuate affection, or grudge.

So we built the wall, and all the wall
was ioyned vnto the [a] halfe thereof, and
the heart of the people was to worke.

a Or, halfe height, *Ebr. made to ſtay, meaning, the people.*

¶ But when Sanballat, & Tobiah, and
the Arabians, and the Ammonites, and
the Ashdodimes heard that the walles of
Ieruſalem were repaired, (for the bree-
ches began to be ſtopped) then they were
very wroth,

And conſpired all together to come & to
fight againſt Ieruſalem, and to [b] hinder
them.

b Or, ſtop.

Then wee prayed vnto our God, and
ſet watchmen by them, day and night,
becauſe of them.

And Iudah ſaid, The ſtrength of & bea-
rers is weakened, & there is much earth,
ſo that we are not able to builde the wal.

Alſo our aduerſaries had ſaide, They
ſhall not knowe, neither ſee, till we come
into the middes of them and ſlay them,
and cauſe the worke to ceaſe.

But when the Iewes (which dwelt
beſide them) came, they tolde vs [c] tenne
times, & From all places whence ye ſhall
returne, they will be vpon vs.

c They, which brought the tydings, ſaide thus, When you leaue your worke, and go either to eat or to reſt, your enemies will aſſaile you.

Therefore ſet I in the lower places be-
hinde the wall vpon the toppes of the
ſtones, and placed the people by their
families, with their ſwordes, their
ſpeares and their bowes.

Then I beheld, and roſe vp, and ſayde
vnto the Princes, and to the rulers, and
to the reſt of the people, Be not afrayde
of them: [h] remember the great Lord, and
fearefull, & fight for your brethren, your
ſonnes, & your daughters, your wiues,
and your houſes.

h Who is euer at hand to deliuer his out of daūger, & therefore ſeeing they ſhould fight for ſ maintenance of Gods glory, & for the preſeruation of their owne liues and of theirs, he encourageth thē to play the valiant men.

And when our enemies heard that it
was knowen vnto vs, then God brought
their counſell to nought, and wee turned
all againe to the wall, euery one vnto his
worke.

And from that day, halfe of & yong men
did the labour, and the other halfe part
of them held the ſpeares, and ſhields, and
bowes, and habergins: and the rulers
ſtoode [i] behinde all the houſe of Iudah.

i To ouerſee them and to encourage them to their worke.

That they that builded on the wall, and they

that bare burdens, & they that laded, did the worke with one hande, and with the other held the sword.

18 For euery one of the builders had his sword girt on his loynes, & so builded: & he that blewe the trumpet, was beside me.

19 Then saide I vnto the Princes, and to the rulers, and to the rest of the people, The worke is great and large, and wee are separated vpon the wall, one farre from another.

20 In what place therefore ye heare the sounde of the trumpet, [k] resort ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, till the starres came forth.

22 And at the same time sayde I vnto the people, Let euery one with his seruant lodge within Ierusalem, that they may be a watche for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my seruants, nor the men of the warde, (which folowed me) none of vs did put off our clothes, saue euery one put them off [l] for washing.

k Meaning, to resist their enemies, if need de required.

l That is, when they purified thē selues, or els whē they washed their clothes.

CHAP. V.

1 The people are oppressed and in necessitie. 6 Nehemiah remedieth it. 14 He tooke not the portion of others that had ruled before, least he should greeue the people.

1 NOwe there was a great crie of the people, and of their wiues [a] against their brethren the Iewes.

a Against the riche, which oppressed them.

2 For there were þ saide, Wee, our sonnes and our daughters are many, therefore we take vp [b] corne, that we may eat & liue.

b This is the cōplaint of ỹ people, shewing to what extremitie they were brought vnto.

3 And there were that sayd, We must gage our landes, and our vineyardes, and our houses, and take vp corne for the famine.

4 There were also that sayd, We haue borowed money for the kings [c] tribute vpon our landes and our vineyardes.

c To pay our tribute to the king of the Persians, which was exacted yerely of vs.

5 And now our flesh is as [d] the flesh of our brethren, & our sonnes as their sonnes: and loe, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters nowe in subiection, and there is no power [e] in our handes: for other men haue our landes and our vineyardes.

d By nature the rich is no better then the poore.

e We are not able to redeeme thē, but for pouertie are constreined to hire them to others.

6 Then was I verie angrie when I heard their crie and these wordes.

7 And I thought in my minde, and I rebuked the princes, & the rulers, and sayde vnto them, You lay [f] burdens euery one vpon his brethren: and I set a great assemblie against them,

f You presse thē with vsurie, and seeke howe to bring all things into your hands.

8 And I said vnto them, We (according to our abilitie) haue redemed our brethren the Iewes, which were solde vnto þ heathen: & will you sel your brethren again, or shall they be [g] sold vnto vs? Then held they their peace, and coulde not answere.

g Both because they should bee moued with pitie, seeing howe many were by them oppreſt, & also heare the iugement of others, which should be as it were witnesses of their dealing toward their brethren.

9 Also I sayde, That which ye doe, is not good. Ought ye not to walke in the feare of our God, for the [h] reproche of the heathen our enemies?

h Meaning, Nehemiah.

10 For euen I, my brethren, and my seruants doe lend them money and corne: I pray you, let vs leaue off this [i] burden.

i Who by this occasiō wil blaspheme ỹ Name of God, seeing that our actes are no better then theirs.

11 Restore, I pray you, vnto them this day their landes, their vineyardes, their olives, and their houses, and remit the hundreth parte of the siluer and of the corne, of the wine, and of the oyle [k] that ye exact of them.

k Or, *Vsurie.*

12 Then said they, We will restore it, & will not require it of them: we will do as thou hast sayde. Then I called the priests, and caused them to sweare, that they shoulde doe according to this promise.

l Which ye take of them for the lone.

13 So I shooke my lappe, and sayd, So let God shake out euery man that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the congregation sayde, Amen, and praised the Lorde: and the people did according to this promise.

14 And from the time that the King gaue mee charge to be gouernour in the lande of Iudah from the twentieth yeere, euen vnto the two and thirtyeth yeere of king Artahshahte, that is, twelue yeere, I, and my brethren haue not eaten the [m] breade of the gouernour.

m I receiued not that portion and diet, which the gouernours, that were before me, exacted: wherein he declareth that he rather sought ỹ wealth of the people, then his owne commoditie.

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fourty shekels of siluer: yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a portion in the worke of this wall, and we bought no lande, and all my seruants came thither together vnto the worke.

17 Moreouer there were at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among þ heathen that are about vs.

18 And there was prepared daily an ore, and sixe chosen sheepe, and birdes were prepared for me, and [n] within ten dayes wine for all [o] in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

o Or, *once in ten dayes.*

n Whereas at other times they had by measure, at this time they had most liberally.

19 Remember me, O my God, in goodnes, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth with great wisdome, & zeale to his aduersarie. 11 Hee is not discouraged by the false prophets.

1 AND when Sanballat, & Tobiah, and Geshem the Arabian, and the rest of our enemies heard that I had built the wall, and that there were no moe [a] breaches therein (though at that time I had not set vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then sent Sanballat and Geshem vnto me, saying, Come thou that we may meete together in þ villages in the plaine of

of Ono: and they thought to do me euill.
3 Therefore I sent messengers vnto them, saying, I haue a great worke to doe, and I can not come downe: [b] why should the worke cease, whiles I leaue it, and come downe to you?
4 Yet they sent vnto me foure times after this sort. And I answered them after the same maner.
5 Then sent Sanballat his seruant after this sort vnto me the fifth time, with an open letter in his hand,
6 Wherein was written, It is reported among the heathen, and [f] Gashmu hath sayde it, that thou and the Iewes thinke to rebell, for the which cause thou buildest the wall, and thou wilt be their King according to these [c] words.
7 Thou hast also ordeined [d] the Prophets to preache of thee at Ierusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.
8 Then I sent vnto him, saying, It is not done according to these wordes that thou saiest: for thou feinest them of thine owne heart.
9 For all they afrayed vs, saying, Their handes shalbe weakened from the worke, and it shall not be done: nowe therefore [e] incourage thou me.
10 ¶ And I came to [g] house of Shemaiah the sonne of Delaiah the sonne of Mehetabeel, and he was [h] shut vp, and he sayd, Let vs come together into the House of God in the middes of the Temple, and shut the doores of the Temple: for they will come to slay thee: yea, in the night will they come to kill thee.
11 Then I sayde, [i] Should such a man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.
12 And loe, I perceiued, that God had not sent him, but that he pronounced this prophecie against me: for Tobiah and Sanballat had hired him.
13 Therefore was he hired, that I might be afraide, and doe thus, and sinne, and that they might haue an euill report that they might reproche me.
14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, and Noadiah the [e] Prophetesse also, and the rest of the Prophets that would haue put me in feare.
15 ¶ Notwithstanding the wall was finished on the fiue and twentieth day of [h] Elul, in two and fiftie dayes.
16 And when all our enemies heard thereof, euen all the heathen that were about vs, they were afrayde, and their courage failed the: for they knew, that this worke was wrought by our God.
17 And in these dayes were there many of the princes of Iudah, whose [k] letters went vnto Tobiah, and those of Tobiah came vnto them.
18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: and his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.
19 Yea, they spake in his praise before me, and tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once builded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

1 NOwe [*] when the wall was builded, and I had set vp the doores, and the porters, and the singers and the Leuites were appointed, *Ezra.10.15.*
2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was douteles a faithfull man, and feared God aboue many)
3 And I sayd vnto them, Let not the gates of Ierusalem be opened, vntill the heate of the sunne: and while [a] they stande by, let them shut the doores, and [*] make them fast: and I appointed wardes of the inhabitants of Ierusalem, euery one in his warde, and euery one ouer against his house.
4 Nowe the citie was large and great, but the people were few therein, and the houses were not builded.
5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: & I found a booke of the genealogie of the, which came vp at the first, & found written therein, *Ezra.2.*
6 These are the [b] sonnes of the prouince that came vp frō the captiuitie that was carried away (whome Nebuchadnezzar king of Babel had caried away) and they returned to Ierusalem & to Iudah, euery one vnto his citie.
7 They which came with Zerubbabel, Iehshua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is the nomber of the men of the people of Israel.
8 The sonnes of Parosh, two thousand, an hundreth seuentie and two.
9 The sonnes of Shephatiah, three hundreth seuentie and two.
10 The sonnes of Arah, fiue hundreth fiftie and two.
11 The sonnes of [*] Pahath Moab of the sonnes of Iehshua, and Ioab, two thousand, eight hundreth and eighteene.
12 The sonnes of Elam, a thousand, two hundreth fiftie and foure.
13 The sonnes of Zattu, eight hundreth and fiue and fourtie.
14 The sonnes of Zacchai, seuen hundreth and threescore.
15 The sonnes of Binnui, fiue hundreth and eight and fourtie.
16 The sonnes of Bebai, fiue hundreth and eight.

b Meaning, that if he shoulde obey their request, the work, which god had appointed, should cease: shewing hereby that we shoulde not commit our selues to the hands of the wicked.
*Or, Geshem.
c As the same goeth.
d Thou hast bribed, and set vp false prophets, to make thy selfe king, & so to defraude the king of Persia of that subiectiō, which you owe vnto him.
*Ebr. Strengthen thou mine hand.
e As though he would be secret, to the intent that he might pray vnto God with greater libertie, & receiue some reuelatiō, which in him was but hypocrisie.
f He doubted not but God was able to preserue him, and knewe that if he had obeied this counsell, he should haue discouraged all the people: thus God giueth power to his, to resist false prophecies, though they seeme to haue neuer so great probabilitie.
g Very griefe caused him to pray against such, which vnder the pretence of being the ministers of God, were aduersaries to his glory, and went about to ouerthrowe his Church, declaring also hereby that where there is one true minister of God, the deuill hath a great sorte of hirelings.
h Which was the sixth moneth, and conteined part of August, and part of September.
i After that I had sent Sanballat his answere.
k This the Church of God hath euermore enemies within it selfe, which are more dangerous then the outward & professed enemie.
a To wit, the that are mentioned verse 3.
*Ebr. double tion. Meaning, all in harres manner.
b That is, the inhabitants of Iudah.
c Azariah is Ezra is called Seraiah: and Raamiah, Reelaiah, chap. 10.
*Or, the captaine of Moab.

eight and twentie.
17 The sonnes of Azgad, two thousande, three hundreth and two and twentie.
18 The sonnes of Adonikam, sixe hundreth three score and seuen.
19 The sonnes of Biguai, two thousande three score and seuen.
20 The sonnes of Adin, sixe hundreth, and fiue and fiftie.
21 The sonnes of Ater of Hizkiah, ninetie and eyght.
22 The sonnes of Hashum, three hundreth and eight and twentie.
23 The sonnes of Bezai, three hundreth and foure and twentie.
24 The sonnes of Hariph, an hundreth and twelue.
d That is, the inhabitants of Gibeon. 25 The d sonnes of Gibeon, ninetie & fiue.
26 The men of Beth-lehem & Netophah, an hundreth foure score and eight.
27 The men of Anathoth, an hundreth and eight and twentie.
28 The men of Beth-asmaueth, two and fourtie.
27 29 The men of Kiriath-iearim, Chephirah and Beeroth, seuen hundreth, and three and fourtie.
30 The men of Ramah & Gaba, sixe hundreth and one and twentie.
31 The men of Michmas, an hundreth and two and twentie.
32 The men of Beth-el & Ai, an hundreth and three and twentie.
e For there were two cities of this name. 33 The men e of the other Nebo, two and fiftie.
34 The sonnes of the other Elam, a thousand, two hundreth and foure and fiftie.
35 The sonnes of Harim, three hundreth and twentie.
36 The sonnes of Jericho, three hundreth and fiue and fourtie.
37 The sonnes of Lod-hadid and Ono, seuen hundreth, and one and twentie.
38 The sonnes of Senaah, three thousand, nine hundreth and thirtie.
39 The Priestes: the sonnes of Jedaiah of the house of Jeshua, nine hundreth seuentie and three.
40 The sonnes of Immer, a thousand and two and fiftie.
41 The sonnes of Pashur, a thousand, two hundreth and seuen and fourtie.
42 The sonnes of Harim, a thousande and seuenteene.
43 ¶ The Leuites: the sonnes of Jeshua of Kadmiel, and of the sonnes of * Hodiuah, seuentie and foure.
* Or, Hodeiah.
44 ¶ The singers: the children of Asaph, an hundreth, and eight and fourtie.
45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundreth and eight and thirtie.
f Reade Ezra 2.58. 46 ¶ The f Nethinims: the sonnes of Tiha, the sonnes of Hashupha, the sonnes of Tabaoth,
47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,
48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,
49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,
50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,
51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,
52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephishesim,
53 The sonnes of Bakbuk, the sonnes of Hacupha, the sonnes of Harhur,
54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,
55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,
56 The sonnes of Neziah, the sonnes of Hatipha,
57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,
58 The sonnes of Jaala, the sonnes of Darkon, the sonnes of Giddel,
59 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pochereth of Zebaim, the sonnes of Amon.
60 All the Nethinims, and the sonnes of Salomons seruats were three hundreth, ninetie and two.
61 ¶ And these came vp from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they coulde not shewe their fathers house, nor their seede, or if they were of Israel.
62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundreth and two and fourtie.
63 And of the Priestes: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.
64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthoode.
65 And g the Tirshatha sayde vnto them, that they should not eate of the most holy, till there rose vp a Priest with * Vrim and Thummim.
g Meaning, Nehemiah: for Tirshatha in the Chalde tongue signifieth a butler. Exod. 28.30.
66 All the Congregation together was two and fourtie thousand, three hundreth and three score,
67 Besides their seruants & their maides, which were seuen thousande, three hundreth and seuen and thirtie: and they had two hundreth and fiue and fourtie singing men and singing women.
68 Their horses were seuen hundreth and sixe and thirtie, & their mules two hundreth and fiue and fourtie.
69 The camels foure hundreth and fiue and thirtie, & sixe thousande, seuen hundreth and twentie asses.
70 And certaine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousande h drammes of gold, fiftie basins, fiue hundreth and thirtie Priestes garments.
h Reade Ezra 2.69.
71 And some of i chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, & two thousande and two hundreth * pieces of siluer.
* Or, minas.
72 And the rest of the people gaue twentie thousand

thousande drames of golde, and two thousande pieces of siluer, and three score and seuen Priestes garments.

73 And the Priestes and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and al Israel dwelt in their cities: and when the i seuenth moneth came, the children of Israel were in their cities.

i Which conteined part of September and part of October.

CHAP. VIII.

2 Ezra gathereth together the people, and readeth to them the Lawe. 12 They reioyce in Israel for the knowledge of the worde of God. 15 They keepe the feast of Tabernacles or boothes.

1 And all the people assembled themselues "together, in the streete that was before the watergate, & they spake vnto Ezra the a scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel.

" *Ebr. as one man.*

a Read Ezra 7.6

2 And Ezra the Priest brought the Lawe before the Congregation both of men and women, and of all that b could heare and vnderstande it, in the first day of the seuenth moneth,

b Which had age & discretion to vnderstand.

3 And hee read therein in the streete that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderstoode it, and the eares of all the people hearkened vnto the booke of the Lawe.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe stoode vpon a pulpit of wood, which he had made for the preaching, & beside him stoode Mattithiah, & Shema, & Ananiah, & Uriah, and Hilkiah, & Maaseiah on his right hande, and on his left hand Pedaiah, & Mishael, and Malchiah, and Hashum, & Hashbadana, Zechariah, and Meshullam.

5 And Ezra opened the booke before al the people: for hee was d aboue all the people: and when he opened it, all the people stoode vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praysed the Lorde the great God, and all the people answered, Amen, Amen, with lifting vp their handes: and they bowed themselues, and worshipped the Lorde with their faces towarde the grounde.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites caused the people to vnderstande the Lawe, and the people stoode in their place.

e In considering their offences against the Lawe. Therfore the Leuites doe not reproue them for mourning, but assure them of Gods mercies forasmuch as they are repentant.

8 And they read in the booke of the Lawe of God distinctly and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) and Ezra the Priest and Scribe, and the Leuites that instructed the people, sayde vnto all the people, This day is holy vnto the Lord your God: mourne not, nether weepe: for al the people f wept, when they heard the wordes of the Law.

f That is, remember the poore.

10 He sayd also vnto them, Go, and eate of the fatte, and drinke the sweete, and send part vnto them, for whome none is g prepared: for this day is holy vnto our Lord: be ye not sory therefore: for the g ioye of the Lord is your strength.

g Reioyce in the Lord, and he will giue you strength.

11 And the Leuites made silence throughout all the people, saying, Holde your peace: for the day is holy, be not sadde therefore.

12 Then all the people went to eate and to drinke, and to send away part, & to make great ioye, because they had vnderstande the wordes that they had taught them.

13 And on the seconde day the chiefe fathers of all the people, the Priestes & the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Lawe.

14 And they founde written in the Lawe, (that the Lord had commanded by Moses) that the children of Israel shoulde dwell in * boothes in the feast of the seuenth moneth,

Leui.23.34.

15 And that they shoulde cause it to be declared & proclaimed in all their cities, and in Jerusalem, saying, Goe forth vnto the mount, & bring oliue branches, and pine branches, and branches of * myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

* Originally habitacles, as Leui. 23.40.

16 So the people went forth and brought them and made them boothes, euery one vpon the h roofe of his house, and in their courtes, and in the courtes of the house of God, and in the streete by the watergate, and in the streete of the gate of Ephraim.

h For their houses were made flat aboue, vnto Deut.22.8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for since the i time of Jeshua the sonne of Nun vnto this day, had not the children of Israel done so, and there was very great ioy.

i Which was almost a thousand yeeres.

18 And hee read in the booke of the Lawe of God euery day, from the first day vnto the last day. And they kept the feast seuen dayes, and on the eight day a solemne assembly, according vnto the maner.

CHAP. IX.

1 The people repent, and forsake their strange wiues. 5 The Leuites exhort them to praise God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies towarde them.

1 IN the foure and twentieth day of this a moneth the children of Israel were assembled with * fasting, & with sackecloth, and earth vpon them.

a Meaning, the seuenth. 1.Esdras 9.4.

2 (And they that were of the seede of Israel were separated from all the "strangers) and they stoode and confessed their sinnes & the iniquities of their fathers.

"*Ebr. frany children.*

3 And they stoode vp in their place & read in the booke of the Lawe of the Lord their God foure times on the day, and they b confessed & worshipped the Lorde their God foure times.

b They make confession of their sinnes, and vse prayer.

4 Then stoode vp vpon the staires of the Leuites Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and cried with a loud voice vnto the Lord their God.

5 And the Leuites saide, euen Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodiah, Shebaniah & Pethahiah, Stand vp, & praise the Lorde your God for

Godw. moses Aar. 148

for euer and euer, and let them praise thy glorious Name, O God, which excellerh aboue all thankesgiuing and praise.

6 Thou art Lorde alone: thou hast made heauen, & the heauen of all heauens, & all their hoste, the earth, and all things that are therein, the seas, & al that are in them, and thou preseruest them all, & the hoste of the heauen worshippeth thee.

7 Thou art, O Lorde, the God, that hast chosen Abram, and broughtest him out of *Ur in Caldea, and madest his name Abrahám,

Gen.11.31. Gen.17.5.

8 And foundest his heart faithfull before thee, * and madest a couenant with him, to giue vnto his seede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, and hast performed thy wordes, because thou art iust.

Gen.15.18.

9 *Thou hast also considered the affliction of our fathers in Egypt, and heard their crie by the red Sea,

Exod.3.7. & 14.10.

10 And shewed tokens and wonders vpon Pharaoh, and on al his seruants, and on all the people of his lande: for thou knewest that they dealt proudly against them: therfore thou madest thee a Name, as appeareth this day.

11 *For thou diddest breake vp the sea before them, & they went through the mids of the Sea on drie lande: and those that pursued them, hast thou cast into the bottoms as a stone, in the mightie waters:

Exod.14.22.

12 And *leddest them in the day with a pillar of a cloude, & in the night with a pillar of fire to giue them light in the way that they went.

Exod.13.21.

13 *Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, and true lawes, ordinances & good commandements,

Exod.19.18,20. & 20.1.

14 And declaredst vnto them thine holy Sabbath, and commaundedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant:

15 *And gauest them bread from heauen for their hunger, * and broughtest foorth water for them out of ỹ rocke for their thirst: and *promisedst them that they shoulde goe in, and take possession of the land: for the which thou haddest lift vp thine hãd for to giue them.

Exod.16.15. Exod.17.6. Deut.2.8.

16 But they & our fathers behaued them selues proudely, & hardened their necke, so that they hearkened not vnto thy cõmandements,

17 But refused to obey, and would not remember thy marueilous woorkes that thou haddest done for them, but hardened their neckes, and had in their heades to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of cõpassion, of long suffring and of great mercie, pet forsookest them not.

18 Moreouer, whẽ they made them a molten calfe (and sayd, This is thy God that brought thee vp out of the lãd of Egypt) and committed great blasphemies,

19 Pet thou for thy great mercies forsookest them not in the wildernesse: *the pillar of the cloude departed not frõ them by day to leade them the way, neither the pillar of fire by night, to shewe them light, and the way whereby they should goe.

Exod.13.22. nomb.14.14. 1.cor.10.1.

20 Thou gauest also thy good Spirite to instruct them, and withheldest not thy MAN from their mouth, & gauest them water for their thirst.

21 Thou diddest also feede them fourtie yeeres in the wildernes: they lacked nothing: *their clothes warred not olde, and their feete ᶜ swelled not.

Deut.8.4.

c Though the way was tedious and long.

22 And thou gauest them kingdomes and people, and ᵈ scatteredst them into corners: so they possessed * the land of Sihon and the land of the King of Hesbon, and the land of Og king of Bashan.

d Meaning, the heathen whome he droue out.

23 And thou didest multiplie their children, like the starres of the heauen, & broughtest them into the land, whereof thou hadest spoken vnto their fathers, that they shoulde goe, and possesse it.

Nomb.21.26.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, euen the Canaanites, & gauest them into their hands, with their kinges and the people of the land, that they might do with them what they would.

25 And they tooke their strong cities & the fat lande, and possessed houses, full of all goods, cisternes digged out, vineyardes, and olines, and trees for foode in abundance, and they did eate, and were filled, and became fatte, and liued in pleasure through thy great goodnes.

26 Pet they were disobedient, and rebelled against thee, and cast thy Lawe behinde their backes, and slewe thy Prophetes (which ᵉ protested among them to turne them vnto thee) & committed great blasphemies.

e Taking heauen & earth to witnes ỹ God would destroy them, except they returned, as 2. Chron.24.19.

27 Therefore thou deliueredst them into ỹ hande of their enemies that vexed them: pet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauiours, who saued them out of the hande of their aduersaries.

f Hee declareth how Gods mercies euer cõtended with the wickednesse of the people, who euer in their prosperitie forgate God. *Leuit.18.5. ezek.20.11. rom.10.5. gal 3.12.*

28 But when they had ᶠ rest, they returned to do euil before thee: therfore leftest thou them in the hand of their enemies, so that they had the dominion ouer them, pet when they conuerted & cryed vnto thee, thou heardest them from heauen, and deliueredst them according to thy great mercies many times,

g Which is a similitude taken of oxen, that shrinke at the yoke or burthe, as Zech.7.11.

29 And protestedst among them that thou mightest bring thẽ againe vnto thy Law: but they behaued themselues proudely, and hearkened not vnto thy commandements, but sinned against thy iudgements (which a man should doe & liue in them) and ᵍ pulled away the shoulder, and were stifnecked, and would not ʰ heare.

h When thou didest admonish them by thy Prophets.

30 Pet thou ⁱⁱ diddest forbeare them many yeeres, and protestedst among them by thy Spirit, euen by the hand of thy Prophets,

ⁱⁱ *Ebr. thou didest prolong vpon them many yeeres.*

phets, but they would not heare: therefore gauest thou them into the hand of the people of the landes.

31 Yet for thy great mercies thou hast not consumed them, neither forsake them: for thou art a gratious and mercifull God.

Exod.34.6,7.

32 Nowe therefore our God, * thou great God, mightie and terrible, that keepest couenant and * mercy, let not all the affliction that hath come vnto vs, seeme a litle before thee, that is, to our Kings, to our Princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of [i] Ashur vnto this day.

Psal.143.1,2.

i By whome we were led away into captiuitie, and haue bene appointed to be slaine, as Ester 3.13.

33 Surely thou art iust in all that is come vpon vs: for thou [k] hast dealt truely, but we haue done wickedly.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth from Gods iustice to his mercies.

34 And our Kings and our princes, our priestes and our fathers haue not done thy Lawe, nor regarded thy commandements nor thy protestations, wherewith thou hast [l] protested among them.

l That thou wouldest destroy them, except they would returne to thee, as verse 26.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, & in the large and fat land which thou diddest set before them, and haue not conuerted from their euill workes.

36 Behold, we are seruants this day, and the lande that thou gauest vnto our fathers, to eate the [m] fruite thereof, and the goodnes thereof, behold, we are seruants therein.

m That is, to be the lords therof.

37 And it yeeldeth much fruite vnto the Kings whome thou hast set ouer vs, because of our sinnes: and they haue dominion ouer our bodies and ouer our cattell at their pleasure, and we are in great affliction.

38 Now because of all this we make [n] a sure couenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

n Thus by affliction they promes to keepe Gods commandements, whereunto they could not be brought by Gods great benefites.

CHAP. X.

1 The names of them that sealed the couenant betweene God and the people.

1 NOw they that sealed were Nehemiah the [a] Tirshatha the sonne of Hachaliah, and Zidkiah,

a Or, butler.

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchiah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abiah, Miamin,
8 Maaziah, Bilgai, Shemaiah: these are [a] the Priests.

a Which subscribed to keepe the promes.

9 ¶ And the Leuites: Jeshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel.
10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people were Parosh, [a] Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Biguai, Adin,
17 Ater, Hizkiah, Azzur,
18 Hodiah, Hashum, Bezai,

a Or, Captaine of Moab.

19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pilcha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahiah, Hanan, Anan,
27 Malluch, Harim, Baanah.
28 And the rest of the people, the Priestes, the Leuites, the porters, the singers, the [b] Nethinims, and all that were [c] separated from the people of the landes vnto the Lawe of God, their wiues, their sonnes, & their daughters, all that could vnderstand.

b Reade Ezra 2.43.

c Which kept idolatrous fashions from their neighbours and gaue themselues to serue God.

29 The chiefe of the [d] receiued it for their brethren, & they came to [e] the curse and to the oth to walke in Gods Law, which was giuen by Moses the seruant of God, to obserue & doe all the commandements of the Lord our God and his iudgements and his statutes:

d They made the obseruation of it a solemne matter.

e Wherunto they gaue themselues, if they brake the Law, as Deut.28.15.

30 And that we would not giue our daughters to the people of the lande, neither take their daughters for our sonnes.

31 And if the people of the lande bryought ware on the Sabbath or any vitailes to sell, [f] that we would not take it of them on the Sabbath and on the holy dayes: [g] and that we would let the seuenth yeere be free, and the debts of euery [h] person.

f Which notwithstanding they brake soone after, as chap.13.15.

g This declared wherefore they gaue this third part of the lackel, which was besides the half shekel, that they were bound to pay, Exod.30.13.

h Or, sute.

32 And we made statutes for vs to giue by the yeere the third part of a shekell for the seruice of [i] house of our God,

Lewit.25.4. Deut.15.1.

i Or, hand.

33 For the [k] shewbread, and for the dayly offring, & for the daily burnt offring, the Sabbaths, the newe moones, for the solemne feastes, & for the things that were sanctified, & for the sinne offrings to make an atonement for Israel, and for all the worke of the house of our God.

k This declareth wherefore they gaue this third part of the lackel, which was besides the half shekel, that they were bound to pay, Exod.30.13.

34 We cast also lots for the offring of the wood, euen the Priestes, the Leuites and the people to bring it into the house of our God, [l] by the house of our fathers, yeerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Lawe,

l By, into the lot of.

35 And to bring the first fruits of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord,

36 And the first borne of our sonnes, & of our cattel, as it is [h] written in the Law, and the first borne of our bullocks and of our sheepe, to bring it into the house of our God, vnto the Priestes that ministre in the house of our God,

h By this reherfall is meent that there was no part nor ceremonie in the Law, wherein they did not binde themselues by couenant.

37 And that we should bring the first fruite of our dough, and our offrings, and the fruite of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all the cities of our trauell.

i Wherefore we laboured, & trauelled, that the tithes were due vnto the Leuites both by the law, & according to the othe & couenant, we made.

38 And the Priest, the sonne of Aaron shal be with the Leuites, when the Leuites take tithes, and the Leuites shall [m] bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the

Num.18.26.

the treasure house.
39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there shall be the vessels of the sanctuarie, & the Priestes that minister, and the porters, and the singers, & k we will not forsake the house of our God.

k We will not leaue it destitute of that, that shal be necessarie for it.

CHAP. XI.

1 *Who dwelled in Ierusalem after it was buylded,* 21 *And who in the cities of Iudah.*

1 AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of ten to dwel in Ierusalem the holy citie, & nine partes to be in the cities.

a Because their enemies dwelt round about the they prouided that it might be replenished with men, & vsed this policie, because there were fewe that offred them selues willingly.

2 And the people thanked all the men that were willing to dwell in Ierusalem.
3 These now are the chiefe of the prouince, that dwelt in Ierusalē, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priestes and the Leuites, and the Nethinims, and the sonnes of Salomons seruants.
4 And in Ierusalem dwelt certaine of the children of Iudah, and of the children of Beniamin. Of the sonnes of Iudah, Athaiah, the sonne of Vzziah, the sonne of Zecharias, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez,
5 And Maasriah the sonne of Baruch, the sonne of Col Hozeh, the sonne of Hazaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zecharias, the sonne [c] of Shiloni.

b Which came of Perez the sonne of Iudah,

c Or, of a Shilonite.

6 All the sonnes of Perez that dwelt at Ierusalem, were foure hundreth, three score and eight valiant men.
7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.
8 And after him Gabai, Sallai, nine hundreth and twentie and eight.
9 And Ioel the sonne of Zichri was gouernour ouer them: and Iudah, the sonne of Senuah, was the second ouer the citie.
10 Of the Priestes, Iedaiah, the sonne of Ioiarib, Iachin.
11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub [d] was chiefe of the house of God.

d That is, was the hie Priest.

12 And their brethren [e] that did the worke in the Temple, were eight hundreth, twentie & two: and Adaiah the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zecharias, the sonne of Pashur, the sonne of Malchiah:
13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:
14 And their brethren valiant men, an hundreth & eight & twentie: & their ouerseer was Zabdiel the sonne [f] of Hagedolim.

e That is, were the chiefe to begin the thankesgiuing & prayer: and Bakbukiah the second of his brethren, & Abda the sonne of Shamua, & sonne of Galal, the sonne of Iedithun.

f Or, of one of the great men.

15 And of the Leuites, Shemaiah, & sonne of Hashub, the sonne of Azrikam, & sonne of Hashabiah, the sonne of Bunni.
16 And Shabbethai, and Iozabad of the chiefe of the Leuites were ouer the works of the house of God without.
17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, & sonne of Asaph was the chiefe to [e] begin the thankesgiuing & prayer: and Bakbukiah the second of his brethren, & Abda the sonne of Shamua, & sonne of Galal, the sonne of Iedithun.
18 All the Leuites in the holy citie, were two hundreth foure score and foure.
19 And the porters Akkub, Talmon and their brethren that kept the [f] gates, were an hundreth twentie and two.
20 And the [g] residue of Israel, of & priests, and of the Leuites dwelt in all the cities of Iudah, euery one in his inheritance.
21 And the Nethinims dwelt in the [h] forteresse, and Ziha, and Gispa was ouer the Nethinims.
22 And the ouerseer of & Leuites in Ierusalem was Vzzi the sonne of Bani, & sonne of Hashabiah, the sonne of Mattaniah, the sonne of Micha: of & sonnes of Asaph singers were ouer & worke of & house of God.
23 For it was the kinges commandement concerning them, that faithfull prouision should be for the singers euery day.
24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah [i] was at the kings hand in all matters concerning the people.
25 And in the villages in their lands, some of & children of Iudah dwelt in Kiriath-arba, and in the villages thereof, & in Dibon, and in the villages thereof, and in Iekabzeel, and in the villages thereof,
26 And in Ieshua, and in Moladah, and in Beth-palet,
27 And in Hazer-shual, & in Beer-sheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, & in Iarmuth,
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Michmash, and Aia, and Beth-el, and in the villages thereof,
32 Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim,
34 Hadid, Zeboim, Neballat,
35 Lod and Ono, in the carpenters valley.
36 And of the Leuites were diuisions in Iudah and in Beniamin.

g Meaning, of the Temple.

g Of the, which dwelt not in Ierusalem.

h Or, Ophel.

h Was chiefe about the King for all his affaires.

CHAP. XII.

1 *The Priests and Leuites, which came with Zerubbabel vnto Ierusalem, are numbred,* 27 *And the wall is dedicated.*

1 THese also are the Priests and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, & Iehua: to wit, Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Meremoth,

a From Babylon to Ierusalem.

4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiah, Iedaiah: these were the [a] chiefe of the Priests, & of their brethren in the dayes of Ieshua.

b Next in dignitie to the hie Priests, & which were of ỹ stocke of Aaron.

8 And the Leuites, Ieshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah [c] were ouer the thankesgiuings, he, and his brethren.

c Had charge of them that sang the psalmes.

9 And Bakbukiah and Unni, & their brethren were about them in the [d] watches.

d They kept their wardes and watches according to their turnes, as 1. Chro. 23. 6.

10 And Iesh̃ua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were these, the chiefe fathers of the Priestes: vnder [e] Seraiah was Meraiah, vnder Ieremiah, Hananiah,

e That is, next to Seraiah, or rather of ỹ order, which was called after the name of Seraiah.

13 Vnder Ezra, Meshullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Shebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,

f Whereof was Zacharie Iohn Baptists father.

17 Vnder [f] Abiiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan & Iaddua were [g] chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites were Hashabiah, Sherebiah, & Iesh̃ua the sonne of Kadmiel, & their brethren about them to giue prayse and thankes, according to the ordinance of Dauid the man of God, warde ouer [g] against warde.

g That is, one after another, & euery one in his course.

25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon & Akkub were porters keeping the warde at the thresholds of the gates.
26 These were in the daies of Ioiakim the sonne of Iesh̃ua, the sonne of Iozadak, & in the dayes of Nehemiah the captaine, and of Ezra the Priest and scribe.
27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thankesgiuings & with songs, cymbales, violes and with harpes.

Ebr. sonnes of the singers.

h Which were a certaine familie, & had their possessions in the fieldes, 1. Chron. 8. 31.

28 Then the "singers gathered themselues together both from the playne countrey about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreis of Geba, & Azmaueth: for the singers had buylt them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and clensed the people, & the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wal toward the dung gate.

i Meaning, Nehemiah.

32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah,
35 And of the Priestes sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, ỹ sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, & Azareel, Milalai, Gilalai, Maai, Nethaneel, & Iudah, Hanani, with the musical instruments of Dauid the man of God: and Ezra the scribe went before them.

k That is, the brethren of Zaccur.

37 And to the gate of the fountaine, euen ouer against them went they vp by [l] the staires of the citie of Dauid, at the going vp of the wal beyond the house of Dauid, euen vnto the water gate Eastward.

l Which were going vp to the mount Zion, which is called the citie of Dauid.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad wall.
39 And vpon the gate of Ephraim, & vpon the olde gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepegate: and they stoode in the gate of the warde.
40 So stoode the two companies (of them that gaue thankes) in the house of God, & I and the halfe of the rulers with me.
41 The Priestes also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets.
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam, and Ezer: and the singers "sang loude, hauing Izrahiah which was the ouerseer.

"Ebr. made heare.

43 And the same day they offred great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre off.
44 Also at ỹ same time were men appointed [m] ouer the chãbers of the store for the offrings (for the first fruites, and for the tithes) to gather into them out of the fieldes of the cities, the portions of the Law for the Priestes and the Leuites: for Iudah reioyced for the Priestes and for the Leuites, that serued.

m Which were chambers appoynted by Hezekiah to put in the tythes, and such things, 2. Chro. 31. 11. and now were ordained against the same vse.

45 And both the singers & the Leuites kept the warde of their God, & the ward of the purification according to the comandement of Dauid, and Salomon his sonne.
46 * For in the dayes of Dauid & Asaph

1. Chro. 25. 6.

of

of olde were chicke singers, and songs of prayse and thankesgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the daies of Nehemiah did al Israel giue portions vnto the singers and porters, euery day his portion, and they gaue the holy things vnto the Leuites, and the Leuites [n] gaue the holy thinges vnto the sonnes of Aaron.

n That is, the tenth part of the tithes.

CHAP. XIII.

1 The Lawe is read. 3 They separate from them all strangers. 15 Nehemiah reproueth them that breake the Sabbath. 30 An ordinance to serue God.

1 AND on that day did they reade in the booke of Moses, in the audience of the people, and it was founde written therein, that the Ammonite, and the Moabite * should not enter into the Congregation of God,

Deut.23.3.

2 Because they met not the children of Israel with bread and with water, * but hired Balaam against them, that he should curse them: and our God turned the curse vnto a blessing.

Numb.22.5,6.

3 Nowe when they had heard the Lawe, they separated from Israel [a] all those that were mixed.

a That is, al such which had ioyned in vnlawfull mariage, & also those with whom God had forbidden them to haue societie.

4 ¶ And before [b] this had the Priest Eliashib the ouerseer of the chamber of the house of our God, being [c] kinseman to Tobiah:

b That the separatiō was made.

c He was ioyned in affinitie with Tobiah the Ammonite, & enemy of the Iewes.

5 And he had made him a great chamber, and there had they aforetime layd the offrings, the incense, and the vessels, and the tythes of corne, of wine, and of oyle (appointed for the Leuites, & the singers, and the porters) & the offrings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirtieth yere of [d] Artahshalhte King of Babel, came I vnto the king, and [e] after certaine dayes I obteined of the king.

d Called also Darius, Ezra 7.1.

e Or, at the yeres ende.

7 And when I was come to Ierusalem, I vnderstoode [f] the euill that Eliashib had done for Tobiah, in þ he had made him a chamber in the court of the house of God,

f This we see to what inconueniences the people fall into, when they are destitute of one that hath the feare of God, seeing that their chiefe gouernour was but awhile absent, and yet they fell into such great absurdities: as appeareth also, Iudg.3.1.

8 And it grieued me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commaunded them to cleanse the chambers: and thither brought I againe the vessels of the house of God with the meate offring and the incense.

10 And I perceiued that þ portions of the Leuites had not bene giuen, & that euery one was fled to his land, euen the Leuites and singers that executed the worke.

11 Then reproued I the rulers & said, Why is the house of God forsaken? And I assembled them, and set them in their place.

12 Then brought all Iudah the tythes of corne and of wine, & of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, and Tadok the scribe, & of the Leuites, Pedaiah, and vnder their hand Hanan þ sonne of Zaccur the sonne of Mattaniah: for they were counted faithfull, and their office was to distribute vnto their brethren.

14 Remember me, O my God, herein, and wipe not out my [f] kindnesse that I haue shewed on the house of my God, and on the officers thereof.

f He protesteth that he did his duetie with a good cōscience, yet he doeth not iustifie himselfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnes sake, as verse 22. & 31.

15 In those dayes sawe I in Iudah them, that trode wine presses on the Sabbath, and that brought in sheaues, and which lade asses also with wine, grapes, and figges, and all burdens, & brought them into Ierusalem vpon the Sabbath daye: and [g] I protested to them in the day that they solde vitailes.

g I declared vnto them, that God would not suffer such transgressours of his Lawe to be vnpunished.

16 There dwelt men of Tyrus also therein, which brought fish and all ware, and solde on the Sabbath vnto the children of Iudah euen in Ierusalem.

17 Then reproued I the rulers of Iudah, & sayd vnto them, What euill thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers [h] thus, & our God brought all this plague vpon vs, & vpon this citie? yet ye increase the wrath vpon Israel, in breaking the Sabbath.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they trāsgressed nowe in the same againe, their plague should be greater.

19 And when the gates of Ierusalem began to be [i] darke before the Sabbath, I commanded to shut the gates, & charged, that they shoulde not be opened till after the Sabbath, and some of my seruants set I at the gates, that there shoulde no burden be brought in on the Sabbath day.

i About the time that the sunne went downe: for the Sabbath lasted from the sunne going downe of the one day, to the sunne setting of the other.

20 So the chapmen and marchants of all marchandise remained once or twise all night without Ierusalem.

21 And I protested among them, and sayd vnto them, Why tary ye all night about the wall? If ye doe it once againe, I will laye handes vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they shoulde cleanse themselues, and that they should come & kéepe the [k] gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

k Meaning, of the Temple, that none that was vncleane, should enter.

23 In those dayes also I sawe Iewes that maried wiues of [l] Ashdod, of Ammon, and of Moab.

l Which was a citie of the Philistims, and they had maried wiues therof, & so had corrupted their speach, & religiō.

24 And their children spake halfe in þ speach of Ashdod, & could not speake in þ Iewes language, and according to the language of the one people, and of the other people.

25 Then I reproued them, & [m] cursed them, and smote certaine of them, and pulled off their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neyther shall ye take of their daughters vnto your sonnes, nor for your selues.

m That is, I did excommunicate them, and driue them out of the Congregation.

26 * Did not Salomon the king of Israel sinne by these thinges? yet among many nations was there no king like him: for he was * beloued of his God, and God had made him king ouer Israel: * yet strange women caused him to sinne.

1.*King.*3.7,12. 2.*Sam.*12. 24,25. 1.*King.*11.1,4. *ecclus.*47.19,20.

27 Shall we then obey vnto you, to doe all this great euill, and to transgresse against our God, euen to marrie strange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliashib the hye Priest was the sonne in lawe of Sanballat the Horonite: but I chased him from me.

n Punish them according to their fault, and euill example, which they haue giuen to the rest of thy people, contrary to their vocation.

29 Remember them, O my God, that [n] defile

the Priesthoode, and the couenant of the Priesthoode, and of the Leuites.
30 Then cleused I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euery one in his office,
31 And for the offring of the wood at times appointed, and for the first fruites. Remember me, O my God, o in goodnes. o That is, to shewe mercie vnto me.

Ester.

THE ARGVMENT.

BEcause of the diuersitie of names, whereby they vsed to name their kings, & the supputation of yeeres, wherein the Ebrewes, & the Grecians do varie, diuers autors write diuerslly as touching this Ahashuerosh, but it seemeth, Daniel 6.1, & 9.1. that he was Darius king of the Medes, and sonne of Astyages, called also Ahashuerosh, which was a name of honour, & signified great & chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer fayleth them in their greatest dangers, but when all hope of worldly helpe fayleth, he euer stirreth vp some, by whome he sendeth comfort, and deliuerance. Herein also is described the ambition, pride & crueltie of the wicked, when they come to honour, and their sudden fall when they are at highest: and how God preserueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

3 King Ahashuerosh maketh a royall feast, 12 Wherevnto the Queene Vashti will not come, 19 For which cause she is diuorced, 20 The kings decree touching the preeminence of man.

1 IN the dayes of a Ahashuerosh (this is Ahashuerosh which reigned, frō India euen vnto Ethiopia, ouer an b hundreth, and seuen and twenty prouinces)
2 In those dayes when the king Ahashuerosh c sate on his throne, which was in the palace of * Shushan,
3 In the third yere of his reigne, he made a feast vnto all his princes & his seruants, euen the power of Persia and Media, and to the captaines and gouernours of the prouinces which were before him,
4 That he might shewe the riches and glorie of his kingdom, and the honour of his great maiestie many dayes, euen an hundreth and foure score dayes.
5 And when these dayes were expired, the king made a feast vnto all the people that were found in the palace of Shushan, both vnto great and small, seuen dayes, in the court of the garden of the kings palace,
6 Vnder an hanging of white, greene, and blewe clothes, fastened with cordes of fine linnen and purple, in siluer rings, & pillars of marble: the d beddes were of golde, & of siluer vpon a pauement of porphyre, and marble & alabaster, and blew colour.
7 And they gaue them drinke in vessels of golde, and changed vessell after vessell, and royal wine in abundance according to the e power of the king.
8 And the drinking was by an order, none might f compell: for so the king had appointed vnto all the officers of his house, that they shoulde doe according to euery mans pleasure.
9 ¶ The Queene Vashti made a feast also for the women in the royall house of king Ahashuerosh.
10 Vpon the g seuenth day when the king was merie with wine, her commaunded Mehuman, Bizetha, Harbona, Bigtha, and Abagtha, Zethar, & Carcas, the seuen eunuches (that serued in the presence of king Ahashuerosh)
11 To bring Queene Vashti before the king with the crowne royall, that hee might shewe the people & the princes her beautie: for she was faire to looke vpon.
12 But the Queene Vashti refused to come at the kings worde, "which he had giuen in charge to the eunuches: therefore the king was very angrie, & his wrath kindled in him.
13 Then the king said to the wise men, h that knewe the times (for so was the kinges maner towardes all that knewe the lawe and the iudgement:
14 And the next vnto him was Carshena, Shethar, Admatha, Tarshish, Peres, Marsena and Memucan the seuen princes of Persia & Media, which saw the i kings face, and sate the first in the kingdome)
15 What shal we do vnto the Queene Vashti according to the lawe, because she did not according to the word of the king Ahashuerosh by the commission of the eunuches?
16 Then Memucan answered before the king and the princes, The Queene Vashti hath not onely done k euill against the king, but against all the princes, and against all the people that are in all the prouinces of king Ahashuerosh.
17 For the l acte of the Queene shall come abroad vnto all women, so that they shall despise their husbāds in their owne eyes, & shal saye, The king Ahashuerosh commanded Vashti the Queene to be brought in before him, but she came not.
18 So shall the m princesses of Persia and Media this daye say vnto all the kinges Princes, when they heare of the acte of the Queene: thus shall there be much despitefulnesse and wrath.
19 If it please the king, let a royall decree procede from him, & let it be written among the statutes of Persia, and Media (and let it not be transgressed) that Vashti come n no more before king Ahashuerosh: and let the king giue her royall estate vnto her cōpanion that is better then she.
20 And when the decree of the king which shalbe made, shalbe published throughout all his kingdom (though it be o great) all the women shall giue their husbands honour, both great and small.
21 And this saying pleased the king and the

a Called also Darius, who was now y souereigne Monarch, & had the gouernment of the Medes, Persians, & Caldeans. some thinke he was Darius Hystaspis sonne, called also Artaxerxes.
b Daniel chap. 6.1. maketh mētion but of sixe score, leauing out the nomber that is vnperfit, as the Scripture in diuers places vseth.
c That is, had rest, & quietnes. Nehem.1.1.
d Which they vsed in those countreis in stead of tables.
e As was beseeming for so magnificall a king.
f None might be compelled to drink more then it pleased him.
g Which was the last day of the feast that the king made for the people, as verse 5.
h That had experience of things, as they had learned by diligent marking in their nuance of time.
i Which were his chiefe counselers, that might haue alwaies accesse to him.
k By her disobedience she hath giuen an example to all women to do the like to their husbands.
l That is, her disobedience.
m Meaning that they would take first occasion hereof to do the like, & that the rest of women would by continuance do the same.
n Let her be diuorced and another made Quene.
o For he had vnder him an hundred twentie and seuen countries.

the princes, and the king did according to the worde of Memucan.

22 For he sent letters into al the prouinces of the king, into euery prouince according to the writing thereof, and to euery people after their language, that euery man shoulde [p] beare rule in his owne house, & that he shoulde publish it in the language of that same people.

[p] That is, that the wife should be subiect to the husband and at his commandement.

CHAP. II.

After the Queene is put away, certaine yong maides are brought to the King. 14 Ester pleaseth the king, and made Queene. 22 Mordecai discloseth vnto the King those that would betray him.

1 After these things, when the wrath of king Ahasuerosh was appeased, he [a] remembred Vashti, And what she had done, and what was decreed [b] against her.

[a] That is, he called the matter againe into cõmunication.

[b] By the seuen wisemen of his counsell.

2 And the kings seruants that ministred vnto him, said, Let them seeke for the king beautifull yong virgins,

3 And let the king appoint officers throughe all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hande of Hege the kinges eunuche, [c] keeper of the women, to giue them their thinges [d] for purification.

[c] The abuse of these countries was so great, that they inuented many meanes to serue the lustes of princes, and therfore, as they ordained wicked lawes that the king might haue whose daugheers he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another when they were concubines, and for the Queenes another.

[d] Reade what this purification was, verse 12. 2.King.24.15.

4 And the maide that shall please the king, let her reigne in the stead of Vashti. And this pleased the king, and he did so.

5 ¶ In the citie of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish a man of Iemini,

6 Which had bene caried away from Ierusalem [e] with the captiuitie that was caried away with Iekoniah king of Iudah (whome Nebuchadnezzar king of Babel had caried away)

[e] For though these was taken away by a cruell law, yet he ceased not to haue fatherly care of her, & therefore did resort sometimes to the gate of her,

7 And he nourished Hadassah, that is Ester, his vncles daughter: for she had neyther father nor mother, & the mayde was faire, & beautifull to looke on: & after the death of her father & her mother, Mordecai tooke her for his owne daughter.

8 And when the kings commandement, and his decree was published, and many maides were brought together to the palace of Shushan, vnder the hand of Hege, Ester was brought also vnto the kinges house vnder the hande of Hege the keeper of the women.

9 And the mayde pleased him, & she found fauour in his sight: therfore he caused her thinges for purification to be giuen her speedily, & her [f] state, and seuen comely maides to be giuen her out of the kinges house, and he gaue change to her & to her maides of best in the house of the women.

[f] Portions.

10 But Ester shewed not her people and her kinred: for Mordecai had charged her, that she should not tell it.

11 And Mordecai walked [g] euery daye before the court of the womens house, to knowe if Ester did well, and what should be done with her.

[g] For her modestie appeared because she sought not apparel to contend her beautie, but stoode to the Eunuches appointment.

12 And when the course of euery mayde came, to go in to king Ahasuerosh, after that she had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, sixe moneths with oyle of myrrhe, and sixe moneths with sweete odours & in the purifying of the women:

13 And thus went the maydes vnto the king) whatsoeuer she required, was [h] giuen her, to go with her out of the womens house vnto the kings house.

[h] What apparel she asked of the eunuche, that was he bound to giue her.

14 In the euening she went, & on the morow she returned into the second house of the women vnder the hand of Shaashgaz the kinges eunuche, which kept the concubines: she came in to the king no more, except she pleased the king, and that shee were called by name.

15 Nowe when the course of Ester the daughter of Abihail the vncle of Mordecai (which had taken her as his own daughter) came, that she should goe in to the king, she desired nothing, but what [i] Hege the kinges eunuche the keeper of the women sayde: and Ester founde fauour in the sight of all them that looked vpon her.

[i] Or, Hegai.

16 ¶ So Ester was taken vnto king Ahasuerosh into his house roiall in the tenth moneth, which is the [k] moneth Tebeth, in the seuenth yere of his reigne.

[k] Which conteined part of December and part of Ianuarie.

17 And the king loued Ester aboue all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

[g] Wherein her

18 Then the king made a great feast vnto all his princes, and his seruantes, which was [l] the feast of Ester, & gaue rest [k] vnto the prouinces, and gaue gifts, according to [l] the power of a king.

[i] That is, made for her sake.

[k] He released their tribute.

[l] That is, great and magnificall.

19 And when the virgins were gathered the [m] second time, then Mordecai sate in the kings gate.

[m] That is, at the mariage of Ester, which was the second mariage of the king.

20 Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the worde of Mordecai, as whē she was nourished with him.

21 ¶ In those dayes when Mordecai sate in the kings gate, two of the kinges eunuches, Bigthan & Teresh, which kept the doore, were wroth, and sought to laye [n] hand on the king Ahasuerosh.

[n] Meaning, to kill him.

22 And the thing was knowen to Mordecai, and he tolde it vnto Quene Ester, & Ester certified the king therof in Mordecais name: and when inquisition was made, it was founde so: therefore they were both hanged on a tree: and it was [o] written in the booke of the Chronicles before the king.

[o] In the Chronicles of the Medes & Persians, as cha.10.2.

CHAP. III.

Haman, after he was exalted, obteined of the King, that all the Iewes should be put to death, because Mordecai had not done him worship as other had.

1 After these things did king Ahasuerosh promote Haman the sonne of Hammedatha the Agagite, and exalted him, and set his seate aboue all the princes that were with him.

2 And all the kings seruants that were at the kinges gate, bowed their knees, and

reuerenced Haman: for the king had ſo cõmãded concerning him: but Mordecai a bowed not þ knee, neither did reuerẽce.

a The Perſians maner was to kneele downe & reuerence their kings, & ſuch as he appoynted in chiefe autoritie, which Mordecai would not do to this ambitious & proude man.

3 Then the kinges ſeruantes which were at the kings gate, ſayde vnto Mordecai, Why tranſgreſſeſt thou the kinges commandement?

4 And albeit they ſpake dayly vnto him, yet he wouldo not heare them: therefore they b tolde Haman, that they might ſee how Mordecais matters would ſtãd: for he had tolde them, that he was a Iewe.

b Thus we ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godly.

5 And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Nowe he "thought it too litle to laye handes onely on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroye all the Iewes that were throughout the whole kingdome of Ahaſhueroſh, euen the people of Mordecai.

"Ebr. deſpiſed in his eyes.

7 In the firſt moneth (that is the moneth c Niſan) in the twelft yeere of king Ahaſhueroſh, they caſt Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth, vnto the twelft moneth, that is the moneth e Adar.

c Conteining part of Februarie, and part of March.

d To know what moneth and day ſhould be good to enterpriſe this thing, þ it might haue good ſucceſſe: but God diſappointed their lots & expectation.

8 Then Haman ſayd vnto king Ahaſhueroſh, There is a people ſcattered & diſperſed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all the people, and they do not obſerue the f kings lawes: therefore it is not the kings profite to ſuffer them.

e Which anſwereth to part of March and part of April.

9 If it pleaſe the king, let it be written that they may be deſtroyed, & I will "pay ten thouſand talents of ſiluer by the hands of them that haue the charge of this buſines to bring it into the kings treaſurie.

f Theſe be the two arguments which cõmonly the worldlings & the wicked vſe toward princes againſt the godly, that is, the cõtempt of their lawes, and diminiſhing of their profit: without reſpect how God is eyther pleaſed or diſpleaſed.

"Ebr. weigh.

10 Then the king tooke his ring from his hand and gaue it vnto Haman the ſonne of Hammedatha the Agagite the Iewes aduerſarie.

11 And the king ſaid vnto Haman, Let the ſiluer be thine, and the people to doe with them as it pleaſeth thee.

12 Then were the kings g ſcribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commaunded) vnto the kinges officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people and to euery prouince, according to the writing therof, & to euery people according to their language: in the name of king Ahaſhueroſh was it written, and ſealed with the kings ring.

g Or, ſecretaries.

13 And the letters were ſent "by poſtes into all the kings prouinces, to roote out, to kill and to deſtroy all the Iewes, both yong & olde, children and women, in one day vpon the thirteenth day of the twelft moneth, (which is the moneth Adar) and to ſpoyle them as a pray.

"Ebr. the hands of poſts.

14 The contentes of the writing was, that there ſhould be giuen a commandement in all prouinces, & publiſhed vnto al people, that they ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the kings commandement went forth, & the commandement was giuen in the palace at Shuſhan: and the king and Haman ſate drinking, but the h citie of Shuſhan was in perplexitie.

h Towit, the Iewes that were in Shuſhan.

CHAP. IIII.

Mordecai moueth the Queene knowledge of the cruel decree of the King againſt the Iewes. 16 She willeth that they pray for her.

1 NOwe when Mordecai perceiued all that was done, Mordecai rent his clothes, & put on ſackcloth & aſhes, and went out into the middes of the citie, and cryed with a great cry, and a bitter.

2 And he came euen before þ kings a gate, but he might not enter within the kings gate, being clothed with ſackcloth.

a Becauſe he would aduertiſe Eſter of this cruel proclamation.

3 And in euery prouince, & place, whither the kings charge & his commiſſion came, there was great ſorow among the Iewes, and faſting, and weeping & mourning, & "many lay in ſackcloth and in aſhes.

"Ebr. ſackcloth and aſhes were ſpred ſo many.

4 ¶ Then Eſters maydes & her eunuches came and told it her: therefore the Queene was very heauie, and ſhe ſent rayment to clothe Mordecai, and to take away his ſackcloth frõ him, but he receiued it not.

5 Then called Eſter Hatach one of þ kings eunuches, whome he "had appointed to ſerue her, and gaue him a cõmandement vnto Mordecai, to knowe what it was, and why it was.

"Ebr. had ſet to ſtand before her.

6 So Hatach went forth to Mordecai vnto the ſtreete of the citie, which was before the kings gate.

7 And Mordecai told him of al that which had come vnto him, & of the "ſumme of the ſiluer that Haman had promiſed to pay vnto the kings treaſurers, becauſe of the Iewes, for to deſtroy them.

"Ebr. declaration.

8 Alſo he gaue him the i copie of the writing and commiſſion that was giuen at Shuſhan, to deſtroy them, that he might ſhewe it vnto Eſter & declare it vnto her, and to charge her, that ſhe ſhould go in to the king, & make petition and ſupplication before him for her people.

i Or, content.

9 ¶ So when Hatach came, he tolde Eſter the wordes of Mordecai.

10 Then Eſter ſayde vnto Hatach, & commanded him, to ſay vnto Mordecai,

11 All the kings ſeruants and the people of the kings prouinces do know, that whoſoeuer, man or woman, that commeth to the king into the inner courte, which is not called, there is a lawe of his, that he ſhall dye, except him to whome the king holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the king theſe thirtie dayes.

"Ebr. ſpeaking.

12 And they certified Mordecai of Eſters wordes.

13 And Mordecai bayde, that they ſhould anſwere Eſter thus, Thinke not with thy ſelfe that thou ſhalt eſcape in the kinges houſe, more then all the Iewes.

b Thus Mordecai ſpake in the cõfidẽce of that faith, which all Gods children ought to haue which is, þ God will deliuer the, though all worldly meanes fayle.

14 For if thou holdeſt thy peace at this time, "comfort and deliuerance ſhal aryſe to the Iewes out of another place, but thou & thy fathers houſe ſhal periſh: and

and who knoweth whether thou art come to the kingdome for ſuch a time?

c For to deliuer Gods Church out of theſe preſent dangers.

15 Then Ester commaunded to answere Mordecai,

16 Go, and aſſemble all the Iewes that are found in Shuſhan, and faſt ye for me, and eate not, nor drinke in three dayes, daye nor night. I alſo and my maydes will faſt likewiſe, and ſo will I goe in to the king, which is not according to the lawe: and

d I will put my life in danger & referre the ſucceſſe to God, ſeeing it is for his glory & the deliuerance of his Church.

if I perish, d I perish.

17 So Mordecai went his way, and did according to all that Ester had commaunded him.

CHAP. V.

1 Ester entreth in to the king, and biddeth him and Haman to a feaſt. 14 Haman prepareth a gallow for Mordecai.

1 Now, after that the Iewes had begunne to faſt.

1 AND on the thirde a day Ester put on her royall apparell, and ſtoode in the court of ꝑ kings palace within, ouer againſt the kings houſe: and the king ſate vpon his royall throne in the kinges palace ouer againſt the gate of the houſe.

2 And when ꝑ king ſaw Ester the Quéene ſtanding in the court, ſhee founde fauour in his ſight: and the king b helde out the golden ſcepter that was in his hande: ſo Ester drewe nére, and touched the toppe of the ſcepter.

b Which was a ſigne that her comming was agreeable vnto him, as Chap. 4. 11.

3 Then ſayd the king vnto her, What wilt thou, Quéene Ester? and what is thy requeſt? it ſhall be euen giuen c thée to the halfe of the kingdome.

c Meaning hereby, that whatſoeuer ſhe asked, ſhould be granted, as Mar. 6. 23.

4 Then ſayd Ester, If it pleaſe the king, let the king and Haman come this day vnto the báket, that I haue prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte that he may doe as Ester hath ſaid. So the king & Haman came to the banket that Ester had prepared.

6 And the king ſaid vnto Ester at the banket of d wine, What is thy petition, that it may be giuen thée? and what is thy requeſt? it ſhall euen be performed vnto the halfe of the kingdome.

d Because they vſed to drinke exceſſively in their bankets, they called the banket by the name of that, which was moſt in vſe or eſteemed.

7 Then anſwered Ester, and ſaide, My petition and my requeſt is,

8 If I haue founde fauour in the ſight of the king, and if it pleaſe the king to giue me my petition, and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will doe to morowe according to the kings c ſaying.

e I will declare what thing I demande.

9 Then went Haman forth the ſame day ioyfull and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtoode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

f Thus the wicked when they are promoted, in ſtead of acknowledging their charge & humbling themſelues, waxe ambitious, diſdainefull, and cruell.

10 Neuertheleſſe Haman refrayned himſelfe: and when he came home, he ſent and called for his friendes, & Tereſh his wife.

11 And Haman tolde them of the glorie of his riches, and the multitude of his children, and all the things wherein the king had c promoted him, and howe that hee had ſet him aboue the princes & ſeruants of the king.

12 Haman ſayde moreouer, Yea, Ester the Quéene did let no man come in with the king to the banket that ſhe had prepared, ſaue me: and to morowe am I bidden vnto her alſo with the king.

13 But all this doth nothing auaile me, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſayde Tereſh his wife and all his friendes vnto him, Let them make a tree of fiftie g cubites hie, & to morowe ſpeake thou vnto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king vnto the banket. And the thing pleaſed Haman, & he cauſed to make the tree.

g Meaning the higheſt that could be found.

CHAP. VI.

1 The king turneth ouer the Chronicles, and findeth the fidelitie of Mordecai, 10 And commaundeth Haman to cauſe Mordecai to be had in honour.

1 THe ſame night a the king ſlept not, & he commanded to bring the booke of the recordes and the Chronicles: and they were read before the king.

a *Eſt. the kings ſleepe departed.*

2 Then it was founde written that Mordecai b had tolde of Bigtana, and Tereth, two of the kings eunuches, keepers of the doore, who ſought to laye handes on the king Ahaſhuerosh.

b *Chap. 2. 22.*

3 Then the king ſayde, What honour and dignitie hath bene giuen to Mordecai a for this? And the kings ſeruants that miniſtred vnto him, ſayde, There is nothing done for him.

a For he thought it vnworthie his eſtate to receiue a benefite, and not reward it.

4 And the king ſaide, Who is in the court? (Nowe Haman was come into the inner court of the kinges houſe, that he might ſpeake vnto the king to b hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked imagine the deſtruction of others, they themſelues fall into the ſame pit.

5 And the kings ſeruants ſayde vnto him, Beholde, Haman ſtandeth in the court. And the king ſayd, Let him come in.

6 And when Haman came in, the king ſaid vnto him, What ſhall be done vnto the man, whom the king will honour? Then Haman thought in his heart, To whome would ꝑ king do honor more then to me?

7 And Haman anſwered ꝑ king, The man whom the king would honour,

8 Let them bring for him royall apparell, which ꝑ king vſeth to weare, & the c horſe that the king rideth vpon, and that the crowne royall may be ſet vpon his head.

c Meaning hereby, that the king ſhould make him next vnto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 42.

9 And let the rayment and the horſe be deliuered by the hande of one of the kinges moſt noble princes, and let them apparell the man (whom the king will honour) & cauſe him to ryde vpon the horſe through the ſtréte of the citie, and proclayme before him, Thus ſhall it be done vnto the man, whom the king will honour.

10 Then the king ſayde to Haman, Make haſte, take ꝑ rayment & the horſe as thou haſt ſayde, and doe ſo vnto Mordecai the Iewe, that ſitteth at the kinges gate: let nothing faile of all that thou haſt ſpoken.

11 So Haman tooke the rayment and the horſe, and arayed Mordecai, and brought him on horſebacke through the ſtréte of the citie, & proclaymed before him, Thus ſhal it be done to the man, whom the king will honour.

12 And Mordecai came againe to the kings
gate, but Haman hasted home mourning
and his head couered.
13 And Haman tolde Zeresh his wife, and
all his friendes all that had befallen him.
Then sayde his wise men, and Zeresh his
wife vnto him, If Mordecai be of the seed
of the Iewes, before whom thou hast be-
gun to fall, thou shalt not preuaile against
him, [d] but shalt surely fall before him.
14 And whyle they were yet talking with
him, came the kings eunuches and hasted
to bring Haman vnto the banket that E-
ster had prepared.

d Thus God sometime putteth in ỳ mouth of the very wicked, to speake that thing which he hath decreed shall come to passe.

CHAP. VII.

3 *The Queene biddeth the King and Haman againe, and prayeth for her selfe and her people. 6 She accuseth Haman, and he is hanged on the galous, which he had prepared for Mordecai.*

1 So the King and Haman came to ban-
ket with the Queene Ester.
2 And the King sayd againe vnto Ester
on the second day at the banket of [a] wine,
What is thy petition, Queene Ester, that
it may be giuen thee? and what is thy re-
quest? It shalbe euen performed vnto the
halfe of the kingdome.
3 And Ester the Queene answered, & sayd,
If I haue founde fauour in thy sight, O
king, and if it please the king, let my life be
giuen me at my petition, and my people
at my request.
4 For we are solde, I, and my people, to be
destroyed, to be slaine and to perish: but if
we were solde for seruants, and for hand-
maydes, I would haue helde my tongue:
although the aduersarie coulde not [b] re-
compense the kings losse.
5 Then King Ahashuerosh answered, and
said vnto the Queene Ester, Who is he? &
where is he that [‖] presumeth to do thus?
6 And Ester said, The aduersarie & enemie
is this wicked Haman. Then Haman
was afraid before the King & the Queene.
7 And the King arose from the banket of
wine in his wrath, and went into the pa-
lace garde͂: but Haman stoode vp, to make
request for his life to the Queene Ester:
for he sawe that there was a [c] mischiefe
prepared for him of the King.
8 And when the King came agayne out of
the palace garden, into the house where
they dranke wine, Haman was [d] fallen
vpon the bed whereon Ester sate: there-
fore the king said, Wil he force the Queene
also before me in the house? As the worde
went out of the kings mouth, they [e] co-
uered Hamans face.
9 And Harbonah one of the eunuches, said
in the presence of the king, Beholde, there
standeth yet the tree in Hamans house
fiftie cubites hie, which Haman had pre-
pared for Mordecai, that spake [f] good for
the king. Then the king sayde, Hang him
thereon.
10 So they hanged Haman on the tree,
that he had prepared for Mordecai: then
was the kings wrath pacified.

a Reade Chap. 5.6.

b Haman could not so much profit the King by this his malice, as he should hinder him by the losse of ỳ Iewes, and the tribute which he hath of them.

‖ Ebr. filleth his heart.

c His conscience did accuse him that as he had conspired the death of innocents, so the vengeance of God might fall vpon him for ỳ same.

d He fell downe at the beddes feete or couche whereupon she sate, and made request for his life.

e This was the maner of the Persians, when one was out of the kings fauour.

f Which discouered the conspiracie against the king, Chap. 2.21,22.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted. 14 Comfortable letters are sent vnto the Iewes.*

1 The same daye did King Ahashuerosh
giue the house of Haman ỳ aduersary
of the Iewes vnto the Queene Ester.
And Mordecai [a] came before the king: for
Ester tolde what he was [b] vnto her.
2 And the king tooke off his ring, which he
had taken from Haman, and gaue it vnto
Mordecai: and Ester set Mordecai ouer
the house of Haman.
3 And Ester spake yet more before ỳ king,
and fell downe at his feete weeping, and
besought him that he woulde put away
the [c] wickednesse of Haman the Agagite,
and his deuice that hee had imagined a-
gainst the Iewes.
4 And the king helde out the golden [d] scep-
ter towarde Ester. Then arose Ester, and
stoode before the king,
5 And said, If it please the king, & if I haue
founde fauour in his sight, and the thing
be acceptable before the king, and I please
him, let it be written, that the letters of the
deuice of Haman the sonne of Ammeda-
tha the Agagite may be called agayne,
which hee wrote to destroye the Iewes,
that are in all the kings prouinces.
6 For howe can I suffer and see the euill,
that shall come vnto my people? Or howe
can I suffer and see the destruction of my
kinred?
7 And the king Ahashuerosh said vnto the
Queene Ester, & to Mordecai the Iewe,
Beholde, I haue giuen Ester the house of
Haman, whome they haue hanged vpon
the tree, because he [‖] layde hand vpon the
Iewes.
8 Write ye also for the Iewes, as it liketh
you in the Kings name, and seale it with
the Kings ring (for the writings written
in the Kings name, and sealed with the
Kings ring, may no [e] man reuoke)
9 Then were the kings scribes called at the
same time, euen in the third moneth, that
is the moneth [f] Siuan, on the three and
twentieth daye thereof: and it was writ-
ten, according to all as Mordecai com-
manded vnto the Iewes, and to the prin-
ces, and captaines, and rulers of the pro-
uinces, which were from India euen vn-
to Ethiopia, an hundreth and seuen and
twentie prouinces, vnto euery prouince,
according to the [g] wryting thereof, and to
euery people after their speach, and to the
Iewes, according to their writing, and
according to their language.
10 And he wrote in the king Ahashuerosh
name, and sealed it with the kings ring:
& he sent letters by postes on horsebacke,
and that rode on beastes of price, as drome-
daries and [‖] coltes of mares.
11 Wherein the king graunted the Iewes
(in what cities soeuer thei were) to gather
themselues together, & to stand for [h] their
life, and to roote out, to slay and to destroy
al the power of the people and of the pro-
uince that vexed them, both children and
women, and to spoyle their goods:
12 Vpon one daye in all the prouinces of
king Ahashuerosh, euen in the thirteenth
day of the twelfth moneth, which is the
moneth [i] Adar.

13 The

a That is, was receiued into the kings fauour and presence.

b That he was her vncle, and had brought her vp.

c Meaning that he should abolish the wicked decrees, which he had made for the destruction of the Iewes.

d Reade Chap. 5.2.

‖ Or, went about to slay the Iewes.

e This was the law of the Medes and Persians, as Dan. 6.15. notwithstanding the king reuoked the former decree granted to Haman, for Esters sake.

f Which conteineth part of May, and part of Iune.

g That is, in such letters and language, as was vsuall in euery prouince.

‖ Or, mules.

h That is, to defend themselues against all that would assayle them.

i Which hath part of Februarie, and part of March.

13 The copie of the writing was, how there
should be a commandement giuen in all
and euery prouince, published among all
the people, and that the Iewes shoulde
be readie against that day to k auenge
them selues on their enemies.

k The King gaue them liberte to kil all that did oppresse them.

14 So the posts rode vpon beastes of price,
and mondedaries, and went forth with
speede, to execute the Kings commande-
ment, and the decree was giuen at Shu-
shan the palace.

15 And Mordecai went out from the king
in royall apparel of blewe, and white, and
with a great crowne of golde, and with a
garment of fine linnen and purple, and
the citie of Shushan reioyced and was
glad.

l He sheweth by these wordes that solow, what this light was.

16 And vnto the Iewes was come l light
and ioy and gladnes, and honour.

17 Also in all and euery prouince, and in all
and euery citie & place, where the Kinges
commaundement and his decree came,
there was ioy and gladnes to the Iewes,
a feast and good day, and many of the
people of the lande m became Iewes: for
the feare of the Iewes fell vpon them.

m Conformed themselues to the Iewes religion.

CHAP. IX.

1 At the commaundement of the King the Iewes put their aduersaries to death, 14 The tenne sonnes of Haman are hanged. 17 The Iewes keepe a feast in remembrance of their deliuerance.

1 SO in the twelft moneth, which is the
moneth Adar, vpon the thirteenth day
of the same, when the Kings comman-
dement and his decree drewe neere to bee
put in execution, in the day that the ene-
mies of the Iewes hoped to haue power
ouer them (but it a turned contrarie: for
the Iewes had rule ouer them that hated
them)

a This was by Gods great prouidence, who turneth the ioy of the wicked into sorow, and the teares of the godly into gladnesse,

2 The Iewes gathered them selues toge-
ther into their cities throughout all the
prouinces of the king Ahasheuerosh, to lay
hand on such as sought their hurt, and
no man could withstand them: for the
feare of them fell vpon all people.

b Did them honour, & shewed them friendship.

3 And all the rulers of the prouinces, and
the princes and the captaines, and the of-
ficers of the king b exalted the Iewes:
for the feare of Mordecai fell vpon them.

c Which had conspired their death by the permissiō of the wicked Haman.

4 For Mordecai was great in the Kinges
house, and the report of him went through
all the prouinces: for this man Morde-
cai waxed greater and greater.

d Besides those three hundreth, that they slewe the second day, as verse 15.

5 Thus the Iewes smote all their c ene-
mies with strokes of the sword & slaugh-
ter, and destruction, and did what they
would vnto those that hated them.

e Whereby they declared, that this was Gods iust iudgement vpon the enemies of his Church, forasmuch as they sought not their owne gaine, but to execute his vengeance.

6 And at Shushan the palace slewe the
Iewes & destroyed d fiue hundred men,

7 And Parshandatha, and Dalphon, and
Aspatha,

8 And Poratha, and Adalia, and Ari-
datha,

9 And Parmashta, and Arisai, and Ari-
dai, and Vaiezatha,

10 The ten sonnes of Haman, the sonne of
Hammedatha, the aduersarie of the Iewes
slewe they: but they layed not their
handes e on the spoyle.

11 On the same day came the nomber of
those that were slayne, vnto the palace
of Shushan before the king.

12 And the king saide vnto the Queene
Ester, The Iewes haue slayne in Shu-
shan the palace and destroyed fiue hun-
dreth men, and the tenne sonnes of Ha-
man: what haue they done in the rest of
the Kings prouinces? and what is thy
petition, that it may bee giuen thee? or
what is thy request moreouer, that it
may be performed?

13 Then saide Ester, If it please the King,
let it be graunted also to morowe to the
Iewes that are in Shushan, to do accor-
ding f vnto this dayes decree, that they
may hang vpon the tree Hamans tenne
sonnes.

f This she requireth, not for desire of vengeance, but with zeale to see gods iudgements executed against his enemies,

14 And the king charged to doe so, and the
decree was giuen at Shushan, and they
hanged Hamans tenne sonnes.

15 ¶ So the Iewes that were in Shushan,
assembled them selues vpon the foure-
teenth day of the moneth Adar, and slewe
three hundreth men in Shushan, but on
the spoyle they layde not their hand.

g Reade Chap. 8.11.

16 And the rest of the Iewes that were in
the Kings prouinces assembled them-
selues, and stood for g their liues, and had
rest from their enemies, and slue of them
that h hated them, seuentie and fiue thou-
sande: but they layde not their handes on
the spoyle.

h Meaning, that they laid handes on none, that were not the enemies of God.

17 This they did on the i thirteenth day of
the moneth Adar, and rested the foure-
teenth day thereof, and kept it a day of
feasting and ioy.

i Meaning, in all places saue in Shushan.

18 But the Iewes that were in Shushan,
assembled them selues on the thirteenth
day, and on the fourteenth thereof, and
they rested on the fiftenth of the same, &
kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages
that dwelt in vnwalled townes, k kept
the fourteenth day of the moneth Adar
with ioy and feasting, euen a ioyfull day,
and euery one sent presents vnto his
neighbour.

k As the Iewes doe, euen to this day, calling it in the Persians language Purim, that is, the day of lots.

20 ¶ And Mordecai wrote l these wordes,
and sent letters vnto all the Iewes that
were through all the prouinces of the king
Ahasheuerosh, both neere and farre,

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that solowe.

21 Inioyning them that they should keepe
the fourteenth day of the moneth Adar,
and the fiftenth day of the same, euery
yeere,

22 According to the dayes wherein the
Iewes rested from their enemies, and the
moneth which was turned vnto them
from sorowe to ioy, and from mourning
into a ioyfull day, to keep them the dayes
of feasting, and ioy, and m to sende pre-
sents euery man to his neighbour, and
gifts to the poore.

m He setteth before our eyes the vse of this feast, which was for the remembrance of gods deliuerāce, the maintenance of mutual friendship, and reliefe of the poore.

23 And the Iewes promised to doe as
they had begun, and as Mordecai had
written vnto them,

24 Because Haman the sonne of Hamme-
datha the Agagite all the Iewes aduer-
sarie, had imagined against the Iewes,
to destroy them, and had n cast Pur (that
is a lot) to consume and destroy them.

n Reade Chap. 3.7.

25 And

o That is, Ester.
p These are the wordes of the kings commandement to dismil Hamans wicked enterprise.

25 And when o she came before the king, he commaunded by letters, Let his wicked p deuice (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.
26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, and of that which they had seene besides this, and of that which had come vnto them.
27 The Iewes also ordeined, and promised for them and for their seede, and for all that ioyned vnto them, that they woulde not [u] fayle to obserue those q two dayes euery yeere, according to their writing, & according to their season,
28 And that these dayes should be remembred, and kept throughout euery generation and euery familie, and euery prouince, and euery citie: euen these dayes of Purim should not faile amog the Iewes, and the memorial of them should not perish from their seede.
29 And the Queene Ester the daughter of Abihail, and Mordecai the Iewe wrote with all [u] authoritie (to confirme this letter of Purim the second time)
30 And he sent letters vnto all the Iewes

[u] Or, transgresse.
q Meaning, the fourteenth and the fifteenth day of the moneth Adar.

[u] Or, strength, or efficacie.

to the hundreth and seuen and twentie r prouinces of the kingdome of Ahashuerosh, with s wordes of peace and trueth,
31 To confirme these dayes of Purim, according to their seasons, as Mordecai the Iewe, and Ester the Queene had appointed them, and as they had promised for t them selues and for their seede with u fasting and prayer,
32 And the decree of Ester confirmed these wordes of Purim, and was written in the booke.

r Which were letters declaring vnto them quietnes, & assurance, & purging them out of doubt and feare.
s Ebr. soothe.
t That they would obserue this feast with fasting, & earnest prayer, which Ebrewe is signified by this word (their cry.)

CHAP. X.

The estimation and autoritie of Mordecai.

1 AND the king Ahashuerosh layde a tribute vpon the land, and vpon the yles of the sea.
2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?
3 For Mordecai the Iewe was the second vnto king Ahashuerosh, & great among the Iewes, and x accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seede.

These three poynctes are here set forth as commendable, & necessarie for him that is in authorities: to haue the fauour of the people, to procure their welth, & to be gentle, and louing toward them.

Iob.

THE ARGVMENT.

IN this historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outwarde thinges and in his bodie, but also in his minde, and conscience, by the sharpe tentations of his wife, and chiefe friendes: which by their vehement wordes, and subtill disputations brought him almost to despaire: for they set foorth God as a seuere Iudge, and mortall enemie vnto him, which had cast him off, therefore in vaine he shoulde seeke vnto him for succour. These friendes came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie wee haue to marke that Iob maintaineth a good cause, but handleth it euill: againe his aduersaries haue an euill matter, but they defende it craftily. For Iob helde that God did not alway punish men according to their sinnes, but that hee had secrete iudgements, whereof man knewe not the cause, and therefore man coulde not reason against God therein, but he should be conuicted. Moreouer, he was assured that God had not reiected him, yet through his great torments and affliction, he brasteth forth into many inconueniences both of wordes and sentences, and sheweth him selfe as a desperate man in many things, and as one that woulde resist God: and this is his good cause which he doeth not handle well. Againe the aduersaries maintaine with many goodly arguments, that God punisheth continually according to the trespasse, grounding vpon Gods prouidence, his iustice, and mans sinnes, yet their intention is euill: for they labour to bring Iob into despaire, and so they maintaine an euill cause. Ezekiel commendeth Iob as a iust man, Ezekiel 14. 14. and Iames setteth out his patience for an example, Iames 5. 11.

CHAP. I.

1 The holines, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.

1 THERE was a man in the land of [a] Vz called Iob, and this man [b] was an vpright and iust man, [c] one that feared God, and eschewed euill.
2 And hee had seuen sonnes, and three daughters.
3 His [d] substance also was seuen thousande sheepe, and three thousande camels, and fiue hundreth yoke of oxen, and fiue hundreth shee asses, and his familie was very great, so that this man was the greatest of all the "men of [e] the East.
4 And his sonnes went and banketted in their houses, euery one his day, and sent, and called their three sisters to eate and to drinke with them.
5 And when the dayes of their banketting

a That is, of the countrey of Idumea, as Lamenta. 4. 21, or bordering thereupon: for the lande was called by the name of Vz the sonne of Dishan the sonne of Seir, Gen. 36. 28.
b Forasmuch as he was a Gentile and not a Iewe, and yet is pronounced vpright, and without hypocrisie, it declareth that among the heathen God hath his.
c Hereby is declared, what is meant by an vpright and iust man.

d His children and riches are declared, to commend his vertue in his prosperitie, and his patience and constancie, when God had taken them from him.

"Ebr. children.

e Meaning, the Arabians, Chaldeans, Idumeans, &c. were.

were gone about, Job sent, and f sanctified them, and rose vp earely in the morning, and g offered burnt offrings according to the nomber of them all. For Job thought, It may be that my sonnes haue sinned, and h blaspheme God in their hearte: thus did Job euery day.

6 ¶ Now on a day when the k children of God came and stoode l before the Lorde, Satan m came also among them.

7 Then the Lorde sayde vnto Satan, Whence n comm'st thou? And Satan answered the Lord, saying, o From compassing the earth to and fro, and from walking in it.

8 And the Lorde sayde vnto Satan, Hast thou not considered my seruant Job, how none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euil?

9 Then Satan answered the Lorde, and sayd, Doth Job feare God p for nought?

10 Hast thou not made q an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is encreased in the lande.

11 But stretch out nowe thine hande and r touch all that he hath, to see if he will not blaspheme thee to f thy face.

12 Then the Lord sayde vnto Satan, Loe, all that he hath is in t thine hande: onely vpon him selfe shalt thou not stretch out thine hande. So Satan departed from the u presence of the Lorde.

13 ¶ And on a day, when his sonnes and his daughters were eating, and drinking wine in their eldest brothers house,

14 There came a messenger vnto Job, and sayde, The oxen were plowing, and the asses feeding in their places,

15 And the x Shabeans came violently, and tooke them: yea, they haue slaine the seruauntes with the edge of the swoorde: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, an other came, and sayde, The y fire of God is fallen from the heauē, and hath burnt vp the sheepe and the seruants, and deuoured them: but I onely am escaped alone to tell thee.

17 And whiles he was yet speaking, an other came, and sayde, The Caldeans set out three bandes, and fell vpon the camels, and haue taken them, and haue slaine the seruants with the edge of the swoorde: but I onely am escaped alone to tell thee.

18 And whiles hee was yet speaking, came another, and sayde, Thy z sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyonde the wildernesse, and smote the foure corners of the house, which fell vpon the children, and they are dead, and I onely am escaped alone to tell thee.

20 Then Job arose, & a rent his garment, and shaued his head, and fell downe vpon the ground, and worshipped,

21 And sayde, * Naked came I out of my mothers wombe, and naked shall I returne b thither: the Lord hath giuen, and the Lorde hath taken it: c blessed be the Name of the Lorde.

22 In all this did not Job sinne, nor charge God d foolishly.

Eccles.5.14. 1.tim,6,7. b That is, into the bellie of the earth, which is the mother of all. c Hereby he confesseth that God is iust, and good, although his hand be sore vpon him. d But declared that God did all things according to iustice and equitie.

CHAP. II.

6 Satā hath permissiō to afflict Iob. 9 His wife tempteth him to forsake God. 11 His three friends visite him.

1 AND on a day the a children of God came and stoode before the Lorde, and b Satan came also among them, and stoode before the Lord.

2 Then h Lord sayd vnto Satan, Whence comm'st thou? And Satan answered the Lorde, and sayde, From compassing the earth to and fro, and from walking in it.

3 And h Lord sayd vnto Satan, Hast thou not considered my seruant Job, howe none is like him in the earth? an vpright and iust man, one that feareth God, and escheweth euill? for yet he continueth in his vprightnes, c although thou mouedst me against him, to destroy him d without cause.

4 And Satan answered the Lord, & sayde, e Skinne for skinne, and all that euer a man hath, will he giue for his life.

5 But stretch now out thine hand, & touch his f bones and his flesh, to see if he will not blaspheme thee to thy face.

6 Then the Lorde saide vnto Satan, Loe, he is in thine hand, but saue g his life.

7 ¶ So Satan departed frō the presence of the Lord, & smote Job with sore h boiles,

a That is, § Angels, as Chap.1.6 b Reade Chap. 1.6. *Ezek.14.14. chap.1.1.* c He proueth Iobs integritie by this that he ceased not to feare God when his plagues were grieuously vpon him. d That is, when thou hadst nought against him, or when thou wast not able to bring thy purpose to passe. e Hereby he meant § a mans owne skinne is dearer vnto him then another mans.

z This last plague declareth, that when one plague is past which seemeth hard to be borne, God can send vs another farre more grieuous, to trie his, and teach them obedience. a Which came not of impacience, but declareth that the children of God are not insensible like blockes, but that in their patience they feele affliction, and griefe of minde: yet they keepe a meane herein, and rebell not against God, as the wicked doe.

f That is, commanded them to be sanctified: meaning, that they should consider the faultes, that they had committed, and reconcile themselues for the same. g That is, he offred for euery one of his children an offring of reconciliatiō, which declared his religion towarde God, and the care that he had towarde his children. h In Ebrew it is, & blessed God, which is sometime taken for blaspheming & curing, as here, & 1.King.21.10. & 13.&c. i While the feast lasted. k Meaning, the Angels, which are called the sonnes of God, because they are willing to execute his will. l Because our infirmitie cā not comprehend God in his maiestie, he is set forth vn to vs as a King, that our capacitie may be able to vnderstande that which is spoken of him. m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and doe him all homage, without whose permission and appointment he can doe nothing. n This question is asked for our infirmitie: for God knewe whence he came. o Herein is described § nature of Satan, which is euer ranging for his pray, 1.Pet.5.8. p He feareth thee not for thine owne sake, but for the commoditie that he receiueth by thee. q Meaning, the grace of God, which serued Iob, as a rampart against all tentations. r This signifieth that Satan is not able to touche vs, but it is God that must doe it. s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be content with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie. t God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him. u That is, went to execute that which God had permitted him to do: for els he can neuer go out of Gods presence. x That is, the Arabians. y Which thing was also done by the craft of Satan, to tempt Iob the more grieuously, forasmuch as he might see, that not onely men were his enemies, but that God made warre against him.

from

i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.

k Satã vseth the same instrument against Iob, as he did against Adam.

l Meaning, what gaineſt thou to serue God, seeing he thus plagueth thee as though hee were thine enemie? This is the most grieuous tentation of the faithful, when their faith is assailed, and when Satan goeth about to perswade them, that they trust in God in vaine.

m For death was appointed to the blasphemer, and so she meant that he should be soone rid out of his paine. n That is, to be patient in aduersitie, as we reioyce when he sendeth prosperitie, and so to acknowledge him to be both merciful and iust. o He so brideled his affections, that his tongue through impatiencie did not murmur against God.

p Which were men of autoritie, wise and learned, and as the Septuagint write, Kings, & came to cõfort him, but whẽ they saw howe he was visited, they conceiued an euill opinion of him, as though he had bin but an hypocrite, & so iustly plagued of God for his sinnes.

q This was also a ceremonie, which they vsed in those countreys, as the renting of their clothes in signe of sorow, &c. r And therfore thought that he would not haue hearkened to their counsell.

CHAP. III.

1 Iob complaineth and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

1 AFterward a Iob opened his mouth, and b curſed his day.
2 And Iob cryed out, and ſaid,
3 Let the day c perish, wherein I was borne, and the night when it was ſayde, There is a man childe conceiued.
4 Let that day be darkeneſſe, let not God d regard it from aboue, neither let the light ſhine vpon it,
5 But let darkeneſſe, and the e ſhadowe of death ſtaine it: let the cloud remaine vpon it, and let them make it feareful as a bitter day.
6 Let darkeneſſe poſſeſſe that night, let it not be ioyned vnto the dayes of the yere, nor let it come into the count of the moneths.
7 Yea, deſolate bee that night, & let no ioye be in it.
8 Let them that curſe the day, (being f ready to remue their mourning) curſe it.
9 Let the ſtarres of that twilight be dimme through darkeneſſe of it: let it looke for light, but haue none: neither let it ſee g the dawning of the day,
10 Becauſe it ſhut not vp the doores of my mothers wombe: nor hid ſorowe from mine eyes.
11 h Why dyed I not in the birth? or why dyed I not, when I came out of the wombe?
12 Why did the knées preuent mée? and why did I ſucke the breaſtes?
13 For ſo ſhoulde I nowe haue i lyen and bene quiet, I ſhould haue ſlept then, and bene at reſt,
14 With the kings and counſellers of the earth, which haue builded them ſelues k deſolate places:
15 Or with the princes that had golde, and haue filled their houſes with ſiluer.
16 Or why was I not hid, as an vntimely birth, either as infants, which haue not ſeene the light?
17 The wicked l haue there ceaſed from their tyrannie, and there they that laboured valiantly, are at reſt.
18 The m priſoners reſt together, and heare not the voyce of the oppreſſour.
19 There are ſmall and great, and the ſeruant is free from his maſter.
20 Wherefore is the light giuen to him that is in miſerie? and n life vnto them that haue peaui hearts?
21 Which long for death, and if it come not, they would ſeeke it more then treaſures:
22 Which ioye for gladneſſe, and reioyce when they can finde the graue.
23 Why is the light giuen to the man whoſe waye is o hid, and whome God hath hedged in?
24 For my ſighing commeth before I eat, and my roarings are powred out like the water.
25 For the thing I p feared, is come vpon me, and the thing that I was afrayde of, is come vnto me.
26 I had no peace, neither had I quietneſſe, neither had I reſt, q yet trouble is come.

a The ſeuen dayes ended, Chap. 2. 13.

b Here Iob beginneth to feele his great imperfection in this battel betweene the ſpirite & the fleſh, Rom. 7. 18. & after a maner yeeldeth, yet in the ende he getteth victorie, though he was in the meane time greatly wounded.

c Men ought not to be wearie of their life, and curse it, because of the infirmities that it is subiect vnto, but because they are giuen to sinne & rebellion against God.

d Let it be put out of the nomber of dayes, & let it not haue the light of the sunne to separate it from the night.

e That is, most obscure darknes, which maketh thẽ afraid of death, that are in it.

f Which curse the day of their birth, let the lay that curse vpon this night.

g Let it be alwayes night, and neuer see day.

h This and that which followeth, declareth the whẽ man giueth place to his passions, he is not able to stay nor keepe meane, but runneth headlong into all, except God call him backe.

i The vehemencie of his affections made him to vtter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the miseries of his flesh caused him to braſt out into this cursse of the wicked.

k He meeteth by a ambition of them, which for their pleaſure, as it were, change the order of nature, and build in moſt barren places, becauſe they would bee by make their names immortall.

l That is, by death the crueltie of the tyrants hath ceaſed. m All they that ſuſtaine any kinde of calamitie & miſerie in this world which he ſpeaketh after ỹ iudgement of the fleſh. n He ſheweth that the benefites of God are not comfortable, except he bee ioyfull, & the conſcience quieted. o That ſeeth not howe to come out of his miſeries, becauſe he dependeth not on Gods prouidence. p In my proſperitie I loked euer for a fal, as is come vpon me to paſſe. q The feare of troubles ỹ ſhuld enſue, cauſed my proſperity to ſeme to me as nothing, & yet I am not exẽpted frõ trouble.

CHAP. IIII.

5 Iob is reproued of impatiencie, 7 And vniuſtice, 17 and of the preſumption of his owne righteouſnes.

1 THen Eliphaz the Temanite anſwered, and ſaid,
2 If we aſſay to commune with thée, wilt thou be grieued? but a who can withhold him ſelfe from ſpeaking?
3 Beholde, thou haſt taught many, and b haſt

a Seeing this thine impatiencie.

b Thou hast comforted others in their afflictions, & canst not now comfort thy selfe.

c This he concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

d He concludeth that Iob was reproued, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe euill, cannot but receiue euill.

f He sheweth that God needeth no great preparation to destroy his enemies: for he can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whome for their cruelnie he compareth to lyons, and their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared vnto me by vision: that is, that whosoeuer thinketh himselfe iust, shalbe found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is euer a certaine feare ioyned, that the authoritie thereof might be had in greater reuerence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Eliah, 1.King.19.12.

l He prooueth that if God did punish the innocent, the creature shoulde be more iust then the Creator, which were a blasphemie.

m If God finde imperfection in his Angels, when they are not maintained by his power, howe much more shal he laye follie to mans charge, when he woulde iustifie himselfe against God?

n That is, in this mortal body, subiect to corruption, 1 Corinth. 5.1.

o They see death continually before their eyes, and dayly approching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise as to thinke on death.

b thou hast strengthened the weary handes.
4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.
5 But nowe it is come vpon thee, and thou art grieued: it toucheth thee, and thou art troubled.
6 Is not this thy c feare, thy confidence, thy patience, & the vprightnes of thy waies?
7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?
8 As I haue seene, they that e plow iniquitie, and sowe wickednes, reape the same.
9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.
10 The roring of the g Lion, and the voyce of the Lyoneile, and the teeth of the Lions whelpes are broken.
11 The Lyon perisheth for lacke of praye, & the Lyons whelpes are scattered abroad.
12 But a thing was brought to mee h secretly, and mine eare hath receyued a litle thereof.
13 In the thoughts of the visions of the night, when sleepe falleth on men,
14 Feare came vpon me, and dread which made all my bones i to tremble.
15 And the winde passed before mee, and made the heares of my flesh to stand vp.
16 Then stoode one, and I knewe not his face: an image was before mine eyes, and m k silence heard I a voyce, saying,
17 Shall man be more l iust then God? or shall a mã be more pure then his maker?
18 Beholde, hee founde no stedfastnesse in his seruantes, and layde follie vpon his m Angels.
19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?
20 They be destroyed from o the morning vnto the euening: they perish for euer, p without regarde.
21 Doeth not their dignitie go away with them? doe they not die, and that without q wisedome?

1 CAll nowe, if any will a answere thee, and to which of the Saintes wilt thou turne?
2 Doutlesse b anger killeth the foolish, and enuie slayeth the idiote.
3 I haue seene the c foolish well rooted, and suddenly I d cursed his habitation, saying,
4 His e children shalbe farre from saluation, and they shalbe destroyed in the f gate, and none shall deliuer them.
5 The hungry shall eate vp his harnest: yea, they shall take it from among the g thornes, and the thirstie shall drinke vp their substance.
6 For miserie commeth not forth of the dust, h neither doeth affliction spring out of the earth,
7 But man is borne vnto i trauaile, as the sparkes flie vpward.
8 But I would enquire k at God, & turne my talke vnto God:
9 Which l doeth great things and vnsearchable, and marueilous thinges without number.
10 He m giueth raine vpon the earth, and powreth water vpon the streetes,
11 And setteth vp on hie them that be low, that the sorowfull may be exalted to saluation.
12 He scattereth the deuices of the craftie: so that their handes can not accomplish that which they doe enterprise.
13 n He taketh the wise in their craftines, & the counsel of the wicked is made foolish.
14 They meete with o darknesse in the day time, and o grope at noone day, as in the night.
15 But he saueth the p poore from the sword, from their q mouth, and from the hande of the violent man,
16 So that the poore hath his hope, but iniquitie shall r stop her mouth.
17 Behold, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almightie.
18 For he maketh the wound, and bindeth it vp: he smiteth, and his handes make whole.
19 He shall deliuer thee s in fiue troubles, and in the seuenth the euill shal not touch thee.
20 In famine hee shall deliuer thee from death: and in battell from the power of the sworde.
21 Thou shalt be hid from the scourge of

CHAP. V.

1. 2 *Eliphaz, sheweth the difference betweene the children of God and the wicked.* 3 *The fall of the wicked.* 9 *Gods power, who destroyeth the wicked, and deliuereth his.*

a He willeth Iob to consider by example of all the that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doeth.

b Murmuring against God in afflictions increaseth the paine, and vexeth mans follie.

c That is, the sinner that hath not the feare of God.

d I was not moued with his prosperitie, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this worlde, yet his iudgements will light vpon their wicked children.

f By publique iudgement they shalbe condemned, and none shall pitie them.

g Though there be but two or three eares left in the hedges, yet these shalbe taken from him.

h That is, the earth is not the cause of barrennesse and mans miserie, but his owne sinne.

i Which declareth that sinne is euer in our corrupt nature: for before sinne it was not subiect to paine & affliction.

k If I suffred as thou doest, I would seeke vnto God.

l He counselleth Iob to humble himselfe vnto God, to whom all creatures are subiect, & whose works declare that man is inexcusable, except he glorifie God in all his workes.

m He sheweth by particular examples, what the workes of God are. 1.Cor.3.19.

n In thinges plaine and euident they shewe themselues fooles in steade of wise men.

o This declareth that God punisheth the worldly wise, as he threatned, Deut.28.29

p That is, he that humbleth himselfe before God.

q He compareth the slaunder of the wicked to sharpe swordes.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.

s He will send trouble after trouble, that his children may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the seuenth.

the

t Whereas the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shal serue vs.
x God shall so blesse thee, that thou shalt haue occasion to reioyce in all things, and not to be offended.
y Though the children of God haue not alwaies this promise performed, yet God doeth recompense it otherwise to their aduantage.
z Wee haue learned these poyntes by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

the tongue, and thou shalt not be afrayde of destruction when it commeth.
22 But thou shalt t laugh at destruction and dearth, and shalt not be afrayd of the beast of the earth.
23 For the stones of the fielde u shall be in league with thee, and the beastes of the fielde shalbe at peace with thee.
24 And thou shalt know, that peace shalbe in thy tabernacle, & thou shalt visite thine habitation, and shalt not x sinne.
25 Thou shalt perceyue also, that thy seede shalbe great, & thy posteritie as the grasse of the earth.
26 Thou shalt goe to thy grane in y a full age, as a ricke of corne commeth in due season into the barne.
27 Lo, z thus haue we enquired of it, and so it is: heare this and know it for thy selfe.

CHAP. VI.

1 *Iob answereth, that his payne is more grieuous then his fault.* 8 *He wisheth death.* 14 *He complaineth of his friendes.*

a To know whether I complaine without iust cause.
b My griefe is so great, that I lacke wordes to expresse it.
c Which declareth that he was not onely afflicted in body, but wounded in conscience, which is the greatest bartell that the faithfull can haue.
d Thinke you that I crie without cause, seeing the brute beastes doe not cõplaine when they haue what they would?
e Can a mans taste delire in that that hath no sauour? meaning, that none take pleasure in affliction, seeing they can not away with thinges that are vnsauerie to the mouth.
f Herein he sinneth double, both in wishing through impaciencie to dye, and also in desiring of God a thing which was not agreeable to his will.
g That is, let mee dye at once, before I come to distrust in Gods promise through mine impaciencie.
h Hee feareth least hee shoulde be brought to inconueniences, if his sorowes shoulde continue.

BVt Iob answered, and saide,
2 Oh that my griefe were wel weighed, and my miseries were layde together in the a balance!
3 For it woulde be nowe heauyer then the sande of the sea: therefore my wordes are b swallowed vp.
4 For the arrowes of the Almightie are in me, the venime whereof doeth drinke vp my spirite, and the terrours of God c fight against me.
5 Doeth the d wilde asse bray when he hath grasse? or loweth the ore when hee hath fodder?
6 That which is e vnsauerie, shall it be eaten without salte? or is there any taste in the white of an egge?
7 Such thinges as my soule refused to touch, as were sorowes, are my meate.
8 Oh that I might haue my f desire, and that God woulde graunt mee the thing that I long for!
9 That is, that God woulde destroy mee: that he would let his hande goe, and cut me off.
10 Then should I yet haue cõfort, (though I burne with sorowe, let him not spare) g because I haue not denyed the wordes of the Holy one.
11 What power haue I that I shoulde endure? or what is mine h ende, if I should prolong my life?
12 Is my strength the strength of stones? or is my flesh of brasse?
13 Is it not so, that there is in me no i helpe? and that k strength is taken from me?
14 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almightie.
15 My brethren haue deceiued mee as a l brooke, and as the rising of the riuers they passe away.
16 Which are blackish with yce, & where in the snowe is hid.
17 But in time they are dryed vp with heate and are consumed: and when it is hot, they faile out of their places,
18 Or they depart from their way & course, yea, they vanish and perish.
19 They that goe to Tema, m considered them, and they that goe to Sheba, waited for them.
20 But they were confounded: when they hoped, they came thyther and were ashamed.
21 Surely nowe are ye like n vnto it: ye haue seene my fearefull plagne, and are afraide.
22 Was it because I sayde, Bring vnto mee? or giue a rewarde to mee of your o substance?
23 And deliuer mee from the enemies hande, or ransome me out of the hande of tyrantes?
24 Teach me, & I will p holde my tongue: and cause me to vnderstande, wherein I haue erred.
25 Howe q stedfast are the wordes of righteousnes! and what can any of you iustly reproue?
26 Doe ye imagine to reproone r wordes, that the talke of the afflicted should be as the winde?
27 Ye make your wrath to fall vpon the fatherlesse, and dig a pit for your friende.
28 Now therfore be content to s looke vpon me: for I will not lie before your face.
29 Turne, I praye you, let there be none iniquitie: returne, I saye, and ye shall see yet my righteousnesse in that behalfe. Is there iniquitie in my tongue? doeth not my mouth feele sorowes?

i Haue I not fought to helpe my selfe as much as was possible?
k Or, my substance.
l He compareth those friendes which comfort vs not in miserie, to a brooke, which in summer, when we need water, is drie, in winter a hard frosen, and in the time of rayne, when we haue no need, ouerfloweth with water.
m They that put thereby to get into the hote countries of Arabia, thinke to find water there, to quench their thirst, but they are deceyued.
n That is, like to this brooke, which deceiueth them, so thinke to haue water there in their needes, as I looked for comfortable words.
o Shewe me wherein I haue erred, and I will confesse my fault.
p He that hath a good conscience, doeth not shrinke at the sharpe wordes or reasonings of others, except they be able to perswade him by reason.
q Doe you call it my wordes, because I shoulde be thought to speake foolishly, which am nowe in miserie?
r Consider whether I speake as one that is driuen to this impaciencie through very sorowe, or as an hypocrite, as you condemne me.

CHAP. VII.

1 *Iob sheweth the shortnes and miserie of mans life.*

a Hath not an hyred seruant some rest and ease? then is my conscience and torment I am worse then an hireling.
b My sorowe hath continued from moneth to moneth, and I haue looked for hope in vayne.

1 IS there not an appointed time to man vpon earth? and are not his dayes as the dayes of an a hireling?
2 As a seruant longeth for the shadowe, and as an hireling looketh for the ende of his worke,
3 So haue I had as an inheritance the b moneths of vanitie, & painefull nights haue bene appointed vnto me.
4 If I layde mee downe, I sayde, When shal

e This ſignifieth that his diſeaſe was rare and moſt horrible.
d Thus he ſpeaketh in reſpect of the breuitie of mans life, which paſſeth without hope of returning: in conſideration whereof, he deſireth God to haue compaſſion on him.
e If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.
f Shall no more enioy this mortal life.
g Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words: and thus he ſpeaketh as one ouercome with griefe of minde.
h Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?
i So that I can haue no reſt, night nor day.
k He ſpeaketh as one ouercome with ſorow, and not of iudgement, or of the examination of his faith.
l Seeing my terme of life is ſo ſhort, let me haue ſome reſt and eaſe.

ſhal I ariſe? and meaſuring the euening, I am euen full with toſſing to and fro vnto the dawning of the day.
5 My fleſh is clothed with wormes & filthineſſe of the duſt: my ſkin is rent, and become horrible.
6 My dayes are ſwifter then a weauers ſhittle, and they are ſpent without hope.
7 Remember that my life is but a winde, and that mine eye ſhall not returne to ſee pleaſure.
8 The eye that hath ſeene me, ſhall ſee mee no more: thine eyes are vpon mee, and I ſhalbe no longer.
9 As the cloude vaniſheth and goeth away, ſo he that goeth downe to the graue, ſhall come vp no more.
10 He ſhall returne no more to his houſe, neither ſhall his place knowe him any more.
11 Therefore I will not ſpare my mouth, but will ſpeake in the trouble of my ſpirit, and muſe in the bitternes of my minde.
12 Am I a ſea or a whaleiſh, that thou kepeſt me in ward?
13 When I ſay, My couch ſhal relieue me, and my bed ſhall bring comfort in my meditation,
14 Then feareſt thou mee with dreames, and aſtoniſheſt me with viſions.
15 Therefore my ſoule chuſeth rather to be ſtrangled & to die, then to be in my bones.
16 I abhorre it, I ſhall not liue alway: ſpare me then, for my dayes are but vanitie.
17 What is man, that thou doeſt magnifie him, and that thou ſetteſt thine heart vpon him?
18 And doeſt viſite him euery morning, and trieſt him euery moment?
19 Howe long will it be yer thou depart from mee? thou wilt not let mee alone whiles I may ſwallow my ſpettle.
20 I haue ſinned, what ſhall I doe vnto thee? O thou preſeruer of men, why haſt thou ſet me as a marke againſt thee, ſo that I am a burden vnto my ſelfe?
21 And why doeſt thou not pardō my treſpaſſe? and take away mine iniquitie? for nowe ſhall I ſleepe in the duſt, and if thou ſeekeſt mee in the morning, I ſhall not be found.

m Seeing that man of him ſelfe is ſo vile, why doſt thou giue him that honour to contend againſt him? Iob vſeth all kindes of perſwaſion with God, that he might ſtay his hande.
n After all tentations faith braſteth forth, and leadeth Iob to repentance: yet it was not in ſuch perfection, that he coulde bridle him ſelfe from reaſoning with God, becauſe that hee ſtill tried his faith.
o That is, I ſhall be dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a ſinner, becauſe God puniſheth the wicked, and preſerueth the good.

1 Then anſwered Bildad the Shuhite, and ſayde,
2 How long wilt thou talke of theſe things? and how long ſhall the wordes of thy mouth be as a mightie winde?
3 Doth God peruert iudgement? or doeth the almightie ſubuert iuſtice?
4 If thy ſonnes haue ſinned againſt him, and hee hath ſent them into the place of their iniquitie,
5 Yet if thou wilt earely ſeeke vnto God, and pray to the Almightie,
6 If thou be pure and vpright, then ſurely he will awake vp vnto thee, and he will make the habitation of thy righteouſnes proſperous.
7 And though thy beginning be ſmall, yet thy latter ende ſhall greatly increaſe.
8 Inquire therefore, I pray thee, of the former age, & prepare thy ſelfe to ſearch of their fathers.
9 (For we are but of yeſterday, and are ignorant: for our dayes vpon earth are but a ſhadowe)
10 Shall not they teach thee and tell thee, and vtter the wordes of their heart?
11 Can a ruſh growe without mire? or can the graſſe growe without water?
12 Though it were in greene and not cutte downe, yet ſhal it wither before any other herbe.
13 So are the paths of all that forget God, and the hypocrites hope ſhall perish.
14 His confidence alſo ſhalbe cut off, and his truſt ſhal be as the houſe of a ſpider.
15 He ſhall leane vpon his houſe, but it ſhall not ſtande: he ſhall holde him faſt by it, yet ſhall it not endure.
16 The tree is greene before the ſunne, and the branches ſpreade ouer the garden thereof.
17 The rootes thereof are wrapped about the fountaine, and are folden about the houſe of ſtones.
18 If any plucke it from his place, and it denie, ſaying, I haue not ſeene thee,
19 Behold, it will reioyce by this meanes, that it may growe in another molde.
20 Behold, God will not caſt away an vpright man, neither will hee take the wicked by the hand,
21 Till he haue filled thy mouth with laughter, and thy lips with ioy.
22 They that hate thee, ſhall bee clothed with ſhame, and the dwelling of the wicked ſhall not remaine.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God.
c That is, if thou turne betime, whiles God calleth thee to repentance.
d Though the beginnings be not ſo pleaſant, as thou wouldeſt deſire, yet in the ende thou ſhalt haue ſufficient occaſion to content thy ſelfe.
e He willeth Iob to examine all antiquitie, and he ſhall finde it true which he here ſayeth.
f Meaning, that it is not ynough to haue the experience of our ſelues, but to be confirmed by the examples of them that went before vs.
g As a ruſh can not grow without moiſtnes, ſo can not the hypocrite, becauſe he hath not faith which is moiſtened with Gods Spirit.
h Which is to day, and to morowe ſwept away.
i Hee compareth the iuſt to a tree, which although it be remooued out of one place vnto an other, yet floriſheth: ſo the affliction of the godly turneth to their profite.
k That is, ſo that there remaine nothing there to proue whether the tree had growen there or no.
l To bee planted in another place, where it may growe at pleaſure.
m If thou be godly, hee will giue thee occaſion to reioyce, and if not, thine affliction ſhall increaſe.

CHAP. IX.

1 Iob declareth the mightie power of God, and that mans righteouſnes is nothing.

1 Then Iob anſwered, and ſayde,
2 I know verely that it is ſo: for how ſhoulde man compared to God, bee iuſtified?
3 If he would diſpute with him, he coulde not anſwere him one thing of a thouſand.

a Iob here anſwereth to that point of Eliphaz and Bildads oration, touching the iuſtice of God and his innocencie, confeſſing God to be infinite in iuſtice, and man to bee nothing in reſpect.
b Of a thouſand things, which God could lay to his charge, man can not anſwere him one.

4 Hee is wise in heart, and mightie in strength: who hath bene fierce against him and hath prosperd?

c He declareth what is the infirmitie of man by the mightie and incomprehensible power that is in God, shewing what hee coulde doe, if he would set forth his power.

5 Hee remoueth the mountaines, and they feele not when he ouerthroweth them in his wrath.

6 Hee [c] remoueth the earth out of her place, that the pillars thereof doe shake.

d These are the names of certeines starres, whereby he meaneth that all starres both knowen and vnknowen are at his appointmēt.

7 Hee commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 Hee himselfe alone [e] spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres [d] Arcturus, Orion, and Pleiades, and the climates of the South.

e I am not able to comprehende his workes, which are common, and daily before mine eyes, much lesse in those things which are hid & secret.

10 He doeth great things, and vnsearcheable: yea, marueilous things without nomber.

11 Loe, when hee goeth [e] by me, I see him not: and when he passeth by, I perceme him not.

f He sheweth that when God doth execute his power, he doeth it iustly, forasmuch as none can controule him.

12 Beholde, when he taketh a pray, [f] who can make him to restore it? who shall say vnto him, What doest thou?

g God will not be appeased for ought that man can lay for himselfe for his iustification.

13 God [g] will not withdrawe his anger, and the most mighty helpes [h] doe stoupe vnder him.

h That is, al the reasons that mē can lay to approue their cause.

14 Howe much lesse shall I answer him? or howe shoulde I finde out [i] my wordes with him?

i How should I be able to answer him by eloquence? wherby he noteth his

15 For though I were iust, yet coulde I [k] not answere, but I would make supplication to my Iudge.

16 If I [l] crie, & he answere me, yet woulde I not beleeue, that he heard my voice.

17 For he destroyeth me with a tempest, and woundeth me [m] without cause.

18 He wil not suffer me to take my breath, but filleth me with bitternesse.

19 If we speake of strength, beholde, hee is [n] strong: if we speake of iudgement, who shall bring me in to pleade?

20 If I woulde iustifie my selfe, mine owne mouth shall condemne me: [o] if I woulde be perfite, he shall iudge me wicked.

21 Though I were perfite, yet I knowe not my soule: therefore abhoire I my life.

22 This is one point: therefore I sayd, He destroyeth the [p] perfite and the wicked.

23 If the scourge shoulde suddenly [q] slaie, shoulde God [r] laugh at the punishment of the innocent?

friendes, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake. k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination. l Whiles I am in my pangs, I can not but brast forth into many incōueniences, although I know still that God is iust. m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God. n After he hath accused his owne weakenesse, he continueth to iustifie God and his power. o If I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience. p If God punish according to his iustice, he will destroy aswel them that are counted perfite, as thē that are wicked. q To wit, the wicked. r This is spokē according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why shoulde hee suffer the innocents to be so long tormented by them?

24 The earth is giuen into the hande of the wicked: he [s] couereth the faces of the iudges thereof: if not, where [t] is he? or who is he?

s That they can not see to doe iustice.

t That can hinder the contrary?

25 My dayes haue bene more swift then a poste: they haue fled, and haue seene no good thing.

u I thinke not to fall into such affections, but my sorowes bring me to these anxieties, infirmities, and my conscience codemneth me.

26 They are passed as with the most swift shippes, and as the eagle that fleeth to the pray.

27 If [u] I say, I wil forget my complaint, I will cease from my wrath, and comfort me,

x Why doth not God deliuer me at once?

28 Then I am afrayde of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why [x] labour I thus in vaine?

y Though I seeme neuer so pure in mine owne eies, yet I am but corrupt.

30 If I [y] washe my selfe with snowe water, and purge mine handes most cleane,

31 Yet shalt thou plunge me in the pit, and mine owne [z] clothes shal make me filthy.

z Whatsoeuer I would vse to auoyde my filthines, shall make me more filthy.

32 For he is not a man as I am, that I should answere him, if we come together to iudgement.

33 Neither is there any vmpire [a] that might lay his hand vpon vs both.

a Which might make an accord betweene God and me, speaking of impatiencie, & yet confessing God to be iust in punishing me.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: [b] but because I am not so, I hold me still.

b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Iob is weary of his life, and setteth out his frailtie before God. 20 He desireth him to stay his hande, 22 A description of death.

1 My soule is cut off [a] though I line: I will leaue my [b] complaint vpon my selfe, and will speake in the bitternes of my soule.

a I am more ready to a dead man, then to our life liueth.

b I will make ample declaration of my torments, accusing my self, and not God.

2 I will say vnto God, [c] Condemne me not: shewe mee, wherefore thou contendest with me.

c He would not that God should proceed against him by his secret iustice, but by the ordinare meanes that he punisheth them.

3 Thinkest thou it [d] good to oppresse me, & to cast off the [e] labour of thine handes, & to fauour the [f] counsell of the wicked?

4 Hast thou [g] carnall eyes? or doest thou see as man seeth?

5 Are thy daies as mans [h] dayes? or thy yeeres, as the time of man,

6 That thou inquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I can not doe [i] wickedly: for none can deliuer me out of thine hand.

8 Thine [k] handes haue made me, and fashioned me wholy rounde about, and wilt

d Is it agreeable to thy nature to doe me wrong?

e Wilt thou be without compassion?

f Wilt thou practise this of ignorance?

g Doest thou iudge as the times, to day a friende, to morowe an enemie?

h Art thou inconstant and changeable, as the

i By affliction thou keepest me as in a prison, and restrainest me from doing euil, neither canst set me at libertie.

k In these eight verses following he describeth the mercie of God in the wonderful creation of man: and thereon groundeth that God should not shewe himself rigorous against him.

thou

thou destroy me?
9 Remember, I praye thee, that thou hast made mee as l the clay, & wilt thou bring me into dust againe?
10 Hast thou not powred me out as milke? and turned me to cruds like cheese?
11 Thou hast clothed mee with skinne and flesh, and ioyned me together with bones and sinewes.
12 Thou hast given me life, & m grace: and thy n visitation hath preserued my spirit.
13 Though thou hast hid these thinges in thine heart, yet I know o that it is so with thee.
14 If I haue sinned, thē thou wilt straightly looke vnto me, and wilt not holde me guiltlesse of mine iniquitie.
15 If I haue done wickedly, woe vnto me: if I haue done righteously, I will not p lift vp mine head, being full of confusion, because I see mine affliction.
16 But let it increase: hunt thou me as a lyon: returne and shewe thy selfe q marueilous vpon me.
17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and armies of sorowes are against me.
18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!
19 And that I were as I had not bene, but brought from the wombe to the graue.
20 Are not my dayes few? let him s cease, and leaue off from me, that I may take a little comfort,
21 Before I go and shal not t returne, even to the land of darknesse and shadowe of death:
22 Into a land, I say, darke as darkenes it selfe, & into the shadowe of death, where is none u order, but the light is there as darkenesse.

l As brittel as a pot of clay.
m That is, reason & vnderstanding, and many other gifts whereby man excelleth all earthly creatures.
n That is, thy fatherly care and prouidence, whereby thou preseruest me, & without ỹ which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needes confesse ỹ it is so.
p I will alway walke in feare & humilitie, knowing that none is iust before thee.
q Iob being sore assulted in this battel betweene the flesh & the spirit, prayeth out into these affections, wishing rather shorte dayes then long payne.
r That is, diuersitie of diseases & in great abūdance, shewing that God hath infinite meanes to punish man.
s He wisheth that God would leaue off his affliction, considering his great miserie and the breuitie of his life.
t He speaketh thus in the person of a sinner, that is ouercome with passions and with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God & comfort of the resurrection.
u No distinction betwene light and darkenes, but where all is very darkenes it selfe.

CHAP. XI.

1 Iob is vniustly reprehended of Zophar. 7 God is incomprehensible. 14 He is merciful to the repentant. 18 Their assurance that liue godly.

1 Then answered Zophar the Naamathite, and sayde,
2 Should not the multitude of wordes be answered? or should a great a talker be iustified?
3 Shoulde men holde their peace at thy lyes? and when thou mockest others, shall none make thee ashamed?
4 For thou hast sayde, b My doctrine is pure, and I am cleane in thine eyes.
5 But oh, that God would speake and open his lippes against thee!
6 That he might shewe thee c the secretes of wisedome, how thou hast deserued double, according to right: knowe therefore that God hath forgotten thee for thine iniquitie.
7 Canst thou by searching finde out God? canst thou finde out the Almightie to his perfection?
8 The heauens are hie, what canst thou do? d it is deeper then the hell, how canst thou know it?
9 The measure thereof is longer then the earth, and it is broader then the sea.
10 If he cut off and e shut vp, or gather together, who can turne him backe?
11 For he knoweth vayne men, and seeth iniquitie, and him that vnderstandeth nothing.
12 Yet vayne man would be wise, though man new borne is like a wilde asse f colt.
13 If thou g prepare thine heart, & stretch out thine hands toward him:
14 If iniquitie be in thine h hande, put it farre away, and let no wickednes dwell in thy tabernacle.
15 Then truely shalt thou lift vp thy i face without spotte, and shalt be stable, & shalt not feare:
16 But thou shalt forget thy miserie, and remember it as waters that are past.
17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.
18 And thou shalt be bold, because there is hope: and thou shalt digge pittes, & shalt lye downe safely.
19 * For when thou takest thy rest, none shall make thee afrayde: yea, many shall make sute vnto thee.
20 But the eyes k of the wicked shal faile, and their refuge shall perish, & their hope shalbe sorowe of minde.

a Should he perswade by his great talke, that he is iust?
b He chargeth Iob with this, that he should say that ỹ thing which he spake, was true, & that he was without sinne in the sight of God.
c Which is, not to stand in iustifying of thy selfe: he signifieth that mā will neuer be ouercome, whiles he reasoneth with another, and therefore God must breake off the controuersie, and stop mans mouth.
d That is, this perfection of God: and if man be not able to comprehend the height of the heauen, ỹ depth of hell, the length of the earth, ỹ bredth of the sea, which are but creatures: how can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a newe order in nature, who could controule him?
f That is, without vnderstanding: so that whatsoeuer gifts he hath afterward, come of God, and not of nature.
g If thou repēt, pray vnto him.
h Renounce thine owne euil works, & see that they offend not God, ouer whom thou hast charge.
i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leui.26.5,6.*
k He sheweth that cōtrarie things shal come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 He declareth the might and power of God, 17 And how he changeth the course of things.

1 Then Iob answered, and sayd,
2 In deede because that ye are a people onely, a wisedome must dye with you.
3 But I haue vnderstanding as well as you, and am not inferiour vnto you: yea, who knoweth not such things?
4 * I am b as one mocked of his neyghbour, who calleth vpon God, & he c heareth him: the iust & the vpright is laughed to scorne.
5 d He that is readie to fall, is as a lampe despised in the opinion of the riche.

a Because you feele not that which you speake, you think the whole standeth in words, & so flatter your selues as though none knew any thing, or could knowe but you.
Prou.14.2. b He reproueth these his friendes of two faultes: the one, that they thought they had better knowledge then indeede they had, & the other, that in stead of true consolation they did deride and despise their friende in his aduersitie.
c The which neighbour being a mocker, & a wicked man, thinketh that no mā is in Gods fauour but he, because he hath all things ỹ he desireth.
d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

a Ebr. to whome God hath brought to with his hand.
b He declareth to them that did dispute against him, that their wisdome is common to all, and such as the very brute beastes do dayly teach.
c Or, flesh.
d He exhorteth them to be wise in iudging, and as well to knowe the right vse why God hath giuen them eares, as he hath done a mouth.
e Though men by age, and continuance of time attaine to wisdome, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alledged, Cha. 8. 8.
f He sheweth that there is nothing done in this world without Gods will & ordinance: for else he should not be almighty.
g He taketh wisdom from them.
h He abateth the honour of princes, & bringeth them into the subiection of others.
i He causeth their wordes

6 The tabernacles of robbers do prosper, and they are in safetie, that prouoke God, *a* whom God hath enriched with his hand.
7 Aske nowe the beastes, b and they shall teache thee, and the foules of the heauen, and they shall tell thee:
8 Or speake to the earth, and it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.
9 Who is ignorant of all these, but that the hand of the Lord hath made these?
10 In whose hande is the soule of euery liuing thing, and the breath of all *c* mankinde.
11 Doeth not the eares d discerne words: and the mouth taste meate for it selfe?
12 Among the e ancient is wisedome, and in the length of dayes is vnderstanding.
13 With him is wisedome and strength: he hath counsell and vnderstanding.
14 Beholde, he will breake downe, and it cannot be builte: he shutteth a man vp, f he cannot be loosed.
15 Beholde, he withholdeth the waters, & they drie vp: but when he sendeth them out, they destroy the earth.
16 With him is strength and wisedome: he that is deceiued, and that *g* deceiueth, are his.
17 Her causeth the counsellers to goe as spoyled, and maketh the iudges fooles.
18 *h* He looseth the *i* collar of kinges, & girdeth their lopnes with a girdle.
19 He leadeth away the princes as a pray, and ouerthroweth the nughtie.
20 He taketh away the speache from the *k* faithfull counselliers, and taketh away the iudgement of the ancient.
21 He powreth contempt vpon princes, & maketh the strength of the nughtie weake.
22 He discouereth the deepe places from their darknesse, and bringeth foorth the shadow of death to light.
23 He *l* increaseth the people, & destroyeth them: he enlargeth the nations, and bringeth them in againe.
24 He taketh away the hearts of them that are the chiefe ouer the people of the earth, and maketh them to wander in the wildernes out of the way.
25 They grope in the darke without light: and he maketh them to stagger like a drunken man.

I desire *a* to dispute with God.
4 For ye in deede be forgers of lies, and all you are *b* physitions of no value.
5 Oh, that you would hold your tongue, that it might be imputed to you for wisdome!
6 Howe heare my disputation, and giue eare to the arguments of my lips.
7 Will ye speake *c* wickedly for Gods defence, and talke deceitfully for his cause?
8 Will ye accept his person? or will ye contend for God?
9 Is it well that he should seeke of you? will you make a lye for him, as one vseth for a man?
10 He will surely reproue you, if ye do secretly accept any person.
11 Shall not his excellencie make you afrayde? and his feare fall vpon you?
12 Your *d* memories may bee compared vnto ashes, and your bodies to bodies of clay.
13 Holde your tongues in my presence, that I may speake, and let come vpon what will.
14 Wherefore do I *e* take my flesh in my teeth, and put my soule in mine hand?
15 Loe, though he slaye me, yet will I trust in him, and I will reproue my wayes in his sight.
16 He shalbe my saluation also: for the hypocrite shall not come before him.
17 Heare diligently my wordes, & marke my talke.
18 Beholde nowe: if I prepare mee to iudgement, I knowe that I shalbe *g* iustified.
19 Who is he, that will pleade *h* with me? for if I nowe holde my tongue, I *i* die.
20 But do not these two things vnto me: then will I not hide my selfe from thee.
21 *k* Withdraw thine hande from me, and let not thy feare make me afrayde.
22 Then call thou, and I will answere: or let me speake, and answere thou me.
23 Howe many are *l* mine iniquities and sinnes? shewe me my rebellion, and my sinne.
24 Wherefore hidest thou thy face, and taxest me for thine enemie?
25 Wilt thou breake a leafe driuen to and fro? & wilt thou pursue the drie stubble?
26 For thou writest bitter thinges against me, and makest me to possesse *m* the iniquities of my youth.
27 Thou puttest my feete also in the *n* stocks, and lookest narrowly vnto all my paths, & makest the print thereof in the "heeles of my feete.
28 Such one consumeth like a rotten thing, and as a garment that is motheaten.

a For although he knew God had a iustice, which was manifest in his ordinary working, & another in his secret counsell, yet he would vtter his affection to God, because he was not able to vnderstand the cause why he did thus punish him.
b You do not well apply your medicine to the disease.
c He condemneth their zeale which had not knowledge, nether regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Iob, except they had vndertaken the probation thereof.
d Your fame shal come to nothing.
e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my life in danger?
f Whereby he declareth that he is not an hypocrite as they charged him.
g That is, cleared, and not cast off for my sinnes, as you reason.
h To proue that God doeth thus punish me for my sinnes.
i If I defend not my cause, every man will condemne me.
k He sheweth what these two things are.
l His pangs thus moue him to reason with God, not denying but that he had sinned: but he desired to vnderstand what were his great sinnes that had deserued such rigour, wherein he offended, that he would knowe a cause of God why he did punish him.
m Thou punishest me nowe for the faultes that I committed in my youth.
n Thou makest mee thy prisoner, and doest so presse me that I cannot stirre hande nor foote.
"*Ebr. rootes.*

CHAP. XIII.

1 Iob compareth his knowledge with the experience of his frendes, 16 The penitent shalbe saued, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

1 Lo, mine eye hath seene all this: mine eare hath heard, and vnderstand it.
2 I knowe also as much as you knowe: I am not inferior vnto you.
3 But I will speake to the Almightie, and

CHAP. XIIII.

1 Iob describeth the shortnesse and miserie of the life of man. 14 Hope sustaineth the godly. 22 The condition of mans life.

1 MAn [a] that is borne of a woman, is
of short continuance, and full of
troubles.
2 He shooteth forth as a flower, and is cut
downe: he vanisheth also as [a] a shadow,
and continueth not.
3 And yet thou openest thine eyes vpon
such [b] one, and causest mee to enter into
iudgement with thee.
4 [c] Who can bring a cleane thing out of fil-
thinesse? there is not one.
5 Are not his dayes determined? the num-
ber of his moneths are with thee: thou
hast appointed his bounds, which he can
not passe.
6 Turne from him that he may cease vntill
his desired day, [c] as an hireling.
7 For there is hope of a tree, if it be cut
downe, that it will yet sprout, and the
branches thereof will not cease.
8 Though the roote of it ware olde in the
earth, and the stocke thereof be dead in the
grounde,
9 Yet by the sent of water it will budde, and
bring forth bonghes like a plant.
10 [d] But man is sicke, and dieth, and man
perisheth, and where is he?
11 As the waters passe from the sea, and as
the flood decayeth and dryeth vp,
12 So man sleepeth and ryseth not: for he
shall not wake agayne, nor be rayled from
his sleepe till the heauen be no more.
13 Oh that thou wouldest hide mee in the
graue, and keepe mee secrete, vntill thy
[e] wrath were past, and wouldest giue mee
terme, and [f] remember me!
14 If a man dye, shall he liue agayne? All
the dayes of mine appointed time will I
[g] waite, till my changing shall come.
15 Thou shalt call me, and I shall [h] answere
thee: thou louest the worke of thine owne
handes.
16 But now thou [i] nombrest my steps, and
doest not delay my sinnes.
17 Mine iniquitie is sealed vp, as in a [k] bag,
and thou addest vnto my wickednes.
18 And surely as the mountaine that falleth,
commeth to nought, and the [l] rocke that
is removed from his place:
19 As the water breaketh the stones, when
thou ouerflowest the things which grow
in the dust of the earth: so thou destroyest
the hope of man.
20 Thou preuaylest alway against him, so
that he passeth away: hee changeth his
face when thou castest him away.
21 And he knoweth not if his sonnes shall
be honourable, neyther shall he vnderstand
concerning them, whether they shal be of
lowe degree,
22 But while his [l] flesh is vpon him, he shal
be sorowfull, and while his soule is in him,
it shall mourne.

a Taking occasion of his sodeine miseries vnwares, he describeth the state of mans life from his birth to his death.
b Chap. 13. 26. 14. 3.
c His meaning is, that seeing y man is so fraile a creature, God should not handle him so extremely: wherein Iob sheweth the wickednes of the Iewes, when it was not lawfull to do this.
c Vntil the time that thou hast appointed for him to dye, which he desireth, as the hireling wayteth for the ende of his labor to receyue his wages.
d He speaketh not here as though he had any hope of the immortalitie, but as a man in extreme payne, whom reason is ouercome by affliction and torment.
e Hereby he declareth that the feare of Gods iudgement was y cause why he desired to die.
f That is, release my payne, and take me to mercie.
g Meaning, vntill the day of the resurrection whē he should be changed and reuiued.
h Though I be afflicted in this life, in the resurrection I shall feele thy mercies, and answere when thou callest me, Psa. 50. 15.
i Thou layest them all together & suffrest none of my sinnes vnpunished.
k He murmureth through the impatience of the flesh against God, as though he vsed as great seueritie against him as against the hard rockes, or waters that ouerflow, & thus hereby all the occasion of his hope is taken away.
l Yet whiles he liueth, he shalbe in paine and misetie.

CHAP. XV.

1 Eliphaz reprehendeth Iob, because he asscribeth wisdome, and pureness to himselfe. 16 He describeth the curse that falleth on the wicked, reckoning Iob to be one of the number.

1 THen answered Eliphaz the Temanite, and sayd,
2 Shall a wise man speake wordes of
[a] winde, and fill his belly [b] with the
East winde?
3 Shall he dispute with wordes not comes
ly? or with talke that is not profitable?
4 Surely thou hast cast off [c] feare, and re-
strayned prayer before God.
5 For thy mouth declareth thine iniquitie,
seeing thou hast chosen [c] the tongue of the
craftie.
6 Thine owne mouth condemneth thee, &
not I, and thy lippes testifie against thee.
7 Art thou the [c] first man that was borne?
and wast thou made before the hilles?
8 Hast thou heard the secrete counsell of
God, and doest thou restrayne wisedome
[f] to thee?
9 What knowest thou that we know not?
and vnderstandest that is not in vs?
10 With vs are both auncient & very aged
men, farre older then thy father.
11 Seeme the consolations of God [g] small
vnto thee? is this thing straūge vnto thee?
12 Why doeth thine heart [h] take thee a-
way, and what do thine eyes meane,
13 That thou answerest to God "at thy
pleasure, and bringest such wordes out of
thy mouth?
14 What is man, that he should be cleane?
and he that is borne of woman, that he
should [i] be iust?
15 Beholde, he found no stedfastnesse in his
Saintes: yea, the heauens are not cleane
[o] in his sight.
16 Howe much more is man abominable,
and filthie, which [k] drinketh iniquitie like
water?
17 I will tell thee: heare me, and I will de-
clare that which I haue seene:
18 Which wise men haue tolde, as they haue
heard of their fathers, and haue not kept
it secrete:
19 To whome alone the land was [l] giuen,
and no stranger passed through them.
20 The wicked man is continually as one
that trauayleth of childe, and the nomber
[m] of yeres is hid from the tyrant.
21 A soande of feare is in his eares, and in
his prosperitie the destroyer shall come
vpon him.
22 Hee beleeueth not to returne out of
[n] darkenesse: for he seeth the sword before
him.
23 Hee wandereth [o] to and fro for bread

a That is, vayne words, and without consolation?
b Meaning, with matters that are of none importance, which are forgotte assoone as they are vttered, as the East winde dryeth vp the moysture as soone as it falleth.
c He chargeth Iob as though his talke caused men to cast off the feare of God and prayer.
d Thou speakest as doe the mockers, & contemners of God.
e That is, the most auncient, & so by reason the most wise?
f Art thou onely wise?
g He accuseth Iobs pride, and ingratitude, that will not be comforted by God, nor by their counsell.
h Why doest thou stande in thine owne conceite?
"*Ebr. in thy spirit.*
i His purpose is to prooue, that Iob as an vniust man and an hypocrite is punished for his sinnes, like as he did before, Chap. 4. 18.
k Which hath a desire to sinne, as he that is thirstie to drinke.
l Who by their wisdome so gouerned, that no stranger inuaded them, & so the land seemed to be giuen to them alone.
m The cruell man is euer in danger of death, & is neuer quiet in conscience.
n Out of that miserie wherein he once falleth.
o God doeth not only impouerish the wicked oft times: but euen in their prosperitie he punisheth them with a greedinesse euermore to gather: which is as a beggerie.

p He sheweth what weapons God vseth against the wicked which lift vp themselues against him, to wit, terrour of conscience, and outward afflictions.

q That is, he was so puft vp with great prosperitie and abundance of all things, that he forgate God: noting, that Iob in his felicitie had not the true feare of God.

r Though he buylde, and repayre ruinous places to get him fame, yet God shal bring all to nought, & turne his great prosperitie into extreme miserie.

s Meaning, that his sumptuous buyldings should neuer come to perfection.

t He standeth so in his owne conceite, that he will giue no place to good counsell, therefore his owne pride shal bring him to destruction. u As one that gathereth grapes before they be ripe. x Which were buylt or maintained by powling & briberie. y And therefore all their vaine deuices shal turne to their owne destruction.

where he may: he knoweth that the day of darkenesse is prepared at hand.

24 Affliction and p anguish shal make him afrayd: they shal prenayle against him as a king ready to the battell.

25 For hee hath stretched out his hande against God, and made himselfe strong against the Almightie.

26 Therefore God shall runne vpon him, euen vpon his necke, and against the most thicke part of his shielde,

27 Because he hath couered his face with q his fatnesse, and hath colloppes in his flanke.

28 Though he dwell r in desolate cities, and in houses which no man inhabiteth, but are become heapes,

29 He shal not be rich, neither shal his substance continue, neyther shall hee prolong the s perfection thereof in the earth.

30 He shall neuer depart out of darkenesse: the flame shall drie vp his branches, and he shall goe away with the breath of his mouth.

31 He t beleeueth not that he erreth in vanitie: therefore vanitie shalbe his change.

32 His branch shall not be greene, but shall be cut off before his day.

33 God shall destroye him as the vine her sowre u grape, and shal cast him off, as the olive doeth her flower.

34 For the congregation of the hypocrite shalbe desolate, and fire shall deuoure the houses of x bribes.

35 For they y conceiue mischiefe, and bring forth vanitie, and their belly hath prepared deceite.

CHAP. XVI.

1 Iob moued by the importunacie of his friendes, 7 Counteth in what extremitie he is, 19 And taketh God witnes of his innocencie.

1 BVt Iob answered, and sayd,

2 I haue oft times heard such things: miserable comforters are ye all.

3 Shall there bee none ende of wordes of a winde? or what maketh thee bolde so to b answere?

4 I could also speake as ye do: (but would God your c soule were in my soules stede) I could keepe you companie in speaking, and could d shake mine head at you.

5 But I would strengthen you e with my mouth, and the comfort of my lips should asswage your sorowe.

6 Though I speake, my sorow f cannot be asswaged: though I cease, what release haue I?

7 But nowe g he maketh mee wearie: O God, thou hast made all my h congregation desolate,

8 And hast made mee full of i wrinkles which is a witnesse thereof, and my leanesse riseth vp in me, testifying the same in my face.

9 k His wrath hath torne me, and hee hateth mee, and gnasheth vpon me with his teeth: mine enemie hath sharpened his eyes against me.

10 They haue opened their mouthes vpon mee, and smitten me on the l cheeke in reproche: they gather themselues together against me.

11 God hath deliuered me to the vniust, and hath made me to turne out of the way by the m handes of the wicked.

12 I was in wealth, but he hath brought mee to nought: he hath taken mee by the necke, and beaten mee, and set mee as a marke for himselfe.

13 His n archers compasse mee rounde about: he cutteth my reines, and doeth not spare, and powreth my gall o vpon the ground.

14 He hath broken mee with one breaking vpon another, and runneth vpon me like a gyant.

15 I haue sowed a sackecloth vpon my skinne, and haue abased mine p horne vnto the dust.

16 My face is withered with weeping, and the shadow of death is vpon mine eyes,

17 Though there bee no wickednesse in q mine handes, and my prayer r be pure.

18 O earth, couer not thou my s blood, and let my crying finde no place.

19 For lo, nowe my t witnesse is in the heauen, and my record is on hie.

20 My friends u speake eloquently against me: but mine eye powreth out teares vnto God.

21 Oh that a man might x pleade with God, as man with his neighbour!

22 For the yeres accounted come, y I shal go the way, whence I shal not returne.

i In token of sorow & greefe.

k That is, God by his wrath and in this diuersitie of words and his style, he expresseth how grieuous the hand of God was vpon him.

l That is, hath handled me most contemptuously for so smiting on the cheeke signified, 1. Kin. 22. 24 mark. 14. 65.

m They haue led me whither they would.

n His manifolde afflictions.

o I am wounded to the heart.

p Meaning, his glorie was brought lowe.

q Signifying, that he is not able to comprehend the cause of this his grieuous punishmēt.

r That is, vnfayned, and without hypocrisie.

s Let my sinne be knowen, if I be such a sinner as mine aduersaries accuse me, and let me finde no fauour.

t Though man condemne me, yet God is witnesse of my cause.

u Vse payned words in stead of true consolation. x Thus by his great torment he is caried away, and breaketh vnaduisedly, as though God should intreate man more gently, seing he hath but a short time here to liue.

CHAP. XVII.

1 Iob saieth that he consumeth away, and yet doeth patiently abide it. 10 He exhorteth his friendes to repentance, 13 Shewing that hee looketh but for death.

1 MY breath is corrupt: my dayes are cut off, & the graue is readie for me.

2 There are none but a mockers with me, & mine eye continueth in b their bitternes.

3 c Lay downe nowe and put me in suretie for thee: who is he, that d will touch mine hand?

4 For thou hast hid their heart from e vnderstanding: therefore shalt thou not set them vp on hie.

a In steade of comfort, being nowe at deathes doore, he had but them that mocked at him, and discouraged him.

b I see still that they seeke but to vexe me. c He reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light. d And answere for thee? e That these mine afflictions are thy iust iudgements, though man know not the cause.

f If they would say, Why doest thou not then comfort thy selfe? hee answereth, that the iudgements of God are more heauie, then he is able to asswage either by wordes or silence, g Meaning, God. h That is, destroyed most of my familie.

f He that flatte-reth a man, and onely iudgeth him happie in his prosperitie, shal not himselfe onely haue in his posteritie be pu-nished.

g God hath made all the world to speake of me, because of mine afflictions.

h That is, as a case shall sound in their eares.

i To wit, when they see the godly punished: but in the ende they shall come to vnderstan-ding, and knowe what shalbe the reward of the hypocrite.

k That is, will not be discoura-ged, considering that the godly are punished as well as the wicked.

l Which count your felues iust?

a Chap.21.4.

b Whome you take who but lush, as Chap. 19.

c That is, like a mad man.

d Shall God change the or-der of nature for thy sake, by dea-ling with thee otherwise then he doth with all men?

e When the wicked is in his prosperitie, then God changeth his hand & chas-tiseth ordinarie working for their sinnes.

f Meaning, that the wicked are in continuall danger.

5 ¶ For the eyes of his children shall fayle, that speaketh flatterie to his friendes.

6 He hath also made mee a ᵍ byworde of the people, and I am as a tabret ᵇ before them.

7 Mine eye therefore is dimme for griefe, and all my strength is like a shadowe.

8 The righteous shalbe astonied at ⁱ this, and the innocent shalbe mooued against the hypocrite.

9 But the righteous will holde his ᵏ way, and he whose handes are pure, shall in-crease his strength.

10 All ˡ you therefore turne you, and come nowe, and I shall not finde one wise a-mong you.

11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart

12 Haue changed the ᵐ night for the day, & the light that approched, for darkenesse.

13 Though I hope, ⁿ yet the graue shalbe mine house, and I shall make my bed in the darke.

14 I shall say to corruption, Thou art my ᵒ father, and to the worme, Thou art my mother and my sister.

15 Where is then nowe mine hope? or who shall consider the thing, that I ho-ped for?

16 ᵖ They shal go downe into the bottome of the pit: surely it shall lye together in the dust.

k That is, his

l That is, and

m That is, haue brought me sorowe in steade of comfort.

n Though I shoulde hope to come from aduersitie to prosperitie as your discourse pretendeth.

o I haue no more hope of father, mother, sister, or any worldly thing: for the dust and wormes shalbe to me in stead of them.

p All worldly hope, and prosperitie fayle, which you say, are onely signes of Gods fauour: but being that these things perish, I set mine hope in God, and in the life everlasting.

CHAP. XVIII.

Bildad rehearseth the paines of the vnfaithfull and wicked.

1 Then answered Bildad the Shuhite, and sayd,

2 When will ᵃ ye make an ende of your wordes? ᵇ cause vs to vnderstande, and then we will speake.

3 Wherefore are we counted as beastes, and are vile in your sight?

4 Thou art ᶜ as one that teareth his soule in his anger. Shall the ᵈ earth be forsaken for thy sake? or the rocke removed out of his place?

5 Yea, the light of the wicked shall be ᵉ quenched, and the sparke of his fire shal not shine.

6 The light shalbe darke in his dwelling, & his candle shalbe put out with him.

7 The steppes of his strength shall be re-strained, and his owne counsell shall cast him downe.

8 For he is taken in the net by his feete, & he ᶠ walketh vpon the snares.

9 The gremme shall take him by the heele, and the theefe shall come vpon him.

10 A snare is layde for him in the ground, and a trappe for him in the way.

11 Fearefulnesse shall make him afrayd on every side, and shal drive him to his feete.

a That is, many times, as Nehe. 4.12.

b That is, I my selfe shalbe pu-nished for it, or you haue not yet confuted it.

c He brasteth out againe into his passions, and declareth still, & his affliction co-meth of God, though he be not able to feele the cause in him-selfe.

d Meaning, out of his afflictions,

e Meaning, his children, & what-soever was deare vnto him in this world.

f Which is plucked vp, and hath no more hope to growe.

g His manifold afflictions.

h Mine house-hold seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued,

12 His strength shall be ᵍ famine: and de-struction shalbe ready at his side.

13 It shall deuoure the inner partes of his skinne, and the ʰ first borne of death shall deuoure his strength.

14 His hope shalbe rooted out of his dwel-ling, and shal cause him to go to the ⁱ king of feare.

15 Feare shal dwell in his house (because it is not ᵏ his) and brimstone shalbe scatte-red vpon his habitation.

16 His rootes shalbe dried vp beneath, and above shall his branche be cut downe.

17 His remembrance shall perish from the earth, and he shall haue no name in the streete.

18 They shall drive him out of the ᵐ light vnto darkenesse, and chase him out of the worlde.

19 He shal neither haue sonne nor nephew among his people, nor any posteritie in his dwellings.

20 The posteritie shall be astonyed at his ⁿ daye, and feare shall come vpon the an-cient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

i That is, with most great feare

k Meaning, not truely come by.

l Though al the world would fa-vour him, yet God would de-stroy him & his.

m He shall fall from prosperitie to aduersitie.

n When they shall see what came vnto him.

CHAP. XIX.

Iob reproueth his frendes, 15 And reciteth his mise-ries & grieuous paines, 23 He assureth himselfe of the generall resurrection.

1 Bvt Iob answered, and sayd,

2 How long will ye vexe my soule, and torment me with wordes?

3 Ye haue nowe ᵃ tenne times reproched me, and are not ashamed: ye are vnpu-dent toward me.

4 And though I had in deede erred, mine errour ᵇ remaineth with me.

5 But in deede if yee will advance your selues against me, and rebuke me for my reproch,

6 Knowe nowe, that God hath ᶜ over-throwen mee, and hath compassed mee with his net.

7 Beholde, I crie out of violence, but I haue none answere: I cry, but there is no iudgement.

8 He hath hedged vp my way that I can not ᵈ passe, and he hath set darkenesse in my paths.

9 He hath spoiled me of mine honour, and taken the ᵉ crowne away from mine head.

10 He hath destroyed me on every side and I am gone: and he hath removed mine hope like ᶠ a tree.

11 And he hath kindled his wrath against me, & counteth me as one of his enemies.

12 His ᵍ armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath removed my brethren farre from me, & also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 ʰ They that dwel in mine house, and my maides tooke me for a strãger: for I was a stranger in their sight.

16 I called my seruant, but he woulde not

i Which were hers and mine.
k Besides these great losses and most cruell vnkindnes, he was touched in his owne person as followeth.
l All my flesh was consumed.
m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.
n Is it not ynough that God doth punish me, except you by reproches increase my sorowe?
o To see my bodie punished, except ye trouble my minde?
p He protesteth that notwithstanding his sore passions, his religion is perfite, & that he is not a blasphemer, as they iudged him.

anſwere, though I prayed him with my mouth.
17 My breath was ſtrange vnto my wife, though I prayed her for the childrẽs ſake of mine owne body.
18 The wicked alſo deſpiled me, & when I roſe, they ſpake againſt me.
19 All my ſecret friends abhorred me, and they whom I loued, are turned againſt me.
20 My bone k cleaueth to my ſkinne and to my fleſh, and I haue eſcaped with the l ſkinne of my teeth.
21 Haue pitie vpon me: haue m pitie vpon me, (O ye my friendes) for the hande of God hath touched me.
22 Why doe ye perſecute me, as n God? & are not ſatiſfied with my o fleſh?
23 Oh that my wordes were nowe written! oh that they were written euen in a booke,
24 And grauen with p an yron penne in lead, or in ſtone for euer!
25 For I am ſure, that my q Redeemer liueth, & he ſhall ſtand the laſt on the earth.
26 And though after my ſkinne wormes deſtroy this bodie, yet ſhall I ſee God r in my fleſh.
27 Whom I my ſelfe ſhall ſee, & mine eyes ſhal behold, and none other for me, though my reines are conſumed within me.
28 But ye ſaye, Why is he perſecuted? And there was r a deepe matter in me.
29 Be ye afraid of the ſword: for the ſword will be t auenged of wickednes, that ye may know that there is a iudgement.

q I do not ſo iuſtifie my ſelfe before the world, but I knowe that I ſhall come before the great Iudge, who ſhalbe my deliuerer and Sauiour. r Herein Iob declareth playnely that he had a full hope, that both the ſoule and bodie ſhould enioy the preſence of God in the laſt reſurrection. s Though his friendes thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration to wit, the tryall of his faith and patience, and ſo to be an example for others.
t God will be reuenged of this haſtie iudgement, whereby you condemne me.

CHAP. XX.

1 *Zophar sheweth, that the wicked and the couetous shall haue a short ende,* 22 *Though for a tyme they florish.*

a He declareth that two thinges moued him to ſpeake: to wit, becauſe Iob ſeemed to touche him, and becauſe he thought he had knowledge ſufficient to confute him.
b His purpoſe is to proue Iob to be a wicked mã, & an hypocrite, becauſe God puniſhed him, and changed his proſperitie into aduerſitie.

1 Then anſwered Zophar the Naamathite, and ſayde,
2 Doubtleſſe my thoughts cauſe me to anſwere, and therefore I make haſte.
3 I haue heard a the correction of my reproche: therefore the ſpirite of mine vnderſtanding cauſeth me to anſwere.
4 Knoweſt thou not this of olde? & ſince God placed man vpon the earth,
5 That the reioycing of the wicked is ſhort, and that the ioye of hypocrites is but a moment?
6 Though b his excellencie mount vp to the heauen, and his head reache vnto the cloudes,
7 Yet ſhall he periſh for euer, like his dung, and they which haue ſeene him, ſhall ſay, Where is he?
8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.
9 So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.
10 His children ſhal c flatter the poore, and his hands ſhal d reſtore his ſubſtance.
11 His bones are full of the ſinne of his youth, and e it ſhal lie downe with him in the duſt.
12 When wickednes ſ was ſweete in his mouth, and he hid it vnder his tongue,
13 And fauoured it, and would not forſake it, but kept it cloſe in his mouth,
14 Then his meate in his bowels was turned: the gall of Aſpes was in the middes of him.
15 He hath deuoured ſubſtance, and he ſhal vomit it: for God ſhal drawe it out of his belly.
16 He ſhall ſucke the g gall of Aſpes, & the vipers tongue ſhall ſlay him.
17 He ſhal not ſee the h riuers, nor the floods and ſtreames of honie and butter.
18 He ſhall reſtore the labour, and ſhall deuoure no more: euen according to the ſubſtance ſhall be his exchange, i and he ſhall enioy it no more.
19 For he hath vndone many: he hath forſaken the poore, and hath ſpoyled houſes which he buylded not.
20 Surely he ſhall feele no quietnes in his body, neither ſhal he reſerue of that which he deſired.
21 There ſhall none of his k meate be left: therefore none ſhall hope for his goods.
22 When he ſhall be filled with his abundance, he ſhalbe in pane, & the hande l of all the wicked ſhall aſſaule him.
23 He ſhalbe about to fill his belly, but God ſhal ſend vpõ him his fierce wrath, m and ſhall cauſe to rayne vpon him, euen vpon his meate.
24 He ſhall flee from the yron weapons, & the bow of ſteele ſhall ſtrike him through.
25 The arrow is drawen out, and commeth forth of the n body, and ſhineth of his gal, ſo feare commeth vpon him.
26 o All darkenes ſhal be hid in his ſecrete places: the fire that is not p blowen, ſhall deuoure him, & that which remaineth in his tabernacle, ſhalbe deſtroyed.
27 The heauen ſhall declare his wickednes, & the earth ſhall riſe vp againſt him.
28 The q increaſe of his houſe ſhall goe away: it ſhall flowe away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage that he ſhall haue of God for his ſ wordes.

c Whereas the father through ambition & tyrannie oppreſſed the poore, children through pouerty & miſerie ſhal ſeeke ſauour at ye poore.
d So that the thing, which he hath taken away by violence, ſhal be reſtored againe by force.
e Meaning, that he ſhal carie nothing away with him, but his ſin.
f As poyſon that is ſweete in the mouth bringeth deſtruction, wherof it commeth into the bodie: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.
g He compareth euil gotte goods to the venime of aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by, and therefore God did plague him iuſtly for the ſame.
h Though God giue to all other abundance of his bleſſings, yet he ſhall haue no part thereof.
i That is, theſe raueners and ſpoylers of the poore ſhall enioy their theft but for a time.

for after God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange. k He ſhall leaue nothing to his poſteritie. l The wicked ſhall neuer be in reſt: for one wicked man ſhall ſeeke to deſtroy another. m Some reade, vpon his fleſh, alluding to Iob, whoſe fleſh was ſmitten with a ſcabbe. n Some reade, of the quiuer. o All feare & ſorow ſhal light vpon him, when he thinketh to eſcape. p That is, fire from heauen, or the fire of Gods wrath. q Meaning, the children of the wicked ſhall flowe away like riuers, and be diſperſed in diuers places.
r Thus God will plague the wicked. ſ Againſt God, thinking to excuſe himſelfe and to eſcape Gods hand.

CHAP.

CHAP. XXI.

7 Iob declareth how the prosperitie of the wicked maketh them proude, 15 In so much that they blaspheme God. 16 Their destruction is at hande. 23 None ought to be iudged wicked for affliction, neyther good for prosperitie.

1 BUt Iob answered, and said,
2 Heare diligently my wordes, and this
[a] shalbe in stead of your consolations.
3 Suffer me, that I may speake, and when
I haue spoken, mocke on.
4 Doe I direct my talke to man? If it
[b] were so, howe should not my spirite be
troubled?
5 Marke me, and be abashed, and lay your
hand vpon your [c] mouth.
6 Euen when I remember, I am afrayde,
and feare taketh holde on my flesh.
7 Wherefore do the wicked [d] liue, & waxe
olde, and grow in wealth?
8 Their seede is established in their sight
with them, and their generation before
their eyes.
9 Their houses are peaceable without
feare, & the rod of God is not vpon them.
10 Their bullock gendreth, and faileth not:
their cowe calueth, & casteth not her calfe.
11 They send forth their childre[n] [e] like sheepe,
and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spende their dayes in wealth, and
suddenly [f] they go downe to the graue.
14 They say also vnto God, Depart from
vs: for we desire not the [g] knowledge of
thy wayes.
15 Who is the Almightie, that we shoulde
serue him? and what profite shoulde we
haue, if we should pray vnto him?
16 Loe, their welth is not in their [h] hande:
therefore let the counsell of the wicked [i] be
farre from me.
17 Howe oft shall the candle of the wicked
be put out? and their destruction come
vpon them? he will deuide their liues in
his wrath.
18 They shalbe as stubble before the winde,
and as chaffe that the storme carieth away.
19 God will lay vp the sorowe of the father
for his children: when he rewardeth him,
he shall knowe it.
20 [k] His eyes shall see his destruction, and
hee shall drinke of the wrath of the Almighty.
21 For what pleasure hath he in his house
after him, when the nomber of his moneths is cut off?
22 Shal any teach [l] God knowledge, who
iudgeth the hiest things?
23 One [m] dieth in his full strength, being in
all ease and prosperitie.
24 His breasts are full of milke, and his
bones runne full of marowe.
25 And another [n] dyeth in the bitternes of
his soule, and neuer eateth with pleasure.
26 They shall sleepe both in [o] the dust, and
the wormes shal couer them.
27 Beholde, I know your thoughts, & the
enterprises, wherewith ye do me wrong.
28 For ye say, Where is þ princes [p] house?
and where is the tabernacle of the wickeds dwelling?
29 May ye not [q] aske them that go by the
way? and ye can not denie their signes.
30 But the wicked is kept vnto the day of
[r] destruction, & they shalbe brought forth
to the day of wrath.
31 Who shal declare his way [s] to his face?
and who shall rewarde him for that hee
hath done?
32 Yet shal he be brought to the graue, and
remaine in the heape.
33 The [t] slymie valley shall be sweete vnto
him, and euery man shal draw after him,
as before him there were innumerable.
34 Howe then comfort [u] ye me in vayne,
seeing in your answeres there remayne
but lyes?

a Your diligent marking of my wordes shalbe to me a great consolation.
b As though he would say, I do not talke with man, but with God, who will not answere me, and therefore my minde must nedes be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries that God punisheth not straight-wayes the wicked, but oft times giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, lustie and healthfull, and in these pointes he answereth to that which Zophar alleged before.
f Not being tormented with long sickenesse.
g They desire nothing more then to be exempt from all subiection that they should beare to God, this Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt withall, then they that loue him. h It is not their owne, but God onely lendeth it vnto them. i God keepe me from their prosperitie. k When God recompenseth his wickednes, he shal know that his prosperitie was but vanitie. l Who sendeth to the wicked prosperitie, and punisheth the godly. m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p Thus they called Iobs house in derision, concluding that it was destroyed because he was wicked.
q Which through long traueiling haue experience and tokens hereof, to wit, that the wicked do prosper & the godly liue in affliction.
r Though the wicked florish here, yet God will punish him in the last day. s Though men do flatter him, & none dare reproue him in this worlde, yet death is a token, that God will bring him to an account. t He shalbe glad to lye in a slimie pit, which before could not be content with a royall palace. u Saying, that the iust in this world haue prosperitie, and the wicked aduersitie.

CHAP. XXII.

2 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnes, 13 And that he denied Gods prouidence. 21 He exhorteth him to repentance.

1 THen Eliphaz the Temanite answered, and sayd,
2 May a man be [a] profitable vnto
God, as he that is wise, may be profitable
to himselfe?
3 *Is it any thing vnto the Almightie,
that thou art righteous? or is it profitable to him, that thou makest thy wayes
vpright?
4 Is it for feare [b] of thee that he will accuse thee? or go with thee into iudgement?
5 Is not thy wickednesse great, and thine
iniquities innumerable?
6 For thou hast taken the [c] pledge from
thy brother for nought, and spoyled the
clothes of the naked.
7 To such as were weary, thou hast not giuen water to drinke, & hast withdrawen
bread from the hungrie.
8 But the mightie man [d] had the earth, &
he that was in autoritie dwelt in it.
9 Thou hast cast out widowes emptie, and
the armes of [e] the fatherles were broken.
10 Therefore snares are round about thee,
and feare shall suddenly trouble thee:
11 Or darkenes that thou shouldest not see,
& [f] abundance of waters shall couer thee.
12 Is not God on [g] hie in the heauen? and

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.
*Chap. 35. 7.
b Least thou shouldest repreue or hurt him?
c Thou hast bene cruell and without charitie, and wouldest do nothing for the poore, but for thine owne aduantage.
d When thou wast in power and authoritie, thou didst not iustice, but wrong.
e Thou hast not onely not shewed pitie, but oppressed them.
f That is, manifolde afflictions. g He accuseth Iob of impietie and contempt of God, as though he woulde say, If thou passe not for men, yet consider the height of Gods maiestie.

h That so much the more by that excellent worke thou mayest feare God, and reuerence him.
i He reproueth Iob as though he denyed Gods prouidence, and that he could not see the things that were done in this worlde.
k Howe God hath punished them from the beginning?
l He proueth Gods prouidēce by the punishment of the wicked, whome he taketh away before they can bring their wicked purposes to passe.
m He answereth to that, which Iob had said, Chap. 21. 7. that the wicked haue prosperitie in this worlde: desiring that hee might not be partaker of the like.
n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of ỹ world, & by this meanes continueth his honour & glory: secōdly, because God sheweth that he hath care ouer his, in that he punisheth their enemies.

behold the height of the h starres how hie they are.
13 But thou sayest, Howe shoulde God i knowe? can he iudge through the darke cloude?
14 The cloudes hide him that hee can not see, and he walketh in the circle of heauen.
15 Hast thou marked the way of the worlde, k wherein wicked men haue walked?
16 Which were l cut downe before ỹ time, whose fundation was as a riuer that ouerflowed?
17 Which said vnto God, Depart from vs, and asked what the Almightie coulde doe for them.
18 Yet hee m filled their houses with good things: but let the counsell of the wicked be farre from me.
19 The righteous shall see them, and shall reioyce, n and the innocent shall laugh them to scorne.
20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.
21 Therefore acquaynt thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.
22 Receyue, I pray thee, the lawe of his mouth, & lay vp his words in thine heart.
23 If thou returne to the Almightie, thou shalt r be buylt vp, and thou shalt put iniquitie farre from thy Tabernacle.
24 Thou shalt laye vp golde for s dust, and the golde of Ophir, as the stones of the riuers.
25 Yea, the Almightie shall be thy defence, and thou shalt haue plentie of siluer.
26 And thou shalt then delite in ỹ Almightie, and lift vp thy face vnto God.
27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.
28 Thou shalt also decree a thing, and hee shall establish it vnto thee, and the t light shall shine vpon thy wayes.
29 u When others are cast downe, then shalt thou saye, I am lifted vp: and God shall saue the humble person.
30 The innocent shall deliuer the x pland, and it shalbe preserued by the pureness of thine handes.

o That is, the state & preseruation of the godly is hid vnder Gods winges. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God will restore vnto thee all thy substance. s Which shalbe in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom. x God will deliuer a whole countrey from peril, euen for the iust mans sake.

CHAP. XXIII.

1 Iob affirmeth that he hath knowneth and feareth the power and sentence of the Iudge, 10 And that he is not punished onely for his sinnes.

1 BVt Iob answered, and saide,
2 a Though my talke be this day in b bitternes, & my plague greater then my groning,

a He sheweth the iust cause of his complaining, & as touching that Eliphaz had exhorted him to returne to God, Cha. 22. 21, he declareth that he desireth nothing more: but it seemed that God would not be found of him.

3 Would God yee I knewe howe to finde him, I would enter vnto his place.
4 I would pleade the cause before him, and fill my mouth with arguments.
5 I would know the words, that he would answere me, and would vnderstand what he would say vnto me.
6 Would he c pleade against mee with his great power? No, but hee woulde d put strength in me.
7 There the righteous might reason with him, so I should be deliuered for euer from my Iudge.
8 e Beholde, if I goe to the East, he is not there: if to the West, yet I cannot perceiue him:
9 If to the North where he worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot beholde him.
10 But he knoweth my f way, and tryeth me, and I shal come forth like the golde.
11 My foote hath followed his steppes: his way haue I kept, and haue not declined.
12 Neither haue I departed from the commandement of his lips, & I haue g estéemed the wordes of his mouth more then mine appoynted foode.
13 Yet he is in one minde, and who can h turne him? yea, he doth what his minde desireth.
14 For he will performe that, which is decreed of me, and i many such thinges are with him.
15 Therefore I am troubled at his presence, and in considering it, I am afrayde of him.
16 For God k hath softened mine heart, & the Almightie hath troubled me.
17 For I am not cut off in l darkenes, but he hath hid the darkenes from my face.

b Vsing his absolute power, & sayying, Because I am God, I may do what I will.
c Of his mercie he would giue me power to answere him.
d When he of his mercie hath giuen strength to maintaine their cause.
e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or part soeuer he turneth himselfe.
f God hath this preeminence aboue me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.
g His worde is more precious vnto me, then the meate wherewith the bodie is sustayned. h Iob confesseth that at this present he felt not Gods fauour, and yet was assured, that he had appoynted him to a good ende. i In many poyntes man is not able to attayne to Gods iudgements. k That I should not bee without feare. l Hee sheweth the cause of his feare, which is, that he being in trouble, seeth none ende, neither yet knoweth the cause.

CHAP. XXIIII.

2 Iob describeth the wickednesse of men, and sheweth what curse belongeth to the wicked, 12 Howe all thinges are gouerned by Gods prouidence, 17 And the destruction of the wicked.

1 HOw should not ỹ times a be hid from the Almighty, seeing that they which know him, see not his b dayes?
2 Some remoue the lande markes, that rob the flockes and feede thereof.
3 They leade away the asse of the fatherlesse: and take the widowes ore to pledge.
4 They make the poore to turne out of the way, so that the poore of the earth hide themselues c together.
5 Beholde, others as wilde asses in the wildernesse, goe forth to their businesse, and d rise early for a praye: the wildernesse

a Thus Iob speaketh in his passions & after the iudgement of the flesh: that is, that he seeth not the things that are done at times, neyther yet hath a perfiar care ouer al, because he punisheth not ỹ wicked, nor reuengeth the godly. b When he punisheth the wicked and rewardeth the good. c And for crueltie and oppression dare not shew their faces. d That is, spare no diligence.

e giueth him and his children foode.
6 They reape f his prouision in the fielde,
but they gather the late g vintage of the
wicked.
7 They cause the naked to lodge without
garment, and without couering in the
colde.
8 They are wet with the showres of the
mountaynes, h and they embrace the
rocke for want of a couering.
9 They plucke the fatherlesse i from the
brest, and take the pledge k of the poore.
10 They cause him to goe naked without
clothing, and take the gleining from the
hungrie.
11 They that make oyle l betweene their
walles, and treade their wine presses, suf-
fer thirst.
12 Men m crie out of the citie, & the soules
of the slayne n crye out: yet God doeth
o not charge them with follie.
13 These are they, that abhorre the p light:
they knowe not the wayes thereof, nor
continue in the paths thereof.
14 The murtherer riseth earely, and killeth
the poore and the needie: and in the night
he is as a thiefe.
15 The eye also of the q adulterer wayteth
for the twylight, and saith, None eye shal
see me, and disguiseth his face.
16 They dig through houses in the darke,
which they marked for themselues in the
day: they know not the light.
17 But the morning is euen to them as the
shadowe of death: if one knowe them,
they are in the terrours of the shadowe of
death.
18 He is swyft vpon the r waters: their
s portion shall be cursed in the earth: hee
will not beholde the waye of the vine-
yardes.
19 As the drye grounde and heate consume
the snowe waters, so shall the graue t the
sinners.
20 u The pitifull man shall forget him: the
worme shal feele his sweetenes: he shalbe
no more remembred, and the wicked shal
be broken like a tree.
21 He x doeth euill intreat the barren, that
doeth not beare, neyther doeth he good to
the widowe.
22 Hee drawеth also the y mightie by his
power, & when he riseth vp, none is sure
of life.
23 Though men giue him assurance to bee
in safetie, yet his eyes are vpon their
wayes.
24 They are exalted for a litle, but they
are gone, and are brought lowe as all

e He and his liue by robbing and murthering.
f Meaning, the poore mans.
g Signifying, that one wicked man will not spoyle another, but for necessitie.
h The poore are driuen by the wicked into rocks and holes, where they can not be drye for the rayne.
i That is, they spoyle and pill the poore widowe, that she cannot haue to susteine her self, that she may be able to giue her childe sucke.
k That is, his garment, wherewith he should be couered or clad.
l In such places, which are appoynted for that purpose: meaning, that those that labour for the wicked, are pined for hũger.
m For the great oppression and extortion.
n Crie out and call for vẽgeãce.
o God doeth not condemne the wicked, but semeth to passe ouer it by his long silence.
p That is, Gods worde, because they are reproued thereby.
q By these particular vices, and the licence thereunto, he would proue that God punisheth not the wicked, and rewardeth the iust. r He fleeth to the waters for his succour. s They thinke that all the worlde is bent against them, and dare not go by the hie way. t As the drie ground is neuer full with waters, so wil they neuer cease sinning, till they come to the graue. u Though God suffer the wicked for a time, yet their ende shalbe most vile destruction, and in this poynt Iob commeth to himselfe & sheweth his confidence. x He sheweth why the wicked shal not be lamented, because he did not pitie others. y He declareth that after that the wicked haue destroyed the weakest, they will doe like to the stronger, and therefore are dayly preuented by Gods iudgements.

others: they are destroyed, and cut off as
the toppe of an eare of corne.
25 But if it be not z so, where is he? or who
wil proue me a lyer, and make my wordes
of no value?

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

1 Then answered Bildad the Shuhite,
and sayde,
2 a Power and feare is with him, that
maketh peace in his hie places.
3 Is there any nomber in his armies? and
vpon whom b shall not his light arise?
4 And howe may a man c bee iustified
with God? or how can he be cleane, that
is borne of woman?
5 Beholde, hee will giue no light to the
moone, d and the starres are vncleane in
his sight.
6 Howe much more man, a worme, euen
the sonne of man, which is but a worme?

z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgemẽts, let me be reproued.
a His purpose is to proue, that albeit God try and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he cõcludeth that he is wicked.
b Who can hide him from his presence? c That is, be iust in respect of God? d If God shew his power, the moone and starres cannot haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and proueth it by his miracles.

1 But Iob answered, and saide,
2 a Whome helpest thou? him that
hath no power? sauest thou the arme
that hath no strength?
3 Whom counsellest thou? him that hath
no wisedome? thou b shewest right well
as the thing is.
4 To whome doest þ declare these wordes?
or whose spirite c commeth out of thee?
5 The d dead thinges are formed vnder the
waters, and neere vnto them.
6 The graue is e naked before him, & there
is no couering for f destruction.
7 He stretcheth out the g North ouer the
emptie place, & hangeth the earth vpon
nothing.
8 He bindeth the waters in his cloudes,
and the cloud is not broken vnder them.
9 He holdeth backe the face of his throne:
h and spreadeth his cloude vpon it.
10 He hath set boundes about the waters,
vntill the i day and night come to an end.
11 The k pillars of heauen tremble & quake
at his reproofe.
12 The sea is calme by his power, and by
his vnderstanding he smiteth the pride
thereof.
13 His Spirite hath garnished the hea-
uens, & his hand hath formed the croo-
ked l serpent.
14 Loe, these are part of his wayes: but
m howe litle a portion heare wee of him?

a Thou concludest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalf, who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power & prouidence in ẏ mines & metals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth, but he seeth it.
f Meaning the graue wherein things putrifie.
g He causeth the whole heauen to turne about the Northpole. h That is, he hideth ẏ heauens, which are called his throne. i So long as this world endureth. k Not that heauen hath pillars to vphold it, but he speaketh by a similitude, as though he would say, The heauen it self is not able to abide his reproch. l Which is a figure of starres facioned like a serpent, because of ẏ crookednes. m If these fewe things, which we see daily with our eyes, declare his great power and prouidence, how much more would they appeare, if we were able to comprehende all his workes?

and who can vnderstande his fearefull power?

CHAP. XXVII.

3 The constancie and perfitenesse of Iob. 13 The rewarde of the wicked and of the tyrants.

1 Moreouer Iob proceded and continued his parable, saying,
2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternes.
3 Yet so long as my breath is in me, and the Spirit of God in my nostrels,
4 My lippes surely shal speake no wickednes, [b] & my tongue shall vtter no deceite.
5 God forbid, that I shoulde [c] iustifie you: vntill I die, I wil neuer take away mine [d] innocencie from my selfe.
6 I will keepe my righteousnesse, and will not forsake it: mine heart shal not reproue me of my [e] dayes.
7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighteous.
8 For what [f] hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?
9 Will God heare his crye, when trouble commeth vpon him?
10 Will he set his delite on the Almightie? wil he call vpon God at all times?
11 I will teache you what is in the hande of [g] God, and I will not conceale that which is with the Almightie.
12 Beholde, all ye your selues [h] haue seene it: why then do you thus vanish [i] in vanitie?
13 This is the [k] portion of a wicked man with God, and the heritage of tyrantes, which they shall receyue of the Almightie.
14 If his children be in great nomber, the sword shal destroy them, and his posteritie shall not be satisfied with bread.
15 His remnant shalbe buried in death, and his widowes [l] shall not wepe.
16 Though he should heape vp siluer as the dust, and prepare rayment as the clay,
17 He may prepare it, but the iust shall put it on, and the innocent shall deuide the siluer.
18 He buyldeth his house as the [m] moth, and as a lodge that the watcheman maketh.
19 When the riche man sleepeth, [n] he shall not be gathered to his fathers: they opened their eyes, and he was gone.
20 Terrours shal take him as waters, and a tempest shal carp him away by night.
21 The East winde shall take him away, and he shall depart: and it shall hurle him out of his place.
22 And God shall cast vpon him and not spare, though he would fayne flee out of his hand.
23 Euery man shall clappe their handes at him, and hisse at him out of their place.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnes: for they iudge onely by outwarde signes.
b Howsoeuer men iudge of me, yet will I not speake contrary to that, which I haue sayd, and so do wickedly in betraying the trueth.
c Which condemne me as a wicked man, because the hand of God is vpon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What aduantage hath the dissembler to gayne neuer so much, seeing he shall lose his owne soule?
g That is, what God reserueth to himselfe, and whereof he giueth not the knowledge to al.
h That is, these secret iudgemẽts of God, and yet do not vnderstand them.
i Why mayntaine you then this errour?
k Thus wil God order the wicked, and punish him, euen vnto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone shaken out.
n He meaneth that the wicked tyrants shal not haue a quiet death, nor be buryed honourably.

CHAP. XXVIII.

Iob sheweth that the wisdome of God is vnsearcheable.

1 Ye siluer surely hath his veine and [o] golde his place, where they take it.
2 Yron is taken out of the dust, and hasse is molten out of the stone.
3 God putteth an end to darkenesse, [b] and he tryeth the perfection of all things: he setteth a bonde of darkenesse, and of the shadowe of death.
4 The flood breaketh out against the [c] inhabitant, and the waters [d] forgotten of the foote, being higher then man, are gone away.
5 Out of the same earth commeth [e] bread, and vnder it, as it were fire is turned vp.
6 The stones thereof are a place [f] of sapphires, and the dust of it is golde.
7 There is a path which no foule hath knowen, neither hath [g] kites eye seene it.
8 The lions whelps haue not walked it, nor the lyon passed thereby.
9 He putteth his hand vpon the [g] rockes, and ouerthroweth the mountaines by the rootes.
10 He breaketh riuers in the rockes, and his eye seeth euery precious thing.
11 He bindeth the floods, that they doe not ouerflow, and the thing that is hid, bringeth he to light.
12 But where is wisedome founde? [h] and where is the place of vnderstanding?
13 Man knoweth not the price thereof: for it is not found in the land of the liuing.
14 The depth sayeth, It is not in me: the sea also saith, It is not with me.
15 [k] Golde shall not be giuen for it, neither shall siluer bee weighed for the price thereof.
16 It shall not be valued with the wedge of golde of Ophir, nor with the precious onix, nor the saphir.
17 The golde nor the crystall shall be equall vnto it, nor the exchange shalbe for plate of fine golde.
18 No mention shall be made of coral, nor of the [l] gabish: for wisdome is more precious then perles.
19 The Topaz of Ethiopia shall not be equall vnto it, neither shall it be valued with the wedge of pure golde.
20 Whence then commeth wisedome? and where is the place of vnderstanding,
21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] foules of the heauen?
22 Destruction and death say, Wee haue heard the fame thereof with our eares.
23 But God vnderstandeth the [n] way thereof, and he knoweth the place thereof.
24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,
25 To make the weight of the windes, and to weigh the waters by measure.
26 When he made a decree for the raine, and a way for the lightning of the thunders,
27 Then did he see it, and counted it: he prepared it and also considered it.

a His purpose is to declare that man may attaine in this worlde to diuers secretes of nature, but man is neuer able to comprehende the wisdome of God.
b There is nothing but it is compassed within certaine limits, and hath an end, but Gods wisedome.
c Meaning, him that dwelleth thereby.
d Which a man can not wade through.
e That is, corne, and vnderneath is brimstone or cole, which easily conceiueth fire.
f He alludeth to the mines and secrets of nature which are vnder the earth, whereinto neither foules nor beasts can enter.
g After that he hath declared the wisedome of God in the secrets of nature, he describeth his power.
h Though Gods power and wisedom may be vnderstãd in earthly things, yet his heauenly wisedome can not be attained vnto.
i It is too hie a thing for man to attaine vnto in this worlde.
k It can neither be bought for golde, nor precious stones, but is onely the gift of God.
l Which is thought to be a Kinde of precious stone.
m Meaning, that there is no naturall meanes, whereby man might attaine to the heauenly wisedome: which he meaneth by the soules, that flie hie.
n He meaneth God onely the author of this wisedome, & the giuer thereof.

28 And

28 And vnto man he sayde, Beholde, * the
o feare of the Lorde is wisedome, and to
depart from euill is vnderstanding.

CHAP. XXIX.

*1 Iob complaineth of the prosperitie of the time past.
7. 21 His autoritie, 12 Iustice and equitie.*

1 SO Iob proceeded and continued his
parable, saying,
2 Oh that I were as ‖ in times past,
when God preserued me!
3 When his a light shined vpon mine head:
and when by his light I walked through
the b darkenes,
4 As I was in the dayes of my youth:
when c Gods prouidence was vpon my
tabernacle:
5 When the Almightie was yet with me,
and my children round about me:
6 When I washed my pathes d with but-
ter, and when the rocke powred me out
riuers of oyle:
7 When I went out to the gate, euen to the
iudgement seate, and when I caused them
to prepare my seate in the streete.
8 The yong men saw me, and e hid them-
selues, and the aged arose, and stoode vp.
9 The princes stayed talke, and layed their
hand on their f mouth.
10 The voyce of princes was hid, and
their tongue cleaued to the roofe of their
mouth.
11 And when the g eare heard me, it blessed
me: and when the eie saw me, it gaue wit-
nesse to h me.
12 For I deliuered the i poore that cryed,
and the fatherles, and him that had none
to helpe him.
13 k The blessing of him that was ready to
perish, came vpon me, and I caused the
widowes heart to reioyce.
14 I put l on iustice, and it couered me: my
iudgement was as a robe, and a crowne.
15 I was the eyes to the blind, and I was
the feete to the lame.
16 I was a father vnto the poore, and when
I knewe not the cause, I sought it out di-
ligently.
17 I brake also ẏ chawes of ẏ vnrighteous
man, & pluckt the pray out of his teeth.
18 Then I said, I shall die in my m nest, and
I shall multiplie my dayes as the sand.
19 For my roote is n spred out by the water,
and the dew shall lie vpon my branch.
20 My glory shall renue toward me, & my
bowe shalbe restored in mine hand.
21 Vnto mee men gaue eare, and wayted,
and held their tongue at my counsell.
22 After my wordes they replied not, and
my talke o dropped vpon them.
23 And they waited for me, as for ẏ raine,
and they opened their mouth p as for the
latter raine.
24 If I q laughed on them, they beleeued it
not: neither did they cause the light of my
countenance r to fall.

Prou.1.7. o He declareth that man hath so much of this heauenly wisedome, as he sheweth by fearing God, and departing from euill.

‖Ebr. moneths before. a When I felt his fauour. b I was free from affliction. c That is, seemed by euident tokẽs to be more present with me. d By these similitudes he declareth the great prosperitie that he was in, so that he had none occasion to be such a sinner as they accused him. e Being ashamed of their lightnes, & afraid of my grauitie. f Acknowledging my wisdom. g All that heard me, praised me. h Testifying, ẏ I did good iustice. i Because his aduersaries did so much charge him with wickednes, he is compelled to render a count of his life. k That is, I did succour him that was in distresse, & so he had cause to praise me. l I desired to do iustice, as others did to weare costly apparell. m That is, at home in my bed without all trouble, & vnquietnesse. n My felicitie doth increase. o That is, was pleasant vnto them. p As the drie ground thirsteth for the raine. q That is, they thought it not to be a iest, or they thought not that I would condescend vnto them. r They were afraide to offend me, and cause me to be angrie.

25 I appointed out f their way, and did
sitte as chiefe, and dwelt as a King in the
armie, and like him that comforteth the
mourners.

CHAP. XXX.

*1 Iob complaineth that he is contemned of the most
contemptible, 11. 21 Because of his aduersitie and
affliction. 23 Death is the house of all flesh.*

1 BVt now they that are yonger then I,
a mocke me: yea, they whose fathers I
haue refused to set with the b dogges
of my flockes.
2 For whereto shoulde the strength of
their handes haue serued me, seeing age
c perished in them?
3 For pouertie and famine they were soli-
tarie, fleeing into the wildernesse, which is
darke, desolate and waste.
4 They cut vp ‖ nettles by the bushes, and
the iuniper rootes was their meate.
5 They were d chased forth frõ among men:
they shouted at them, as at a thiefe.
6 Therfore they dwelt in ẏ clefts of riuers,
in the holes of the earth and rockes.
7 They roared among the bushes, and vn-
der the thistles they gathered themselues.
8 They were the children of fooles and the
children of villaines, which were more
vile then the earth.
9 And now am I their e song, and I am
their talke.
10 They abhorre me, & flee farre from me,
and spare not to spit in my face.
11 Because that God hath loosed my f cord
and humbled me, g they haue loosed the
bridle before me.
12 The youth rise vp at my right hand:
they haue pusht my feete, & haue trode on
me as on the h paths of their destruction.
13 They haue destroyed my pathes: they
tooke pleasure at my calamitie, they had
none i helpe.
14 They came as a great breach of waters,
and k vnder this calamitie they come on
heapes.
15 Feare is turned vpon me: & they pur-
sue my soule as the winde, & mine health
passeth away as a cloude.
16 Therfore my soule is now l powred out
vpon me, and the dayes of affliction haue
taken holde on me.
17 m It pearceth my bones in the night, &
my sinewes take no rest.
18 For the great vehemencie is my gar-
ment changed, which compasseth mee a-
bout as the collar of my coate.
19 n He hath cast me into the myre, & I am
become like ashes and dust.
20 When I crie vnto thee, thou doest not
heare mee, neither regardest me, when I
stand vp.
21 Thou turnest thy selfe o cruelly against
me, and art enemie vnto me with the
strength of thine hand.
22 Thou takest mee vp and causest mee to
ride vpon the p winde, and makest my

f I had them at cõmandement.

a That is, mine estate is chãged, and whereas before the ancient men were glad to do me reuerence, the yong men now contemne me. b Meaning, to be my shepheards, or to keepe my dogges. c That is, their fathers dyed for famine before they came to age. ‖Or, mallowes. d Iob sheweth that these that mocked him in his afflictiõ, were like to their fathers, wicked, & lewde fellowes, such as he here describeth. e They make songs of me, and mocke at my miserie. f God hath taken from me the force, credite and authoritie, wherwith I kept them in subiection. g He saide that the yong men when they sawe him, hid themselues, as Chap. 29.8. and now in his miserie they were impudent and licentious. h That is, they sought by all meanes how thei might destroy me. i They neede none to help thẽ. k By my calamity they tooke an occasion against me. l My life faileth me, and I am as halfe dead.

m Meaning, sorow. n That is, God hath brought me into contempt. o He speaketh not thus to accuse God, but to declare the vehemencie of his afflictiõ, wherby he was caryed beside himselfe. p He compareth his afflictions to a tempest or whirlewinde.

strength

ipl̃wnie · vid Cornel a lapide in malachia cap 4. v. 2. pag 391

*Or, Wiſedome, or Law.

q None can deliuer me thence though they lamēt at my death.

r In ſtead of comforting they mocked at me.

ſ Not deliting in any worldly thing, no not ſo much as in the vſe of the ſunne.

t Lamenting thē yͭ were in affliction, & moning others to pity thē.

u I am like the wilde beaſts that deſire moſt ſolitarie places.

x With the heat of affliction.

ſtrength to faile.

23 Surely I know that thou wilt bring me to death, and to the houſe appointed for all the liuing.

24 Doubtles none can ſtretch his hand vnto the graue, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, euil came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: for the dayes of affliction are come vpon me.

28 I went mourning without ſunne: I ſtoode vp in the congregation and cryed.

29 I am a brother to the dragons, and a companion to the oſtriches.

30 My ſkinne is blacke vpon me, and my bones are burnt with heate.

31 Therefore mine harpe is turned to mourning, and mine organes into the voyce of them that weepe.

CHAP. XXXI.

1 *Iob reciteth the innocencie of his liuing, and number of his vertues, which declareth what ought to be the life of the faithfull.*

a I kept mine eyes from all wanton lookes.

b Woulde not God then haue puniſhed me?

c Iob declareth that the feare of God was a bridle to ſtay him frō al wickednes

d He ſheweth wherein his vprightneſſe ſtandeth, that is, in aſmuch as he was blameleſſe before men, and ſinned not againſt the ſecond table.

e That is, hath accōpliſhed the luſt of mine eye.

f According to yͤ curſe of yͤ Law, Deut. 28. 33.

g Let her be made a ſlaue.

h He ſheweth that albeit man neglect the puniſhment of adulterie, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed.

1 I Made a couenant wͭ mine a eyes: why then ſhould I thinke on b a maide?

2 For what portion ſhould I haue of God from aboue? and what inheritance of the Almightie from on hie?

3 Is not deſtruction to the wicked, and ſtrange puniſhment to c the workers of iniquitie?

4 Doeth not he beholde my wayes and tel all my ſteps?

5 If I haue walked in vanitie, or if my foote hath made haſte to deceite,

6 Let God weigh me in the iuſt balance, and he ſhall know mine d vprightnes.

7 If my ſtep hath turned out of the way, or mine heart hath e walked after mine eye, or if any blot hath cleaued to mine handes,

8 Let me ſowe, and let another eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I haue layed wayte at the doore of my neighbour,

10 Let my wife f grinde vnto another man, and let other men bowe downe vpon her:

11 For this is a wickednеſſe, and iniquitie to be condemned,

12 Yea, this is a fire that ſhal deuoure h to deſtruction, and which ſhall roote out all mine increaſe.

13 If I did contemne i iudgement of my ſeruant, and of my maid, when they did contende with me,

14 What then ſhal I do when k God ſtandeth vp? and when he ſhal viſite me, what ſhall I anſwere?

15 He that hath made me in the woombe, hath he not made him? hath not he alſo faſhioned vs in the woombe?

16 If I reſtrained the poore of their deſire, or haue cauſed the eyes of the widowe m to faile,

17 Or haue eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth he hath growen vp with me n as with a father, and from my mothers woombe I haue bin a guyde vnto her)

19 If I haue ſeene any periſh for want of clothing, or any poore without couering,

20 If his loynes haue not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I haue lift o vp mine hande againſt the fatherleſs, when I ſawe that I might helpe him in the gate,

22 Let mine p arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was q feareful vnto me, & I coulde not be deliuered from his highneſſe.

24 If I made golde mine hope, or haue ſaide to the wedge of golde, Thou art my confidence,

25 If I reioyced becauſe my ſubſtāce was great, or becauſe mine hande had gotten much,

26 If I did beholde the r Sunne when it ſ ſhined, or ꝑ moone, walking in her bright-neſſe,

27 If mine heart did flatter me in ſecrete, or if my mouth did kiſſe mine t hand,

28 (This alſo had bene an iniquitie to be condemned: for I had denied the God u aboue)

29 If I reioyced at his deſtruction that hated me, or was moued to ioy when euil came vpon him,

30 Neither haue I ſuffred my mouth to ſinne, by wiſhing a curſe vnto his ſoule.

31 Did not the men of my x tabernacle ſay, Who ſhall giue vs of his fleſh? wee can not be ſatisfied.

32 The ſtranger did not lodge in ꝑ ſtrēte, but I opened my doores vnto him, that went by the way.

33 If I haue hid y my ſinne, as Adam, cōcealing mine iniquitie in my boſome,

34 Though I could haue made afrayde a great multitude, yet the moſt contemptible of the families did z feare me: ſo I kept a ſilence, and went not out of the doore.

35 Oh that I had ſome to heare mē! behold my b ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a booke againſt me,

36 Would not I take it vpon my ſhoulder, and binde it as c a crowne vnto me?

37 I will tel him the nomber of my goings, and go vnto him as to a d prince.

38 If my land e cry againſt me, or the furrowes thereof complaine together,

39 If I haue eaten the fruites thereof

m By long waiting for her requeſt.

n He nouriſhed the fatherleſſe & maintained the widowes cauſe.

o To oppreſſe him and doe him iniurie.

p Let me rotte in pieces.

q I refrained not from ſinning for feare of men, but becauſe I feared God.

r If I was proude of my worldly proſperitie & felicitie, which is ment by the ſhining of the ſunne and brightnes of the moone,

ſ If mine owne doings delighted me.

t By putting cōfidence in any thing, but in him alone.

u My ſeruants moued me to be reuēged of mine enemie, yet did I neuer with him hurt.

x And not confeſſed it freely: whereby it is euident that he iuſtified him ſelfe before men and not before God.

y That is, I reuerenced the moſt weake and contemned, and was afraid to offend them.

z I ſuffred them to ſpeake euil of me, & went not out of my houſe to reuenge it.

a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.

i When they thought themſelues euil intreated by me.

k If I had oppreſſed others, howe ſhould I haue eſcaped Gods iudgement?

l He was moued to ſhewe pitie vnto ſeruants, becauſe they were Gods creatures as he was.

b Shoulde not this booke of his accuſations bee a praiſe and commendation to mee?

c I will make him a count of all my life, without feare.

d As though I had withholden their wages that laboured in it.

without

without ſinner: or if I haue grieued the ſoules of the maſters thereof,

40 Let thiſtles growe in ſteade of wheate, and cockle in the ſtrade of barly.

THE WORDES OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of folie. 8 Age maketh not a man wiſe, but the Spirit of God.

1 SO theſe three men ceaſed to anſwere Iob, becauſe hee [a] eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the [b] Buzite, of the familie of [b] Ram, was kindled: his wrath, I ſay, was kindled againſt Iob, becauſe hee iuſtified himſelfe [c] more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, and yet condemned Iob.

4 (Nowe Elihu had waited till Iob had ſpoken: for [d] they were more auncient in yeeres then he)

5 So when Elihu ſawe, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel the Buzite anſwered, and ſayde, I am yong in yeres, and ye are ancient: therefore I doubted, and was afrayde to ſhew you mine opinion.

7 For I ſayd, The [e] dayes ſhal ſpeake, & the multitude of yeres ſhal teach wiſedome.

8 Surely there is a ſpirite in man, [f] but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not alway wiſe, neither do the aged alway vnderſtand iudgement.

10 Therefore I ſaye, Heare me, and I will ſhew alſo mine opinion.

11 Behold, I did waite vpon your wordes, and hearkened vnto your knowledge, whiles you ſought out [g] reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reproued Iob, nor anſwered his wordes:

13 Leaſt ye ſhoulde ſay, We haue [h] founde wiſedome: for God hath caſt him downe, and no man.

14 Yet hath [i] he not directed his wordes to me, neither wil I anſwere [k] him by your wordes.

15 Then they fearing, anſwered no more, but left off their talke.

16 Whē I had waited (for they ſpake not, but ſtoode ſtill, and anſwered no more)

17 Then anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of [l] matter, and the ſpirite within me compelleth me.

19 Behold, my belly is as the wine, which hath no vent, and like the newe bottels that breſt.

20 Therefore wil I ſpeake, that I may take breath: I will open my lippes, and will anſwere.

21 I wil not now accept the perſon of man, [m] neither will I giue titles to man.

22 For I may not giue [n] titles, leaſt my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 How he ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19. 29 He afflicteth man, & ſuddenly deliuereth him. 26 Man being deliuered, giueth thankes to God.

1 WHerfore, Iob, I pray thee, heare my talke & hearken vnto all my wordes.

2 Beholde nowe, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes are in the vprightneſſe of mine heart, and my lippes ſhall ſpeake pure knowledge.

4 The [a] Spirite of God hath made mee, and the breath of the Almightie hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe and ſtand before me.

6 Beholde, I am according to thy wiſh in [b] Gods ſteade: I am alſo formed of the clay.

7 Behold, my terrour ſhall not feare thee, neither ſhall mine hand [c] be heauie vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of thy wordes.

9 I am [d] cleane, without ſinne: I am innocent, and there is none iniquitie in me.

10 Loe, he hath founde occaſions againſt me, and counted me for his enemie.

11 He hath put my feete in the ſtockes, and looketh narowly vnto all my paths.

12 Behold, in this haſt thou not done right: I will anſwere thee, that God is greater then man.

13 Why doeſt thou ſtrine againſt him? for he doeth not [e] giue account of al his matters.

14 For God ſpeaketh [f] once or twiſe, and one ſeeth it not.

15 In dreames and [g] viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon their beds,

16 Then he openeth the eares of men, euen by their corrections, which he [h] had ſealed,

17 That he might cauſe man to turne aſide from his enterpriſe, & that he might hide the [i] pride of man,

18 And keepe backe his ſoule from the pit, and that his life ſhoulde not paſſe by the ſworde.

19 He is alſo ſtriken with ſorowe vpon his bed, and the griefe of his bones is ſore,

20 So that his [k] life cauſeth him to abhorre bread, and his ſoule daintie meate.

21 His fleſh faileth that it can not be ſeene, and his bones which were not ſeene, clatter.

22 So his ſoule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] meſſenger with him, or

a I confeſſe the power of God, & am one of his, therefore thou oughteſt to heare me.

b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16.21. ſo that he might do it without feare, Elihu ſaith, he will reaſon in Gods ſteade, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.

c I will not handle thee ſo roughly as theſe others haue done.

d He repeateth Iobs wordes, wherby he proteſted his innocencie in diuers places, but ſpecially in the 13. 16. & 30. Chap.

e The cauſe of his iudgements is not always declared to man.

f Though God by ſundry examples of his iudgemēts ſpeake vnto man, yet the reaſon thereof is not knowē: yea, and though God ſhoulde ſpeake, yet he is not vnderſtoode.

g God, ſaith he, ſpeaketh commonly, either by viſions to teache vs the cauſe of his iudgements, or els by afflictions, or by his meſſenger.

h That is, determined to ſend vpon them.

i He ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.

k That is, his painefull and miſerable life.

l To them that ſhall burie him.

m A man ſent of God to declare his will.

n A singular man, and as one choien out of a thousand, which is able to declare the great mercies of God vnto sinners: & wherin mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.
o He sheweth that it is a sure token of Gods mercie toward sinners, when he causeth his word to be preached vnto them.
p That is, the minister shal by the preaching of the worde pronounce vnto him the forgiuenes of his sinnes.
q He shall feele Gods fauour and reioyce: declaring hereby, wherein standeth the true ioye of the faithfull: and that God will restore him to health of bodie, which is a token of his blessing. r God will forgiue his sinnes and accept him as iust. s That is, done wickedly. t But my sinne hath bene the cause of Gods wrath towarde mee. u God will forgiue the penitent sinner. x Meaning, oft times, euen as oft as a sinner doeth repent. y If thou doubt of any thing, or see occasion to speake against it. z That is, to shewe thee, wherein mans iustification consisteth.

an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,
24 Then will he haue [o] mercie vpon him, and will say, [p] Deliuer him, that hee goe not downe into the pit: for I haue receyued a reconciliation.
25 Then shall his flesh be [q] as fresh as a childes, and shall returne as in the dayes of his youth.
26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see his face with ioy: for he will render vnto man his [r] righteousnes.
27 He looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnesse, and it did not profite [t] me,
28 [u] He will deliuer his soule from going into the pitte, and his life shall see the light.
29 Loe, all these thinges will God worke [x] twise or thrise with a man,
30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.
31 Marke well, O Iob, and heare me: keepe silence, and I will speake.
32 If there be [y] matter, answere mee, and speake: for I desire to [z] iustifie thee.
33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisdome.

CHAP. XXXIIII.

5 Elihu chargeth Iob, that he called himselfe righteous. 12 He sheweth that God is iust in his iudgements. 24 God destroyeth the mightie. 30 By him the hypocrite reigneth.

1 Moreouer Elihu answered, & sayde,
2 Heare my wordes, ye [a] wise men, and hearken vnto me, ye that haue [b] knowledge.
3 For the eare tryeth the wordes, as the mouth tasteth meate.
4 Let vs seeke [b] iudgement among vs, & let vs know amõg our selues what is good.
5 For Iob hath said, I am righteous, and God hath taken [c] away my iudgement.
6 Should I lye in my [d] right? my wounde of the arrowe is [e] grieuous without my sinne.
7 What man is like Iob, that drinketh [f] scornefulnes like water?
8 Which goeth in the [g] companie of them that worke iniquitie, and walketh with wicked men?
9 For he hath sayde, [h] It profiteth a man nothing, that he should [i] walke with God.
10 Therefore hearken vnto me, ye men of wisdome, God forbid that wickednesse should be in God, and iniquitie in the Almightie.
11 For he will render vnto man according to his worke, and cause euery one to finde according to his way.
12 And certainely God will not doe wickedly, neither will the Almightie pervert iudgement.
13 Whome [k] hath he appointed ouer the earth beside him selfe? or who hath placed the whole worlde?
14 If [l] he set his heart vpon man, & gather vnto him selfe his spirite [m] & his breath,
15 All flesh shall perish together, and man shall returne vnto dust.
16 And if thou hast vnderstanding, heare this and hearken to the voyce of my wordes.
17 Shall he that hateth iudgement, [n] gouerne? and wilt thou iudge him wicked that is most iust?
18 Wilt thou say vnto a king, Thou art [o] wicked? or to princes, Ye are vngodly?
19 Howe much lesse to him that accepteth not the persons of princes, and regardeth not the riche, more then the poore? for they be all the worke of his handes.
20 They shall die suddenly, [p] and the people shall be troubled at midnight, [q] and they shall passe foorth and take away the mightie without hand.
21 For his eyes are vpon the wayes of man, and he seeth all his goings.
22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.
23 For hee will not lay on man so much, that hee shoulde [r] enter into iudgement with God.
24 He shall breake [s] mightie without [t] seeking, and shall set vp other in their steade.
25 Therefore shall he declare their [u] works: he shall turne the [x] night, and they shalbe destroyed.
26 He striketh them as wicked men in the places of the [y] seers,
27 Because they haue turned backe from him, & would not consider all his wayes:
28 So that they haue caused the voyce of the poore to [z] come vnto him, and hee hath heard the crie of the afflicted.
29 And when hee giueth quietnesse, who can make trouble? and when he hideth his face, who can beholde him, whether it be vpon nations, or vpon a man only?
30 Because the [a] hypocrite doeth reigne, and because the people are snared.
31 Surely it apperteineth vnto God [b] to say, I haue pardoned, I will not destroy.
32 [c] But if I see not, teach thou mee: if I haue done wickedly, I will do no more.
33 Will hee perfourme the thing [d] though [e] thee? for thou hast reproued [f] it, because

a Which are esteemed wise of the worlde.
b Let vs examine the matter vprightly.
c That is, hath afflicted me with out measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue the reproch and scornes of many for his foolish wordes,
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God, and submit himselfe to his iudgements. h He wresteth Iobs wordes, who sayde that Gods children are oft times punished in this worlde, and the wicked goe free. i That is, liue godly, as Gen. 5. 22.

Chap. 36. 23.
k To destroy him.
l The breath of life, which he gaue man.
m If God were not iust, howe could he gouerne the world?
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraide to speake euill of God.
o When they looke not for it.
p The messengers or visitation that God shall sende.
q God doeth not afflict man aboue measure, so that he should haue occasion to contende with him.
r For all his creatures are at hand to serue him, & that hee needeth not to seeke for any other aide.
s Make them manifest that they are wicked.
t Declare the thinges that were hid.
u Meaning, openly in the sight of all men.
x By their cruelties, & extortion.
y When tyrants sit in the throne of iustice, which vnder pretext of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance and fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man. a Thus Elihu speaketh in the person of God, as it were mocking Iob: because he would be wiser then God. b Will God vse thy counsell in doing his worke? c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.

that

that thou hast chosen, and not I. nowe
speake what thou knowest.
34 Let men of vnderstanding tell mee, and
let a wise man hearken vnto me.
35 Iob hath not spoken of knowledge, nei-
ther were his wordes according to wis-
dome.
36 I desire that Iob may be [d] tryed, vnto
the ende touching the answeres for wic-
ked men.
37 For he [e] addeth rebellion vnto his sinne:
he clappeth his handes among vs, and
multiplieth his wordes against God.

CHAP. XXXV.

6 Neither doeth godlinesse profite, or vngodlines hurt God, but man. 13 The wicked crie vnto God, and are not heard.

1 Elihu spake moreouer, and sayd,
2 Thinkest thou this right, that thou
hast said, I am [a] more righteous then
God?
3 For thou hast sayde, What profiteth it
thee and what auaileth it me, to purge me
from my sinne?
4 Therefore will I answere thee, and thy
[b] companions with thee.
5 Looke vnto the heauen, & see and behold
the [c] cloudes which are hier then thou.
6 If thou sinnest, what doest thou [d] against
him, yea, whe thy sinnes be many, what
doest thou vnto him?
7 If thou be righteous, what giuest thou
vnto him? or what receiueth he at thine
hand?
8 Thy wickednes may hurt a man as thou
art: and thy righteousnes may profite the
sonne of man.
9 They cause many that are oppressed, [e] to
crye, which crye out for the violence of the
mightie.
10 But none saith, Where is God ŷ made
me, which giueth songs in the night?
11 Which teacheth vs more then ŷ beastes
of the earth, & giueth vs more wisedome
then the foules of the heauen.
12 Then they crye because of the violence
of the wicked, but [f] he answereth not.
13 Surely God will not heare vanitie, nei-
ther will the almightie regarde it.
14 Although thou sayest to God, Thou wilt
not regarde it, [g] yet iudgement is before
him: trust thou in him.
15 But nowe because his anger hath not
visited, nor called to count the euill with
great extremitie,
16 Therefore Iob [h] openeth his mouth in
vaine, and multiplieth wordes without
knowledge.

CHAP. XXXVI.

1 Elihu sheweth the power of God, 6 And his iustice, 9 And wherefore he punisheth. 13 The propertie of the wicked.

1 Elihu also proceeded and sayde,
2 Suffer me a litle, and I will instruct
thee: for I haue yet to speake on Gods
behalfe.
3 I will fetch [a] my knowledge a farre off,
and will attribute righteousnes vnto my
Maker.
4 For truely my wordes shall not be false,
& he that is [b] perfite in knowledge, spea-
keth with thee.
5 Beholde, the mightie God casteth away
none that is [c] mightie and valiant of cou-
rage.
6 [d] He mainteineth not the wicked, but he
giueth iudgement to the afflicted.
7 He withdraweth not his eyes from the
righteous, but they are with [e] Kinges in
the throne, where he placeth them for e-
uer: thus they are exalted.
8 And if they be bound in fetters and tyed
with the cordes of affliction,
9 Then will he shewe them their [f] worke
and their sinnes, because they haue bene
proude.
10 He openeth also their eare to discipline,
and commandeth them that they returne
from iniquitie.
11 *If they obey and serue him, they shall
ende their dayes in prosperitie, and their
yeeres in pleasures.
12 But if they will not obey, they shal passe
by the sworde, and perishe [g] without
knowledge.
13 But the hypocrites [h] of heart increase
the wrath: for they [i] call not when he bin-
deth them.
14 Their soule dyeth in [k] youth, and their
life among the whoremongers.
15 He deliuereth the poore in his affliction,
and openeth their eare in trouble.
16 Euen so would hee haue taken thee out
of the streight place into a broad place and
not shut vp beneath: and [l] that which re-
steth vpon thy table, had bene full of fat.
17 But thou art full of the [m] iudgement of
the wicked, though iudgement and equitie
maintaine all things.
18 [n] For Gods wrath is, lest he should take
thee away in thine abundance: for no mul-
titude of giftes can deliuer thee.
19 Will he regard thy riches? he regardeth
not golde, nor all them ŷ excell in strength.
20 [o] Be not carefull in the night, howe he
destroyeth the people out of their place.
21 Take thou heede: looke not to [p] iniqui-
tie: for thou hast chosen it rather then af-
fliction.
22 Beholde, God exalteth by his power:
what teacher is like him?
23 Who hath appointed to him his way?
or who can say, Thou hast done wic-
kedly?
24 Remeber that thou magnifie his worke,
which men beholde.
25 All men see it, and men beholde it [q] a
farre off.
26 Behold, God is excellent, [r] and we know
him not, neither can the nomber of his
yeeres be searched out.

d That he may speake as much as he can, that we may answere him and all the wicked that shal vse such arguments.
e He standeth stubbernely in the maintenance of his cause.
a Iob neuer spake these wordes: but because he mainteined his innocencie, he semed as though he would say that God tormented him without iust cause.
b Such as are in the like errour.
c If thou canst not controll the cloudes, wilt thou presume to instruct God?
d Neither doth thy sinne hurt God nor thy iustice profite him: for he will be glorified without thee.
e The wicked may hurt man & cause him to cry, which if he sought to God, which is the comforter, should be eased.
f Because they pray not in faith a feeling Gods mercies.
g God is iust, howsoeuer thou iudgest of him.
h For if he did punish thee, as thou deseruest, thou shouldest not be able to open thy mouth.
a He sheweth that when we speake of God, we must lift our spirits more hie then our natural sense is able to reach.

b Thou shalt perceiue that I am a faithful instructour, and that I speake to thee in the name of God.
c Strong & constant, & of vnderstãding: for these are the giftes of god, & he loueth them in man: but forasmuch as God punished now Iob, it is a signe that these are not in him.
d Therefore he wil not preserue the wicked: but to the humble & afflicted heart he will shew grace.
e He preferreth the godly to honour.
f He will moue their heartes to feele their sinnes that they may come to him by repentance, as he did Manasseh.
Isa. 1. 19.
g That is, in their folly or obstination, & so shalbe cause of their owne destructiõ.
h Which are maliciously bent against God and flatter thẽselues in their vices.
i When they are in affliction they seeke not to god for succour, as Asa, 2. Chro. 16. 12. Reuel. 16. 11.
k They die of some vile death, and that before they come to age.
l If thou hadest bene obedient to God, he wold haue brought thee to libertie and wealth.
m Thou art altogether after the maner of the wicked: for thou doest murmure against the iustice of God.
n God doeth punish thee, least thou shouldest forget God in thy wealth, and so perish.
o Be not thou curious in seeking the cause of Gods iudgements, when he destroyeth any.
p And so murmure against God through impatiencie.
q The workes of God are so manifest, that a man may see them a farre off, and know God by the same.
r Our infirmitie hindreth vs so, that we cannot attaine to the perfite knowledge of God.

27 When

f That is, the raine commeth of thoſe drops of water, which hee keepeth in the cloudes.
t Meaning, of the cloudes, which he calleth the Tabernacle of God.
u Vpon the cloud.
x That men can not come to the knowledge of the ſprings thereof.

27 When he reſtraineth the drops of water, the raine f powreth downe by the vapour thereof,
28 Which raine the cloudes doe droppe and let fall abundantly vpon man.
29 Who can knowe the diuiſions of the cloudes, and the thunders of his t tabernacle?
30 Beholde, hee ſpreadeth his light vpon u it, & couereth the x bottome of the ſea.
31 For thereby he iudgeth y the people, and giueth meate abundantly.
32 He couereth the light with the cloudes, & commandeth them to goe z againſt it.
33 a His companion ſheweth him thereof, and there is anger in riſing vp.

y He ſheweth that the raine hath double vſe: the one that it declareth Gods iudgements, when it doeth ouerflowe any places, and the other that it maketh the land fruitfull. z That is, one cloude to daſh againſt another. a The colde vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the colde cloude mounteth vp towarde the place where the fire is, and ſo anger is engendred: that is, noyſe and thunder claps.

CHAP. XXXVII.

Elihu proueth that the vnſearchable wiſedome of God is manifeſt by his works, 4 As by the thunders, 6 The ſnow, 9 The whirlewind, 11 And the raine.

a At the marueiling of the thunder, and lightnings: whereby he declareth y the faithfull are liuely touched with the maieſty of God, when they behold his workes.
b That is, the thunder, wherby he ſpeaketh to men to waken their dulnes, and to bring them to the cõſideration of his workes.
c Meaning, the raines and thunders.
d So that neither ſmall raine nor great, ſnowe nor any thing els commeth without Gods appointment.
e By raines and thunders God cauſeth men to keep themſelues within their houſes.

1 At this alſo mine heart is a aſtonied, and is moued out of his place.
2 Heare the b ſound of his voyce, and the noyſe that goeth out of his mouth.
3 Hee directeth it vnder the whole heauen, and his light vnto the endes of the worlde.
4 After it a noyſe ſoundeth: he thundreth with the voyce of his maieſtie, and he will not ſtay c them when his voyce is heard.
5 God thundreth marueilouſly with his voyce: he worketh great thinges, whych we knowe not.
6 For he ſayeth to the ſnow, Be thou vpon the earth: d likewiſe to the ſmall raine and to the great raine of his power.
7 With the force thereof he e ſhutteth vp euery man, that all men may knowe his worke.
8 Then the beaſtes goe into the denne, and remaine in their places.
9 The whirlewinde commeth out of the South, and the colde from the f North winde.
10 At the breath of God the froſt is giuen, and the breadth of the waters g is made narrowe.
11 He maketh alſo the cloudes to h labour to water the earth, and ſcattereth the cloude of i his light.
12 And it is turned about by his gouernment, that they may doe whatſoeuer he commandeth them vpon y whole world:
13 Whether it be for k punishment, or for his land, or of mercy, he cauſeth it to come.
14 Hearken vnto this, O Iob: ſtand & conſider the wonderous works of God.

f That is, the lightning is ſcattered abroad by the winde. g That is, is froſen vp & dried. h Gather the vapours, and moue to and fro to water the earth. i That is, the cloud that hath lightning in it. k Raine, cold, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profite the earth, or to declare his fauour towarde man, as Chap. 36. 31.

15 Diddeſt thou knowe when God diſpoſed them? and cauſed the l light of his cloude to ſhine?
16 Haſt thou knowen the m varietie of the cloud, & the wonderous woркes of him, that is perfite in knowledge?
17 Or how thy clothes are n warme, when hee maketh the earth quiet through the South winde?
18 Haſt thou ſtretched out the heauens, which are ſtrong, & as a molten o glaſſe?
19 Tell vs what we ſhall ſay vnto him: for we can not diſpoſe our matter becauſe of p darkeneſſe.
20 Shall it be q tolde him when I ſpeake? or ſhall man ſpeake when he ſhall be r deſtroyed?
21 And now men ſee not the light, which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.
22 The s brightneſſe commeth out of the North: the praiſe thereof is to God, which is terrible.
23 It is the Almighty: we cannot finde him out: he is excellent in power and iudgement, and abundant in iuſtice: he t afflicteth not.
24 Let men therefore feare him: for he will not regarde any that are wiſe in their owne conceite.

l That is, the lightning to breake forth in the cloudes? m Which is ſometime changed into raine, or ſnow, or haile or ſuch like. n Why thy clothes ſhould keepe thee warme, when the South winde bloweth, rather then when any other winde bloweth? o For their clearneſſe. p That is, our ignorance ſeeing that Iob was ſo preſumptuous that he would counſell the works of God. q Hath God needed that any ſhould tell him when man murmureth againſt him? r If God would deſtroy a man, ſhould he repine? ſ The cloude ſtoppeth the ſhining of the ſunne, that man can not ſee it till the winde haue chaſed away the cloude: and if man be not able to attaine to ſ knowledge of theſe things, how much leſſe of Gods iudgements? t In Ebrewe, golde: meaning, faire weather and cleare as golde. u Meaning, without cauſe.

CHAP. XXXVIII.

God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice and prouidence of the Creator is knowen.

1 Then anſwered the Lorde vnto Iob out of the a whirlewinde, and ſayd,
2 Who is this that b darkeneth the counſel by wordes without knowledge?
3 Gird vp now thy lopnes like a man: I c will demaund of thee and declare thou vnto me.
4 Where waſt thou when I laid d foundations of the earth? declare, if thou haſt vnderſtanding,
5 Who hath layd the meaſures thereof, if thou knoweſt, or who hath ſtretched the line ouer it:
6 Whereupon are the fundations thereof ſet: or who laide the corner ſtone thereof:
7 When the ſtarres of the morning e praiſed me together, and all the f children of God reioyced:
8 Or who hath ſhut vp the ſea with doores, when it iſſued and came forth as out of the wombe:
9 When I made the cloudes a couering

a That his words might haue greater maieſtie, and that Iob might knowe of whome he had to doe. b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure and ſheweth his owne follie. c Because he had wiſhed to diſpute with God, Chap. 13. 3. God reſteneth with him to declare his raſhneſſe. d Seeing he coulde not iudge of thoſe things, which were done ſo long before he was borne, he was not able to comprehende all Gods workes much leſſe the ſecrete cauſes of his iudgements. e The ſtarres and dumme creatures are ſayd to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein. f Meaning, the Angels.

thereof, and darkenesse as the g swadling
bands thereof:
10 When I stablished my cōmandement
vpon it, and set barres and doores,
11 And sayde, Hitherto shalt thou come,
but no farther, and here h shall it stay thy
prowde waues.
13 Hast thou commaunded the i morning
since thy dayes? hast thou caused the
morning to know his place?
12 That it might take holde of the corners
of the earth, and that the wicked might
be k shaken out of it?
14 It is turned as clay to facion, l and all
stand vp as a garment.
15 And from þ wicked their light shalbe ta-
ken away, & the hye arme shalbe broken.
16 Hast thou entred into the bottoms of
the sea? or hast thou walked to seeke out
the m depth?
17 Haue the gates of death bene opened
vnto thee? or hast thou seene the gates of
the shadow of death?
18 Hast thou perceiued the breadth of the
earth? tell if thou knowest all this.
19 Where is the way where light dwelleth?
and where is the place of darkenes,
20 That thou n shouldest receiue it in the
boundes thereof, and that thou shouldest
know the paths to the house thereof?
21 Knewest thou it, because thou wast then
borne, & because the nomber of thy dayes
is great?
22 Hast thou entred into the treasures of
the snow? or hast thou séene the treasures
of the haile,
23 Which I haue o hid against the time of
trouble, against the day of warre & battel?
24 By what way is the light parted, which
scattereth the East wind vpon the earth?
25 Who hath diuided the spowtes for the
raine? or the way for the lightening of the
thunders,
26 To cause it to raine on the earth where
no man is, and in the wildernesse where
there is no man,
27 To fulfill the wilde & waste place, and
to cause the bud of þ herb to spring forth?
28 Who is the father of the rayne? or who
hath begotten the droppes of the dewe?
29 Out of whose wombe came þ yce? who
hath engendred the frost of the heauen?
30 The waters are hid p as with a stone:
and the face of the depth is frosen.
31 Canst thou restraine the sweete influen-
ces of q the Pleiades? or loose the bandes
of r Orion?
32 Canst thou bring forth s Mazzaroth in
their time? canst thou also guide t Arctu-
rus with his sonnes?
33 Knowest thou the course of heauen, or
canst thou set u the rule therof in þ earth?
34 Canst thou lift vp thy voyce to the
cloudes that the abundance of water
may couer thee?
35 Canst thou sende the lightnings that
they may walke, and say vnto thee, Loe,
here we are?
36 Who hath put wisdom in þ x reines? or
who hath giuen þ heart vnderstanding?
37 Who can nomber cloudes by wisdom?
or who can cause to cease the y bottels of
heauen,
38 When the earth groweth into hard-
nes, z and the clottes are fast together?

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

1 Wilt a thou hunt the pray for the
lion? or fill the appetite of the lions
whelpes,
2 When they couch in their places, and re-
maine in the couert to lye in waite?
3 Who prepareth for the rauen his meate,
when his birdes b cry vnto God, wan-
dering for lacke of meate?
4 Knowest thou the time when the wilde
goates bring foorth yong? or doest thou
marke when the c hindes do calue?
5 Canst thou nomber the moneths that
they d fulfill? or knowest thou the time
when they bring foorth?
6 They bowe themselues: they e bruse
their yong and cast out their sorowes.
7 Yet their yong waxe fat, and growe vp
with corne: they goe foorth and returne
not vnto them.
8 Who hath set the wild asse at libertie? or
who hath loosed þ bonds of the wild asse?
9 It is I which haue made þ wildernes his
house, & the f salt places his dwellings.
10 He derideth the multitude of the citie:
he heareth not the cry of the driuer.
11 He seeketh out the mountaine for his
pasture, and searcheth after euery gréene
thing.
12 Will the vnicorne g serue thee? or will
he tarie by thy cribbe?
13 Canst thou binde the vnicorne with his
band to labour in the furrow? or will he
plowe the valleyes after thee?
14 Wilt thou trust in him, because his
strength is great, and cast off thy labour
vnto him?
15 Wilt thou beléeue him, that he wil bring
home thy séed, & gather it vnto thy barne?
16 Hast thou giuen the pleasant wings vnto
the pecockes? or wings and fethers vn-
to the ostriche?
17 Which leaueth his egges in the earth,
and maketh h them hote in the dust,
18 And forgetteth that the foote might
scatter them, or that the wild beast might
breake them.
19 He sheweth himselfe cruell vnto his
yong ones, as they were not his, and is
without feare, as if he traueiled in vaine.
20 For God hath depriued him of k wis-
dome, and hath giuen him no part of vn-
derstanding.
21 When l time is, he mounteth on hye: he
mocketh the horse and his rider.
22 Hast thou giuen the horse strength? or

g As though þ great sea were but as a litle babe in the hāds of God to turne to and fro.
h That is, Gods decree and commaundement, as verse 10.
i To wit, to rise, since thou wast borne?
k Who hauing in þ night bene giuen to wickednes, cānot abide the light, but hide themselues.
l The earth which seemed in sight to haue no forme, by the rising of the sunne is as it were created a-new, & all things therin clad with newe beautie.
m As thou art not able to seeke out the depth of the sea, how much lesse art thou able to comprehend the counsel of God?
n That thou mightest appoint it his way and limits.
o To punish mine enemies with them, as Exod. 9.18 Iosh. 10.11.
p The yce couereth it, as though it were paued with stone.
q Which starres arise when the sunne is in Taurus, which is the spring time, and bring flowers.
r Which starre bringeth in winter.
s Certain starres so called: some thinke they were the twelue signes.
t The North starre with those starres about him.
u Canst thou cause the heauenly bodies to haue any power ouer the earthly bodies?
x In the secret partes of man.

y That is, the cloudes, wherein the water is contained as in bottels.
z For when God doeth not open these bottels, the earth commeth to this inconuenience.

a After he had declared Gods workes in the heauēs, he sheweth his marueilous prouidence in earth, euen towarde the brute beastes.
b Reade Psal. 147.9.
c He chiefly maketh mention of wilde goates and hindes, because they bring forth their yong with most difficultie.
d That is, howe long they goe with yong?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruites growe.
g Is it possible to make the vnicorne tame? signifying that if man cannot rule a creature, that it is much more impossible that he should appoint þ wisdome of God, whereby he gouerneth all the world.
h They write þ the ostrich couereth her egges in the sand, and because the countrey is hote and the sunne still keepeth them warme, they are hatched.
i If he should take care for them.
k That is, to haue a care, and naturall affection toward his yong.
l When the yong ostrich is growen vp, he outrunneth the horse.

conered his necke with m neping?
23 Hast thou made him afraid as þ grashopper? his strong neping is fearefull.
24 He n diggeth in the valley, and reioyceth in his strength: he goeth forth to meete the harnessed man.
25 He mocketh at feare, and is not afrayd, and turneth not backe from the sword.
26 Though the quiuer rattle against him, the glittering speare and the shield.
27 He o swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noyse of the trumpet.
28 He sayth among the trumpets, Ha, ha: he smelleth the battell a farre off, and the noyse of the captaines, and the shouting.
29 Shal þ hauke flie by thy wisdome, stretching out his wings toward the South?
30 Doeth the egle mount vp at thy commandement, or make his nest on hie?
31 She abideth & remayneth in the rocke, euen vpon þ top of the rocke, & the tower.
32 From thence she spieth for meate, and her eyes behold afarre off.
33 His yong ones also sucke vp blood: and where the slaine are, there is he.
34 Moreouer the Lorde spake vnto Iob, and sayd,
35 Is this to q learne, to striue with the Almightie? he that reproueth God, let him answere to it.
36 ¶ Then Iob answered the Lord, saying,
37 Behold, I am r vile: what shall I answere thee? I will lay mine hand vpon my mouth.
38 Once haue I spoken, but I wil answere no more, yea twise, but I wil proceede no farther.

m That is, giuen him courage: which is meant by neying and shaking his mane: or with his breath he couereth his necke.
n He beateth with his hoofe.
o He so rideth the ground that it seemeth nothing vnder him.
p That is, when cold commeth, to flie into the warme countries.
q Is this the way for a man that will learne, to striue with God? which thing he reprooueth in Iob.
r Whereby he sheweth that he repented, and desired pardon for his faults.

CHAP. XL.

a Howe weake mans power is, being compared to the workes of God: 10 Whose power appeareth in the creation, and gouerning of the great beastes.

1 Moreouer the Lorde answered Iob out of a the whirlewinde, and sayd,
2 Girde vp nowe thy loines like a man: I will demand of thee, and declare thou vnto me.
3 Wilt thou disanull b my iudgement? or wilt thou condemne me, that thou mayst be iustified?
4 Or hast thou an arme like God? or doest thou thunder with a voyce like him?
5 Decke thy selfe now with c maiestie and excellencie, and array thy selfe with beautie and glorie.
6 Cast abroade the indignation of thy wrath, and beholde euery one that is proude, and abase him.
7 Looke on euery one that is arrogant, and bring him low: and destroy the wicked in their place.
8 Hide them in the dust together, and bind d their faces in a secret place.
9 Then will I confesse vnto thee also, that thy right hand can e saue thee.
10 ¶ Behold now f Behemoth (whom I made f with thee) which eateth g grasse as an ore.
11 Beholde nowe, his strength is in his loynes, and his force is in the nauil of his belly.
12 When he taketh pleasure, his tayle is like a cedar: the sinewes of his stones are wrapt together.
13 His bones are like staues of brasse, and his small bones like staues of iron.
14 h He is the chiefe of the wayes of God: i he that made him, will make his sword to approche vnto him.
15 Surely the mountains bring him forth grasse, where all the beasts of þ field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their shadowe? or can the willowes of the riuer compasse him about?
18 Behold, he spoileth the riuer, k and hasteth not: he trusteth that he can drawe vp Iorden into his mouth.
19 He taketh it with his eyes, & thrusteth his nose thorow whatsoeuer meeteth him.
20 ¶ Canst thou drawe out l Liuiathan with an hooke, and with a line which thou shalt cast downe vnto his tongue?
21 Canst thou cast an hooke into his nose? canst thou perce his iawes þ an angle?
22 Will hee make many m prayers vnto thee, or speake thee faire?
23 Wil he make a couenant with thee? and wilt thou take him as a seruāt for euer?
24 Wilt thou play with him as þ a bird? or wilt thou binde him for thy maydes?
25 Shall the companions banket with him? shall they deuide him among the marchants?
26 Canst thou fill the basket with his skin? or the fishpanier with his head?
27 Lay thine hand vpon him: remember n the battel, and do no more so.
28 Behold, o his hope is in vaine: for shall not one perish euen at the sight of him?

a Howe one is so fierce that dare stirre him vp. Who is he then that can stand b before me?
b Who hath prouented me that I should make an end? All vnder heauen is mine.
c I will not keepe silence concerning c his partes, nor his power, nor his comely proportion.
d Who can discouer the face d of his garment? or who shall come to him with a double e bridle?
e Who shal f open the doores of his face? his teeth are fearefull round about.
f The maiestie of his scales is like strong shields, and are sure sealed.
g One is set to another, that no winde can come betweene them.
h One is ioyned to another: they sticke together, that they cannot be sundered.
i His neesings make the light to shine, & his eyes are like þ eye lids of the morning.
k Out of his mouth goe lampes, and sparks of fire leape out.
l Out of his nostrels cōmeth out smoke, as

h He is one of the chiefest workes of God among þ beasts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leasure, & feareth no body.
l Meaning, the whale.
m Because he feareth lest thou shouldest take him.
n To do thy businesse, and be at thy commandement
o If thou once consider þ danger, thou wilt not meddle w him.
p To wit, that trusteth to take him.

CHAP. XLI.

1 By the greatnesse of this monster Liuiathan God sheweth his greatnesse, and his power, which nothing can resist.

a If none dare stand against a whale, which is but a creature, who is able to compare with God þ creator?
b Who hath taught me to accomplish my worke?
c The partes, & members of the whale.
d That is, who dare pull off his skinne?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, eastrish out flames of fire

a Signifying that they that iustifie themselues, condemne God as iniust.
b Meaning, that these were proper vnto God, & belonged to no man.
c Cause them to die if thou canst.
d Proouing hereby that whosoeuer attributeth to himself power and abilitie to saue himselfe, maketh him selfe God.
e This beast is thought to be the elephant, or some other, which is vnknowen. f Whome I made as well as thee. g This cōmendeth the prouidence of God toward man: for if he were giuen to deuour as a Lion, nothing were able to resist him or contest him.

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as out of a boyling pot or caldron.
12 His breath maketh the coles burne: for a flame goeth out of his mouth.
13 In his neche remaineth strength, and labour is reiected before his face.
14 The members of his body are ioyned: they are strong in themselues, and cannot be moued.
15 His heart is as strong as a stone, and as hard as the nether milstone.
16 The noughtie are afrayd of his maiestie, and for feare they fayne in themselues.
17 When the sworde doeth touche him, he will not rise vp, nor for the speare, darte nor habergeon.
18 He estemeth yron as strawe, and brasse as rotten wood.
19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
20 The dartes are counted as strawe: and he laugheth at the shaking of the speare.
21 Sharpe stones are vnder him, and he spreadeth sharpe thinges vpon the mire.
22 He maketh the depth to boyle like a pot, and maketh the sea like a pot of ointment.
23 He maketh a path to shine after him: one would thinke the depth as an hoare head.
24 In the earth there is none like him: he is made without feare.
25 He beholdeth all hie thinges: he is a king ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 He prayeth for his friends. 12 His goods are restored double vnto him. 13 His children, age and death.

1 THen Iob answered the Lord, and said,
2 I knowe that thou canst doe all things, and that there is no thought hid from ther.
3 Who is he that hideth counsell without knowledge? therefore haue I spoken that I vnderstoode not, euen thinges too wonderfull for me, and which I knew not.
4 Heare, I beseech thee, and I will speake: I wil demaund of thee, and declare thou vnto me.
5 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.
6 Therefore I abhorre my selfe, and repent in dust and ashes.
7 ¶ Nowe after that the Lorde had spoken these wordes vnto Iob, the Lord also said vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friendes: for yee haue not spoken of me the thing that is right, like my seruant Iob.
8 Therefore take vnto you now seuen bullockes, and seuen rammes, and go to my seruant Iob, and offer vp for your selues a burnt offring, and my seruant Iob shal pray for you: for I will accept him, lest I shoulde put you to shame, because ye haue not spoken of mee the thing, which is right, like my seruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had sayde vnto them, and the Lorde accepted Iob.
10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friendes: also the Lorde gaue Iob twise so much as he had before.
11 Then came vnto him all his brethren, and all his sisters, and all they that had bene of his acquaintance before, and did eate bread with him in his house, and had compassion of him, and comforted him for al the euil, that the Lord had brought vpon him, and euery man gaue him a piece of money, and euery one an earing of golde.
12 So the Lord blessed the last dayes of Iob more then the first: for he had fourteene thousande sheepe, and sixe thousande camels, and a thousand yoke of oxen, and a thousand shee asses.
13 Hee had also seuen sonnes, and three daughters.
14 And he called the name of one Iemimah, and the name of the seconde Ketziah, and the name of the thirde Kerenhappuch.
15 In all the lande were no women founde so fayre as the daughters of Iob, and their father gaue them inheritace among their brethren.
16 And after this liued Iob an hundreth & fourtie yeres, & sawe his sonnes, and his sonnes sonnes, euen foure generations.
17 So Iob died, being olde, & full of dayes.

a Nothing is painefull or hard vnto him.
b His strength is so hard that he breth with as great ease on the stones as in the myre.
c Either he maketh the sea to seeme as it boyled by his walowing, or els he maketh water which aboundeth, as it would seeme that the sea boyled.
d That is, a white froth, & shining streame before him.
e He despiseth all other beasts and monsters, & is the proudest of all others.

a No thought so secret, but thou doest see it, nor any thing that thou thinkest, but thou canst bring it to passe.
b Is there any but for this God layd to his charge, Cha. 38.2
c I confesse here-in mine ignorance, and that I spake I wist not what.
d He sheweth that he wil be Gods scholer to learne of him.
e I knew thee onely before by hearsay: but nowe thou hast caused me to seele what thou art to me, that I may resigne my selfe ouer vnto thee.
f You tooke in hand an euill cause, in that you condemned him by his outward afflictions, & not comforted him with my mercies.
g Who had a good cause, but handled it euill.
h When you haue reconciled your selues to him for your faultes that you haue cõmitted against him, he shal pray for you, & I will heare him.
i He deliuered him out of the affliction where-in he was.
k That is, all his kinred, reade Chap. 19.13.
l Or, lambe, or money so marked.
l God made him twise so riche in cattell as he was afore, and gaue him as many children as he had taken from him.
m That is, of lõg life, or beautifull as the day.
n As pleasant as Cassia, or sweete spice.
o That is, the horne of beauty.

THE *PSALMES OF DAVID.

* Or, praises, according to the Ebrewes: & were chiefly instituted to prayse, & giue thankes to God for his benefites. They are called the Psalmes or Songs of Dauid, because the most part were made by him.

THE ARGVMENT.

THIS booke of Psalmes is set foorth vnto vs by the holy Ghost to bee esteemed as a most precious treasure, wherein all thinges are conteyned that appertayne to true felicitie: as well in this life present as in the life to come. For the riches of true knowledge, and heauenly wisedome are here set open for vs, to take thereof most aboundantly. If we woulde knowe the great, and hye maiestie of God, here we may see the brightnesse thereof shine most clearely. If we woulde seeke his incomprehensible wisedome, here is the schoole of the same profession. If we woulde comprehende his inestimable bountie, and approche neere thereunto, and fill our handes with that treasure, here we may haue a most liuely, and comfortable taste thereof. If we woulde knowe wherein standeth our saluation, and howe to attayne to life euerlasting, here is Christ our onely Redeemer, and mediatour most euidently described. The riche man may learne the true vse of his riches. The poore man may finde full contentation. Hee that will reioyce, shall knowe the true ioye, and howe to keepe measure therein. They that are afflicted

and oppressed, shall see wherein standeth their comfort, and howe they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shal see howe the hande of God is euer against them: and though he suffer them to prosper for a whyle, yet hee brideleth them, in so much as they can not touche an heare of ones head, except he permit them, and how in the ende their destruction is most miserable. Briefly, here we may haue most present remedies against all tentations, & troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, liue in the true feare and loue of God, and at length attaine to that incorruptible crowne of glory, which is layde vp for all them that loue the comming of our Lord Iesus Christ.

PSALM. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a Preface, to exhort all godly men to studie, and meditate the heauenly wisdome. For the effect hereof is, 1 That they be blessed, which giue themselues wholly all their life to the holy Scriptures. 4 And that the wicked contemners of God, though they seeme for a while happie, yet at length shall come to miserable destruction.

1 BLessed is the man that doeth
a not walke in the counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornefull:
2 But his delite is in the * Law of the Lord, and in his b Law doeth he meditate day and night.
3 For he shalbe like a * tree planted by the riuers of waters, that wil bring forth her fruite in due season: whose leafe shall not fade: so c whatsoeuer he shall doe, shall prosper.
4 d The wicked are not so, but as the chaffe, which the winde driueth away.
5 Therefore the wicked shall not stande in the e iudgement, nor sinners in the assemblie of the righteous.
6 For the Lorde f knoweth the way of the righteous, and the way of the wicked shal perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called § seate of the scorners. *Deut.6.6.Ioth.1.8. prou.6.20.*

b In the holy Scriptures. *Iere.17.8.*

c Gods children are so moystened euer with his grace, that whatsoeuer commeth vnto them, tendeth to their saluation.

d Though the wicked seeme to beare § swinge in this worlde, yet the Lord driueth them downe that they shall not rise nor stand in the cõpany of the righteous.

e But tremble when they seele Gods wrath.

f Doeth approue and prosper, like as not to know, is to reproue and reiect.

PSAL. II.

1 The Prophet Dauid reioyceth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduaunce it euen to the end of the worlde, 10 And therefore exhorteth Kings and rulers, that they would humbly submit themselues vnder Gods yoke, because it is in vayne to resist God. Herein is figured Christes kingdome.

1 WHy doe the a heathen * rage, and the people murmure in vayne?
2 The kinges of the earth bande themselues, and the princes are assembled together against the Lorde, and against his * Christ.
3 b Let vs breake their bandes, & cast their cordes from vs.
4 * But he that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.
5 c Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure, saying,
6 Euen I haue set my king vpon Zion mine holy mountaine.
7 I will declare the d decree: that is, the Lord hath said vnto me, * Thou art my Sonne: this e day haue I begotten thee.
8 Aske of mee, and I shall giue thee the heathen for thine inheritance, and the f endes of the earth for thy possession.
9 * Thou shalt kruth them with a scepter of yron, and breake them in pieces like a potters vessell.
10 g Be wise nowe therefore, ye kings: be learned ye Iudges of the earth.
11 Serue the Lorde in feare, and reioyce in trembling.
12 h Kisse the Sonne, least he be angrie, and ye i perish in the waye, when his wrath shall suddenly burne. blessed are all that trust in him.

a The conspiracie of the Gentiles, the murmuring of the Iewes, & power of kings cannot preuaile against Christ. *Act 4.25.*

* *Or, anointed.*

b Thus the wicked say, that they will cast off the yoke of God and of his Christ.

c Gods plagues will declare that in resisting his Christ, they fought against him.

d To shewe that my vocation to the kingdome is of God. *Acts 13.33.Heb.1.5.*

e That is to say, as touching mine knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first comming & manifestation to the worlde.

f Not onely the Iewes but the Gentiles also. *Rom.2.27.*

g He exhorteth all rulers to repent in time.

h In signe of homage.

i When the wicked shall say, Peace & rest, seeming yet to be but in the midwaye of their purposes, then shall destruction suddenly come, 1. Thes 5.3.

PSAL. III.

1 Dauid driuen forth of his kingdome, was greatly tormented in minde for his sinnes against God: 4 And therefore calleth vpon God, & waxeth bold through his promises against the great raylings & terrours of his enemies, yea, against death it selfe, which he saw present before his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, & all the Church.

¶ A Psalme of Dauid, when he fled from his sonne Absalom.

1 LOrd, how are mine aduersaries a increased? howe many rise against me?
2 Many say to my soule, There is no helpe for him in God. b Selah.
3 But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.
4 I did call vnto the Lorde with my voyce, and he heard me out of his holy mountaine. Selah.
5 I layed me downe and slept, and rose vp again: for the Lord sustened me.
6 I will not be afraid for c ten thousand of the people, d which beset me round about.
7 O Lorde, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheeke bone: thou hast broke the teeth of the wicked.
8 e Saluation belongeth vnto the Lord, and thy blessing is vpon thy people. Selah.

a This was a token of his stable faith, that for all his troubles he had his recourse to God.

b Selah here signifieth a lifting vp of the voyce, to cause vs to cõsider the sentence, as a thing of great importance.

c When he considered § truth of Gods promes, and tryed the same, his faith increased maruelously.

d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

PSAL. IIII.

1 When Saul persecuted him, he called vpon God, trusting most assuredly in his promise, and therefore boldly reproueth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.

¶ To

¶ [a] To him that excelleth on Neginoth. A Pſalme of Dauid.

1 HEare me when I call, [b] O God of my righteouſneſſe: thou haſt ſet me at libertie, when I was [c] in diſtreſſe: haue mercy vpon me and hearken vnto my prayer.
2 O ye [d] ſonnes of men, howe long will ye turne my glorie into ſhame, [e] louing vanitie, and ſeeking lyes? Selah.
3 For be ye ſure that the Lord hath choſen to him ſelfe [f] a godly man: the Lorde will heare when I call vnto him.
4 [g] Tremble, & ſinne not: examine your owne heart vpon your bed, and be [h] ſtill. Selah.
5 [i] Offer the ſacrifices of righteouſneſſe, and truſt in the Lord.
6 Many ſaye, Who will ſhewe vs any [k] good? but Lorde, lift vp the light of thy countenance vpon vs.
7 Thou haſt giuen me more ioy of heart, then they haue had, when their wheate and their wine did abound.
8 I will lay me downe, and alſo ſleepe in peace: for thou, Lord, [l] onely makeſt me dwell in ſafetie.

a Among them that were appointed to ſing the Pſalmes, and to play on the inſtruments, one was appointed chief to ſet the tune, and to begin: who had the charge, becauſe he was moſt excellent, and he began this Pſalme on the inſtrument called Neginoth, or is a tune ſo called.
b Thou that art the defender of my iuſt cauſe.
c Both of minde and bodie.
d Ye that thinke your ſelues noble in this world.
e Though your enterpriſes pleaſe you neuer ſo much, yet God will bring them to nought.
f A King that walketh in his vocation.
g For feare of Gods iudgement.
h Ceaſe your rage.
i Serue God purely and not with outward ceremonies.
k The multitude ſeeke worldly wealth, but Dauid ſetteth his felicitie in Gods fauour.
l This worde in Ebrew may be referred to God, as it is here tranſlated, or to Dauid, ſignifying that he ſhould dwell as ioyfully alone, as if he had many about him, becauſe the Lord is with him.

PSAL. V.

1 *Dauid oppreſſed with the crueltie of his enemies, & fearing greater dangers, calleth to God for ſuccour, ſhewing howe requiſite it is that God ſhould puniſhe the malice of his aduerſaries. 7 After beeing aſſured of proſperous ſucceſſe, he conceiueth comfort, 12 Concluding that when God ſhall deliuer him, others alſo ſhalbe partakers of the ſame mercies.*

¶ To him that excelleth vpon [*] Nehiloth. A Pſalme of Dauid.

1 HEare my wordes, O Lorde: vnderſtand my [a] meditation.
2 Hearken vnto the voyce of my crie, my King and my God: for vnto thee do I pray.
3 Heare my voyce in ye morning, O Lorde: for in the morning will I direct me vnto thee, and I will [b] waite.
4 For thou art not a God that loueth [c] wickedneſſe: neyther ſhall euill dwell with thee.
5 [d] The fooliſh ſhall not ſtand in thy ſight: for thou hateſt all them that worke iniquitie.
6 Thou ſhalt deſtroy thẽ that ſpeake lies: the Lorde will abhorre the bloodie man and deceitfull.
7 But I [e] will come into thine houſe in the multitude of thy mercie: and in thy feare will I worſhip toward thine holy Temple.
8 Leade me, O Lorde, in thy righteouſnes, [f] becauſe of mine enemies: make thy way playne before my face.
9 For no conſtancie is in their mouth: within, they are very corruption: their [*] throte is an open ſepulchre, and they flatter with their tongue.
10 Deſtroy them, O God: [*] let them [g] fall from their counſels: caſt them out for the multitude of their iniquities, becauſe they haue rebelled againſt thee.
11 And [h] let all them that truſt in thee, reioyce and triumphe for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.
12 For thou Lorde wilt [*] bleſſe the righteous, and with fauour [i] wilt compaſſe him, as with a ſhield.

* Or, muſicall inſtrument or tune.
a That is, my vehement prayer and ſecret complaint and ſighing.
b With patience and truſt till I be heard.
c Seeing that God of nature hateth wickednes, he muſt needs puniſh the wicked and ſaue the godly.
d Which runne moſt ragingly after their carnall affections.
e In the deepeſt of his tentations he putteth his full confidence in God.
f Becauſe thou art iuſt, therefore leade me out of the dangers of mine enemies.
Rom. 3, 13.
* Or, cauſe them to erre.
g Let their deuices come to nought.
h Thy fauour toward me ſhal cõfirme the faith of all others.
* Or, giue good ſucceſſe.
i So that he ſhall be ſafe from all dangers.

PSAL. VI.

1 *VVhen Dauid by his ſinnes had prouoked Gods wrath, and now felt not onely his hand againſt him, but alſo cõceiued the horrors of death euerlaſting, he deſireth forgiuenes, 6 Bewayling that if God tooke him away in his indignation, he ſhould lacke occaſion to praiſe him as he was wont to do, whiles he was among men. 9 Then ſuddenly feeling Gods mercie, he ſharply rebuketh his enemies which reioyced in his affliction.*

¶ To him that excelleth on Neginoth vpon the eight tune. A Pſalme of Dauid.

1 O Lorde, [*] [a] rebuke me not in thine anger, neither chaſtiſe me in thy wrath.
2 Haue mercy vpon me, O Lorde, for I am weake: O Lorde heale mee, for my [b] bones are vexed.
3 [c] My ſoule is alſo ſore troubled: but Lord how long wilt thou delay?
4 Returne, O Lord: deliuer my ſoule: ſaue me for thy mercies ſake.
5 For in [d] death there is no remẽbrance of thee: in the graue who ſhall prayſe thee?
6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, and water my couche with my teares.
7 [*] Mine eye is dimmed for deſpite, and ſunke in becauſe of all mine enemies.
8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.
9 The Lord hath heard my petition: the Lord will receiue my prayer.
10 All mine enemies ſhalbe confounded and ſore vexed: they ſhall be turned back, and put to ſhame [f] ſuddenly.

Iere. 10. 24.
a Though I deſerue deſtructiõ, yet let thy mercy pitie my frailtie.
b For my whole ſtrength is abated.
c His conſcience is alſo touched with the feare of Gods iudgemẽt.
d He lamenteth that occaſion ſhould be taken frõ him to praiſe God in the congregation.
* Or, mine eye is eaten as it were with wormes.
e God ſendeth comfort & boldnes in affliction, that wee may triumphe ouer our enemies.
f When the wicked thinke that the godly ſhall periſhe, God deliuereth them ſuddenly, and deſtroyeth their enemies.

PSAL. VII.

1 *Being falſly accuſed by Chuſh one of Sauls kinſmen, he calleth to God to be his defender, 3 To whome he commendeth his innocencie, 9 Firſt ſhewing that his conſcience did not accuſe him of any euil towards Saul: 10 Next that it touched Gods glory to awarde ſentence againſt the wicked. 12 And ſo entring into the conſideration of Gods mercies & promiſe, he waxeth bolde and derideth the vaine enterpriſes of his enemies, 16 Threatning that it ſhall fall on their owne necke, that which they haue purpoſed for others.*

¶ [*] Shigaion of Dauid, which he ſang vnto the Lorde, concerning the [*] wordes of [*] Chuſh the ſonne of Iemini.

* Or, kinde of tune.
* Or, accuſation.
2. Sam. 16. 7.

1 O Lorde my God, in thee I put my trust: saue me from all that persecute me, and deliuer me.

a He desireth God to deliuer him from y rage of cruel Saul.
2 Least a he deuoure my soule like a lion, & teare it in pieces, whyle there is none to helpe.

b Wherewith Chush chargeth me.
3 O Lorde my God, if I haue done b this thing, if there be any wickednes in mine handes,

c If I reuerenced not Saul for affinities sake and preserued his life, 1. Sam. 26. 8, 9
4 c If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him y vexed me without cause)

d Let me not onely die, but be dishonoured for euer.
5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine d honour in the dust. Selah.

e In promising me the kingdome.
f Not onely for mine, but for thy Churches sake declare thy power.
g As touching my behauiour towards Saul and mine enemies.
6 Arise, O Lorde, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the e iudgement that thou hast appointed.

7 So shall the Congregation of the people compasse thee about: for their sakes therefore f returne on hie.

8 The Lorde shall iudge the people: iudge thou me, O Lord, according to my g righteousnesse, and according to mine innocencie, that is in me.

9 Oh let the malice of the wicked come to an ende: but guide thou the iust: for the righteous God tryeth the h hearts and reynes.

10 My defence is in God, who preserueth the vpright in heart.

11 God iudgeth the righteous, and him that contemneth God, i euery day.

12 Except k he turne, hee hath whet his sword: he hath bent his bowe and made it readie.

13 He hath also prepared him deadly weapons: hee will ordeine his arrowes for them that persecute me.

k Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me.
14 * Behold, he shal trauaile with wickednes: for he hath conceiued mischiefe, but he shall bring forth a lye.

15 He hath made a pit and digged it, and is fallen into the pit that he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fal vpon his owne pate.

17 I will prayse the Lord according to his l righteousnes, and will sing prayse to the Name of the Lord most high.

Isa. 59. 4. Iob. 15. 35.
l In keeping faithfully his promes with me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie & fatherly prouidence of God towardes man, whome he made, as it were a god ouer all his workes, doeth not onely giue great thankes, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

Or, kinde of instrument, or tunt.
¶ To him that excelleth on * Gittith. A Psalme of Dauid.

1 O Lord our Lord, how * excellent is thy Name in all the world! which hast set thy glorie aboue the heauens.

a Though the wicked would hide Gods prayses, yet the very babes are sufficient witnesses of the same.
2 Out of the a mouth of babes and sucklings hast thou * ordeined strength, because of thine enemies, that thou mightest * still the enemie and the auenger.

3 When I behold thine heauens, even the workes of thy fingers, the moone and the starres which thou hast ordeined,

b It had bene sufficient for him to haue set forth his glorie by the heauens, though he had not come so low as to man, which is but dust.
4 What is b man, say I, that thou art mindefull of him? and the sonne of man, that thou visitest him?

c Touching his first creation.
5 For thou hast made him a little lower then c God, and crowned him with glorie and worship.

6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:

d By the temporall gifts of mans creation he is led to consider the benefites
7 All d sheepe & oxen: yea, and the beastes of the fielde:

8 The foules of the aire, and the fish of the sea, and that which passeth thorough the paths of the seas.

9 O Lord our Lord, howe excellent is thy Name in all the world!

which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thankes to God for the sundry victories that he had sent him against his enemies, and also proued by manifold experiance howe readie God was at hande in all his troubles: 14 He being now likewise in danger of newe enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

Or, kind of instrument, or tune.
¶ To him that excelleth vpon * Muth Labben. A Psalme of Dauid.

1 I Will prayse the Lord with my a whole heart: I will speake of all thy marueilous workes.

a God is not praysed, except the whole glory be giuen to him alone.
2 I will be glad, & reioyce in thee: I will sing prayse to thy Name, O most high,

3 For that mine enemies are turned backe: they shall fall, and perish at thy presence.

b However the enemie seeme for a time to preuaile, yet God preserueth the iust.
4 For b thou hast mainteined my right and my cause: thou art set in the throne, and iudgest right.

5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for euer and euer.

c A derision of the enemie, that misdeth nothing but destruction: but the Lord will deliuer his, and bring him into iudgement.
6 c O enemy, destructions are come to a perpetuall ende, and thou hast destroyed the cities: their memoriall is perished with them.

Or, reigne ruldy
7 But the Lorde * shall sit for euer: he hath prepared his throne for iudgement.

8 For he shall iudge the worlde in righteousnes, and shall iudge the people with equitie.

d Our miseries are meanes to cause vs to seek Gods present care ouer vs.
9 The Lorde also will be a refuge for the d poore, a refuge in due time, euen in affliction.

10 And they that knowe thy Name, will trust in thee: for thou, Lord, hast not layed them that seeke thee.

11 Sing prayses to the Lorde, which dwelleth in Zion: shew the people his works.

e Though God reuengeth not suddenly the wrong done to his, yet he suffereth not the wicked vnpunished.
12 For e when he maketh inquisition for blood, he remembreth it, and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lorde: consider my trouble, which I suffer of them that hate me, thou that liftest me vp from the gates of death,

f In the open assemblie of the Church.
14 That I may shew all thy prayses within the f gates of the daughter of Zion, & reioyce in thy saluation.

15 The

15 The heathen are e sunken downe in the pit, that they made: in the nette that they hid, is their foote taken.
16 h The Lorde is knowen by executing iudgement: the wicked is snared in the worke of his owne handes. i Higgaion. Selah.
17 The wicked shall turne into hell, and all nations that forget God.
18 For the poore shal not be alway forgotten: the hope k of the afflicted shal not perish for euer.
19 Vp Lorde: let not man preuaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lorde, that the heathen may knowe that they are but l men. Selah.

e For God ouerthroweth the wicked in their enterprises.
h The mercy of God toward his seruants must be declared, & the fal of the wicked must alwayes be considered.
i Or, this is worthy to be noted.
k God promiseth ayde to helpe vs before we haue felt the crosse.
l Which they can not learne without the feare of thy iudgement.

PSAL. X.

1 He complaineth of the fraude, rapine, tyrannie, & all kindes of wrong, which worldly men vse, assigning the cause thereof, that wicked men, being as it were drunken with worldly prosperitie, and therefore sitting apart all feare & reuerence towards God, thinke they may do all things without controuling. 15 Therefore he calleth vpon God to sende some remedie against these desperate euils, 16 And at length comforteth himselfe with hope of deliuerance.

1 WHy standest thou farre off, O Lorde, and hidest thee in a due time, euen in affliction?
2 The wicked with pride doeth persecute the poore: let them be taken in the crafte that they haue imagined.
3 For the wicked hath b made boast of his owne heartes desire, and the couetous blesseth himselfe: he contemneth the Lorde.
4 The wicked is so proude that he seeketh not for God: he thinketh alwayes, There is no God.
5 His wayes alway prosper: thy iudgements are hye aboue his sight: therefore c defieth he all his enemies.
6 He sayeth in his heart, I shall d neuer be moued, e nor be in danger.
7 His mouth is full of cursing and deceite and fraude: vnder his tongue is mischiefe and iniquitie.
8 f He lieth in wayte in the villages: in the secrete places doeth he murther the innocent: his eyes are bent against the poore.
9 He lieth in wayte secretly, euen as a lyon in his denne: he lyeth in wayte to spoyle the poore: he doeth spoyle the poore, when he draweth him into his net.
10 Hee croucheth and boweth: therefore heapes of the poore do fall by his might.
11 He hath said in his heart, God hath forgotten, he hideth away his face, and will neuer see.
12 g Arise, O Lord God: lift vp thine hand: forget not the poore.
13 Wherefore doeth the wicked contemne God? he sayeth in his heart, Thou wilt not h regard.

a So soone as we enter into affliction, we thinke God should helpe vs, but this is not alwayes his due time.
b The wicked man reioyceth in his owne lust: he boasteth when he hath that he would: he braggeth of his wit and welth, and blesseth him selfe, and thus blasphemeth the Lord.
c Or, scoffeth at.
d He is not moued, because he was neuer euill.
e The euill shall not touch me, Psa. 18. 15. or else he speaketh thus, because he neuer felt euill.
f He sheweth that the wicked haue many meanes to hide their cruelties, and therefore ought more to be feared.
g By the hypocrisie of them that haue authoritie, the poore are deuoured.
h He calleth to God for helpe, because wickednes is so farre ouergrowen, that God must nowe helpe or neuer.
i Therefore thou must needes punish this their blasphemie.

14 Yet thou hast seene it: for thou beholdest mischiefe and wrong, that thou mayest k take it into thine handes: the poore committeth himselfe vnto thee: for thou art the helper of the fatherlesse.
15 Breake thou the arme of the wicked and malicious: searche his wickednesse, and thou shalt finde l none.
16 The Lorde is King for euer and euer: the m heathen are destroyed foorth of his lande.
17 Lorde, thou hast heard the desire of the poore: thou preparest their heart: thou bendest thine eare to them,
18 n To iudge the fatherlesse and poore, that earthly man o cause no feare no more.

k To iudge betwene the right and the wrong.
l For thou hast vtterly destroyed him.
m The hypocrites, or such as liue not after Gods lawe, shall be destroyed.
n God helpeth when mans help ceaseth.
o Or, destroy no more man vpon the earth.

PSAL. XI.

1 This Psalme conteineth two partes. In the first Dauid sheweth how e hard assaultes of tentations he sustained, and in how great anguish of minde he was, when Saul did persecute him. 4 Then next, he reioyceth that God sent him succour in his necessitie, declaring his iustice as well in gouerning the good, and the wicked men, as the whole worlde.

¶ To him that excelleth. A Psalme of Dauid.

1 IN the Lord put I my trust: how say ye then to my soule, a Flee to your mountaine as a birde?
2 For loe, the wicked bend their bowe, and make ready their arowes vpon the string, that they may secretly shoote at them, which are vpright in heart.
3 For the b foundations are cast downe: what hath the c righteous done?
4 The Lorde is in his holie palace: the Lordes throne is in the heauen: his eyes d will consider: his eye liddes will trie the children of men.
5 The Lorde will trye the righteous: but the wicked and him that loueth iniquitie, doeth his soule hate.
6 Vpon the wicked he shall rayne snares, e fire, and brimstone, and stormie tempest: this is the f portion of their cup.
7 For the righteous Lorde loueth righteousnesse: his countenance doeth beholde the iust.

a This is the wicked counsell of his enemies to him and his companions, to driue him from the hope of Gods promes.
b All hope of succour is taken away.
c Yet am I innocent and my cause good.
d Though all things in earth be out of order, yet God wil execute iudgement from heauen.
e As in the destruction of Sodome and Gomorrha.
f Which they shall drinke euen to the dregges, Ezek. 23. 34.

PSAL. XII.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. 7 Then comforting himselfe & others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

¶ To him that excelleth vpon the eyght tune. A Psalme of Dauid.

1 HElpe Lorde, for there is not a a godly man left: for the faithfull are fayled from among the children of men.
2 They speake deceitfully euery one with his neyghbour, b flattering with their lippes, and speake with a double heart.
3 The Lorde cut off all flattering lippes, and the tongue that speaketh proude things:

a Which dare defend the trueth, and shew mercy to the oppressed.
b He meaneth flatterers of the court, which hurt him more with their tongues then with their weapons.

c They thinke themselues able to perswade whatsoeuer they take in hand.
d The Lord is moued with the complaynts of his, & deliuereth in the ende from all dangers.
e Because the Lordes word and promes is true & vnchangeable, he will performe it, and preserue the poore from this wicked generation.

4 Which haue sayde, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?
5 d Howbe for the oppression of the needie, and for the sighes of the poore, I will vp sayeth the Lorde, and will c set at libertie him, whom the wicked hath snared.
6 The wordes of the Lord are pure wordes, as the siluer, tryed in a fornace of earth, fined seuen folde.
7 Thou wilt keepe f them, O Lorde: thou wilt preserue him from this generation for euer.
8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes of men.

f That is, thine, though he were but one man.
g For they suppresse the godly, and maintaine the wicked.

PSAL. XIII.

1 David as it were ouercome with sundrie and new afflictions, fleeth to God as his only refuge, 3 And so at the length being encouraged through Gods promises, he conceiueth most sure confidence against the extreme horrours of death.

¶ To him that excelleth. A Psalme of Dauid.

1 HOwe long wilt thou forget mee, O Lord, a for euer? how long wilt thou hide thy face from me?
2 Howe long shall I take b counsell within my selfe, hauing wearinesse daily in mine heart? howe long shal mine enemie be exalted aboue me?
3 Beholde, and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death:
4 Lest mine enemie say, I haue c preuayled against him: and they that afflict mee, reioyce when I slide.
5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lorde, because he hath e dealt lovingly with me.

a He declareth that his afflictions lasted a long time, and that his faith fainted not.
b Changing my purpose as the sicke man doeth his place.
c Which might turne to Gods dishonour, if he did not defend his.
d The mercie of God is the cause of our saluation.
e Both by the benefites past and by others to come.

PSAL. XIIII.

1 He describeth the peruerse nature of men, which were so growen to licentiousnes, that God was brought to vtter contempt. 7 For the which thing although he was greatly grieued, yet being perswaded that God would send some present remedie, he comforteth him selfe and others.

¶ To him that excelleth. A Psalme of Dauid.

Psal. 53.

1 THe a foole hath sayde in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.
2 The Lord looked downe frō heauen vpon the children of men, to see if there were any that would vnderstande, & seeke God.
3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.
4 Do not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.
5 d There they shalbe taken with feare, because God is in the generation of the iust.
6 Thou haue made e a mocke at the counsell of the poore, because the Lorde is his trust.
7 Oh giue saluation vnto f Israel out of Sion: when the Lorde turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

A. 1

a He sheweth that the cause of all wickednes is to forget God.
b There is nothing but disorder & wickednes among them.
c Dauid here maketh comparison betweene the faithfull and the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.
d Where they thinke they shall most sure.
e You mocke them, that put their trust in God.
f He prayeth for his whole church, whom he is assured God will deliuer: for none but he onely can do it.

¶ Note that of this 14. Psalme, the 5. 6. and 7. verses which are put into the common translation, and may seeme vnto some to be left out in this, are not in the same Psalme in the Ebrewe text, but are rather put in, more fully to expresse the maners of the wicked: & are gathered out of the 5. 140. and 10. Psalmes, the 59. of the Prophet Isaiah, and the 36. Psalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Psalme teacheth on what condition God did abuse the Iewes for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly, might witnesse that they were his speciall and holy people.

¶ A Psalme of Dauid.

1 LOrde, who shall dwell in thy Tabernacle? who shall rest in thine holie mountaine?
2 He that a walketh vprightly and worketh righteousnesse, & speaketh the truetly in his heart.
3 He that slandereth not with his tongue, nor doeth euill to his neyghbour, nor receyueth a false report against his neyghbour.
4 b In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his owne hinderance and changeth not.
5 He that c giueth not his money vnto vsurie, nor taketh reward against the innocent: he that doeth these things, d shall neuer be moued.

God nom. m. c. claus 78.

a First God requireth vprightnes of life, next doing well to others, & thirdly trueth and simplicitie in our wordes.
b He that slandereth not the vngodly in their wickednes.
c To the hinderance of his neighbour.
d That is, shall not be cast forth of the Churche as hypocrites.

PSAL. XVI.

1 Dauid prayeth to God for succour, not for his workes, but for his faiths sake, 4 Protesting that he hateth all idolatrie, taking God only for his comfort and felicitie, 8 Who suffereth him to lacke nothing.

¶ A Psichtam of Dauid.

1 PReserue me, O God: for in thee doe I a trust.
2 O my soule, thou hast sayde vnto the Lord, Thou art my Lord: my b welldoing extendeth not to thee,
3 But to the Saintes that are in the earth, and to the excellent: all my delight is in them.
4 The c sorowes of them, that offer to another god, shall be multiplyed: d their offrings of blood will I not offer, neither make e mention of their names with my lippes.
5 The Lorde is the portion of mine inheritance and of my cuppe: thou shalt maynteine my lot.
6 The f lines are fallen vnto mee in pleasant places: yea, I haue a faire heritage.
7 I will prayse the Lord, who hath giuen

Or, a certaine time.

a He sheweth that we cannot call vpon God, except we trust in him.
b Though we cannot enriche God, yet we must bestowe Gods giftes to the vse of his children.
c As griefe of conscience and miserable destruction.
d He would neither by outward profession, nor in heart nor in mouth consent to their idolatries. *Exod. 23. 13.*
e Wherewith my portion is measured,

me

f God teacheth us outwardly by secret inspiration.
g The faithfull are sure to persever to the end.
h That is, I reioyce both in body & in soule.
i This is chiefly meant of Christ, by whose resurrection all his members haue immortalitie.
k Where God assureth, there is perfit felicitie.

me counsell: my f reynes also teach me in the nights.
8 I haue set the Lorde alwayes before me: for he is at my right hande: therefore I g shall not slide.
9 Wherefore h mine heart is glad and my tongue reioyceth: my flesh also dooth rest in hope.
10 For thou i wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.
11 Thou wilt shewe me the path of life: in thy k presence is the fulnesse of ioy: and at thy right hande there are pleasures for euermore.

PSAL. XVII.

1 Here he complayneth to God of the cruell pride and arrogancie of Saul, and the rest of his enemies, who thus raged without any cause giuen on his part. 6 Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

1 My righteous cause.
b The vengeance that thou shalt shewe against mine enemies.
c When thy spirite examined my conscience, I was innocent towarde mine enemie both in deede and thought.
e Though the wicked prouoked me to do euill for euill, yet thy word kept me backe.
f He was assured that God would not refuse his request.
g For all rebell against thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puft vp with pride, as the tomacke that is choked with fame.
k Stop his rage.
l Or, which is thy sword.
l Thy thine hearers power.
m Or, whose tyrannie hath too long endured.
n And feele not the smart that Gods children oft times doo.

HEare a the right, O Lorde, consider my crie: hearken vnto my prayer of lippes vnfayned.
1
2 Let my b sentence come foorth from thy presence, and let thine eyes beholde equitie.
3 Thou hast c proued & visited mine heart in the night: thou hast tryed me, & foundest nothing: for I was purposed that my d mouth should not offend.
4 Concerning the workes of men, by the e words of thy lippes I kept me from the paths of the cruell man.
5 Stay my steppes in thy paths, that my feete do not slide.
6 I haue called vpon thee: f surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.
7 Shewe thy marueylous mercies, thou that art the Sauiour of them that trust in thee, from such as g resist thy right hande.
8 Keepe me as the apple of the eye: hide me vnder the shadow of thy wings,
9 From the wicked that oppresse me, from mine enemies, which compasse me round about for h my soule.
10 They are inclosed in their owne i fatte, and they haue spoken proudely with their mouth.
11 They haue compassed vs nowe in our steppes: they haue set their eyes to bring downe to the ground:
12 Like as a lyon that is greedie of praye, and as it were a lyons whelpe lurking in secrete places.
13 Vp Lorde, k disappoynt him: cast him downe: deliuer my soule from the wicked l with thy sword,
14 From men by thine l hande, O Lorde, from men m of the worlde, who haue their portion in this life, whose bellies thou fillest with thine hid treasure: their children haue enough, and leaue the rest of their substance for their children.
15 But I will beholde n thy face in righteousnesse, and when I o awake, I shall be satisfied with thine image.

n This is the full felicitie, comforting against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
o And am deliuered out of my great troubles.

PSAL. XVIII.

1 This Psalme is the first beginning of his gratulation, and thanksgiuing in the entring into his kingdome, wherein he extolleth and prayseth most highly the marueilous mercies & grace of God, who hath thus preserued and defended him. 32 Also he setteth forth the image of Christes kingdome, that the faithfull may be assured that Christ shall alwayes conquer and ouercome by the vnspeakeable power of his Father, though all the whole world should striue thereagainst.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lorde the wordes of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and sayd,

I Will loue thee dearely, O Lorde my strength.
1
2 * a The Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust, my shielde, the horne also of my saluation, and my refuge.
3 I will call vpon the Lord, which is worthie to be b praised: so shal I be safe from mine enemies.
4 The c sorowes of death compassed me, and the floods of wickednesse made me afraide.
5 The d sorrowes of the graue haue compassed me about: the snares of death ouertooke me.
6 But in my trouble did I call vpon the Lord, and cryed vnto my God: he heard my voyce out of his Temple, and my cry did come before him, euen into his eares.
7 d Then the earth trembled, and quaked: the foundations also of the mountaines mooued & shooke, because he was angrie.
8 Smoke went out at his nostrels, and a e consuming fire out of his mouth: coles were kindled thereat.
9 He bowed the heauens also and came downe, and f darknes was vnder his feete.
10 And he rode vpon g Cherub and did flie, and he came flying vpon the wings of the winde.
11 He made darkenes his h secrete place, and his pauilion rounde about him, euen darkenesse of waters, and cloudes of the aire.
12 At the brightnesse of his presence his cloudes passed, haylestones and coles of fire.
13 The Lord also thundred in the heauen, and the highest gaue i his voyce, haylestones and coles of fire.
14 Then he sent out k his arrowes and scattered them, and he increased lightnings and destroyed them.

2. Sam. 22. 2.
a He vseth this diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many wayes to help
b For none can obtaine their requests of God, that ioyne not his glory with their petition.
c He speaketh of the dangers & malice of his enemies, from the which God had deliuered him.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shalbe to the wicked.
f Darknesse signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large, Psalme 104.

h As a King angrie with the people, will not shew himselfe vnto them. i Thundred, lightned, and hayled. k His lightnings.

15 And

l That is, the deepe bottoms were seene, whē the red sea was deuided.
m Out of sundry and great dangers.
n To wit, Saul.
o Therfore God sent me succour.
p The cause of Gods deliuerāce is his onely fauor & loue to vs.
q Dauid was sure of his righteous cause and good behauiour toward Saul and his enemies, and therefore was assured of Gods fauour and deliuerance.
r For al his dangers, he exercised himselfe in the Law of God.
s I neither gaue place to their wicked tentations, nor to mine owne affections.
t Here he speaketh of God according to our capacitie, who sheweth mercy to his and punisheth ỹ wicked, as is said also, Leuit. 26. 21, 24.
u When their sinne is come to the ful measure.
x He attributeth it to God, that he both gate the victorie in the field, & also destroied the cities of his enemies.
y Be the dangers neuer so many or great, yet Gods promes must take effect.
z He giueth good successe to all mine enterprises.
a As towers and forts, which he tooke out of the hands of Gods enemies.

15 And the chanels of waters were seene, and the [l] foundations of the worlde were discouered at thy rebuking, O Lord, at the blasting of the breath of thy nostrels.
16 He hath sent downe from aboue and taken me: he hath drawen me out of many [m] waters.
17 He hath deliuered me from my [n] strong enemie, and from them which hate me: for they were [o] too strong for me.
18 They preuented me in the day of my calamitie: but the Lord was my stay.
19 He brought me forth also into a large place: [p] he deliuered me because he fauoured me.
20 The Lorde rewarded mee according to my [q] righteousnesse: according to the pureneſſe of mine handes he recompensed me:
21 Because I kept the wayes of the Lord, and did not wickedly against my God.
22 For all his Lawes were before me, and I did not cast away his [r] commaundements from me.
23 I was vpright also with him, and haue kept me from my [s] wickednes.
24 Therefore the Lorde rewarded mee according to my righteousnesse, and according to the pureneſſe of mine handes in his sight.
25 With the [t] godly thou wilt shewe thy selfe godly: with the vpright man thou wilt shew thy selfe vpright.
26 With the pure thou wilt shew thy selfe pure, and with the froward thou wilt shewe thy selfe froward.
27 Thus thou wilt saue the poore people, and wilt [u] cast downe the proude lookes.
28 Surely thou wilt light my candle: the Lord my God will lighten my darknesse.
29 For by thee I haue [x] broken through an hoste, and by my God I haue leaped ouer a wall.
30 The waye of God is vncorrupt: the [y] worde of the Lorde is tryed in the fire: he is a shielde to all that trust in him.
31 For who is God besides the Lorde? and who is mighty saue our God?
32 God girdeth me with strength, and maketh my [z] way vpright.
33 Hee maketh my feete like hindes feete, and setteth me vpon mine [a] high places.
34 He teacheth mine handes to fight: so that a bow of [u] brasse is broken with mine armes.
35 Thou hast also giuen mee the [b] shielde of thy saluation, and thy right hande hath staied me, & thy [c] louing kindenesse hath caused me to increase.
36 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.
37 [d] I haue pursued mine enemies, and taken them, and haue not turned againe till I had consumed them.
38 I haue wounded them, that they were not able to rise: they are fallen vnder my feete.
39 For thou hast girded me with strength to battel: them, that rose against me, thou hast subdued vnder me.
40 And thou hast [e] giuen me the neckes of mine enemies, that I might destroy them that hate me.
41 They [f] cryed, but there was none to saue them, euen vnto the Lorde, but he answered them not.
42 Then I did beate them small as the dust before the winde: I did tread them flat as the clay in the streetes.
43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the [g] heathen: a people, whom I haue not [h] knowē, shall serue me.
44 As soone as they heare, they shall obey me: the strangers [i] shall be in subiection to me.
45 Strangers shall [k] shrinke away, & feare in their priuie chambers.
46 Let the Lorde liue, and blessed bee my strength, and the God of my saluation be exalted.
47 It is God that giueth mee power to auenge me, and subdueth the people vnder me.
48 O my deliuerer from mine enemies, euen thou hast set me vp from them, that rose against me: thou hast deliuered mee from the [l] cruel man.
49 Therefore [m] I will praise thee, O Lorde, among the nations, and will sing vnto thy Name.
50 Great deliuerances giueth he vnto his [n] king, and sheweth mercy to his anoynted, euē to Dauid, & to his [o] seede for euer.

b To defend me from dangers, c He attributeth the beginning, continuance and increase in weldoing, onely to Gods fauour. d Dauid declareth that he did nothing besides his vocation, but was stirred vp by Gods spirite to execute his judgements.
e Thou hast giuen them into mine hands to be slayne.
f They that reiect ỹ cry of the afflicted, God wil also reiect them, when they cryе for helpe: for eyther paine or feare cause those hypocrits to cry.
g Which dwell round about me.
h The kingdom of Christ is in Dauids kingdom prefigured: who by ỹ preaching of his word bringeth all to his subiection.
i Or, lye: signifying a subiection constrained and not voluntary.
k Feare shall cause them to be afraid & come forth of their secrete holes and holdes to seeke pardon.
l That is, Saul, who of malice persecuted him. m This prophecie appertaineth to the kingdom of Christ, & vocation of ỹ Gentiles, as Rom. 15. 9.
n This did not properly apperteine to Salomō, but to Iesus Christ.

PSAL. XIX.

1 To the intent he might moue the faithfull to a deper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heauens with their proportion, and ornaments: 8 And afterward calleth them to the Lawe, wherein God hath reueiled him selfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.

¶ To him that excelleth. A Psalme of Dauid.

1 The * [a] heauens declare the glory of God, and the firmament sheweth the worke of his hands.
2 [b] Day vnto day vttereth the same, and night vnto night teacheth knowledge.
3 There is no speach nor [c] language, where their voyce is not heard.
4 Their [d] line is gone foorth through all the earth, & their wordes into the endes of the worlde: in them hath hee set a tabernacle for the sunne.
5 Which commeth forth as a bridegrome out of his [e] chamber, and reioyceth like a mightie

* Rom. 1. 20.
a He reproueth vnto man his ingratitude, seeing the heauens, which are dume creatures, set foorth Gods glory.
b The continual succesſe of the day & the night is sufficient to declare Gods power & goodnesse.
c The heauens are a Schole-master to all nations, be they neuer so barbarous.
d The heauens are as a line of great capitall letters to shewe vnto vs Gods glory.
e Or, vaile. The maner was that the bride and bridegrome should stand vnder a vaile together, and after come forth with great solemnitie and reioycing of the assembly.

a mightie

a mightie man to runne his race.

f Though the creatures cannot speake, yet this ought to be sufficient to lead vs vnto him.

6 His going out is from the ende of the heauen, & his compasse is vnto the endes of the same, and none is hid from the heate thereof.

g So that all mans inuentions and intentions are eyes, whery one with our exception.

7 The Law of the Lorde is perfite, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisdom vnto the simple.

i Except Gods word be cleere and aboue all worldly things, it is contemned.

8 The statutes of the Lorde are right and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are h trueth: they are righteous h all together,

k For God accepteth our indeuour, though it be farre vnperfite.

10 And more to be i desired then golde, yea, then much fine golde: sweeter also then honie and the hony combe.

l Then there is no reuarde of desire, but of grace: for where loue is, there death is the reuard.

11 Moreouer by them is thy seruant made circumspect, & in keeping of them there is great k reward.

m Which are done purposely and of malice.

12 Who can vnderstand his l faults? cleanse me from secret faultes.

13 Keepe thy seruant also frō m presumptuous sinnes: let them not reigne ouer mee: n so shall I be vpright, and made cleane from much wickednes.

n Mithout suppresse my wicked affections by thine holy spirite.

14 Let the wordes of my mouth, and the o meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

o That I may obey thee in thought, word and deede.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King, and receiue his sacrifice, which he offred before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalme of Dauid.

a Hereby kings are also admonished to call to God in their affaires.

1 The a Lorde heare thee in the daye of trouble: the b Name of the God of Iaakob defend thee:

b The vertue, power and grace of God.

2 Sende thee helpe from the Sanctuarie, and strengthen thee out of Zion.

3 Let him remember all thine offrings, and c turne thy burnt offrings into ashes. Selah:

c In token that they are acceptable vnto him.

4 And grant thee according to thine heart, and fulfill all thy purpose:

d Granted to the King, in whose wealth our felicitie standeth.

5 That we may reioyce in thy d saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.

e The Church beleeueth that God hath heard their petition.

6 Now e know I that the Lord will helpe his anointed, and will heare him from his f Sanctuarie, by the mightie helpe of his right hand.

f As by the visible Sanctuarie God familiarity appeared toward his people, so by the heauenly is meante his power and maiestie.

7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

g They are brought downe and fallen, but we are risen, and stand vpright.

8 Saue Lorde: h let the King heare vs in the day that we call.

g The worldlings that put not their trust in God.

h Let the King be able to deliuer vs by thy strength, when we seeke vnto him for succour.

PSAL. XXI.

1 Dauid in the person of the people praiseth God for the victorie, attributing it to God, & not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.

¶ To him that excelleth. A Psalme of Dauid.

a When he shal ouercome his enemies, and so be assured of his vocation.

1 The King shall a reioyce in thy strength, O Lorde: yea, how greatly shall he reioyce in thy saluation!

b Thou declaredst thy liberall fauour toward him before he prayed.

2 Thou hast giuen him his hearts desire, and hast not denyed him the request of his lippes. Selah.

c Dauid did not onely obteine life, but also assurance that his posteritie should reigne for euer.

3 For thou b diddest preuent him with liberall blessings, & didst set a crowne of pure gold vpon his head.

4 c He asked life of thee, and thou gauest him a long life for euer and euer.

5 His glory is great in thy saluation: dignity & honour hast thou laid vpon him.

d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.

6 For thou hast set him as d blessings for euer: thou hast made him glad with the ioy of thy countenance.

7 Because the King trusteth in the Lorde, and in the mercy of the most High, he shall not slide.

e Here he describeth the power of Christes kingdom against the enemies thereof.

8 e Thine hande shall finde out all thine enemies, and thy right hande shall finde out them that hate thee.

f This teacheth vs patiently to endure y crosse till God destroy the aduersarie.

9 Thou shalt make them like a fiery ouen in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shal deuoure them.

g They laid as it were their nets to make Gods power to giue place to their wicked enterprises.

10 Their fruite shalt thou destroye from the earth, and their seed from the children of men.

h As a marke to shoote at.

11 For they g intended euill against thee, and imagined mischiefe, but they shall not preuaile.

12 Therefore shalt thou put them h apart, and the strings of thy bowe shalt thou make ready against their faces.

i Maintaine thy Church against thine aduersaries, that we may haue ample occasion to praise thy Name.

13 i Be exalted, O Lorde, in thy strength: so will we sing and praise thy power.

PSAL. XXII.

1 Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes, wherewith he was vexed, 10 He recouereth himselfe from the bottomlesse pit of tentations, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the Spirit of prophecie, that he should marueilously, and strangely be dealt, and abased, before his Father should raise and exalt him againe.

¶ To him that excelleth vpon k Aieleth Hasshahar. A Psalme of Dauid.

k Or, the hinde of the morning. and this was the name of some common song.

1 My a God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the wordes of my b roaring?

a Here appeareth that horrible conflict, which he susteined betweene

2 O my God, I cry by day, but thou heerest not, & by night, but c haue no audience.

3 But thou art holy, and doest inhabite

faith and desperation. b Being tormented with extreeme anguish. c Or, I cease not.

the

the c praises of Israel.
4 Our fathers trusted in thee: they trusted,
and thou diddest deliuer them.
5 They called vpon thee, and were deliue-
red: they trusted in thee, and were not
confounded.
6 But I am a d worme, and not a man:
a shame of men, and the contempt of the
people.
7 All they that see me, haue me in derisi-
on: they make a mowe and nodde the
head, saying,
8 " *He trusted in the Lord, let him deliuer
him: let him saue him, seeing hee loueth
him.
9 But thou diddest drawe me out of the
e wombe: thou gauest me hope, euen at
my mothers breastes.
10 I was cast vpon thee, euen from f the
wombe: thou art my God from my mo-
thers bellie.
11 Be not farre from mee, because trouble
is neere: for there is none to helpe me.
12 Many yong bulles haue compassed me:
mightie g bulles of Bashan haue closed
me about.
13 They gape vpon me with their mouthes,
as a ramping and roaring lyon.
14 I am like h water powred out, and all
my bones are out of ioynt: mine heart
is like waxe: it is molten in the middes
of my bowels.
15 My strength is dryed vp like a pot-
sheard, and my tongue cleaueth to my
iawes, and thou i hast brought mee into
the dust of death.
16 For dogges haue compassed mee, and
the assemblie of the wicked haue inclosed
me: they k perced mine handes and my
feete.
17 I may tell all my bones: yet they be-
holde, and looke vpon me.
18 They part my garments among them,
and cast lottes vpon my vesture.
19 But be not thou farre off, O Lorde, my
strength: hasten to helpe me.
20 Deliuer my soule from the sworde: my
l desolate soule from the power of the
dogge.
21 m Saue me from the lions mouth, and
answere me in sauing me from the hornes
of the vnicornes.
22 *I will declare thy Name vnto my
brethren: in the middes of the Congrega-
tion will I praise thee, saying,
23 n Praise the Lorde, ye that feare him:
magnifie ye him, all the seede of Iaa-
kob, and feare ye him, all the seede of Is-
rael.
24 For he hath not despised nor abhorred
the affliction of the o poore: neither hath
he hid his face from him, but when hee
called vnto him, he heard.
25 My prayse shall be of thee in the great
Congregation: my p vowes will I per-
forme before them that feare him.
26 q The poore shall eate and be satisfied:
they that seeke after the Lord, shall praise
him: your heart shall liue for euer.
27 All the endes of the world shall remem-
ber them selues, and turne to the Lord: and
all the kinreds of the nations shall wor-
ship before thee.
28 For the kingdome is the Lordes, and hee
ruleth among the nations.
29 All they that be fat r in the earth, shall
eate and worship: all they that go downe
into the dust, shall bow before him, s euen
he that can not quicken his owne soule.
30 t Their seede shall serue him: it shall be
counted vnto the Lord for a generation.
31 They shall come, and shall declare his
righteousnes vnto a people that shall be
borne, because he hath u done it.

c He meaneth ye place of praising, euen the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him. d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the vnspeakeable loue of God towarde man, that he would thus abase his Sonne for our sakes. "Ebr. rolled vpon God. Mat. 27.43. e Euen from my birth thou hast giuen me occasion to trust in thee. f For except Gods prouidence preserue the infants, they should perish a thousand times in the mothers wombe. g He meaneth that his enemies were so fatte, proude & cruell, that they were rather beastes then men. h Before, he spake of the crueltie of his enemies, & now he declareth the inward griefes of the minde, so that Christ was tormented, both in soule and body. i Thou hast suffred me to be without all hope of life. k Thus Dauid complaineth as though he were nailed by his enemies both handes and feet: but this was accomplished in Christ. l My life that is solitarie, left alone & forsaken of al, Psal. 35.17. & 25.16. m Christ is deliuered with a more mightie deliuerance by ouercomming death, then if he had not tasted death at all. *Heb. 2.12.* n He promiseth to exhort the Church, that they by his example might praise the Lord. o The poore afflicted are comforted by this example of Dauid, or Christ.

p Which were sacrifices of thankesgiuing, which they offered by Gods commandement, when they were deliuered out of any great danger. q He doeth allude still to the sacrifice. r Though the poore be first named, as verse 26. yet the wealthy are not separated from the grace of Christs kingdome. s In whom there is no hope ye he shall recouer life: so neither poore nor rich, quicke nor dead shalbe reiected from his kingdom. t Meaning, ye posteritie, which the Lord keepeth as a seede to the Church to continue his praise among men. u That is, God hath fulfilled his promise.

PSAL. XXIII.

1 *Because the Prophet had proued the great mercies of God at diuers times, & in sundrie maners, he gathereth a certaine assurance, fully perswading him selfe that God will continue the very same goodnesse towards him for euer.*

¶ A Psalme of Dauid.

1 The Lord is my * shepheard, a I shall
not want.
2 He maketh me to rest in greene pa-
sture, and leadeth me by the still waters.
3 He b restoreth my soule, and leadeth mee
in the c pathes of righteousnesse for his
Names sake.
4 Yea, though I shoulde walke through
the valley of the d shadowe of death, I
will feare no euill: for thou art with me:
thy rod and thy staffe, they comfort me.
5 Thou doest prepare a e table before mee
in the sight of mine aduersaries: thou
doest f anoint mine head with oyle, and my
cup runneth ouer.
6 Doubtles kindenesse and mercy shall fol-
lowe me all the dayes of my life, and I
shall remaine a long season in the g house
of the Lord.

Isa. 40.11. ier. 23. 5. ezek. 34.23. ioh. 10.11. 1. pet. 2.25. a He hath care ouer me and ministreth vnto me all things. b He comforteth or refresheth me. c Plaine, or streight wayes. d Though he were in danger of death, as the sheepe that wandreth in ye darke valley without his shepheard. e Albeit his enemies sought to destroy him, yet God deliuereth him, and dealeth most liberally with him in despite of them. f As was the maner of great feastes. g He setteth not his felicitie in the pleasures of this worlde, but in the feare and seruice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and gouerneth all the world, yet towardes his chosen people his gracious goodnes doeth most abundantly appeare, in that among them he will haue his dwelling place. Which though it was appointed among the children of Abraham, yet only they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this worlde. 7 Finally, he magnifieth Gods grace for the building of the Temple, to the ende he might stirre vp all the faithfull to the true seruice of God.*

¶ A Psalme of Dauid.

1 The earth * is the Lordes, and all that
therein is: the worlde and they that
dwell therein.

Deut. 10.14. iob. 41.2. 1. cor. 10.26.

2 For

a He noteth two things the one, that the earth to haue iudgement ſtreacth aboue the waters: and next, that God miraculouſly preſerueth the earth, if it is not drowned with waters, which naturally are aboue it.

2 For he hath founded it vpon the a ſeas: and eſtabliſhed it vpon the floods.

3 Who ſhall aſcend vnto the mountaine of the Lord? and who ſhall ſtand in his holy place?

4 Euen he that hath innocent handes, and a pure heart: which hath not lift vp his minde vnto vanitie, nor ſworne deceitfully.

5 He ſhal receiue a bleſſing from the Lord, and righteouſneſſe from the God of his ſaluation.

b Though circumciſion ſeparate the carnall ſeede of Iaakob from Gentiles, yet he that ſeeketh God, is the ſeede Iaakob, and the very Iſraelite.

6 This is the b generation of them that ſeeke him, of them that ſeeke thy face, this is Iaakob. Selah.

c Dauid deſireth the buylding vp of the temple, wherein the glory of God ſhould appeare, and vnder the figure of this temple he alſo prayeth for the ſpirituall Temple, which is eternall, becauſe of the promiſe which was made to the Temple, as it is written, Pſalme 132.14.

7 c Lift vp your heades ye gates, and be ye lift vp ye euerlaſting doores, and the king of glorie ſhal come in.

8 Who is this King of glorie? the Lord, ſtrong and mightie, euen the Lord mighty in battell.

9 Lift vp your heads, ye gates, and lift vp your ſelues, ye euerlaſting doores, and the king of glory ſhall come in.

10 Who is this king of glorie? the Lord of hoſtes, he is the king of glory. Selah.

PSAL. XXV.

1 The Prophet touched with the conſideration of his ſinnes, and alſo grieued with the cruell malice of his enemies, 6 Prayeth to God moſt feruently to haue his ſinnes forgiuen, 7 Eſpecially ſuch as he had committed in his youth. He beginneth euery verſe according to the Ebrew letters two or three except.

¶ A Pſalme of Dauid.

a I put not my truſt in any worldly thing.

1 Vnto thee, a O Lord, lift I vp my ſoule.

b That thou wilt take away mine enemies, which are thy roddes. Iſa.10.com. 12.11.

2 My God, I b truſt in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, ſhall not be aſhamed: but let them be confounded, that tranſgreſſe without cauſe.

c Teache me the faith of thy promiſe, that I wauer not on my ſide.

4 c Shew me thy wayes, O Lord, & teach me thy paths.

5 Leade me forth in thy trueth, & teach me: for thou art the God of my ſaluation: in thee do I truſt d all the day.

d Continually, and againſt all temptations.

6 Remember, O Lord, thy tender mercies, and thy louing kindneſſe: for they haue bene for euer.

e He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the euill may be taken away, to the intent that the effect may ceaſe.

7 Remember not the e ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou me, euen for thy goodnes ſake, O Lord.

f That is, call them to repentance.

8 Gracious and righteous is the Lord: therefore will he f teache ſinners in the way.

9 Them that be meeke, will he g guyde in iudgement, and teache the humble his way.

10 All the paths of the Lord are mercy and trueth vnto ſuch as keepe his couenant and his teſtimonies.

g He will gouerne and comfort them that are truely humbled for their ſinnes.

11 For thy h Names ſake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What i man is he that feareth the Lord? him will he teache the way that he ſhall k chuſe.

13 His ſoule ſhall dwell at l eaſe, and his ſeede ſhall inherite the land.

14 The m ſecrete of the Lord is reuealed to them, that feare him: and his couenant to giue them vnderſtanding.

15 Mine eyes are euer toward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, and haue mercie vpon mee: for I am deſolate and poore.

17 The ſorowes of mine heart n are enlarged: draw me out of my troubles.

18 Looke vpon mine affliction & my trauel, and forgiue all my ſinnes.

19 Beholde mine o enemies, for they are many, and they hate me with cruel hatred.

20 Keepe my ſoule, and deliuer me: let mee not be confounded, for I truſt in thee.

21 Let p mine vprightneſſe and equitie preſerue me: for mine hope is in thee.

22 Deliuer Iſrael, O God, out of all his troubles.

h And for none other reſpect.

i Meaning, the nomber is very ſmall.

k He will direct ſuch with his ſpirite to followe the right way.

l He ſhal proſper both in ſpirituall and corporall things.

m His counſell conteined in his word, whereby he declareth that he is the protector of the faithfull.

n My griefe is increaſed becauſe of mine enemies crueltie.

o The greater that his afflictiõs were, and the more that his enemies increaſed, the more nere felt he Gods helpe.

p For as much as I haue behaued my ſelfe vprightly toward mine enemies, let them know that thou art the defender of my iuſt cauſe.

PSAL. XXVI.

1 Dauid oppreſſed with many iniuries, finding no help in the world, calleth for ayde from God: and aſſured of his integritie towards Saul, deſireth God to be his iudge, and to defende his innocencie. 6 Finally he maketh mention of his ſacrifice, which he will offer for his deliuerance, and deſireth to be in the compaſſe of the faithfull in the Congregation of God, whiche he was banished by Saul, promiſing integritie of life, and open praiſes and thankeſgiuing.

¶ A Pſalme of Dauid.

a He fleeth to God to be the Iudge of his iuſt cauſe, ſeing there is no equitie among men.

1 Iudge me, a O Lord, for I haue walked in mine innocencie: my truſt hath bene alſo in the Lord: therefore ſhall I not ſlide.

b My very affections and inwarde motions of the heart.

2 Proue me, O Lord, & trie me: examine my b reines, and mine heart.

3 For thy c louing kindneſſe is before mine eyes: therefore haue I walked in thy trueth.

c He ſheweth what ſtaied him, that he did not recompenſe euil for euil.

4 I haue not d haunted with vaine perſons, neither kept company with the diſſemblers.

d He declareth that thei can not walke in ſimplicitie before God, that delite in the company of the vngodly.

5 I haue hated the aſſemblie of the euill, and haue not companyed with the wicked.

6 I will e waſh mine hands in innocencie, O Lord, and compaſſe thine altar,

e I will ſerue thee with a pure affection, and with the godly

7 That I may declare with the voyce of thankeſgiuing, and ſet forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine houſe, and the place where thine honour dwelleth.

9 f Gather not my ſoule with the ſinners, nor my life with the bloody men:

f Deſtroy me not in the ouerthrowe of the wicked.

that ſacrifice vnto thee,

10 In whose handes is g wickednes, & their
right hand is full of bribes.
11 But I will walke in mine innocencie:
redeeme me therefore, and be merciful vn-
to me.
12 My foote stadeth in h vprightnes: I will
praise thee, O Lord, in the Congregations.

g Whose cruell hãds do execute the malicious deuices of their hearts.
h I am preserued from mine enemies by the power of God, and therefore will prayse him openly.

CHAP. XXVII.

1 *David maketh this Psalme being deliuered from great perils, as appeareth by the praises and thankesgiuing annexed: 6 VVherein we may see the constant faith of David against the assaults of all his enemies, 7 And also the ende wherefore he desireth to liue and to be deliuered, onely to worshippe God in his Congregation.*

¶A Psalme of Dauid.

1 The Lorde is my a light and my salua-
tion, whome shall I feare? the Lorde
is the strength of my life, of whome
shall I be afraide?
2 When the wicked, euen mine enemies &
my foes came vpon mee to eate vp my
flesh, they stumbled and fell.
3 Though an hoste pitched against mee,
mine heart should not be afraide: though
warre be raysed against mee, I will trust
in b this.
4 c One thing haue I desired of the Lorde,
that I wil require, euen that I may dwel
in the house of the Lorde all the dayes of
my life, to behold the beautie of the Lord,
and to visite his Temple.
5 For in the time of trouble he shall hide
mee in his Tabernacle: in the secret place
of his pauilion shal he hide me, and set me
vp vpon a rocke.
6 d And nowe shall he lift vp mine head a-
boue mine enemies rounde about mee:
therefore will I offer in his Tabernacle
sacrifices of ioy: I wil sing and praise the
Lorde.
7 Hearken vnto my voyce, O Lord, when I
cry: haue mercy also vpon me & heare me.
8 When thou saidst, e Seeke ye my face, mine
heart answered vnto thee, O Lord, I will
seeke thy face.
9 Hide not therefore thy face from mee, nor
cast thy seruant away in displeasure: thou
hast bene my succour: leaue me not, ney-
ther forsake me, O God of my saluation.
10 f Though my father and my mother
should forsake me, yet the Lord wil gather
me vp.
11 Teache me thy way, O Lorde, and leade
me in a right path, because of mine ene-
mies.
12 Giue me not vnto the g lust of mine ad-
uersaries: for there are false witnesses ri-
sen vp agaynst mee, and such as speake
cruelly.
13 I should haue fainted, except I had belee-
ued to see the goodnesse of the h Lord in the
land of the liuing.
14 i Hope in the Lord: be strong, and he shal
comfort thine heart, and trust in the Lord.

a Because he was assured of good successe in all his dangers, & that his saluation was surely layd vp in God, he feared not ỹ tyrannie of his enemies.
b That God wil deliuer me, and giue my faith the victorie.
c The losse of countrey, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse thy name in the middes of the congregation.
d Dauid assured himselfe by the Spirit of prophecie, that he shoulde ouercome his enemies and serue God in his Tabernacle.
e He groundeth vpon Gods promise, & sheweth that he is most willing to obey his commandement.
f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towardes their children.
g But either pacifie their wrath, or bridle their rage.
h In this present life before I die, as Isa. 38.11.
i He exhorteth himselfe to depende on the Lord, seeing he neuer fayled in his promises.

PSAL. XXVIII.

1 *Beeing in great feare and heauines of heart to see God dishonoured by the wicked, he desireth to be rid of them, 4 And cryeth for vengeance against thẽ: and at length assureth him self, that God hath heard his prayer, 9 Vnto whose tuition he commendeth all the faithfull.*

¶A Psalme of Dauid.

1 Vnto thee, O Lorde, do I cry: O my
strength, be not deafe towarde mee,
least, if thou answere me not, I be
a like them that goe downe into the pit.
2 Heare the voyce of my petitions, when
I crye vnto thee, when I holde vp mine
handes towarde thine b holy Oracle.
3 c Draw me not away with the wicked, &
with ỹ workers of iniquitie: which speak
friendly to their neighbours, when ma-
lice is in their hearts.
4 d Reward them according to their deeds,
and according to the wickednesse of their
inuentions: recompense them after the
worke of their handes: render them their
reward.
5 For they regarde not the workes of the
Lorde, nor the operation of his handes:
therefore e breake them downe, and builde
them not vp.
6 f Praised be the Lorde, for he hath heard
the voyce of my petitions.
7 The Lord is my strength and my shielde:
mine heart trusted in him, & I was hel-
ped: therefore mine heart shal reioyce, and
with my song will I praise him.
8 The Lord is g their strength, and he is the
strength of the deliuerances of his anoin-
ted.
9 Saue thy people, and blesse thine inheri-
tance: feede them also, & exalt thẽ for euer.

a He counteth him selfe as a dead mã, til God shewe his fauour toward him, and graunt him his petition.
b He vsed this outward meanes to helpe ỹ weaknesse of his faith: for in that place was the Arke, & there God promised to shewe the tokens of his fauour.
c Destroy not ỹ good ẘ the bad.
d He thus prayeth in respect of Gods glory, and not for his owne cause, being assured, that God would punish the persecuters of his Church.
e Let them be vtterly destroyed, as Malac. 1.4.
f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayses.
g Meaning, his souldiers, who were as meanes, by whome God declared his power.

PSAL. XXIX.

1 *The Prophet exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders & tempests, for feare whereof all creatures tremble. 11 And though thereby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them thereby to praise his Name.*

¶A Psalme of Dauid.

1 Giue vnto the Lord, ye a sonnes of the
mightie: giue vnto the Lorde glory
and strength.
2 Giue vnto the Lorde glory due vnto his
Name: worship the Lorde in the glorious
Sanctuarie.
3 The b voyce of the Lord is vpon ỹ waters:
the God of glory maketh it to thunder:
the Lord is vpon the great waters.
4 The voyce of ỹ Lord is mightie: the voyce
of the Lord is glorious.
5 The c voyce of the Lorde breaketh the ce-
dars: yea, the Lord breaketh the cedars of
Lebanon.
6 He maketh thẽ also to leape like a calfe:
Lebanon also and d Shirion like a yong
vnicorne.
7 The voyce of the Lorde deuideth the

a He exhorteth ỹ proude tyrants to humble them selues vnder Gods hand, and not to be inferiour to brute beasts & dumme creatures.
b The thunder clappes, that are heard out of the cloudes, ought to make ỹ wicked to tremble for feare of gods anger.
c That is, ỹ thunderbolt breaketh the most strong trees, & shall men thinke their power to be able to resist God?
d Called also Hermon.

e flames

e flames of fire.
8 The voyce of the Lorde maketh the wil-
dernes to tremble: the Lorde maketh the
wildernes of f Kadesh to tremble.
9 The voyce of the Lorde maketh þ hindes
to g calue, and h discouereth the forestes:
therefore in his i Temple doth euery man
speake of his glory.
10 The Lorde sitteth vpon the k flood, and
the Lord doeth remaine King for euer.
11 The Lorde shall giue strength vnto his
people: the Lorde shall blesse his people
with peace.

e It causeth the lightnings to shoote & glide. f In places most desolate, where it seemeth there is no presence of God. g For feare maketh thẽ to cast their calues. h Maketh the trees bare, or pearceth þ most secret places. i Though the wicked are nothing moued with these signes, yet the faithfull praise God. k To moderate the rage of the tempest and waters, that they destroy not all.

PSAL. XXX.

1 *When Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to doe the like, and to learne by his example, that God is rather mercifull then seuere and rigorous towards his children, 7 And also that the fall from prosperitie to aduersitie is sudden. 8 This done, he returneth to prayer, promising to praise God for euer.*

¶ * A Psalme or song of the * dedication of
the a house of Dauid.

1 I Will magnifie thee, O Lord: b for thou
hast exalted mee, and hast not made my
foes to reioyce ouer me.
2 O Lord my God, I cryed vnto thee, and
thou hast c restored me.
3 O Lord, thou hast brought vp my d soule
out of the graue: thou hast reuiued mee
from them that goe downe into the pit.
4 Sing praises vnto the Lorde, yee e his
Saints, and giue thankes f before the re-
membrance of his holines.
5 * For he endureth but a while in his an-
ger: but in his fauour is life: weeping
may abide at euening, but ioy commeth in
the morning.
6 And in my g prosperitie I said, I shal ne-
uer be moued.
7 For thou Lorde of thy goodnesse haddest
made my h mountaine to stande strong:
but thou diddest hide thy face, & I i was
troubled.
8 Then cryed I vnto thee, O Lord, & prayed
to my Lord.
9 What profit is there in my blood, when I
go downe to the pit? shall the dust k giue
thankes vnto thee? or shall it declare thy
trueth?
10 Heare, O Lorde, and haue mercy vpon
me: Lord, be thou mine helper.
11 Thou hast turned my mourning into
ioy: thou hast loosed my sacke and girded
me with gladnesse.
12 Therefore shall my l tongue praise thee
and not cease: O Lorde my God, I will
giue thankes vnto thee for euer.

1.Sam.7.2. Deut.20.5. a After that Absalom had polluted it by most filthie fornication. b He condemneth them of great ingratitude, which do not praise God for his benefites. c Deliuered from the rebellion of Absalom. d Meaning, that he escaped death most narrowly. e The word signifieth thẽ, that haue receiued mercy and shew mercy liberally vnto others. f Before his Tabernacle. Psal.145.8. isa.54.8. Lam.4.17. g I put too much confidence in my present state, as Iere.31.18. 2.Chr.32.24,25. h I thought thou haddest established me in Zion most surely. i After that thou hadst withdrawen thine helpe, I felt my miserie. k Dauid meaneth that the dead are not profitable to the Congregation of the Lorde here in earth: therefore he would liue to praise his Name, which is the end of mans creation. l Because thou hast preserued me, that my tongue should praise thee, I will not be vnmindful of my duetie.

PSAL. XXXI.

1 *Dauid deliuered from some great danger, first rehearseth what meditation he had by the power of faith, when death was before his eyes, his enemie being ready to take him, 15 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally he exhorteth all the faithfull to trust in God & to loue him, because he preserueth & strengtheneth them, as they may see by his example.*

¶ To him that excelleth. A
Psalme of Dauid.

1 IN * thee, O Lord, haue I put my trust: 1.Sam.23.14. psal.71.1.
let me neuer be confounded: deliuer me
in thy a righteousnesse.
2 Bowe downe thine eare to me: make
haste to deliuer me: be vnto me a strong
rocke, and an house of defence to saue me.
3 For thou art my rocke and my fortresse:
therefore for thy Names sake direct mee
and guide me.
4 Drawe me out of the b net, that they
haue layed priuily for mee: for thou art
my strength.
5 Into thine c hand I commend my spi-
rit: for thou hast redeemed me, O Lorde
God of trueth.
6 I haue hated them that giue them selues
to deceitfull vanities: for I d trust in the
Lorde.
7 I will be glad and reioyce in thy mercy:
for thou hast seene my trouble: thou hast
knowen my soule in aduersities,
8 And þ hast not shut me vp in the hand of
þ enemie, but hast set my feete at e large.
9 Haue mercy vpon me, O Lorde: for I
am in trouble: mine f eye, my soule & my
bellie are consumed with griefe.
10 For my life is wasted with heauinesse,
and my yeeres with mourning: my
strength fayleth for my paine, and my
bones are consumed.
11 I was a g reproch among all mine ene-
mies, but specially among my neigh-
bours: and a feare to mine acquain-
tance, h who seeing me in the streete, fled
from me.
12 I am forgotten, as a dead man out of
minde: I am like a broken vessel.
13 For I haue heard the railing of i great
men: feare was on euery side, while they
conspired together against me, and consul-
ted to take my life.
14 But I trusted in thee, O Lord: I said,
k Thou art my God.
15 My l times are in thine hand: deliuer
me from the hand of mine enemies, and
from them that persecute me.
16 Make thy face to shine vpon thy ser-
uant, and saue me through thy mercy.
17 Let me not be confounded, O Lorde: for
I haue called vpon thee: let the wicked
be put to confusion, and m to silence in the
graue.
18 Let the lying lippes be made dumme,
which cruelly, proudely and spitefully
speake against the righteous.
19 How great is thy goodnes, which thou
n hast layde vp for them, that feare thee!
and done to them, that trust in thee, euen
before the sonnes of men!

a For then God declareth himselfe iust, whẽ he preserueth his according as he hath promised. b Preserue mee from the craftie counsels & subtill practises of mine enemies. c He desireth God not only to take care for him in this life, but þ his soule may be saued after this life. d This affection ought to be in al Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God as deceitfull and vaine. e Largenes signifieth comfort, as straitnesse sorow and perill. f Meaning, that his sorowe and torment had cõtinued a great while. g Mine enemies had drawen all men to their part against me, euen my chief friends. h They were afraid to shew me any token of friendship. i They þ were in authoritie condemned me as a wicked doer. k I had this testimony of conscience, that thou wouldest defend mine innocency. l Whatsoeuer changes come, thou gouernest thẽ by thy prouidence. m Let death destroy them, to the intent that they may hurt no more. n The treasures of Gods mercy are alwayes layde vp in store for his childrẽ, albeit at al times they do not enioy thẽ.

20 Thou

[a] Ebr. in the secret of thy face.

o That is, in a place where thei shall haue thy comfort, and be hid safely from ỹ enemies pride.

p Meaning, there was no citie so stroñg to preserue him, as the defence of Gods fauour.

q And so by my rashnes & infidelitie deserued to haue bene forsaken.

20 Thou doest hide them [a] priuily in thy presence from the pride of men: thou keepest them secretly in thy Tabernacle frõ the strife of tongues.

21 Blessed be the Lord: for he hath shewed his marueilous kindnes toward me in a strong citie.

22 Though I sayde in mine [q] haste, I am cast out of thy sight, yet thou heardest the voyce of my prayer, when I cryed vnto thee.

23 Loue ye the Lord all his [p] Saints: for the Lord preserueth the faithfull, and rewardeth abundantly the proude doer.

24 All ye that trust in the Lord, be [r] strong, and he shall establish your heart.

*Or, ye that feele his mercies.

r Be constant in your vocation, and God will confirme you with heauenly strength.

PSAL. XXXII.

Dauid punished with grieuous sickenes for his sinnes, counteth them blessed, to whome God doeth not impute their transgression, 5 And after that he had confessed his sinnes and obteined pardon, 6 He exhorteth the wicked men to liue godly, 11 And the good to reioyce.

¶ A Psalme of Dauid to giue [a] instruction.

a Concerning the free remissiõ of sinnes, which is ỹ chiefest point of our faith.

1 Blessed is he whose wickednes is [b] forgiuen, and whose sinne is couered.

b To be iustified by faith, is to haue our sinnes freely remitted, & to be reputed iust, Rom. 4. 6.

2 Blessed is the man, vnto whome the Lorde imputeth not iniquitie, & in whose spirite there is no guile.

c Betwene hope and despaire,

3 When I held my [c] tongue, my bones cõsumed, or when I [d] roared all the day,

d Neither by silence nor crying found I ease: signifying, that before ỹ sinner be recõciled to god he feeleth a perpetuall torment.

4 (For thine hand is heauie vpon me, day and night: and my moisture is turned into the drought of summer. Selah)

e He sheweth ỹ as Gods mercy is the only cause of forgiuenesse of sins, so ỹ meanes thereof are repẽtance & confessiõ, which proceede of faith.

5 Then I [e] acknowledged my sinne vnto thee, neyther hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, & thou forgauest the punishment of my sinne. Selah.

f Whẽ necessitie causeth him to seeke to thee for helpe, Isa. 55. 6.

6 Therefore shall euery one, that is godly, make his prayer vnto thee in a [f] time, whẽ thou maiest be founde: surely in the flood of great waters & they shall not come neere him.

7 Thou art my secret place: thou preseruest me from trouble: thou compassest me about with ioyfull deliuerance. Selah.

g To wit, the waters and great dangers.

8 I will [h] instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

h Dauid promiseth to make the rest of Gods children partakers of the benefits, which he felt, & that he will diligently looke and take care to direct them in ỹ way of saluation.

9 Be ye not like an horse, or like a mule, which vnderstand not: whose [i] mouthes thou doest bride with bit and bridle, least they come neere thee.

i If men can rule brute beasts, thinke they, ỹ God wil not bridle & tame their rage?

10 Many sorowes shall come to the wicked: but he, that trusteth in the Lorde, mercie shall compasse him.

k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.

11 Be glad ye righteous, and [k] reioyce in the Lord, and be ioyfull all ye, that are vpright in heart.

PSAL. XXXIII.

He exhorteth good men to praise God for that he hath not only created all things, & by his prouidence gouerneth the same, but also is faithfull in his promises, 10 He vnderstandeth mans heart, & scatereth the counsell of the wicked, 16 So that no man can be preserued by any creature or mans strength: but they, that put their confidence in his mercie, shalbe preserued from all aduersities.

1 Reioyce in the Lorde, O ye righteous: for it [a] becommeth vpright men to be thankefull.

a It is the duetie of the godly to set forth the prayses of God for his seruice & power shewed toward them.

2 Praise ỹ Lord with harpe: sing vnto him with viole & [b] instrument of ten strings.

b To sing on instrumentes was part of the ceremoniall seruice of the Temple, which doeth as more appertaine vnto vs, then the sacrifices, cessings and lights.

3 Sing vnto him a new song: sing cheerfully with a loud voyce.

4 For the [c] word of the Lord is righteous, and all his [d] workes are faithful.

c That is, command. dement in gouerning the worlde.

d That is, ỹ effect and execution.

5 He [e] loueth righteousnes & iudgement: the earth is full of ỹ goodnesse of ỹ Lorde.

e Howsoeuer the world iudgeth of Gods workes, yet he doeth all things according to iustice and mercy.

6 By the word of the Lorde were the heauens made, and all the hoste of them by the breath of his mouth.

7 He [f] gathereth the waters of the sea together as vpon an heape, and layeth vp the depthes in his treasures.

f By ỹ creation of the heauens & beautifull ornament, with the gathering all of the waters, he setteth forth the power of God, that al creatures might feare him.

8 Let all the earth feare the Lorde: let all them that dwell in the worlde, feare him.

*Or, praise.

9 For he spake, and it was done: he commanded, and it [g] stoode.

g No counsel can preuaile against God, but he effecteth it, and it shall haue euill successe.

10 The Lord breaketh the [h] counsell of the heathen, and bringeth to nought the deuises of the people.

h He sheweth that all our felicitie standeth in this, that the Lord is our God.

11 The counsell of the Lord shall stande for euer, & ỹ thoughts of his heart throughout all ages.

i He proueth ỹ all things are gouerned by Gods prouidence and not by fortune.

12 Blessed is that nation, whose [i] God is the Lorde: euen the people, that he hath chosen for his inheritance.

13 The Lorde [k] looketh downe frõ heauen, & beholdeth all the children of men.

k Therfore he knoweth their wicked enterprises.

14 From the habitatiõ of his dwelling he beholdeth all thẽ that dwell in the earth.

15 He [l] facioneth their hearts euery one, and vnderstandeth all their workes.

l The mighty of the world can not be saued by worldly meanes, but only by gods prouidence, what haue others to trust in, ỹ haue not like meanes?

16 The [m] King is not saued by the multitude of an hoste, neither is the mightie man deliuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Behoulde, [n] the eye of the Lorde is vpon them that feare him, and vpon them, that trust in his mercie,

m God sheweth ỹ toward his of his mercie, which all things are gouerned by

19 To deliuer their soules from death, and to preserue them in famine.

20 [o] Our soule waiteth for the Lord: for he is our helpe and our shielde.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lorde, be vpon vs, as we trust in thee.

n Thus he speaketh in the name of the whole church, which only depẽd on Gods prouidẽ.

PSAL. XXXIIII.

After Dauid had escaped Achish, according as it is written in the 1. Sam. 21. 11, whom in this title he calleth Abimelech (which was a generall name to all the Kings of the Philistims) he prayseth God for his deliuerance, 3 Prouoking all others by his

his example to trust in God, to feare and serue him:
14 VVho defendeth the godly with his angels, 15
And vtterly destroyeth the wicked in their sinnes.

¶ A Psalme of Dauid, when he changed his behauiour before Abimelech, who droue him away, and he departed.

1 I Will [a] alway giue thankes vnto the
Lorde: his praise shall be in my mouth
continually.
2 My soule shall glorie in the Lorde: the
[b] humble shall heare it and be glad.
3 Prayse ye the Lorde with me, and let vs
magnifie his name together.
4 I sought the Lorde, & he heard me: yea,
he deliuered me out of all my [c] feare.
5 They [d] shall looke vnto him, and runne
to him: and their faces shall not be asha-
med, saying,
6 This poore man cryed, and the Lorde
heard him, and saued him out of all his
troubles.
7 The [e] Angel of the Lord pitcheth round
about them, that feare him, and deliue-
reth them.
8 Taste ye and see, how gracious the Lord
is: blessed is the man that trusteth in him.
9 Feare the Lorde, ye his Saints: for no-
thing wanteth to them that feare him.
10 The [f] lions do lacke and suffer hunger,
but they, which seeke the Lord, shal [g] want
nothing that is good.
11 Come children, hearken vnto me: I will
teach you the [h] feare of the Lord.
12 *What man is he, that desireth life, and
loueth long dayes for to [i] see good?
13 Keepe thy tongue from euill, & thy lips,
that they speake no guyle.
14 Eschew euill & do good: seeke peace and
followe after it.
15 The eies of the Lord are vpon the righte-
ous, & his eares are open vnto their crye.
16 But the [k] face of the Lord is against them
that do euil, to cut off their remembrance
from the earth.
17 The righteous crie, and the Lorde heareth
them, and deliuereth them out of all their
troubles.
18 The Lorde is neere vnto them that are
of a [l] contrite heart, and wil saue such as
be afflicted in spirite.
19 Great are the troubles of the righte-
ous: but the Lorde deliuereth him out of
them all.
20 [m] He keepeth all his bones: not one of
them is broken.
21 But malice shall slay the [n] wicked: & they
that hate the righteous, shall perish.
22 The Lord [o] redeemeth the soules of his
seruants: and none, that trust in him, shal
perish.

a He promiseth neuer to become vnmindefull of Gods great benefite for his deliuerance. b They that are beaten downe with the experience of their owne euils. c Which I conceiued for the dangers wherein I was. d They shalbe bold to flee to thee for succour, when they shall se thy mercies toward me. e Though Gods power be sufficient to gouerne vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs. f The godly by their patient obedience profite more then they, which rauine & spoile. g If they abide the last triall. h That is, the true religion & worship of God. 1.Pet.3.10. i Seeing all men naturally desire felicitie, he wondreth why they cast themselues willingly into miserie. k The anger of God doeth not only destroy the wicked, but also abolisheth their name for euer.

l When they seeme to be swallowed vp with afflictions, then God is at hand to deliuer them. m And as Christ sayth, all the heares of his head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to be ouercome with great dangers and death it selfe, then God sheweth himselfe their deliuerer.

PSAL. XXXV.

1 So long as Saul was enemie to Dauid, all that had any authoritie vnder him to flatter their king (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to pleade and to auenge his cause, 8 That they may be taken in their nettes & snares, which they layed for him, that his innocencie may be declared, 27 And that the innocent, which taketh part with him, may reioyce & praise the name of the Lorde, that thus deliuereth his seruant. 28 And so he promiseth to speake forth the iustice of the Lorde, & to magnifie his name all the dayes of his life.

¶ A Psalme of Dauid.

1 Plead thou my [a] cause, O Lorde, with
them that striue with me: fight thou
against them, that fight against me.
2 [b] Lay hand vpon the shield and buckler,
and stand vp for mine helpe.
3 Bring out also the speare and stoppe the
way against them, that persecute me: say
vnto my [c] soule, I am thy saluation.
4 Let them be confounded & put to shame,
that seeke after my soule: let them be tur-
ned backe and brought to confusion, that
imagine mine hurt.
5 Let them be as chaffe before the winde, &
let the Angel of the Lord [d] scatter them.
6 Let their way be darke & slipperie: and
let the Angel of the Lord persecute them.
7 For [e] without cause they haue hid the
pit & their net for me: without cause haue
they digged a pit for my soule.
8 Let destruction come vpon [f] him at vn-
wares, and let his net, that he hath layde
priuily, take him: let him fall into [g] the
same destruction.
9 Then my soule shalbe ioyful in the Lord:
it shall reioyce in his saluation.
10 All my [h] bones shall say, Lorde, who is
like vnto thee, which deliuerest the poore
from him, that is too strong for him! yea,
the poore, and him that is in miserie, from
him that spoyleth him!
11 [i] Cruell witnesses did rise vp: they asked
of me things that I knew not.
12 They rewarded mee euill for good, to
[k] haue spoyled my soule.
13 Yet I, when they were sicke, I was clo-
thed with a sacke: I humbled my soule
with fasting: and [l] my praier was turned
vpon my bosome.
14 I behaued my selfe as to my friend, or as
to my brother: I humbled my self, mour-
ning as one that bewayleth his mother.
15 But in mine [m] aduersitie they reioyced,
& gathered themselues together: the ab-
iects assembled themselues against me, &
I knew not: they tare [n] me & ceassed not,
16 With the false skoffers at [o] bankets,
gnashing their teeth against me.
17 Lord, howe long wilt thou beholde this?
deliuer my soule from their tumult, euen
my desolate soule from the lions.
18 So will I giue thee thankes in a great
Congregation: I will praise thee among
much people.
19 Let not them that are mine enemies,

a He desireth God to vndertake his cause against them that did persecute him and slander him. b Albeit God can with his breath destroy all his enemies, yet the holie Ghost attributeth vnto him these outward weapons, to assure vs of his present power. c Assure me against these tentatiōs, that thou art the authour of my saluation. d Smite them w the spirit of giddines that their enterprises may be foolish, and they receiue iust reward. e Shewing, that we may not call God to be a reuenger, but only for his glory, & when our cause is iust. f When he promiseth to himselfe peace. g Which he prepared against ÿ childrē of God. h He attributeth his deliuerance onely to God, praysing him therefore both in soule & body. i That would not suffer me to purge my selfe. k To haue taken from mee all comfort, and brought me into despaire. l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head. m When they sawe me readie to slip, and as one that halted for infirmitie. n With their rayling words. o The word signifieth cakes: meaning, that the proude courtiers at their deintie feasts scoffe, raile, and conspire his death.

p In token of contempt and mocking.

*Or, ceasse of the earth: meaning himselfe & others in their misery.

q They reioyced as though they had now seene Dauid ouerthrowen.

r It is the iustice of God to giue to the oppressers affliction & torment, and to the oppressed, ayde and relefe, 2. Thes. 1. 6.

s Because we haue hoped, which we sought for, seeing he is destroyed.

t That is, at once, were they neuer so many or mightie.

u This prayer shall alwayes be verified against them, that persecute the faithfull.

vniustly reioyce ouer mee, neyther let them p winke with the eye, that hate mee without a cause.

20 For they speake not as friendes: but they imagine deceitful wordes against the *quiet of the land.

21 And they gaped on mee with their mouthes, saying, Aha, aha, q our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to thy r righteousnesse, and let them not reioyce ouer me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, We haue deuoured him.

26 Let them be confounded, & put to shame t together, that reioyce at mine hurt: let them be clothed u with confusion & shame, that lift vp themselues against me.

27 But let them be ioyfull and glad, x that loue my righteousnes: yea, let them say alway, Let the Lord be magnified, which loueth the y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousnesse, and thy prayse euery day.

x That at least fauour my right, though they be not able to helpe me. y He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the vnspeakable goodnes of God towardes all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by the ordinarie course of Gods worke, 13 Who in the ende destroyeth the wicked and saueth the iust.*

¶ To him that excelleth. A Psalme of Dauid, the seruant of the Lord.

z I see euidently by his deedes, y sinne pusheth forward the reprobate from wickednes to wickednes, albeit he go about to couer his impietie.

b Though all other detest his vile sinne, yet he himselfe seeth it not.

c The reprobate mocke at wholsome doctrine, & put not difference betweene good and euill.

1 WIckednesse sayeth to the wicked man, a euen in mine heart, that there is no feare of God before his eyes.

2 For he b flattereth himselfe in his owne eyes, while his iniquitie is found worthie to be hated.

3 The wordes of his mouth are iniquitie and c deceit: he hath left off to vnderstand and to do good.

4 He d imagineth mischiefe vpon his bed: he setteth himselfe vpon a way, that is not good, and doeth not abhorre euill.

5 Thy e mercy, O Lord, reacheth vnto the heauen, & thy faithfulnes vnto ỹ cloudes.

6 Thy righteousnesse is like the "mightie mountaines: thy iudgements are like a great f deepe: thou, Lord, doest saue man and beast.

d. By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices. e. Though wickednes seemeth to ouerflowe all the worlde, yet by thine heauenly prouidence thou gouernest heauen and earth.

" Ebr. the mountaines of God: for whatsoeuer is excellent, u vsed calld.

f The depth of thy prouidence gouerneth all thinges, and disposeth them, albeit the wicked seeme to ouerwhelme the world.

7 How excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe g satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, & in thy light shall we see light.

10 Extend thy louing kindnesse vnto them that h know thee, and thy righteousnesse vnto them that are vpright in heart.

11 Let not the i foote of pride come against me, and let not the hande of the wicked men mone me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

g Only Gods children haue y. nough of all things both concerning this life and the life to come.

h He sheweth who are Gods children, to wit, they that know him, and leade their liues vprightly.

i Let not the proude aduerse himselfe against me, neither the power of the wicked driue me away.

k That is, in their pride, wherein they flatter themselues.

PSAL. XXXVII.

1 *This Psalme containeth exhortation & consolation for the weake, that are grieued at the prosperitie of the wicked, & the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, he doeth affirme their felicitie to be vaine & transitorie, because they are not in the fauour of God, but in the end they are destroyed as his enemies, 11 And how miserable that the righteous seemeth to liue in the world, yet his end is peace, & he is in the fauour of God, he is deliuered from the wicked, & preserued.*

¶ A Psalme of Dauid.

1 FRet not a thy selfe because of the wicked men, neyther be enuious for the euill doers.

2 For they shall soone be b cut downe like grasse, & shall wither as the greene herbe.

3 c Trust thou in the Lord & do good: dwel in the land, & thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 d Commit thy way vnto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnes as the light, and thy e iudgement as the noone day.

7 Waite patiently vpon the Lord & hope in him: fret not thy selfe for him f which prospereth in his waye: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, and leaue off wrath: fret not thy selfe e also to do euill.

9 For euill doers shalbe cut off, and they that wayte vpon the Lord, they shall inherite the land.

10 h Therfore yet a little while, & the wicked shal not appeare, and thou shalt looke after his place, and he shall not be found.

11 But i meeke men shal possesse the earth, and shall haue their delite in the multitude of peace.

12 k The wicked practiseth against the

a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire to be like them to make our estate the better.

b For Gods iudgement certeth downe their state in a moment.

c To trust in God, and do according to his will, are sure reasons, that his prouidence will neuer faile vs.

d Be not led by thine owne will, come, but obey God, and he will finish his worke in thee.

e As ỹ hope of ỹ daylight constrayneth vs not to be offended with ỹ darkenes of the night: so ought we patiently to trust ỹ God wil cleare our cause & restore vs to our right.

f When God suffreth ỹ wicked to prosper, it seemeth to ỹ flesh ỹ he fauoureth their doings, Iob 21. 7. &c.

g Meaning, except he moderate his affections, he shalbe led to doe as they doo.

h He correcteth ỹ impacience of our nature, which cannot abide til ỹ fulnesse of Gods time be come. *Mat.* 5. 5.

i. The godly are assured that the power & craft of ỹ wicked shal not preuaile against thē, but fall on their own necks, & therfore ought patiently to abide Gods time, & in ỹ meane while bewaile their sins, & offer vp their teares as a sacrifice of their obedience.

iuſt, and gnaſheth his teeth againſt him.
13 But the Lorde ſhall laugh him to ſcorne: for he ſeeth that his day is comming.
14 The wicked haue drawen their ſword, and haue bent their bowe, to caſt downe the poore and needie, and to ſlay ſuch as be of vpright converſation.
15 But their ſworde ſhall enter into their owne heart, & their bowes ſhalbe broken.
16 [k] A ſmall thing vnto the iuſt man is better, then great riches to the wicked and naughtie.
17 For [p] armes of the wicked ſhalbe broken: but the Lord vpholdeth the iuſt men.
18 The Lorde [l] knoweth the dayes of vpright men, and their inheritance ſhalbe perpetuall.
19 They ſhall not be confounded in the perilous time, and in the dayes of famine they ſhall haue [m] ynough.
20 But the wicked ſhal periſh, and the enemies of the Lorde ſhalbe conſumed as the [n] fat of lambes: euen with the ſmoke ſhal they conſume away.
21 The wicked borroweth and payeth not againe: but the righteous is mercifull, and [o] giueth.
22 For ſuch as be bleſſed of God, ſhal inherite the lande, and they that be curſed of him, ſhalbe cut off.
23 [p] The paths of man are directed by the Lord: for he loueth his way.
24 Though he [q] fall, he ſhal not be caſt off: for the Lord putteth vnder his hand.
25 I haue bene yong, and am olde: yet I ſawe neuer the righteous forſaken, nor his [r] ſede begging bread.
26 But he is euer merciful and lendeth, and his ſede enioyeth the bleſſing.
27 Flee from euill and do good, and dwell for euer.
28 For the Lorde loueth iudgement, & forſaketh not his Saintes: they ſhalbe preſerued for euermore: but the ſede of the wicked ſhalbe cut off.
29 The righteous men ſhall inherite the land, and dwell therein [t] for euer.
30 The [s] mouth of [h] righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.
31 For the Lawe of his God is in his heart, and his ſteppes ſhall not ſlide.
32 The wicked watcheth the righteous, and ſeeketh to ſlay him.
33 But the Lorde will not leaue him in his hande, nor condemne him, when he is [u] iudged.
34 Waite thou on the Lorde, and keepe his way, and he ſhal exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.
35 I haue ſeene the wicked ſtrong, & ſpreading himſelfe like a greene bay tree.
36 Yet he [x] paſſed away, and loe, he was gone, and I ſought him, but he could not be found.
37 [y] Marke the vpright man, and beholde the iuſt: for the ende of that man is peace.
38 But the tranſgreſſours ſhalbe deſtroyed together, & the ende of the wicked ſhalbe cut off.
39 But the [z] ſalnation of the righteous men ſhalbe of the Lorde: he ſhalbe their ſtrength in the time of trouble.
40 For the Lord ſhall helpe them, and deliuer them: he ſhall deliuer them from the wicked, and ſhall ſaue them, becauſe they truſt in him.

ende hath good ſucceſſe, though for a time God proue them by ſundry tentations.

PSAL. XXXVIII.

1 Dauid lying ſicke of ſome grieuous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lorde for his ſinnes, and therefore prayeth God to turne away his wrath. 5 Hee vttereth the greatnes of his griefe by many words & circumſtances, as wounded with the arrowes of Godsire, forſaken of his friends, miſentreated of his enemies. 22 But in the ende with firme confidence he commendeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.

A Pſalme of Dauid for [a] remembrance.

1 O Lord, rebuke me not in thine [b] anger, neither chaſtiſe me in thy wrath.
2 [a] For thine [c] arrowes haue light vpon me, and thine hand lieth vpon me.
3 There is nothing ſounde in my fleſh, becauſe of thine anger: neither is there reſt in my bones becauſe of my [d] ſinne.
4 For [e] mine iniquities are gone ouer mine head, and as a weightie burden they are too heauie for me.
5 My woundes are putrified, and corrupt becauſe of [f] my foolihnes.
6 I am bowed, and crooked very ſore: I go [g] mourning all the day.
7 For my reines are full of burning, and there is nothing ſounde in my fleſh.
8 I am weakened & ſore broken: I [h] roare for the very griefe of mine heart.
9 Lord, I powre my whole deſire before thee, and my ſighing is not hid from thee.
10 Mine heart [i] panteth: my ſtrength faileth me, and the light of mine eyes, euen [k] they are not mine owne.
11 My louers and my friendes ſtand aſide from my plague, and my [l] kinſmen ſtand a farre off.
12 They alſo, that ſeeke after my life, laye ſnares, and they that goe about to do me euil, talke wicked things and imagine deceite continually.
13 But I as [k] a deafe man heard not, and am as a dumme man, which openeth not his mouth.
14 Thus am I as a man, that heareth not, and in whoſe mouth are no reproofes.
15 For on thee, O Lord, doe I waite: thou wilt heare me, my Lord, my God.
16 For I ſaide, Heare me, leaſt they reioyce

a To put himſelfe & others in minde of Gods chaſtiſement for ſinne.
b He deſireth not to be exempted from Gods rod, but that hee would ſo moderate his hand, that he might be able to beare it.
c Thy ſicknes, wherewith thou haſt viſited me.
d Dauid acknowledgeth God to be iuſt in his puniſhments, becauſe his ſinnes had deſerued much more.
e He confeſſeth his ſinnes, Gods iuſtice, and maketh prayer his refuge.
f That rather giue place to mine owne luſts, then to the will of God.
[l] *Or, blacke, as one that is diſfigured & conſumed with ſickneſſe.*
g This example warneth vs neuer to deſpaire, be the torment neuer ſo great: but alwayes to cry vnto God with ſure truſt for deliuerance.
[m] *Ebr. runneth about, or, is toſſed to & fro: meaning, that he was deſtitute of all helpe and counſell.*
h My ſighe faileth me for very ſorow.
i Partly for feare, & partly for pride they denied al dutie & friendſhip.
k For I can haue no audiēce before mē, & therfore patiētly wait for ſ help of God.

k For they are daily fed as with Manna from heauen, & haue ſufficient, when the wicked haue neuer ynough, but euer hunger.
l God knoweth what dangers hang ouer his, and by what meanes to deliuer them.
m For God will giue them contented mindes, and that which ſhalbe neceſſary.
n They ſhall vaniſh away ſuddenly: for they are ſolde for the day of ſlaughter.
o God ſo furniſheth him with his bleſſing, that he is able to helpe others.
p God profeſſeth the faithful, becauſe they walke in his wayes with an vpright conſcience.
q When God doth exerciſe his with diuers temptations,
r Though the iuſt man die, yet Gods bleſſings are extended to his poſteritie, & though God ſuffer ſome iuſt man to lacke temporall benefites, yet he neuerforſaketh him with ſpirituall comforts.
s They ſhal conſtantly be preſerued vnder Gods wings, and haue at leaſt inough to liue well.
t Theſe three points are requiſite of the faithfull, that their talke be godly, that Gods Lawe be in their heart, and that their life be vpright.
u For though it be ſometime ſo expedient both for Gods glory and their ſaluation, yet he will approue their cauſe, and auenge their wrong.
x So that the proſperitie of the wicked is but a cloude, which vaniſheth away in a moment.

G. 17 vol. con 10.

a 5 vol. Angl. con. 1

ouer me: for l when my foot slippeth, they ertoll themselues against me.
17 Surely I am ready to m halt, and my sorow is euer before me.
18 When I declare my paine, and am sorie for my sinne,
19 Then mine n enemies are alive and are mightie, and they that hate me wrongfully are many.
20 They also, that reward euil for good, are mine aduersaries, because I follow o goodnesse.
21 Forsake me not, O Lorde: be not thou farre from me, my God.
22 Haste thee to helpe me, O my Lorde, my p saluation.

l That is, if they see y thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest misery they most reioyce,
o He had rather haue the hatred of all the world, then to faile in any part of his duetie to Godward.
p Which art the author of my saluation: and this declareth that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 Dauid vttereth with what great griefe and bitternesse of mind he was driuen to these outragious complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast foorth yet into words that he would not, through the greatnesse of his griefe. 4 Then he rehearseth certaine requestes which taste of the infirmitie of man, 8 And mixeth with them many prayers: but all do shewe a minde wonderfully troubled, that it may plainely appeare howe hee did strme mightily against death and desperation.

¶ To the excellent musician q Jeduthun. A Psalme of Dauid.

1 I Thought, r I will take heede to my wayes, y I sinne not with my tongue: I will keepe my mouth bridled, while the wicked is in my sight.
2 I was dumme & spake nothing: I kept silence euen from good, t and my sorowe was more stirred.
3 Mine heart was hotte within mee, and while I was musing, the fire kindled, and u I spake with my tongue, saying,
4 Lorde, let me knowe mine ende, and the measure of my dayes, what it is: let mee know how long I haue to liue.
5 Behold, thou hast made my dayes as an handbreadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether x vanitie. Selah.
6 Doubtlesse man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.
7 And now Lord, what waite I for? mine hope is euen in thee.
8 Deliuer me from all my transgressions, & make me not a rebuke vnto the y foolish.
9 I should haue bene dumme, & not haue opened my mouth, because z thou didst it.
10 Take thy plague away from me: for I am consumed by a stroke of thine hande.
11 When thou with rebukes doest chastise man for iniquitie, thou as a moth b maketh his c beautie to consume: surely euery man is vanitie. Selah.
12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.
13 Stay thine anger from mee, that I may recouer my strength, d before I go hence and be not.

q He was one of the chiefe singers, 1. Chro. 16. 41.
r Albeit he had appointed with himself patiently to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.
s Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.
t He confesseth that he grudged against God, considering the greatnesse of his sorowes, and the shortnes of his life.
u Yet Dauid offended in that that he reasoned with God, as though that he were too seuere towarde his weake creature.
x Make me not a mocking stocke to the wicked, or wrappe mee not vp with the wicked, when they are put to shame.
y Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
z Though thine open plagues light not euermore vpon them, yet thy secrete curse continually fretteth them.
a This word signifieth all that he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delight, so that the rod of God taketh away all that is desired in this worlde.
b For his sorowe caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the very Saintes to keepe a measure in their wordes, when death and despaire assayle them.

PSAL. XL.

1 Dauid deliuered from great danger, doth magnifie and praise the grace of God for his deliuerance, and commendeth his prouidence towards all mankinde, 5 Then doth he promise to giue himselfe wholly to Gods service, and so declareth how God is truely worshipped. 14 Afterward he giueth thankes and praiseth God, & hauing complained of his enemies, with good courage he calleth for ayde and succour.

¶ To him that excelleth. A Psalme of Dauid.

1 I Waited a patiently for the Lorde, and he inclined vnto me, and heard my cry.
2 He brought me also out the b horrible pitte, out of the myrie clay, and set my feete vpon the rocke, & ordred my goings.
3 And he hath put in my mouth c a newe song of praise vnto our God: many shall see it and feare, and shall trust in the Lord.
4 Blessed is the man that maketh the Lord his trust, and regardeth d not the proude, nor such as turne aside to lies.
5 e O Lorde my God, thou hast made thy wonderful works so many, that none can count in order to thee thy thoughtes toward vs: I would declare, & speake of thē, but they are mo then I am able to expresse.
6 Sacrifice and offering thou diddest not desire: (for f mine eares hast thou prepared) burnt offring and sinne offring hast thou not required.
7 g Then said I, Lo, I come: for in the rolle of the booke it is written of me,
8 I desired to do thy good will, O my God: yea, thy lawe is within mine heart.
9 I haue declared thy righteousnes in the h great Congregation: loe, I will not refraine my lips, O Lord, thou knowest.
10 I haue not hid thy righteousnes within mine heart, but I haue declared thy i trueth and thy saluation: I haue not concealed thy mercie and thy trueth from the great Congregation.
11 Withdraw not thou thy tender mercy from me, O Lorde: let thy mercy and thy trueth alway preserue me.
12 For innumerable troubles haue compassed mee: my sinnes haue taken such holde vpon mee, that I am not able to looke vp: yea, they are more in number

a Though God deferred his helpe, yet he patiently abode, til he was heard.
b He hath deliuered me from most great dangers.
c That is, a speciall occasion to praise him: for Gods benefites are so many occasions for vs to praise his name,
d To followe their example, which he must needes doe, that trusteth not only in the Lord.
e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all: & confesseth his counsels towards vs are farre aboue our capacities: we cannot so much as tell them in order.
f Thou hast opened mine eares to vnderstand the spirituall meaning of the sacrifices: & here Dauid esteemeth ceremonies of the Law nothing in respect of the spirituall seruice.
g When thou hadest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.
h In the Church assembled in the Sanctuarie.
i Dauid here nombreth three degrees of our saluatiō: Gods mercie wherby he pitieth vs: his righteousnes, which signifieth his cōtinual protection, & his trueth, wherby appeareth his constant fauour, so y hereof proceedeth our saluation

then

then the heares of mine head: therefore mine heart hath [k] fayled me.
13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.
14 Let them be [l] confounded & put to shame together, that seeke my soule to destroye it: let them be driuen backward and put to rebuke, that desire mine hurt.
15 Let them be [m] destroyed for a reward of their shame, which saye vnto mee, Aha, aha.
16 Let all them, that seeke thee, reioyce & be glad in thee: & let them, that loue thy saluation, say alwaye, [n] The Lord be praysed.
17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

k In touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
l He desireth that Gods mercie may conuert for him against the rage of his enemies.
m Let the same shame, & confusion light vpon them, which they intended to haue brought vpon me.
n As the faithfull alwayes praise God for his benefites: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 Dauid being grieuously afflicted, blesseth them that pitie his case, 9 And complaineth of the treason of his owne friends & familiars, as came to passe in Iudas, Ioh.13.18. After her feeling the great mercies of God gently chastising him, and not suffering his enemies to triumphe against him, 13 Giueth most hearty thankes vnto God.

¶ To him that excelleth. A Psalme of Dauid.

1 Blessed is he that [a] iudgeth wisely of the poore: the Lord shal deliuer him in the time of trouble.
2 The Lorde will keepe him, and preserue him alme: he shalbe blessed vpō the earth, and thou wilt not deliuer him vnto the will of his enemies.
3 The Lorde will strengthen him vpon the [b] bed of sorowe: thou hast turned all his [c] bed in his sickenes.
4 Therefore I sayd, Lord haue mercy vpon mee: heale my soule, for I haue sinned against thee.
5 Mine enemies [d] speake euill of me, saying, When shall he die, and his name perish?
6 And if he come to see mee, he speaketh [e] lyes, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.
7 All they that hate me, whisper together against me: euen against me do they imagine mine hurt.
8 [f] A mischiefe is light vpon him, and he that lyeth, shall no more rise.
9 Yea, my [g] familiar friende, whome I trusted, which did eate of my bread, [h] hath lifted vp the heele against me.
10 Therfore, O Lord, haue mercy vpon me, and raise me vp: so I shall reward them.
11 By this I knowe that thou fauourest mee, because mine enemie doeth not triumph against me.
12 And as for me, thou vpholdest me [i] in mine integritie, and doest set me before thy [l] face for euer.
13 Blessed be [k] the Lord God of Israel worlde without ende. [k] So be it, euen so be it.

a In touching the iudgement of the flesh, I was vtterly destitute of all counsell: yet faith inwardly moued mine heart to pray.
b Meaning, either in prosperitie of life, or in the true feare of God against all tentations.
c Not condemning him as accursed, whome God doeth visit, knowing y there are diuers causes why God layeth his hand vpō vs: or els, it afterward he recouereth vs.
d When for sorowe of mind he casteth himselfe vpon his bed.
e Thus hath reported him in his sickebed & sent him comfort.
f That is, curse me, and cannot haue their cruell hate quenched, but with my shamefull death.
g Yea, my familiar, pretending to comfort me, he conspireth my death in his heart, and bragpeth thereof.
h The enemies thought by his cheape punishments, that God was become his mortall enemie.
i Shewing me euident signes of thy fatherly prouidence.
k By this petition he stirreth vp the faithfull to prayse God.

PSAL. XLII.

1 The Prophet grieuously complaineth, that being letted by his persecutours, he coulde not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thitherward affectioned. 7 And last of all he sheweth, that he was not so sore ouercome with these sorowes & thoughts, 8 But that he continually put his confidence in the Lord.

¶ To him that excelleth. A Psalme to giue instruction, [a] committed to the sonnes of Korah.

1 As the harte hapeth for the riuers of water, so [b] panteth my soule after thee, O God.
2 My soule thirsteth for God, euen for the liuing God: when shall I come and appeare before the presence of God?
3 [c] My teares haue bene my meate daye and night, while they daylie say vnto me, Where is thy God?
4 When I remembred [d] these things, I powred out my verie heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and prayse, as a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and vnquiet within me? [e] waite on God: for I will yet giue him thankes for the helpe of his presence.
6 My God, my soule is cast downe within me, [f] because I remember thee, from the lande of Jorden, and Hermonim, and from the mount Mizar.
7 One [g] deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer me.
8 The Lord [h] will graunt his louing kindnesse in the daye, and in the night shall I sing of him, euen a prayer vnto the God of my life.
9 I will say vnto God, which is my rocke, Why hast thou forgotten mee? Why goe I mourning, when the enemie oppresseth me?
10 My [i] bones are cut asunder, while mine enemies reproche me, saying daylie vnto me, Where is thy God?
11 [k] Why art thou cast downe, my soule? and why art thou disquieted within me? waite on God: for I will yet giue him thankes: he is my present helpe and my God.

a As a treasure to be kept of the which were of the nomber of the Leuites.
b By these similitudes of thirst and panting he sheweth his feruent desire to serue God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether giuen to weeping.
d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I die for sorow.
e Though he susteined grieuous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies, getteth the victorie.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, till God be pacified, and sende remedie.
h He assureth himselfe of Gods helpe in time to come.
i That is, I am most grieuously tormented.
k This repetition doeth declare that Dauid did not ouercome at once: to teache vs to be constant, forasmuch as God will certainely deliuer his.

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might ioyfully prayse God in his holy congregation.

a He desireth God to vndertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell companie of mine enemies.
c To wit, thy fauour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thanksgiuing in token of his great deliuerance.
e Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lord, though their troubles be long and great.

1 Iudge a me, O God, & defend my cause against the vnmerciful b people: deliuer me from the deceitfull & wicked man.
2 For thou art the God of my strength: why hast thou put me awaye? why goe I so mourning, when the enemie oppresseth me?
3 Sende thy c light & thy trueth: let them leade me: let them bring me vnto thine holy Mountaine & to thy Tabernacles.
4 Then d will I go vnto the altar of God, euen vnto the God of my ioy & gladnesse: and vpon the harpe will I giue thankes vnto thee, O God, my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within me? e Waite on God: for I will yet giue him thankes, he is my present helpe, and my God.

PSAL. XLIIII.

1 The faithfull remember the great mercy of God towarde his people. 9 After, they complaine, because they feele it no more. 17 Also they alledge the couenant made with Abraham, for the keeping whereof they shew what grieuous things they suffred. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

h This Psalme seemeth to haue bene made by some excellent Prophet for the vse of the people, when the Church was in extreme misery, either at their returne from Babylon, or vnder Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercie and loue is the onely fountaine & beginning of ſ church, Deut. 4. 37.
g Because thou art our king, therfore deliuer thy people from their miserie.
h Because they and their forefathers made both one Church, they applie that to themselues, which before they did attribute to their fathers.
i As they confessed before, that their strength came of God, so nowe they acknowledge that this affliction came by his iust iudgement.

¶ To him that excelleth. A Psalme to giue instruction, committed to the sonnes of Korah.

1 WE haue heard with our a eares, O God: our fathers haue told vs the workes, that thou hast done in their dayes, in the olde time:
2 Howe thou hast driuen out the b heathen with thine hand, and planted c them: how thou hast destroyed the d people, and caused e them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme saue them: but thy right hande, and thine arme and the light of thy countenance, because thou diddest f fauour them.
4 Thou art my king, O God: sende helpe vnto g Iaakob.
5 h Through thee haue we thrust backe our aduersaries: by thy Name haue we troden downe them that rose vp against vs.
6 For I do not trust in my bowe, neither can my sword saue me.
7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.
8 Therefore will we praise God continually, and will confesse thy Name for euer. Selah.
9 But now thou art farre off, and puttest vs to i confusion, and goest not forth with our armies.
10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle a for themselues.
11 Thou giuest vs k as sheepe to be eaten, and doest scatter vs among the nations.
12 Thou sellest thy people l without gaine, and doest not increase their price.
13 Thou makest vs a reproch to our neighbours, a iest and a laughing stock to them that are round about vs.
14 Thou makest vs a prouerbe among the nations, & a nodding of the head among the people.
15 My m confusion is daily before me, and the shame of my face hath couered me,
16 For the voyce of the slaunderer and rebuker, for the enemie and n auenger.
17 All this is come vpon vs, yet do we not o forget thee, neither deale we falsly concerning thy couenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten vs downe into the place of p dragons, and couered vs with the shadow of death.
20 If we haue forgotten the Name of our God, and holden vp our handes to a p strange god,
21 Shall not God search this out? for he knoweth the secrets of the heart.
22 Surely for thy sake q are we slaine continually, and are counted as sheep for the slaughter.
23 Vp, why sleepest thou, O Lord? awake, be not farre off for euer.
24 Wherefore hidest thou thy face? & forgettest our miserie and our affliction?
25 For our soule is r beaten down vnto the dust: our belly cleaueth vnto the ground.
26 Rise vp for our succour, and redeme vs for thy s mercies sake.

k Knowing God to be author of this calamitie, they murmure not, but seeke remedie at his hands, who wounded them.
l As slaues which are solde for a lowe price, neither looked thou for him ſ offereth most, but takest the first chapman.
m I dare not lift vp mine head for shame.
n Meaning, the proude & cruell tyrant.
o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heauenly ioyes.
p Or, whatsoeuer meaning the bottomles *seas of tentations. here we see the power of faith, which can be ouercome by no perils.*
p They shewe that they honoured God aright, because they trusted in him alone.
q They take God to witnesse, ſ they were vpright to himward.
r The faithfull make this their comfort, that ſ wicked punish them not for their sinnes, but for Gods cause, Mat. 5. 10. 1. Pet. 4. 14.
ſ There is no hope of recouerie, except thou put to thine hand, & raise vs vp.
t Which is the only and sufficient ransome to deliuer both body and soule from all kinde of slauerie and miserie.

PSAL. XLV.

1 The maiestie of Salomon, his honour, strength, beautie, riches & power are praised, and also his mariage with the Egyptian being an heathen woman is blessed, 10 If that she can renounce her people & the law of her countrey, & giue her selfe wholy to her husband. Vnder the which figure, the wonderfull maiestie and increase of the kingdom of Christ and the Church his spouse now taken of the Gentiles, is described.

¶ To him that excelleth on a Shoshannim a song of b loue to giue instruction, committed to the sonnes of Korah.

1 MY heart will vtter foorth a good matter: I will intreat in my workes of the King: my tongue is as the pen of a swift writer.
2 Thou art c fairer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

a This was a certaine tune or an instrument.
b Of that perfit loue that ought to be betweene ſ husband & ſ wife.
c Salomõs beautie & eloquence to winne fauour with his people, and his power to ouercome his enemies, is here described,

3 Gird thy sworde vpon thy thigh, O most
mightie, to wit, thy worship and thy glory,
4 And prosper with thy glory: d ride vpon
the worde of trueth and of meekenes and
of righteousnesse: so thy right hande shall
teache thee terrible things.
5 Thine arrowes are sharpe to pearce the
heart of the kings enemies: therefore the
people shall fall vnder thee.
6 Thy e throne, O God, is for euer and e-
uer: the scepter of thy kingdome is a scep-
ter of righteousnesse.
7 Thou louest righteousnesse, and hatest
wickednesse, because God, euen thy God
hath f anointed thee with ŷ oyle of glad-
nes aboue thy fellowes.
8 All thy garmentes smell of myrrhe and
aloes, and cassia, when thou commest out of
the yuorie palaces, g where they haue
made thee glad.
9 Kings daughters were among thine ho-
nourable wiues: vpon thy right hand did
stande the h Queene in a vesture of golde
of Ophir.
10 i Hearken, O daughter, and consider,
and incline thine eare: forget also thine
owne people and thy fathers house.
11 So shall the king haue pleasure in thy
beautie: for he is thy Lord, and reuerence
thou him.
12 And the k daughter of * Tyrus with the
riche of the people shal do homage before
thy face with presents.
13 The kings daughter is all glorious
l within: her clothing is of broydred gold.
14 She shall bee brought vnto the king in
rayment of needle worke: the virgins that
follow after her, and her companions shall
be brought vnto thee.
15 With ioye and gladnesse shall they bee
brought, & shall enter into the kings pa-
lace.
16 In stead of thy fathers shall thy m chil-
dren be: thou shalt make them princes
n through all the earth.
17 I will make thy o Name to be remem-
bred through all generations: therefore
shall the people giue thankes vnto thee
world without ende.

d He alludeth to them ŷ ride in charets in their triumphes, shewing that the quiet state of a kingdome standeth in trueth, meekenes & iustice, not in worldly pompe and vanitie. e Vnder this figure of this kingdome of iustice is set foorth the euerlasting kingdome of Christ. f Hath established thy kingdome as the figure of Christ, which is the peace and ioy of the Church. g In the which palace ŷ people made thee ioyful to see them giue thankes and reioyce for thee. h Though he had many kings daughters among his wiues, yet he loued Pharaohs daughter best. i Vnder the figure of Pharaohs daughter he sheweth that ŷ Church must cast off all carnal affections to obey Christ onely. k He signifieth that diuers of them that be riche, shalbe benefactours to the Church, albeit they giue not perfite obedience to the Gospel. * Or, Zor. l There is nothing fained, nor hypocriticall, but she is glorious both within and without: & howbeit the Church hath not at all times this outward glory, ŷ fault is to be imputed only to their owne ingratitude. m They shall haue greater graces then their fathers. n He signifieth ŷ great compasse of Christs kingdome, which shalbe sufficient to enriche all his members. o This must onely be referred to Christ, and not to Salomon.

PSAL. XLVI.

1 *A song of triumph or thankesgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was driuen away, or some other like sudden & marueilous deliuerance by the mightie hande of God. 8 Whereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselues wholly into the hande of God, doubting nothing but that vnder his protection they shalbe safe against all the assaultes of their enemies, because this is his delite to asswage the rage of the wicked, when they are most busie against the iust.*

¶ To him that excelleth vpon a Alamoth a song committed to the sonnes of Korah.

1 GOd is our * hope & strength, and helpe
in b troubles, ready to be found.
2 Therfore wil not we c feare, though
the earth be moued, & though the moun-
taines fall into the middes of the sea.
3 Though the waters thereof d rage and be
troubled, & the mountaines shake at the
surges of the same. Selah.
4 Yet there is a e Riuer, whose streames
shall make glad the citie of God: euen the
Sanctuarie of the Tabernacles of ŷ most
High.
5 God is in the mids of it: therefore shall it
not be moued: God shall helpe it f very
earely.
6 When the nations raged, and the king-
domes were moued, God ** thundred, and
the earth melted.
7 The Lord of hostes is g with vs: the God
of Iaakob is our refuge. Selah.
8 Come, and beholde the workes of the
Lorde, h what desolations he hath made
in the earth.
9 Hee maketh warres to cease vnto the
endes of the world: he breaketh the bowe
and cutteth the speare, and burneth the
chariots with fire.
10 Be i still and knowe that I am God: I
will be exalted among the heathen, and I
will be exalted in the earth.
11 The Lord of hostes is with vs: the God
of Iaakob is our refuge. Selah.

a Which was either a musicall instrument or a solẽne tune, vnto the which this Psalm was sung. * Or, protection. b In all maner of troubles God sheweth his speedie mercie and power in defending his. c That is, we wil not be ouercome with feare. d Though the afflictions rage neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his. e The riuer of Shiloah, which passed through Ierusalem: meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient. f Alwayes when neede requireth. ** Ebr. gaue his voyce. g They are assured ŷ God can & will defend his Church from all dangers and enemies. h To wit, howe oft he hath destroyed his enemies & deliuered his people. i He warneth them that persecute ŷ Church, to cease their crueltie: for els they shall feele that God is too strong for them, against whom they fight.

PSAL. XLVII.

1 *The Prophet exhorteth all people to the worship of the true and euerliuing God, commending the mercy of God toward the posteritie of Iaakob: 9 And after prophecieth of the kingdome of Christ in the time of the Gospell.*

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 ALl people a clap your handes: sing
loud vnto God with a ioyful voyce.
2 For the Lorde is high, and terrible:
a great king ouer all the earth.
3 He hath b subdued the people vnder vs,
and the nations vnder our feete.
4 He hath chosen c our inheritance for vs:
euen the glory of Iaakob whom he loued.
Selah.
5 God is gone vp with triumph, euen the
Lord, with the d sound of the trumpet.
6 Sing praise to God, sing praises: sing
praises vnto our king, sing praises.
7 For God is the king of all the earth: sing
praises euery one ŷ hath e vnderstanding.

a Here is figured Christ, vnto whom all his should giue willing obediẽce, & who would shew himselfe terrible to the wicked. b He hath made the Iewes, who were ŷ keepers of the Law and Prophets, schole masters to the Gentiles, ŷ they should with gladnes obey them. c God hath chosen vs aboue all other nations to enioy a most glorious inheritance. d He doth allude vnto ŷ trumpets that were blowen at solemne feastes: but he doeth further signifie the triumph of Christ & his glorious ascension into ŷ heauens. e He requireth that vnderstanding be ioyned with singing, least the Name of God be profaned with vaine crying.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.
9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong to God: he is greatly to be exalted.

f He praiseth Gods highnes, for that he ioyneth the great Princes of the world (whom he calleth shieldes) to the fellowship of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hands of many kings is mencioned, for the which, thanks are giuen to God, & the state of that citie is praised, that hath God so presently at all times readie to defende them. The Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa or Ezechiah: for in their times chiefly was the citie by forreine princes assaulted.

¶ A song or Psalme committed to the sonnes of Korah.

1 GReat is the Lord, & greatly to be praised, in the [b] Citie of our God, euen vpon his holy Mountaine.
2 Mount Zion, lying Northward, is faire in situation: it is the [c] ioye of the whole earth, and the citie of the great king.
3 In the palaces thereof God is knowen for a [d] refuge.
4 For loe, the kings were [e] gathered, and went together.
5 When they saw [f] it, they marueiled: they were astonied, & suddenly driuen backe.
6 Feare came there vpon them, and sorow, as vpon a woman in trauaile.
7 As with an Eastwinde thou breakest the ships [g] of Tarshish, so were they destroyed.
8 As we haue [h] heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God will stablish it for euer. Selah.
9 We waite for thy louing kindnesse, O God, in the middes of thy temple.
10 O God, according vnto thy Name, so is thy praise vnto the [i] worldes endes: thy right hand is full of righteousnes.
11 Let [k] mount Zion reioyce, & the daughters of Iudah bee glad, because of thy iudgements.
12 [l] Compasse about Zion, and goe round about it, and tell the towres thereof.
13 Marke wel the wall thereof: behold her towres, that ye may tell your posteritie.
14 For this God is our God for euer and euer: he shalbe our guide vnto the death.

a Some put this difference betweene a song & Psalme, saying that it is called a song, when there is no instrumẽt, but ỹ voyce: & the Psalme, the contrary. The song of ỹ Psalme is when the instruments begin, and the voyce foloweth. The Psalme of the song, ỹ contrary.
b Albeit God shew his wõders through all the world, yet he wil be chiefly praised in his church.
c Because the word of saluation came thence to all them that should beleeue.
d Except God were the defẽce thereof, neither situation nor munition coulde preuaile.
e They conspired and went against Gods people.
f The enemies were afraid at the sight of the Citie.
g That is, of Cilicia, or of the Sea called Mediterraneum.
h To wit, of our fathers, so haue we proued: or, God hath performed his promes.
i In al places where thy Name shalbe heard of, men shall praise thee, when they heare of thy marueilous workes.
k Let Ierusalem and the cities of Iudea reioyce for thy iust iudgements against thine enemies.
l For in this outward defence & strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secrete defence, who neuer leaueth his.

PSAL. XLIX.

1 The holy Ghost calleth all men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthie, & therefore not to be feared: but contrarywise he lifteth vp our minds to consider howe all thinges are ruled by Gods prouidence: 14 Who as he iudgeth these worldly misers to euerlasting tormẽts, 15 So doth he preserue his, & will reward them in the day of the resurrectiõ, 2. Thes. 1.6.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 HEare [a] this, all ye people: giue eare, all ye that dwell in the world,
2 As well lowe as hie, both riche and poore.
3 My mouth shall speake of wisdome, and the meditation of mine heart is of knowledge.
4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.
5 Wherefore shoulde I [b] feare in the euill dayes, when iniquitie shall compasse me about, as at mine heeles?
6 They trust in their [c] goods, & boast themselues in the multitude of their riches.
7 Yet a man can by no meanes redeeme his brother: he can not giue his ransome to God,
8 (So [d] precious is the redemption of their soules, [e] and the continuance for euer)
9 That he may liue stil for euer, and not see the graue.
10 For he seeth that wise men [f] die, and also that the ignorant & foolish perish, and leaue their riches for [g] others.
11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and [h] call their lands by their names.
12 But man shall not continue in honour: [i] he is like the [k] beastes that die.
13 This their way vttereth their foolishnes: yet their posteritie [l] delite in their talke. Selah.
14 [k] Like sheepe they lie in graue: [l] death deuoureth them, and the righteous shall haue domination ouer them in ỹ [m] morning: for their beautie shal consume, when they shall goe from their house to graue.
15 But God shall deliuer my soule from the power of the graue: [n] for he will receiue me. Selah.
16 Be not thou afraide when one is made riche, and when the glory of his house is increased.
17 * For he shall take nothing away when he dieth, neither shall his pompe descend after him.
18 For while he liued, [o] he reioyced himselfe: and [a] men will praise thee, when thou makest much of thy selfe.
19 [p] He shall enter into the generation of his fathers, [p] & they shal not liue for euer.
20 Man is in honour, and [q] vnderstandeth not: he is like to beastes that perish.

a He will intreat how God gouerneth the worlde by his prouidẽce which cannot be perceiued by the iudgement of the flesh.
b Though wickednes reigne & enemies rage, seeing God wil execute his iudgements against the wicked in time conuenient.
c To trust in riches is meere madnes, seeing they can neither restore life nor prolong it.
d That is, so rare, or not to be found, as prophecie was precious in the dayes of Eli, 1. Sam. 3.1.
e Meaning, it is impossible to liue for euer also that life and death are onely in Gods hands.
f In that that death maketh no difference betweene ỹ persons.
g That is, not to their children, but to strangers. Yet the wicked profite not by these examples, but stil dreame an immortalitie in earth.
h As touching the death of the body.
i They speake
k As sheepe are to the graue.
l Because they haue no part of life euerlasting.
m Christs coming is as the morning, when ỹ elect shal reigne with Christ their head ouer the wicked.
n Or, because he hath receiued me. Iob. 27.9. 1. Tim. 6.7.
o Ebr. he blessed his soule.
p The flatterers praise them that liue in delights & pleasures.
q Or, his soule.
o And not possesse the terme appointed for life.
p Both they & their fathers shall liue here but a while, and at length dye for euer.
q Hee condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 Because the Church is alway full of hypocrites, 8 Which doe imagine that God will be worshipped

with

and do the same thing that their fathers did. k As sheepe are gathered into the solde, so shall they be brought

with outwards ceremonies onely, without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the lawe, thinking that their sacrifices were sufficient. 21 Therefore the Prophet doth reproue this grosse errour, & pronounceth the Name of God to be blasphemed, where holinesse is set in ceremonies. 23 For hee declareth the worship of God to be spirituall, whereof are two principall partes, inuocation, and thankesgiuing.

¶ A Psalme of [a] Asaph.

1 THe God of gods, euen the Lord hath
spoken and called the [b] earth from
the rising vp of the Sunne vnto the
going downe thereof.
2 Out of Zion, which is the [c] perfection of
beautie, hath God shined.
3 Our God shall come and shall not keepe
silence: [d] a fire shall deuoure before him,
and a mightie tempest shall bee mooued
rounde about him.
4 He shall call the heauen aboue, and [e] the
earth to iudge his people.
5 Gather my [f] Saints together vnto me,
those that make a couenant with mee
with [g] sacrifice.
6 And the heauens shall declare his righ-
teousnesse: for God is Iudge himselfe.
Selah.
7 Heare, O my people, and I will speake:
heare, O Israel, and I will testifie vnto
thee: for I am God, euen thy God.
8 I will not [h] reproue thee for thy sacri-
fices, or thy burnt offrings, that haue not
bene continually before me.
9 I wil take no bullock out of thine house,
nor goates out of thy foldes.
10 [i] For all the beastes of the forest are
mine, and the beastes on a thousande
mountaines.
11 I knowe all the foules on the moun-
taines: and the wilde beastes of the fielde
are mine.
12 If I be hungrie, I will not tell thee: for
the world is mine, and al that therein is.
13 [k] Will I eate þ flesh of bulles? or drinke
the blood of goates?
14 Offer vnto God praise, and [l] pay thy
vowes vnto the most High,
15 And call vpon mee in the day of trou-
ble: so will I deliuer thee, and thou shalt
glorifie me.
16 But vnto the wicked said God, [m] What
hast thou to do to declare mine ordinan-
ces, that thou shouldest take my coue-
nant in thy mouth,
17 Seeing thou hatest [n] to be reformed, and
hast cast my wordes behinde thee?
18 For when thou seest a theefe, [o] thou
runnest with him, and thou art partaker
with the adulterers.
19 Thou giuest thy mouth to euill, and
with thy tongue thou forgest deceit.
20 Thou [p] sittest, and speakest against thy
brother, and slaunderest thy mothers
sonne.
21 These things hast thou done, and I held
my tongue: therefore thou thoughtest
that I was like thee: but I will reproue
thee, and [q] set them in order before thee.
22 Oh consider this, ye that forget God,
least I teare you in pieces, and there bee
none that can deliuer you.
23 He that offreth [r] praise, shal glorifie me:
and to him, that [s] disposeth his way a-
right, will I [t] shewe the saluation of God.

a Who was eyther the autor, or a chiefe singer, to whom it was committed. b To pleade against his dissembling people before heauen and earth. c Because God had chosen it to haue his Name there called vpon, and also his image shined therein the doctrine of þ Lawe. d As when God gaue his Law in mount Sinai, he appeared terrible with thūder and tempest, so will hee appeare terrible to take a count for the keeping thereof. e As witnesses against the hypocrites. f God in respect of his elect, calleth the whole body holy, Saints and his people. g Which should showe that sacrifices are seales of the couenant betweene God and his people, and not set religion therein. h For I passe not for sacrifices, except the true vse be there, which is to confirme your faith in my promises. i Though hee did delite in sacrifice, yet had he no neede of mans helpe thereunto. k Though mans life for the infirmitie thereof hath neede of foode, yet God, whose life quickeneth all the world, hath no neede of such meanes. l Shewe thy selfe mindefull of Gods benefites by thankesgiuing. m Why doest thou faine to bee of my people, and talkest of my couenant, seeing thou art but an hypocrite? n And to liue according to my word. o He sheweth what are the fruites of them that contemne Gods worde.

p Hee noteth the crueltie of hypocrits, which spare not in their talke or iudgement their owne mothers sonne. q I will write all thy wicked deedes in a rolle, and make thee to reade and acknowledge thē whether thou wilt or no. r Vnder the which is contained faith and inuocation. s As God hath appointed. t That is, declare my selfe to be his Sauiour.

PSAL. LI.

1 VVhen Dauid was rebuked by the Prophet Nathan, for his great offences, he did not onely acknowledge the same to God with protestation of his naturall corruption and iniquitie, but also left a memoriall thereof to his posterity. 7 Therefore first hee desireth God to forgiue his sinnes, 10 And to renue in him his holy Spirit, 13 VVith promes that he will not be vnmindfull of those great graces. 18 Finally, fearing least God would punish the whole Church for his fault, he requireth that he woulde rather increase his graces towards the same.

¶ To him that excelleth. A Psalme of
Dauid, when þ Prophet Nathan
[a] came vnto him, after he had
gone in to Bath-sheba.

1 HAue mercy vpon me, O God, [b] ac-
cording to thy louing kindnesse: ac-
cording to þ multitude of thy com-
passions put away mine iniquities.
2 Wash me [c] throughly from mine iniqui-
tie, and clense me from my sinne.
3 For I [d] know mine iniquities, and my
sinne is euer before mee.
4 Against thee, against thee onely haue I
sinned, and done euill in thy sight, that
thou mayest be iust when thou [e] speakest,
and pure when thou iudgest.
5 Beholde, I was borne in iniquitie, and
in sinne hath my mother conceiued me.
6 Beholde, thou [f] louest trueth in the in-
warde affections: therefore hast thou
taught mee wisedome in the secret of mine
heart.
7 Purge me with * hyssope, and I shalbe
cleane: washe me, and I shall be whiter
then snowe.
8 Make me to heare [g] ioye and gladnesse,
that the [h] bones, which thou hast broken,
may reioyce.
9 Hide thy face from my sinnes, and put
away all mine iniquities.
10 [i] Create in mee a cleane heart, O God,

a To reproue him because hee had committed so horrible sins, and lien in the same without repentance more then a whole yeere. b As his sinnes were manifolde and great, so hee requireth that God would giue him the feeling of his excellent and aboundant mercies. c My sinnes sticke so fast in me, that I haue neede of some singular kinde of washing. d My conscience accuseth mee, so that I can haue no rest, till I bee reconciled. e When thou giuest sentence against sinners, they must needes confesse thee to be iust and themselues sinners. f He confesseth that God, who loueth purenesse of heart, may iustly destroy man, who of nature is a sinner, much more him whome hee had instructed in his heauenly wisedome. *Leuit. 14.6.* g He meaneth Gods comfortable mercies towardes repentant sinners. h By the bones hee vnderstandeth all strength of soule and body, which by cares and mourning are consumed. i Hee confesseth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a newe creation.

and

k Which may assure me that I am drawen out of the slaurie of sinne.

and renue a right spirite within me.
11 Cast me not away from thy presence, & take not thine holy Spirite from me.
12 Restore to mee the ioy of thy saluation, and stablish me with thy k free Spirite.

l Hee promiseth to indeuour that others by his example may turne to God.

13 Then shal I teach thy l wayes vnto the wicked, and sinners shall bee conuerted vnto thee.

m From the murder of Vriah, and ỹ others that were slaine with him, 2. Sam. 11.17.

14 Deliuer me from m b'ood, O God, which art the God of my saluation, and my tongue shall sing ioyfully of thy righteousnes.

n By giuing me occasiõ to praise thee, when thou shalt forgiue my sinnes.

15 n Open thou my lips, O Lorde, and my mouth shall shewe forth thy praise.

o Which is a wounding of the heart, proceeding of faith, which seeketh vnto God for mercie.

16 For thou desirest no sacrifice, though I would giue it: thou deliteſt not in burnt offering.
17 The sacrifices of God are a o contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applied to their right end, which is the exercise of faith & repentãce.

18 Be fauourable vnto p Zion for thy good pleasure: build the walles of Ierusalem.
19 Then shalt thou accept the sacrifices of q righteousnes, euen the burnt offering and oblation: then shall they offer calues vpon thine altar.

PSAL. LII.

Dauid describeth the arrogant tyrannie of his aduersarie Doeg: who by false surmises caused Ahimelech with the rest of the Priestes to be slaine. 5 Dauid prophesieth his destruction, 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendreth thankes to God for his deliuerance. In this Psalme is lively set forth the kingdome of Antichrist.

¶ To him that excelleth. A Psalme of Dauid to giue instruction. When Doeg the Edomite came and shewed Saul, and said to him, Dauid is come to the house of Ahimelech.

a O Doeg, which hast credit with the tyrant Saul, & hast power to murther the Saintes of God.

1 Why boastest thou thy selfe in thy wickednes, O a man of power? the louing kindnes of God endureth daily.

b Thy malice moueth thee by crastie flatteries & lies to accuse and destroy the innocents.

2 Thy tongue imagineth b mischiefe, and is like a sharpe rasor, ỹ cutteth deceitfully.
3 Thou doest loue euill more then good, & lies, more then to speake the "trueth. Selah.

"Ebr. righteousnes.

c Though God forbeare for a time, yet at length he will recompense thy falsehoode.

4 Thou louest all wordes that may destroy, O deceitfull tongue!
5 So shall God c destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, & d roote thee out of the lande of the liuing. Selah.

d Albeit thou seeme to be neuer so surestetled.

6 The e righteous also shall see it, f and feare, and shall laugh at him, saying,
7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength g in his malice.

e For the eyes of the reprobate are shut vp nt Gods iudgements. f With ioyfull reuerence, seeing that hee taketh their part against the wicked. g *Or, in his substance.*

8 But I shalde like a r grene olme tree in the house of God: for I trusted in the mercie of God for euer and euer.
9 I will alway praise thee, for ỹ thou hast done h this, & I will i hope in thy Name, because it is good before thy Saints.

g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse. h Executed his vengeance. i *Or, waite vpon thy gracs and promes.*

PSAL. LIII.

He describeth the crooked nature, 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalme of Dauid to giue instruction.

a Which was an instrument or kinde of note,

1 The foole hath saide in his heart, There is b no God, they haue corrupted and done abominable wickednesse: there is none that doeth good.

b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth ỹ the people haue no God.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and c seeke God.

c Whereby hee condemneth all knowledge and vnderstanding, that tendeth not to seeke God.

3 *Euery one is gone backe: they are altogether corrupt: there is none that doth good, no not one.

Rom. 3.10.

4 Do not the d workers of iniquitie know that they eate vp my people as they eate bread? they call not vpon God.

d Dauid pronounceth Gods vengeance against cruell gouerners, who hauing charge to defend and preserue Gods people, do most cruelly deuoure them.

5 There they were afraid for feare, where no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them. f Be ỹ enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalde glad.

PSAL. LIIII.

Dauid brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offrings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalme of Dauid, to giue instruction. When the Ziphims came and said vnto Saul, *Is not Dauid hid among vs?

1. Sam. 23.19.

a Hee declareth that when all meanes do faile, God wil deliuer, euen as it were by miracle, them that call vpon him with an vpright cõscience.

1 Saue me, O God, a by thy Name, and by thy power iudge me.
2 O God, heare my prayer: hearken vnto the wordes of my mouth.
3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

b To wit, the Ziphims.

4 Behold, God is mine helper: the Lorde is with d them that vpholde my soule.
5 Hee shall reward euill vnto mine enemies: oh cut them off in thy e trueth!

c Saul and his armie, which were like cruell beastes, & could not be satisfied

6 Then I will sacrifice f freely vnto thee: I will praise thy Name, O Lorde, because it is good.

but by his death. d Be they neuer so fewe, as he was with Ionathan. e According to thy faithfull promes for my defence. f For hypocrites serue God for feare, or vpon conditions.

for he hath delyuered me out of all trouble, and mine eye hath ſ ſeene my deſire vpon mine enemies.

PSAL. LV.

Dauid being in great heauines and diſtreſſe complaineth of the cruelties of Saul, 13 And of the falſehoode of his familiar acquaintance, 17 Vttering moſt ardent affections to moue the Lord to pity him. 22 After being aſſured of deliuerance, he ſetteth forth the grace of God as though he had alreadie obtained his requeſt.

¶ To him that excelleth on Neginoth. A Pſalme of Dauid to giue inſtruction.

HEare t my prayer, O God, and hide not thy ſelfe from my ſupplication.
Hearken vnto me, & anſwere me: I mourne in my prayer, and make a noyſe,
for the [b] voyce of the enemie, and for the [c] vexation of the wicked, becauſe [c] they haue brought iniquitie vpon me, and furiouſly hate me.
Mine heart trembleth within me, & the terrors of death are fallen vpon me.
Feare and trembling are come vpon me, and an horrible feare hath [d] couered me.
And I ſayde, Oh that I had wings like a doue: then would I [e] flee away & reſt.
Beholde, I would make my flight farre off, and lodge in the wilderneſs. Selah.
He would make haſte for my deliuerance from the ſtormie winde and tempeſt.
Deſtroy, O Lord, & [g] deuide their tongues: for I haue ſeene crueltie & ſtrife in [h] citie.
Day and night they goe about it vpon the walles thereof: both [i] iniquitie and miſchiefe are in the middes of it.
Wickedneſs is in the mids therof: deceit and guile depart not from her ſtreetes.
Surely mine [j] enemie did not defame me: for I could haue borne it: neither did mine aduerſarie exalt himſelf againſt me: for I would haue hid me from him.
But it was thou, O man, euen my [k] companion, my guide and my familiar:
Which delited in conſulting together, and went into [l] the Houſe of God as companions.
Let death ſeaſe vpon them: let them [l] go downe quicke into the graue: for wickedneſſe is in their dwellings, euen in [m] the mids of them.
But I will call vnto God, and the Lorde will ſaue me.
Euening and morning, and at noone will I pray, [m] and make a noyſe, and he will heare my voyce.
He hath deliuered my ſoule in peace from the battell, that was againſt me: for [n] many were with me.
God ſhall heare and afflict them, euen he that reigneth of olde, Selah. becauſe they [o] haue no changes, therefore they feare not God.
He [p] laid his hand vpon ſuch, as be at peace [q] with him, and he brake his couenant.
The words of his mouth were ſofter then butter, yet warre was in his heart: his wordes were more gentle then oyle, yet they were ſwordes.
Caſt thy [r] burden vpon the Lorde, and he ſhal nouriſh thee: he will not ſuffer the righteous to fall for [q] euer.
And thou, O God, ſhalt bring them downe into [s] the pit of corruption: the bloudy and deceitfull men ſhal not line [r] halfe their dayes: but I will truſt in thee.

a The earneſtnes of his prayer declareth the vehemencie of his griefe, in ſo much as he is compelled to burſt out into cries.
b For the threatnings of Saul & his adherents.
c They haue deuiſed me as a wicked perſon: or, they haue inuaded my dexterite.
d There was no part of him that was not aſtonied with extreme feare.
e Feare had driuen him to ſo great diſtreſſe, that he wiſhed to be ſhut in ſome wilderneſs, & to be baniſhed from that kingdom which God had promiſed.
f In the ſtouldie enterpriſes.
g From the cruel rage and tyranny of Saul.
h In the confuſion of Babylon, where the wicked conſpired againſt God.
i All lawes and good orders are broken, and onely vice and diſorder reigneth vnder Saul.
k Which was not onely ioyned to mee in friendſhippe and counſell in worldly matters, but alſo in religion.
l As Korah, Dathan and Abiram.
m A ſigne of a feruent mind and ſure truſt to obtaine his petition, which thing made him earneſt at all times in prayer.
n Euen the Angels of God fought on my ſide againſt mine enemies, 2. King. 6. 16.
o But their proſperous eſtate ſtill continueth.
p I did not prouoke him, but was at peace with him, yet he made warre againſt me.
q Or, gif: to wit, which thou woulddeſt that God ſhould giue thee.
q Though for their bettering & triall he ſuffer them to ſlip for a time.
r Though they ſometime liue longer, yet their life is curſed of God, vnquiet, and worſe then any death.

PSAL. LVI.

Dauid being brought to Achiſh the King of Gath, 2. Sam. 21. 12. complaineth of his enemies, demaundeth ſuccour, 3 Putteth his truſt in God and in his promiſes, 12 And promiſeth to performe his vowes, which he had taken vpon him, whereof this was the effect, to praiſe God in his Church.

¶ To him that excelleth. A Pſalme of Dauid on Michtam, concerning the [a] dumme doue in a farre countrey, when the Philiſtims tooke him in Gath.

BE mercifull vnto mee, O God, for [b] man would ſwallow me vp: he fighteth continually and vexeth me.
Mine enemies would daily ſwallow me vp: for many fight againſt me, O thou moſt high.
When I was afraid, I truſted in thee.
I will reioyce in God, becauſe of his [c] worde, I truſt in God, and will not feare what fleſh can do vnto me.
Mine owne [d] wordes grieue mee daily: all their thoughtes are againſt mee to doe me hurt.
[e] They gather together, and keepe themſelues cloſe: they marke my ſteppes, becauſe they wayte for my ſoule.
[f] They thinke they ſhal eſcape by iniquitie: O God, caſt theſe people downe in thine anger.
Thou haſt counted my wanderings: put my [g] teares into thy bottell: are they not in thy regiſter?
When I crie, then mine enemies ſhall turne backe: this I knowe, for God is with me.
I will reioyce in GOD becauſe of his worde: in the Lorde will I reioyce becauſe of his word.
In God do I truſt: I will not be afraid what man can do vnto me.
[h] Thy vowes are vpon me, O God: I will render prayſes vnto thee.
For thou haſt deliuered my ſoule from death, and alſo my feete from falling, that I may [i] walke before God in the [k] light of the liuing.

a Being chaſed by the furie of his enemies into a ſtrange countrey, he was as a dumme doue, not ſeeking reuengeance.
b He ſheweth that it is either now time, or neuer, that God helpe him: for all the world is againſt him, and ready to deuour him.
c He ſtayeth his conſcience vpon Gods promes, thogh he ſee not preſent helpe.
d All my counſels haue euill ſucceſſe, & turne to mine owne ſorowe.
e As all the worlde againſt one man, and cannot be ſaciat, except they haue my life.
f They think not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saintes in ſtore, much more will he remember their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods regiſter.
h Hauing receiued that which I required, I am bounde to paye my vowes of thankeſgiuing, as I promiſed.
i As mindefull of his great mercies, and giuing him thankes for the ſame,
k That is, in this life, and light of the ſunne.

PSAL.

PSAL. LVII.

1 Dauid being in the deſert of Ziph, where the inhabitants did betray him, & at length in the ſame caue with Saul, 2 Calleth moſt earneſtly vnto God with full confidence that he will performe his promiſe and take his cauſe in hande: 5 Alſo that hee will shewe his glory in the heauens and the earth againſt his cruell enemies. 9 Therefore doeth he render laud and praiſe.

¶ To him that excelleth. a Deſtroy not. A Pſalme of Dauid on Michtam. *When he fled from Saul in the caue.

a This was either the beginning of a certaine ſong, or the wordes which Dauid vttered when he ſtayed his affection. 1. *Sam.* 24. 4.

1 HAue mercy vpon me, O GOD, haue mercy vpon me: for my ſoule truſteth in thee, & in the ſhadow of thy wings will I *make my* truſt, till theſe b afflictions ouerpaſſe.

*Or, dwell moſt ſafely.

2 I will call vnto the moſt high God, euen to the God, that c performeth his promiſe toward me.

b He compareth the afflictions, which God layeth vpō his children, to a ſtorme that commeth and goeth.

3 He will ſende from d heauen, and ſaue me from the reproche of him that woulde ſwallowe me. Selah. God will ſende his mercy, and his trueth.

c Who leaueth not his workes begun vnperfite.

4 My ſoule is among lions: I lie amōg the children of men, *that* are ſet on fire: whoſe e teeth are ſpeares and arrowes, & their tongue a ſharpe ſwoorde.

d He would rather deliuer mee by a miracle, then *if* I ſhould be ouercome.

5 f Exalt thy ſelfe, O God, aboue the heauen, & let thy glorie be vpon all the earth.

e He meaneth their calumnies and falſe reportes.

6 They haue laid a net for my ſteps: g my ſoule is preſſed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

f Suffer me not to be deſtroyed to the contempt of thy Name.

7 My heart is h prepared, O God, mine heart is prepared: I will ſing & giue praiſe.

g For very feare, ſeeing the great dangers on all ſides.

8 Awake my i tongue, awake viole and harpe: I will awake earely.

9 I will praiſe thee, O Lorde, among the people, and I will ſing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy truetb vnto the k cloudes.

11 Exalt thy ſelf, O God, aboue *the* heauens, and let thy glorie be vpon all the earth.

h That is, wholy bent to giue thee prayſe for my deliuerance. i He ſheweth that both his heart ſhall praiſe God, and his tongue ſhall confeſſe him, and alſo that he will vſe other meanes to prouoke him ſelfe forward to the ſame. k Thy mercies do not onely appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whome he appealeth to Gods iudgement, 10 Shewing that the iuſt ſhal reioyce, when they ſee the punishment of the wicked to the glorie of God.

¶ To him that excelleth. Deſtroy not. A Pſalme of Dauid on Michtam.

a Ye counſellers of Saul, who vnder pretence of conſulting for the common wealth, conſpire my death being an innocent.

1 IS it true? O a congregation, ſpeake ye iuſtly? O ſonnes of men, iudge ye vprightly?

2 Yea, rather ye imagine miſchiefe in your heart: b your handes execute crueltie vpon the earth.

3 The wicked c are ſtrangers from the wombe: euen from the bellie haue they erred, and ſpeake lyes.

b Ye are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts. c That is, enemies to the people of God, euen from their birth.

4 Their poyſon is euen like the poyſon of a ſerpent: like the deafe d adder that ſtoppeth his eare.

d They paſſe in malice and ſubtiltie, the craftie ſerpent, which could preſerue himſelfe by ſtopping his eare from the inchanter.

5 Which heareth not the voyce of the inchāter, though he be moſt expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the young lions, O Lord.

e Take away all occaſions and meanes, whereby they hurt.

7 Let them f melt like the waters, let them paſſe away: when hee ſhooteth his arrowes, let them be as broken.

f Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their ſnares whereof they bragge.

8 Let him conſume like a ſnaile that melteth, and like the vntimely fruite of a woman, that hath not ſeene the ſunne.

9 g As raw fleſh before your pots feele the fire of thornes: ſo let him carry them away as with a whirlewinde in his wrath.

g As fleſh is taken raw out of the pot before

10 The righteous ſhall h reioyce when hee ſeeth the vengeance: he ſhall waſh his feete in the i blood of the wicked.

h With a pure affection.

11 And men ſhall ſay, k Verely there is fruit for the righteous: doubtleſſe there is a God that iudgeth in the earth.

i Their puniſhment and ſlaughter ſhall be ſo great, that the water ſeethe: ſo he deſireth God to deſtroy before they bring them to paſſe.

k Seing God gouerneth all by his prouidence, hee muſt needes put difference betweene the godly and the wicked.

PSAL. LIX.

1 Dauid being in great danger of Saul, who ſent to ſlaie him in his bed, prayeth vnto God, 3 Declareth his innocencie, and their furie, 5 Deſiring God to deſtroy all thoſe that ſinne of malicious wickednesſe. 11 Whome though he keepe aliue for a time to exerciſe his people, yet in the ende he wil conſume them in his wrath, 13 That he may be knowen to be the God of Iaakob to the ende of the worlde, 16 For this he ſingeth prayſes to God, aſſured of his mercies.

¶ To him that excelleth. Deſtroy not. A Pſalme of Dauid on a Michtam. *When Saul ſent and they did watch the houſe to kill him.

a Read Pſal. 16. 1. *Sam.* 19. 11.

1 DEliuer me, my God, b from mine enemies: defende me from them that riſe vp againſt me.

b Though his enemies were euen at hand to deſtroy him, yet he aſſured himſelfe that God had wayes inough in his hand to deliuer him.

2 Deliuer me from the wicked doers, and ſaue me from the bloody men.

3 For lo, they haue layd wait for my ſoule: the mightie men are gathered againſt me, not for mine c offence, nor for my ſinne, O Lorde.

c For I am innocent to them-wardes, & haue not offended them.

4 They runne & prepare them ſelues without a fault on my part: ariſe therfore to aſſiſt me, and beholde.

5 Euen thou, O Lorde God of hoſtes, O God of Iſrael awake to viſite all the heathen, and be not d mercifull vnto all that tranſgreſſe maliciouſly. Selah.

d Seing it appeaineth to God iudgements to punish the wicked, he deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his Church.

6 They goe to and fro in the euening: they barke like e dogges, and goe about the citie.

e He compareth their crueltie to hungrie dogges, ſhewing that they are neuer weary in doing euill.

7 Beholde, they [f] brag in their talke, and
ſwordes are in their lippes: for Who, ſay
they, doeth heare?
8 But thou, O Lorde, ſhalt haue them in
deriſion, and thou ſhalt laugh at all the
heathen.
9 [g] Hee is ſtrong: but I will waite vpon
thee: for God is my defence.
10 My mercifull God will [h] preuent me:
God will let me ſee my deſire vpon mine
enemies.
11 Slay them [i] not, leaſt my people forget
it: but ſcatter them abroade by thy pow-
er, and put them downe, O Lorde our
ſhielde,
12 For the ſinne of their mouth, and the
wordes of their lippes: and let them be
[k] taken in their pride, euen for their per-
iurie and lies, that they ſpeake.
13 [l] Conſume them in thy wrath: conſume
them that they be no more: and let them
know that God ruleth in Iaakob, euen
vnto the endes of the world. Selah.
14 And in the euening they [m] ſhall goe to
and fro, and barke like dogges, and goe a-
bout the citie.
15 They ſhal runne here & there for meate:
& ſurely they ſhal not be ſatiſfied, though
they tarie all night.
16 But I will ſing of thy [n] power, & will
praiſe thy mercie in the morning: for
thou haſt bene my defence and refuge in
the day of my trouble.
17 Vnto thee, O my [o] Strength, will I
ſing: for God is my defence, & my merci-
full God.

f They boaſt openly of their wicked deuices, and euery word is as a ſword: for they neither feare God, nor are aſhamed of men.
g Though Saul haue neuer ſo great power, yet I knowe that thou doſt bridle him: therefore will I patiently hope on thee.
h He will not faile to ſuccour me, when neede requireth.
i Altogether, but by litle and litle, that ỹ people ſeeing oftentimes thy iudgements, may bee mindfull of thee.
k That in their miſerie & ſhame they may be as glaſſes and examples of Gods vengeance.
l When thy time ſhall come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto others.
m He mocketh at their vaine enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.
n Which dideſt vſe the policie of a weake woman to confounde the enemies ſtrength, 1.Sam.19.12.
o Confeſſing himſelfe to be voide of all vertue and ſtrength, he attributeth the whole to God.

PSAL. LX.

1 Dauid being nowe king ouer Iudah, and hauing had many victories, ſheweth by euident ſignes, that God elected him king, aſſuring the people that God will proſper them, if they approue the ſame. 11 After he prayeth vnto God to finiſh that, that hee hath begunne.

¶ To him that excelleth vpon [a] Shuſhan E-
duth, or Michtam. A Pſalme of Dauid to
teach. * When he fought againſt Aram
Naharaim, & againſt [‖] Aram [b] Zobah,
when Ioab returned and ſlewe twelue
thouſand Edomites in the ſalt valley.

1 O God, thou haſt caſt vs out, thou
haſt [c] ſcattered vs, thou haſt bene
angrie, turne againe vnto vs.
2 Thou haſt made the lande to tremble,
and haſt made it to [d] gape: heale the
breaches thereof, for it is ſhaken.
3 Thou haſt [e] ſhewed thy people heauie
things: thou haſt made vs to drinke the
wine of giddineſſe.

a These were certaine ſongs, after the note whereof this pſalme was ſung.
2.Sam.8.1. & 10.1. 1.chro.18.3.
‖ Or, Syria called Meſopotamia.
b Called alſo Sophene which ſtretcheth by Euphrates.
c For when Saul was not able to reſiſt ỹ enemie, the people fled hither and thither: for they coulde not be ſafe in their owne houſes.
d As cleft with an earthquake.
e Thou haſt handled thy people ſharply in taking from them ſenſe and iudgement, in that they ayded Saul the wicked king, and purſued him, to whom God had giuen the iuſt title of the realme.

4 But nowe thou haſt giuen [f] a banner to
them that feare thee, that it may be diſ-
played becauſe of thy trueth. Selah.
5 That thy beloued may be deliuered,
helpe with thy right hand and heare me.
6 God hath ſpoken in his [g] holines: there-
fore I will reioyce: I ſhall deuide She-
chem, & meaſure the valley of Succoth.
7 Gilead ſhalbe mine, and Manaſſeh ſhalbe
mine: Ephraim alſo ſhalbe the [h] ſtrength
of mine head: [i] Iudah is my lawe giuer.
8 Moab ſhalbe my [k] waſh pot: ouer E-
dom will I caſt out my ſhoe: [l] Paleſtina
ſhew thy ſelfe ioyfull for me.
9 Who will leade mee into the [m] ſtrong
citie? who will bring me vnto Edom?
10 Wilt not thou, O God, which haddeſt
caſt vs off, & diddeſt not go forth, O God,
with our armies?
11 Giue vs helpe againſt trouble: for vaine
is the helpe of man.
12 Through God we ſhall doe valiantly:
for he ſhall treade downe our enemies.

f In making me King, thou haſt perfourmed thy promes, which ſeemed to haue loſt the force.
g It is ſo certaine, as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places, which Saul had left to his children.
h For it was ſtrong and well peopled.
i Dauid meaneth, that in this tribe his kingdome ſhall be eſtabliſhed, Gen. 49.10.
k In moſt vile ſubiection.
l For thou wilt diſſemble, and faine as though thou wereſt glad.
m He was aſſured that God would giue him the ſtrong cities of his enemies wherein they thought them ſelues ſure.

PSAL. LXI.

1 VVhether that he were in danger of the Ammonites, or being purſued of Abſalom, here he cryeth to bee heard and deliuered, 7 And confirmed in his kingdome. 8 He promiſeth perpetual praiſes.

¶ To him that excelleth on Neginoth.
A Pſalme of Dauid.

1 Heare my crie, O God: giue eare vn-
to my prayer.
2 From [a] the endes of the earth will
I crye vnto thee: when mine heart is op-
preſt, bring mee vpon the rocke that is
[b] higher then I.
3 For thou haſt bene mine hope, and a
ſtrong towre againſt the enemie.
4 I wil dwell in thy Tabernacle for euer,
and my truſt ſhall be vnder the couering
of thy wings. Selah.
5 For thou, O God, [c] haſt heard my de-
ſires: thou haſt giuen an heritage vnto
thoſe that feare thy Name.
6 Thou ſhalt giue the king a [d] long life:
his yeeres ſhalbe as many ages.
7 He ſhall dwell before God for euer: pre-
pare [e] mercie and faithfulneſſe that they
may preſerue him.
8 So will I alway ſing praiſe vnto thy
Name in perfourming daily my vowes.

a From ỹ place, where I was baniſhed, being driuen out of the Citie & Temple by my ſonne Abſalom.
b Vnto ỹ which without thy help I cānot attaine.
c There is nothing that doeth more ſtrengthen our faith, then the remēbrance of Gods ſuccour in times paſt.
d This chiefly is referred to Chriſt, who liueth eternally, not onely in himſelfe, but alſo in his members.
e For the ſtabilitie of my kingdome ſtandeth in thy mercy and trueth.

PSAL. LXII.

This Pſalme partly conteineth meditations, whereby Dauid incourageth himſelfe to truſt in God againſt the aſſaultes of tentations. And becauſe our mindes are eaſely drawen from God by the allurements of the world, he ſharply reproueth this vanitie, to the intent he might cleaue faſt to the Lorde.

¶ To the excellent muſician * Ieduthun.
A Pſalme of Dauid.

1 Yet [a] my ſoule keepeth ſilence vnto
God: of him commeth my ſalua-
tion.
2 [b] Yet

1.Chro.16.41.
a Though Satan tempted him to murmure againſt God, yet he brideled his affections, and reſting vpon Gods promes, beareth his croſſe patiently.

b Dauid appeareth by the oft repetition of this worde, that the Prophet abode manifolde tentations, but by resting on God and by patience hee ouercame them all.

c He meaneth himselfe, being the man whom God had appointed to the kingdome.

d Though ye seeme to bee in honour, yet God will suddenly destroy you.

e Dauid was greatly moued with these troubles: therefore hee stirreth vp himselfe to trust in God.

f These vehement and often repetitions were necessarie to strengthen his faith against the horrible assaultes of Satan. g He admonisheth vs of our wicked nature, which rather bide our sorowe, and bite on the bridle, then vtter our griefe to God to obteine remedie. h Giue your selues wholy to God by putting away all things that are contrary to his Lawe. i He hath plainely borne witnes of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the desert of Ziph, made this Psalme, 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whose mercies hee trusted, euen in the middes of his miseries, 9 Propheseying the destruction of Gods enemies: 11 And contrariwise happinesse to all them that trust in the Lord.

a To wit, of Ziph, 1. Sam. 23. 14.

b Though hee was both hūgry and in great distresse, yet hee made God his sufficiencie, and aboue all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power and glory, as if I were in thy Sactuary.

d The remembrance of thy fauour is more sweete vnto me then al the pleasures & deinties of the worlde.

¶ A Psalme of Dauid. When he was in the a wildernesse of Iudah.

1 O God, thou art my God, early will I seeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and dry lande without water.

2 Thus c I beholde thee as in the Sanctuarie, when I beholde thy power and thy glorie.

3 For thy louing kindnesse is better then life: therefore my lips shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with d marrowe and fatnesse, and my mouth shall praise thee with ioyfull lippes.

6 When I remember thee on my bed, and when I thinke vpon thee in the night watches.

7 Because thou hast bene mine helper, therefore vnder the shadow of thy wings

2 b Yet he is my strength and my saluation, and my defence: therefore I shall not much be moued.

3 How long will ye imagine mischiefe against a c man? ye shall be all slaine: ye shall be as a bowed wall, or as a d wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lyes, they blesse with their mouthes, but curse with their heartes. Selah.

5 e Yet my soule kepe thou silence vnto God: for mine hope is in him.

6 Yet is hee my strength, and my saluation, and my defence: therefore I shall not be moued.

7 In God is my saluation and my f glorie, the rocke of my strength: in God is my trust.

8 Trust in him alway, ye people: g powre out your heartes before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chiefe men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in robberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard k it, that power belongeth vnto God,

12 And to thee, O Lorde, mercie: for thou k rewardest euery one according to his worke.

will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seeke my soule to destroy it, they shall goe into the lowest parres of the earth.

10 f They shall cast him downe with the edge of the sword, and they shalbe a portion for foxes.

11 But the king shall reioyce in God, and all that g sweare by him shall reioyce in him: for the mouth of them that speake lyes, shalbe stopped.

a To him that is ouercome with wilde beastes. g All that sweare professe him, shall reioyce in this worthie King.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He propheseth of the destruction of Saul, and them that take his part, whose bodies shall not be buried, but be deuoured by Gód aright.

PSAL. LXIIII.

1 Dauid prayeth against the furie and false reports of his enemies. 7 He declareth their punishment and destruction, 10 To the comfort of the iust, and the glory of God.

¶ To him that excelleth. A Psalme of Dauid.

1 Heare my a voyce, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide mee from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue whet their tongue like a sworde, and shot for their arrowes d bitter wordes:

4 To shoote at the vpright in secrete: they shoote at him suddenly, and e feare not.

5 They f encourage themselues in a wicked purpose: they commune together to laye snares priuily, and say, Who shall see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one g his secrete thoughts, and the depth of his heart.

7 But God will shoote an arrow at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see them, shall h flee away.

9 And all men shall see it, and declare the worke of God, and they shall vnderstand what he hath wrought.

10 But the righteous i shall be glad in the Lorde, and trust in him: and all that are vpright of heart, shall reioyce.

a In that he calleth to God with his voyce, it is a signe that his praier was vehement, and that his life was in danger.

b That is, from their secret malice.

c To wit, their outward violence.

d False reports and slanders.

e To be without feare of God and reuerence of men, is a signe of reprobation.

f The more that the wicked see Gods children in misery, the more bolde and impudent are they in oppressing them.

g There is no way so secret & subtill to doe hurt, which they inuented not for his destructiō.

h To see Gods heauie iudgements against them, and howe he hath caught them in their owne snares.

i When they shall consider that he will be fauourable to them, as he was to his seruant Dauid.

PSAL. LXV.

1 A praise and thanksgiuing vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preseruation and gouernance of them, 9 And for the plentifull blessings powred foorth vpon all the earth, but specially toward his Church.

¶ To him that excelleth. A Psalme or song of Dauid.

1 O God, a praise waiteth for thee in Zion, and vnto thee shall the vowe be performed.

2 Because thou hearest the prayer, vnto thee shall all b flesh come.

a Thou giuest daily new occasion to thy Church to praise thee.

b Not onely the Iewes, but also the Gentiles in the kingdome of Christ.

3 Wicked deedes c haue preuailed against
mee: but thou wilt be mercifull vnto our
transgressions.
4 Blessed is hee, whome thou chusest and
causest to come to thee: he shall dwell in
thy courtes, and we shall be satisfied with
the pleasures of thine House, euen of thine
holy Temple.
5 O God of our saluation, thou wilt d an-
swere vs with fearefull signes in thy right-
teousnes, O thou the hope of all the endes
of the earth, and of them that are farre off
in the e sea.
6 He stablisheth the mountaines by his
power: & is girded about with strength.
7 He appeaseth the f noyse of the seas and
the noyse of the waues thereof, and the
tumultes of the people.
8 They also, that dwell in the vttermost
partes of the earth, shall be afraide of thy
signes: thou shalt make "the East and the
West to reioyce.
9 Thou visitest the earth, and waterest it:
thou makest it verye riche: the h riuer of
God is full of water: thou preparest them
corne: for so thou appointest i it.
10 Thou k waterest abundantly the fur-
rowes thereof: thou causest the raine to
descend into the valleis thereof: thou mas-
kest it soft with showres, and blessest the
bud thereof.
11 Thou crownest the yere with thy good-
nesse, and thy steps dropp fatnes.
12 They droppe vpon the pastures of the
wildernesse: and the hilles shall be com-
passed with gladnes.
13 The pastures are clad with sheepe: the
valleis also shall bee couered with corne:
therefore they shoute for ioy, l and sing.

c He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy selfe to be the preseruer of thy Church in deliuering thine enemies, as thou diddest in the red sea.
e As of all barbarous nations and farre off.
f He sheweth that there is no part not creature in y worlde, which is not gouerned by Gods power and prouidence.
"Or, the going forth of the morning and of the euening.
g To wit, with rayne.
h That is, Shihaph, or, the rayne.
i Thou hast appointed y earth to bring forth fruite to mans vse.
k By this description he sheweth that all the quire of nature is a testimonie of Gods loue towarde vs, who causeth all creatures to serue our necessitie.
l That is, the dumme creatures shall not onely reioyce for a time for Gods benefites, but shall continually sing.

PSAL. LXVI.

1 He prouoketh all men to praise the Lord, & to consider his workes. 6 He setteth foorth the power of God to affray the rebels, 10 And sheweth howe God hath deliuered Israel from great bondage and afflictions. 13 He promiseth to giue sacrifice, 16 And prouoketh all men to heare what God hath done for him, and to praise his Name.

¶ To him that excelleth. A song, or Psalme.

1 REioyce in God, a all ye inhabitants of the earth.
2 Sing forth the glory of his Name: make his praise glorious.
3 Say vnto God, Howe terrible art thou in thy workes! through the greatnesse of thy power shal thine enemies be b in subiection vnto thee.
4 All the world shall worship thee, and sing vnto thee, euen sing of thy Name. Selah.
5 c Come and behold the workes of God: he is terrible in his doing towarde d the sonnes of men.
6 He hath turned the Sea into drie lande: they passed through the riuer on foote: there did we reioyce in him.
7 He ruleth the world with his power: his eyes beholde the nations: the rebellious shall not e exalt themselues. Selah.
8 Praise our God, ye people, and make the voyce of his praise to be heard.
9 Which f holdeth our soules in life, & suffreth not our feete to slip.
10 For thou, O God, hast proued vs, thou hast tried vs as siluer is tryed.
11 Thou hast brought vs into the g snare, and layed a straite chaine vpon our loynes.
12 Thou hast caused men to ride ouer our heades: we went into fire and into water, but thou broughtest vs out into a wealthie place.
13 I will go into thine h House with burnt offrings, and will pay thee my vowes,
14 Which my lips haue promised, and my mouth hath spoken in mine affliction.
15 I will offer vnto thee the burnt offrings of fat rammes with incense: I will prepare bullockes and goates. Selah.
16 i Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.
17 I called vnto him with my mouth, and he was exalted with my tongue.
18 k If I regard wickednes in mine heart, the Lord will not heare me.
19 But God hath heard me, and considered the voyce of my prayer.
20 Praised be God, which hath not put backe my prayer, nor his mercy from me.

a He prophecieth that all nations shal come to the knowledge of God, who then were onely knowen in Iudea.
b As the faithfull shall obey God willingly: so the infidels for feare shall dissemble them selues to bee faithfull.
c He toucheth the slouthfull dulnesse of man, who is colde in the consideration of Gods workes.
d His prouidence is wonderfull in maintaining their estate.
e He proueth that God wil extend his grace also to the Gentiles, because he punisheth amõg them such as wil not obey his calling.
f He signifieth some special benefite, that God had shewed to his Church of the Iewes, in deliuering them from some great danger: whereof or of the like hee promiseth that the Gentiles shall be partakers.
g The condition of the Church is here described, which is, to be led by gods prouidẽce into troubles, to be subiect vnder tyrants, and to enter into manifolde dangers.
h The duetie of the faithfull is here described, which are newer vnmindefull to render God praise for his benefites.
i It is not ynough to haue receiued Gods benefites and to be mindefull thereof, but also we are bound to make others to profite thereby, and praise God.
k If I delite in wickednesse, God will not heare me: but if I confesse it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance, 2 To the ende that his way and iudgements may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which should be vniuersally extolled at the comming of Christ.

¶ To him that excelleth on Neginoth. A Psalme or song.

1 GOd be mercifull vnto vs, and blesse vs, and a cause his face to shine among vs. Selah.
2 That b they may knowe thy way vpon earth, and thy sauing health among all nations.
3 Let the people praise thee, O God: let all the people praise thee.
4 c Let the people be glad and reioyce: for thou shalt iudge the people righteously, and gouerne the nations vpon the earth. Selah.
5 Let the people praise thee, O God: let all the people praise thee.
6 Then shall d the earth bring foorth her

a That is, moone our hearts with his holy Spirit, that we may feele his fauour towardes vs.
b That both Iewes and Gentiles may knowe Gods couenant made with them
c By these oft repetitions he sheweth, y the people cã neuer reioyce sufficiently, and giue thankes for the great benefites that they shall receiue vnder the kingdome of Christ.
d He sheweth that where God fauoureth, there shalbe abundance of all other things,

increase,

increase, and God, euen our God shall blesse vs.

e Whē thei feele his great benefits both spirituall and corporal towards them.

7 God shall blesse vs, and all the endes of the earth e shall feare him.

PSAL. LXVIII.

1 In this Psalme Dauid setteth forth as in a glasse the wonderful mercies of God toward his people: 5 Who by all meanes & most strange sortes declared himselfe to them. 15 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for euer.

6.

¶ To him that excelleth. A Psalme or song of Dauid.

a The Prophet sheweth that albeit God suffreth a the wicked tyrants to oppresse his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Iah & Iehouah are the names of God, which doe signifie his essence & maiestie incomprehensible, so that hereby is declared, that all idols are but vanitie, and that the God of Israel is the onely true God.

d He giueth children to them that be childles, and increaseth their families.

e Which is barren of Gods blessings, which before they had abused.

f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderful deliuerance out of Egypt.

g God blessed the lande of Canaan because he had chosen that place for his Church. h The facion then was, that women sang songs after the victorie, as Miriam, Deborah, Iudith and others. i The pray was so great, that not onely the souldiers, but women also had part thereof. k Though God suffer his Church for a time to lie in blacke darkenes, yet he wil restore it, & make it most shining and white. l In the lande of Canaan, where his Church was. m Zion the Church of God doeth excel all worldly things, not in pompe and outward shew, but by the inward grace of God, which there remaineth because of his dwelling there.

GOd a will arise, and his enemies shal bee scattered: they also that hate him, shall flee before him.

2 As the smoke vanisheth, so shalt þ driue them away: and as wax meiteth before the fire, so shall the wicked perish at the presence of God.

3 b But the righteous shalbe glad, & reioyce before God: yea, they shall leape for ioy.

4 Sing vnto God, & sing praises vnto his name: exalt him, that rideth vpon the heauens, in his Name c Iah, and reioyce before him.

5 He is a Father of the fatherlesse, and a Iudge of the widowes, euen God in his holy habitation.

6 God d maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e drie land.

7 f O God, when thou wentest foorth before thy people: when þ wentest through the wildernes, (Selah)

8 The earth shooke, & the heauens dropped at the presence of this God: euen Sinai was moued at the presēce of God, euen the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance, and thou didst refresh it when it was wearie.

10 Thy congregation dwelled therein: for thou, O God, hast of thy g goodnesse prepared it for the poore.

11 The Lorde gaue matter to the h women to tell of the great armie.

12 Kings of the armies did flee: they did flee and i shee that remained in the house, deuided the spoyle.

13 Though ye haue lien among k pots, yet shall ye be as the wings of a doue that is couered with siluer, & whose fethers are like pelowe golde.

14 When þ Almightie scattred kings l in it, it was white as þ snowe in Zalmon.

15 m The mountaine of God is like þ mountaine of Bashan: it is an high mountaine, as mount Bashan.

16 n Why leape ye, ye high mountaines? as for this mountaine, God deliteth to dwell in it: yea, the Lorde will dwell in it for euer.

17 The charets of God are twentie thousand thousand Angels, and the Lorde is among them, as in the Sanctuarie of Sinai.

18 Thou art gone vp on high: thou hast o led captiuitie captiue, and receiued giftes for men: yea, euen the rebellious hast thou led, that the Lord God might dwell there.

19 Praised be the Lorde, euen the God of our saluation, which ladeth vs daily with benefites. Selah.

20 This is our God, euen the God that saueth vs: and to the Lorde God belong the p issues of death.

21 Surely God will wounde the head of his enemies, and the hearie pate of him that walketh in his sinnes.

22 The Lord hath said, I wil bring my people againe from q Bashan: I will bring thē againe from the depths of the Sea:

23 That thy foote may be dipped in blood, and the tongue of thy dogges in the blood of the enemies, euen in r it.

24 They haue seene, O God, thy f goings, the goings of my God, & my King, which are in the Sanctuarie.

25 The s singers went before, the players of instruments after: in the middes were the maides playing with timbrels.

26 Praise ye God in the assemblies, & the Lord, ye that are of þ fountaine u of Israel.

27 There was x litle Benjamin with their y ruler, & the princes of Iudah with their assemblie, the princes of Zebulun, & the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O GOD, that, which thou hast wrought in vs.

29 z Out of thy Temple vpon Ierusalem: and kings shall bring presents vnto thee.

30 Destroy the company of the spearemen, and multitude of the mightie bulles with the calues of the people, that a tread vnder feete pieces of siluer: scatter the people that delite in warre.

31 Then shall the princes come out b of Egypt: Ethiopia shall haste to stretche her handes vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, which were from the beginning: beholde, he will send out by his c voyce a mightie sound.

34 Ascribe the power to God: for his ma-

n Why boast ye of your strength and because I gainst this Mountaine of God?

o As God ouercame † enemies of his Church, tooke them prisoners, and made thē tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, & gaue vnto his Church most liberal gifts of his spirit, Ephes. 4.

p In most extreme dangers God hath mine wayes to deliuer his.

q As he deliuered his Church once from Og of Bashan, & other tyrants, & from the dangers of the red Sea, so will he still do as oft as necessitie requireth.

r That is, in the blood of their great slaughter, where dogs shall lap blood.

s That is how thou, which art chiefe King, preceest out with thy people to warre, and giuest them the victorie.

t He describeth the order of the people, whē they went to the Temple to giue thankes for the victorie.

u Which came of the Patriarke Iaakob.

x Beniamin is called litle, because he was the youngest sonne of Iaakob.

y Who was some chiefe ruler of the tribe. z Declare out of thine holy palace thy power for the defence of thy Church Ierusalem. a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoores with siluer: and therefore for their glittering pompe thought them selues aboue all men. b He prophecieth that the Gentiles shall come to the true knowledge and worship of God. c By his terrible thunders he will make him selfe to be knowen the GOD of all the worlde.

iestie

jestie is vpon Israel, and his strength is in the cloudes.
35 O God, thou art [d] terrible out of thine holy [e] places: the God of Israel is he that giueth strength and power vnto the people: praysed be God.

d In shewing fearfull iudgements against thine enemies for the saluation of thy people.
e He alludeth to the Tabernacle which was deuided into three partes.

PSAL. LXIX.

1 *The complaints, prayers, feruent zeale & great anguish of Dauid is set foorth as a figure of Christ and all his members.* 21 *The malicious crueltie of the enemies,* 22 *And their punishment also,* 26 *VVhere Iudas & such traitours are accursed.* 30 *He gathereth courage in his affliction, & offreth prayses vnto God,* 32 *VVhich are more acceptable then all sacrifices: whereof all the afflicted may take comfort.* 35 *Finally he doeth prouoke all creatures to prayses, prophecying of the kingdome of Christ, and the preseruation of the Church, where all the faithfull,* 37 *And their seede shall dwell for euer.*

¶ To him that excelleth vpon [a] Shoshannim. A Psalme of Dauid.

1 Saue me, O God: for the [b] waters are entred euen to my soule.
2 I sticke fast in the deepe mire, where no [c] stay is: I am come into deepe waters, and the streames runne ouer me.
3 I am wearie of crying: my throte is drie: mine [d] eyes fayle, whiles I wayte for my God.
4 They that hate me without a cause, are mo then the heares of mine head: they that would destroy me, and are mine enemies [e] falsly, are mightie, so that I restored that which I [f] tooke not.
5 O God, thou knowest my [g] foolishnesse, and my faults are not hid from thee.
6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for [h] mee: let not those that seeke thee, be confounded through me, O God of Israel.
7 For thy sake haue I suffred reproofe: shame hath couered my face.
8 I am become a stranger vnto my brethren, euen an aliant vnto my mothers sonnes.
9 [i] For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.
10 I [k] wept and my soule fasted, but that was to my reproofe.
11 I put on a sacke also: and I became a prouerbe vnto them.
12 They that [l] sate in the gate, spake of me, and the drunkards sang of me.
13 But Lorde, I make my prayer vnto thee in an [m] acceptable time, euen in the multitude of thy mercie: O God, heare me in the trueth of thy saluation.
14 Deliuer me out of the myre, that I sinke not: let me be deliuered from them that hate me, and out of the [n] deepe waters.
15 Let not the water flood drowne me, neyther let the deepe swallow me vp: and let not the pit shut her mouth vpon me.
16 Heare me, O Lord, for thy louing kindenes is good: turne vnto me according to the multitude of thy tender mercies.
17 And [o] hide not thy face from thy seruant, for I am in trouble: make haste and heare me.
18 Drawe neere vnto my soule & redeeme it: deliuer me because of mine enemies.
19 Thou hast knowen my reproofe and my shame, and my dishonour: all mine [p] aduersaries are before thee.
20 Rebuke hath broken mine heart, and I am ful of heauinesse, & [q] I looked for some to haue pitie on me, but there was none: and for comforters, but I found none.
21 For they gaue me gall in my meat, & in my thirst they gaue me vineger to drinke.
22 Let their [r] table be a snare before them, and their prosperitie their ruine.
23 Let their eyes be blinded y they see not: & make their [s] loynes alway to tremble.
24 Powre out thine anger vpon them, & let thy wrathfull displeasure take them.
25 *Let their [t] habitation be voyde, and let none dwell in their tents.
26 For they persecute him, whome thou hast smitten: & they adde vnto the sorow of them, whome thou hast wounded.
27 Lay [u] iniquitie vpon their iniquitie, and let them not come into thy righteousnes.
28 Let them be put out of the [x] booke of life, neither let them be written with the righteous.
29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.
30 I will prayse the name of God with a song, & magnifie him with thankesgiuing.
31 This also shal please the Lord better then a [y] yong bullocke, that hath hornes and hoofes.
32 The humble shall see this, and they that seeke God, shall be glad, and your heart shall liue.
33 For the Lord heareth the poore, and despiseth not his [z] prisoners.
34 Let heauen and earth prayse him: the seas and all that moueth in them.
35 For God will saue Zion, and buyld the cities of Judah, y men may dwell there and haue it in possession.
36 The [a] seede also of his seruants shall inherite it: and they that loue his Name, shall dwell therein.

a Of Shoshannim, reade Psalme 45.
b Dauid signifieth by the waters in what great dangers he was, out of the which God did deliuer him.
c No firmnes or stablenes to set de my feete.
d Though his senses fayled him, yet his faith was constant & incouraged him still to pray.
e Condemning me giltles.
f They iudged me poore innocent as a thiefe, and gaue my goods to others, as though I had stolen them.
g Though I be giltie to thee-ward, yet am I innocent toward them.
h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.
i When I sawe thine enemies pretend thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forwarde, to reproue them and defende thy glory.
k My zeale mooued me to lament, and pray for my saluation.
l The more hee sought to winne them to God, the more they were against him both poore and riche.
m Knowing that albeit I suffer nowe trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he assureth himselfe, that God is fauorable to him, when he seemeth to be angry: and at hand, when he seemeth to be farre off.
o Not that he feared that God would not heare him, but that care made him to thinke that God deferred long.
p Thou seest that I am beset as a sheep amõg many wolues.
q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Ioh. 19. 29.
r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9.
s Take both iudgement and power frõ them.
Actes 1. 20.
t Punish not onely them, but their posteritie, which shalbe like vnto them.
u By their cõtinuance and increasing in their sinnes, let it be knowen that they be of the reprobate.
x They which seemed by their profession to haue bene written in thy booke, yet by their fruites proue the contrarie, let them be knowen as reprobate.
y There is no sacrifice, which God more esteemeth, then thankesgiuing for his benefites.
z For as he deliuered his seruant Dauid, so will he doe all that are in distresse, and call vpon him.
a Vnder the temporall promes of the lande of Canaan, he comprehendeth the promes of life euerlasting to the faithfull and their posteritie.

PSAL. LXX.

1 *He prayeth to be right speedily deliuered.* 2 *He desireth the shame of his enemies,* 4 *And the ioyful comfort of all those that seeke the Lord.*

¶ To him that excelleth. A Psalme of Dauid. to put in [a] remembrance.

1 O God, [b] haste thee to deliuer me: make haste to helpe me, O Lord.
2 Let them be [c] confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire my hurt.
3 Let them be turned backe for a reward of their [d] shame, which sayd, Aha, aha.
4 But let all those that seeke thee, be ioyfull and glad in thee, and let all that loue thy saluation, say alwayes, God be praysed.
5 Howe I am [e] poore and needie: O God, make haste to me: thou art mine helper, & my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliuerance, *Psal.* 40. 13.
b He teacheth vs to be earnest in praier, though God seeme to stay: for at his time he will heare vs.
c He was assured that the more they raged, the neerer they were to destruction, and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, lest the same fall on our owne neckes. e Because he had felt Gods helpe before, he groundeth on experience, and boldely seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the worde of the promes, 5 And confirmed by the works of God from his youth. 10 He complaineth of the cruelties of his enemies, 17 And desireth God to continue his graces towards him, 22 Promising to be mindefull and thankefull for the same.

1 In [a] thee, O Lorde, I trust: let me neuer be ashamed.
2 Rescue me and deliuer me in thy [b] righteousnes: incline thine eare vnto me and saue me.
3 Be thou my strong rocke, whereunto I may allway resort: thou [c] hast giuen commandement to saue me: for thou art my rocke, and my fortresse.
4 Deliuer me, O my God, out of the hand [d] of the wicked: out of the hande of the euill and cruel man.
5 For thou art mine hope, O Lorde God, euen my [e] trust from my youth.
6 Vpon thee haue I bene staied from the wombe: thou art he that tooke me out of my mothers bowels: my prayse shall be alwayes of thee.
7 I am become as it were a [f] monster vnto many: but thou art my sure trust.
8 Let my mouth be filled with thy prayse, and with thy glory euery day.
9 Cast me not off in the time of [g] age: forsake me not when my strength fayleth.
10 For mine enemies speake of me, and they that lay wayte for my soule, take their counsell together,
11 Saying, [h] God hath forsaken him: pursue and take him: for there is none to deliuer him.
12 Goe not farre from me, O God: [i] my God, haste thee to helpe me.
13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.
14 But I will waite continually, and will prayse thee more and more.
15 My mouth shall daily rehearse thy righteousnesse, and thy saluation: [k] for I know not the nomber.
16 I will [l] go forward in the strength of the Lord God, and will make mention of thy righteousnes, euen of thine only.
17 O God, thou hast taught me from my youth euen vntill nowe: therefore will I tell of thy wonderous workes,
18 [m] Yea, euen vnto mine olde age and graie head, O God: forsake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that shall come.
19 And thy [n] righteousnes, O God, I will exalt on high: for thou hast done great things: [o] O God, who is like vnto thee!
20 Which hast shewed me great troubles and [p] aduersities, but thou wilt returne & reuiue me, and wilt come againe, & take me vp from the depth of the earth.
21 Thou wilt increase mine honour, and returne and comfort me.
22 Therefore will I prayse thee for thy [q] faithfulnes, O God, vpon instrument & viole: vnto thee will I sing vpon the harp, O holy one of Israel.
23 My lips will reioyce when I sing vnto thee, and my [r] soule, which thou hast deliuered.
24 My tongue also shall talke of thy righteousnes dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.
b By declaring thy selfe true of promes.
c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shewe some signe, whereby I shall be deliuered.
d That is, from Absalom, Ahithophel and that conspiracie.
e He strengtheneth his faith by the experience of Gods benefites, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him. f All the worlde wondereth at mee because of my miseries, as well they in authoritie, as the common people: yet being assured of thy fauour I remayned stedfast. g Thou that diddest helpe mee in my youth, when I had more strength, helpe me now so much the more in mine olde age & weakenes. h Thus the wicked both blaspheme God and triumphe against his Saintes, as though he had forsaken them, if he suffer them to fall into their handes. i In calling him his God, he putteth backe the false reports of the aduersaries, that sayd, God had forsaken him.
k Because thy benefits towarde me are innumerable, I cannot but continually meditate and rehearse them.
l I will remaine stedfast, being vpholden with the power of God.
m He desireth that as he hath begun, he would so continue his benefites, that his liberalitie may haue perfit prayse.
n Thy iust performance of thy promise.
o His faith breaketh through all tentations, & by this exclamation he prayseth the power of God.
p As he confesseth that God is only autore of his deliuerance, so he acknowledgeth that their euils were sent vnto him by Gods prouidence.
q He confesseth that his longe trouble was well recompensed, whē God performed his promes. r For there is no true prayse of God, except it come from the heart: & therfore he promiseth to delite in nothing, but wherein God may be glorified.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdom of Salomon, who was the figure of Christ. 4 Under whome shalbe righteousnesse, peace and felicitie, 10 Vnto whome all Kings and nations shall do homage, 17 Whose name and power shall endure for euer, & in whome all nations shalbe blessed.

¶ A Psalme [a] of Salomon.

1 Giue thy [b] iudgements to the King, O God, and thy righteousnesse to the Kings [c] sonne.
2 Then shall he iudge thy people in righteousnes, and thy poore with equitie.
3 The [d] mountaines and the hilles shall bring peace to the people by iustice.
4 He shall [e] iudge the poore of the people: he shal saue the children of the needie, and shall subdue the oppressor.
5 They shall [f] feare thee as long as the sunne and moone endureth, from generation to generation.

a Composed by Dauid as teaching the regne of his sonne Salomon.
b Endue the King with the spirit of wisdome and iustice, that the regne not as do the worldly tyrants.
c To wit, to his posteritie.
d When iniuste reigneth, euen the places most barren shall be enriched with thy blessings. e He sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent, and suppresse the wicked. f The people shall embrace thy true religion, when thou giuest a King that ruleth according to thy word.

6 He shal come downe like the raine vpon the mowen grasse, and as the showers that water the earth.
7 In his dayes shall the righteous florish, and abundance of peace shalbe so long as the moone endureth.
8 His dominion shalbe also from [h] sea to sea, & from the riuer vnto the endes of the land.
9 They that dwell in the wildernes, shall kneele before him, and his enemies shall licke the dust.
10 The kings of [i] Tarshish and of the yles shall bring presents: the kings [k] of Sheba and Seba shall bring gifts.
11 Yea, all kings shall worship him: al nations shall serue him.
12 For he shall deliuer the poore when he crieth: the needie also, and him that hath no helper.
13 He shall be mercifull to the poore and needie, and shall preserue the soules of the poore.
14 He shall redeeme their soules from deceite and violence, and [l] deare shall their blood be in his sight.
15 Yea, he shal liue, and vnto him shal they giue of the [m] golde of Sheba: they shall also praye for him continually, and daylie blesse him.
16 An handful of corne shal be sowen in the earth, euen in the top of the mountaines, and the [n] fruite thereof shal shake like the trees of Lebanon: and the children shall florish out of the citie like the grasse of the earth.
17 His name shalbe for euer: his name shal indure as long as the sunne: all nations shall blesse [o] him, and be blessed in him.
18 Blessed be the Lorde God, euen the God of Israel, which only doth [p] wonderous things.
19 And blessed be his glorious Name for euer: & let all the earth be filled with his glorie. So be it, euen so be it.

HERE END THE [q] prayers of Dauid, the sonne of Ishai.

3 For I freated at the foolish, when I sawe the prosperitie of the wicked.
4 For there are [b] no bands in their death, but they are lustie and strong.
5 They are not in trouble as other men, neither are they plagued with other men.
6 [c] Therfore pride is as a chaine vnto them, and crueltie couereth them as a garment.
7 Their eyes stande out for fatnes: [d] they haue more then heart can wish.
8 They are licentious, & speake wickedly of their oppression: they talke presumptuously.
9 They [e] set their mouth against heauen, & their tongue walketh through the earth.
10 Therefore his [f] people turne hither: for waters of a full cup are wrung out to the.
11 And they [g] say, How doeth God knowe it? or is there knowledge in the most High?
12 Loe, these are the wicked, yet prosper they alway, and increase in riches.
13 Certainely I haue clensed mine heart in vaine, and washed mine hands in innocencie.
14 For daily haue I bene punished, and chastened euery morning.
15 If I say, [h] I will iudge thus, behold the generation of thy children: I haue trespassed.
16 Then thought I to knowe this, but it was too painefull for me,
17 Vntill I went into the [i] Sanctuarie of God: then vnderstoode I their ende.
18 Surely thou hast set them in slipperie places, and castest them downe into desolation.
19 Howe suddenly are they destroyed, perished and [k] horribly consumed,
20 As a dreame when one awaketh! O Lorde, when [l] thou rapsest vs vp, thou shalt make their image despised.
21 Certainely mine heart was vexed, and I was pricked in my reines:
22 So foolish was I and ignorant: I was a [m] beast before thee.
23 Yet I was alway [n] with thee: thou hast holden me by my right hand.
24 Thou wilt guide mee by thy counsell, and afterward receiue me to glorie.
25 Whom haue I in [o] heauē but thee? and I haue desired none in the earth with thee.
26 My flesh fayleth and mine heart also: but God is the strength of mine heart, and my [p] portion for euer.
27 For loe, they that withdraw themselues from thee, shall perish: thou destroyest all them that [q] goe a whoring from thee.

a If this is true in all godly kings: so is it clearly verified in Christ, who with his heauenly newe maketh his Church euer to florish.
b That is, from the red sea to [illegible] called Syriacum, and from Euphrates forward: meaning, that Christes kingdom should be large & vniuersall.
c Of Cilicia and of all other countries beyond the sea, which be westerly by the yles.
d That is of Arabia that riche country, where-of Sheba was a part bordering vpon Ethiopia.
e Though tyrannes passe not what blood, yet this godly king shall preserue his subiectes from all kinde of wrong.
f God will both prosper his life, and also make the people most willing to obey him.
g Vnder such a king shalbe almost great plentie, both of fruit and also of the encrease of mankinde.
h They shall pray to God for his continuance, and knowe that God doeth preserue him for his sake.
i He confesseth that except God miraculously preserue his people, that neither the king nor the kingdome can continue.
k Concerning his sonne Salomon.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to conceiue our Fathers prouidence, and to cause vs to reuerence Gods iudgements, 19 Forasmuch as the wicked vanish away, 24 And the godly enter into life euerlasting, 28 In hope wherof he resigneth himselfe into Gods hands.

A PSALME commited to Asaph.

1 YEt [a] God is good to Israel: euen to the pure in heart.
2 As for mee, my feete were almost gone: my steps had welneere slipt.

a As it were beseeche hope and despaire, he leadeth foorth into this affection, being assured that God woulde continue his fauour towarde such as were godly in deede, and not hypocrites.
b The wicked in this life liue at pleasure, and are not drawen to death like prisoners: that is, by sicknes, which is deaths messenger.
c They glory in their pride as some do in their chaines and in cruelties, as some do in apparell.
d They blaspheme God and feare not his power, and rayle vpon men, because they esteeme themselues aboue all others.
e Not onely the reprobate, but also the people of God often-times fal backe, seeing the prosperous estate of the wicked, and are ouerwhelmed w sorowes, thinking y God considereth not aright the state of the godly.
f Thus the flesh moueth euen the godly to dispute with God touching their poore estate and the prosperitie of the wicked.
g If I giue place to this wicked thought, I offend against thy prouidence, seeing thou disposest al things most wisely, & preseruest thy children in their greatest dangers.
h Vntill I entred into thy schole and learned by thy worde and holy Spirit, that thou ordereste all things most wisely & iustly.
i By thy seareful iudgement.
k When thou openest our eyes to consider thy heauenly felicitie, we contemne al their vaine pompe.
l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doth he declare himselfe a beast.
m By faith I was assured that thy prouidence did watche alwayes ouer me to preserue me.
n Hee sought neither helpe nor comforte of any saue of God onely.
o He teacheth vs to denie our selues, to haue God our whole sufficiencie, and onely contentment.
p That is, forsake thee to seeke others.

q Though all ỹ world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

28 As for me, it is good for me q to drawe nere to God: therefore I haue put my trust in the Lord God, that I may declare all thy workes.

PSAL. LXXIIII.

1 The faithfull complaine of the destruction of the Church and true religion, 2 Vnder the name of Zion, and the Temple destroyed: 11 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe and succour for the glory of Gods holy Name, for the salvation of his poore afflicted seruantes, 23 And the confusion of his proude enemies.

¶ A Psalme to giue instruction, committed to Asaph.

a The Church of God being oppressed by the tyrannie eyther of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was layde vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

*Or, sute.

c They haue destroyed thy true religion, & spred their banners in signe of defiãce.

d He commendeth ỹ Temple for the costly matter, the excellent workemanship & beautie therof, which notwithstanding the enemies did destroy.

e They incouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in al places suppressed.

f They lament that they haue no Prophet among them to shew them how long their miseries shoulde endure.

1 O God, a why hast thou put vs away for euer? why is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of old, and on the b rod of thine inheritance, which thou hast redeemed, & on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy *strokes, that thou mayest for euer destroy euery enemie that doth euil to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, and c set vp their banners for signes.

5 Hee that d lifted the axes vpon the thicke trées, was renowned, as one, ỹ brought a thing to perfection:

6 But now they breake downe the carued worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and raised it to the ground, and haue defiled the dwelling place of thy Name.

8 They saide in their e heartes, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophete more, nor any with vs that knoweth f how long.

10 O God, howe long shall the aduersarie reproche thee? shall the enemie blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hande? drawe it out of thy bosome, and g consume them.

12 Euen God is my king of olde, working saluation h in the middes of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heads of ỹ i dragons in the waters.

14 Thou brakest the head of k Liuiathan in pieces, and gauest him to be l meate for the people in wildernes.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers.

16 The m day is thine, & the night is thine: thou hast prepared the light & the sunne.

g They ioyne their deliuerance with Gods glory and power, knowing that the punishmẽt of the enemie should be their deliuerance.

h Meaning, in the sight of all the worlde.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meat refresheth ỹ body.

m Seeing that God by his prouidence gouerneth and disposeth al things, he gathereth that he will take care chiefly for his children.

17 Thou hast set all ỹ borders of the earth: thou hast made sommer and winter.

18 Remember this, that the enemie hath reproched the Lord, and the foolish people hath blaspheined thy name.

19 Giue not the soule of thy n turtle dowe vnto the beast, and forget not the Congregation of thy poore for euer.

20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needie praise thy Name.

22 Arise, O God: maintaine thine p owne cause: remember thy daily reproche by the foolish man.

23 Forget not the voyce of thine enemies: for the tumult of them, that rise against thee, *ascendeth continually.

n He meaneth the Church of God, which is expoted as a pray to ỹ wicked.

o That is, all places where thy worde shineth not, therefore reigneth tyrannie and ambition.

p He meaneth that God can not suffer his Church to be oppressed, except he lose his owne right.

*Or, increaseth more and more.

PSAL. LXXV.

1 The faithfull doe praise the name of the Lorde, 3 Which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cuppe of his wrath. 10 Their pride shalbe abated, and the righteous shalbe exalted to honour.

¶ To him that excelleth. a Destroy not, A Psalme or song commited to Asaph.

a Reade Psal. 57. 1.

1 WE will praise thee, O God, we will praise thee, for thy Name is nere: therefore b they will declare thy wonderous workes.

2 c When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitants therof are dissolued: but I will establish the pillers d of it. Selah.

4 I saide vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.

5 Lift not vp your e horne on high, neither speake with a stiffe necke.

6 For to come to preferment is neither from the East, nor from the West, nor from the South,

7 But God is the iudge: he maketh lowe and he maketh hie.

8 For in the hand of the Lord is a f cup, and the wine is red: it is full mixt, & he powreth out of the same: surely all the wicked of the earth shal wring out and drinke the dregges therof.

9 But I will declare for euer, & sing praises vnto the God of Iaakob.

10 All the hornes of the wicked also wil I breake: but the hornes of the g righteous shalbe exalted.

b He declareth how the faithful shall euer haue iust occasion to praise God, for as much as in their neede they shall feele his power at hand to helpe them.

c When I see my time (saith God) to helpe your miseries, I will come and set all things in good order.

d Though all things be broght to ruine, yet I can restore and preserue them.

e The Prophet warneth the wicked that they would not set themselues against Gods people, seeing that God at his time destroyeth them that rule wickedly.

f Gods wrath is compared to a cuppe of strong and delicate wine, wherewith the wicked are made so drunke, that by drinking till they come to the very dregges, they are vtterly destroyed.

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

PSAL. LXXVI.

1 This Psalme setteth foorth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankefull for the same.

¶ To

A.B. Andr. con. 2. m. [illegible]

¶ To him that excelleth on Neginoth. A
Pſalme or ſong committed to Aſaph.
1 GOD is a knowen in Judah: his Name
is great in Iſrael.
2 For in b Shalem is his Tabernacle,
and his dwelling in Zion.
3 There brake he the arrowes of the bow,
the ſhielde and the ſworde and the battel.
Selah.
4 Thou art more bright and puiſſant, then
c the mountaines of pray.
5 The ſtoute hearted are ſpoiled: they haue
ſlept their ſleepe, & all the men of ſtrength
haue not d found their hands.
6 At thy rebuke, O God of Jaakob, both
the chariot and horſe are caſt a ſleepe.
7 Thou, euen thou art to be feared: and
who ſhall ſtand in thy e ſight, when thou
art angrie!
8 Thou diddeſt cauſe thy iudgement to be
heard from heauen: therefore the earth
feared and was ſtill,
9 When thou, O God, aroſe to iudgemēt,
to f helpe al the meeke of the earth. Selah.
10 Surely the g rage of man ſhall turne to
thy prayſe: the remnant of the rage ſhalt
thou reſtraine.
11 Vowe and perfourme vnto the Lorde
your God, all ye that be h rounde about
him: let them bring preſentes vnto him
that ought to be feared.
12 He ſhall i cut off the ſpirit of princes: he
is terrible to the kings of the earth.

a He declareth ỹ Gods power is euidently ſeene in preſeruing his people and deſtroying his enemies.
b Which afterward was called Jeruſalem.
c He compareth the kingdomes full of extortion & rapine to the mountaines that are full of rauening beaſtes
d God hath taken their ſpirites & ſtrength from them, as though their handes were cut off.
e God with a looke is able to deſtroy all ỹ power & activitie of ỹ enemies, were they neuer ſo many or mightie.
f To reuenge the wronges done to thy Church.
g For the ende ſhall ſhewe that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whome he doeth dwell.
i The Ebrewe word ſignifieth, to vintage, or gather grapes: meaning that he ſhall make the counſels and enterpriſes of wicked tyrantes fooliſh and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearſeth the greatnes of his affliction, and his grieuous tentations, 6 Whereby he was driuen to this ende to conſider his former conuerſation, 11 And the continual courſe of Gods workes in the preſeruation of his ſeruantes, and ſo he confirmeth his faith againſt theſe tentations.

¶ For the excellent muſician * Jeduthun.
A Pſalme committed to Aſaph.
1 MY a voyce came to God, when I
cryed: my voyce came to God, and
he heard me.
2 In the daye of my trouble I ſought the
Lorde: my ſore ranne and ceaſed not in
the night: my ſoule refuſed comfort.
3 I did thinke vpon God, & was b trou-
bled: I prayed, and my ſpirit was full of
anguiſh. Selah.
4 Thou keepeſt mine eyes c waking: I
was aſtonied and could not ſpeake.
5 Then I conſidered the dayes of olde, and
the yeres of ancient time.
6 I called to remembrance my d ſong in
the nyght: I communed with mine
owne heart, and my ſpirite ſearched
e diligently.
7 Will the Lorde abſent himſelfe for euer?
and will he ſhew no more fauour?
8 Is his mercie f cleane gone for euer?
doeth his promiſe fayle for euermore?
9 Hath God forgotten to bee mercifull?
hath hee ſhut vp his tender mercies in
diſpleaſure? Selah.
10 And I ſayde, This is my g death: yet I
remembred the yeres of the right hand of
the moſt High.
11 I remembred the workes of the Lorde:
certainely I remembred thy wonders of
olde.
12 I did alſo meditate all thy workes, and
did deuiſe of thine actes, ſaying,
13 Thy way, O God, is h in the Sanctua-
rie: who is ſo great a i God as our God!
14 Thou art the God that doeſt wonders:
thou haſt declared thy power among the
people.
15 Thou haſt redeemed thy people with
thine arme, euen the ſonnes of Jaakob &
Joſeph. Selah.
16 The k waters ſaw thee, O God: the wa-
ters ſawe thee, and were afrayde: yea, the
depths trembled.
17 The cloudes powred out water: the
heauens gaue a l ſounde: yea, thine ar-
rowes went abroade.
18 The voyce of thy thunder was rounde
about: the lightnings lightned the world:
the earth trembled and ſhooke.
19 Thy way is in the Sea, and thy paths
in the great waters, and thy footeſteppes
are not m knowen.
20 Thou dideſt leade thy people like ſheepe
by the hand of Moſes and Aaron.

* Pſal. 39. & 62. 1 Chron. 16. 41.
a The Prophet teacheth vs by his example to ſee vnto God for helpe in our neceſſities.
Or, mine hand was ſtretched out.
b He ſheweth that we muſt patiently abide, although God deliuer vs not out of our troubles at the firſt crie.
c Meaning, that his ſorowes were as watchmen that kept his eyes from ſleeping. d Of thankeſgiuing, which I was accuſtomed to ſing in my proſperitie.
e Both the cauſes why I was chaſtened, and whē my ſorowes ſhould haue an ende.
f As if he ſhould ſay, It is impoſſible: whereby he exhorteth him ſelfe to patience.
g Though I firſt doubted of my life, yet conſidering that God had his yeeres, that is, change of times, and was accuſtomed alſo to lift vp them, whome he hath beaten, I tooke heart againe.
h That is, in heauen, whereunto we muſt aſcend by faith, if we will knowe the wayes of God.
i He condemneth all that worſhippe any thing ſaue the onely true God, whoſe glory appeareth through the world. k He declareth wherein the power of God was declared, when he deliuered the Iſraelites through the red Sea.
l That is, thundred and lightned. m For when thou haddeſt brought ouer thy people, the water returned to her courſe, & the enemies that thought to haue followed them, coulde not paſſe through, Exod. 14. 28, 29.

PSAL. LXXVIII.

1 He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham, 8 Reproching the ſtubburne rebellion of their fathers, that the children might not onely vnderſtand, 11 That God of his free mercie made his couenant with their anceſtours, 17 But alſo ſeeing them ſo malicious and peruerſe, might be aſhamed and ſo turne wholy to God. In this Pſalme the holy Ghoſt hath comprehended, as it were, the ſumme of all Gods benefites, to the intent the ignorant and groſſe people might ſee in fewe wordes the effect of the whole hiſtories of the Bible.

¶ A Pſalme to giue a inſtruction, com-
mitted to Aſaph.
1 HEare my b doctrine, O my people:
incline your eares vnto the wordes
of my mouth.
2 I will open my mouth in a parable: I
will declare high ſentences of olde.
3 Which we haue heard and knowen, and
our c fathers haue tolde vs.
4 We will not hide them from their chil-
dren, but to the generation to come wee
will ſhewe the prayſes of the Lorde, his
power alſo, and his wonderfull workes
that he hath done:

a Read Pſal. 32.
b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paul calleth ỹ Goſpel his, whereof he was but ỹ preacher, as Rom. 2. 16. & 16. 25.
c Which were the people of God.

d By the testimonie & law, he meaneth the lawe written, which they were commanded to teache their children, Deut. 6.7.

e He sheweth wherin the children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefites, and in obedience.

g Though these fathers were the seede of Abraham & the chosen people, yet he sheweth by their rebellion, prouocation, falshode & hypocrisie, that the children ought not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were most in nomber: whose punishment declareth that they were vnfaithfull to God, & by their multitude and authoritie had corrupt all others.

i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God. *Exod.*14.21. *Exod.*14.24. *Exod.*17.6. *numb.*20.11. *psal.*105.41. 1.*Cor.*10.4. *wisd.*11 4. k Their wicked malice could be ouercome by no benefites, which were great and many. l Then to require more then is necessary, & to separate Gods power from his will, is to tempt God. *Nom.*11.1. m Thus when we giue place to sinne, we are moued to doubt of Gods power, except he will alwayes be ready to serue our lust. * *Exod.*17.6. *numb.*20.11. *psal.*105 41. 1.*cor.*10.4. **Numb.*11.1. n That is, in his Fatherly prouidence, whereby he careth for his and prouideth sufficiently.

o So that they had that, which was necessary and sufficient: but their lust made them to couet that which they knewe God had denied them. *Iob.*6.31. 2.*cor.*10.3.

5 Yowe he stablished a [d] testimonie in Iaakob, and ordeined a lawe in Israel, which he commaunded our fathers, that they should teach their children:
6 That the [e] posteritie might knowe it, & the childrē which should be borne, should stand vp, and declare it to their children:
7 That they might [f] set their hope on God, and not forget the workes of God but keepe his commandements:
8 And not to be as their [g] fathers, a disobedient & rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.
9 The children of [h] Ephraim being armed and shooting with the bow, turned backe in the day of battel.
10 They kept not the couenāt of God, but refused to walke in his Law,
11 And forgate his Actes, & his wonderful workes that he had shewed them.
12 He did marueilous thinges in the sight of their [i] fathers in the lande of Egypt: euen in the fielde of Zoan.
13 * He deuided the sea, & led them through: he made also the waters to stande as an heape.
14 * In the day time also he led them with a cloude, and all the night with a light of fire.
15 * He claue the rockes in the wildernes, & gaue them drinke as of the great depths.
16 * He brought floods also out of the stonie rocke, so that he made the waters to descend like the riuers.
17 Yet they [k] sinned still against him, and prouoked the Highest in the wildernes,
18 And tempted God in their heartes in [l] requiring meate for their lust.
19 * They spake against God also, saying, Can God [m] prepare a table in the wildernes?
20 * Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?
21 Therefore the Lord heard and was angrie, & the * fire was kindled in Iaakob, and also wrath came vpon Israel,
22 Because they beleeued not in God, and [n] trusted not in his helpe.
23 Yet he had commanded the [o] cloudes aboue, & had opened the doores of heauen,
24 And had rayned downe MANNA vpon them for to eate, and had giuen them of the wheate of heauen.
25 * Man did eate the bread of Angels: he sent them meate ynough.
26 He caused the [p] Eastwinde to passe in the heauen, and through his power her brought in the Southwinde.
27 He rained flesh also vpon them as dust, & feathered fowle as the sand of the sea.
28 And he made it fall in the middes of their campe, euen round about their habitations.
29 So they did eate and were well filled; for he gaue them their desire.
30 They were not turned from their [q] lust, but the meate was yet in their mouthes,
31 When the wrath of God came euen vpon them, & slew [r] the strongest of them, & smote downe the chosen men in Israel.
32 For all this, they [s] sinned still, and beleeued not his wonderous workes.
33 Therefore their dayes did he consume in vanitie, and their yeres hastily.
34 And when he [t] slew them, they sought him and they returned, and sought God earely.
35 And they remembred that God was their strength, and the most high God their redeemer.
36 But they flattered him with their mouth, and dissembled with him with their tongue.
37 For their [u] heart was not vpright with him: neyther were they faithfull in his couenant.
38 Yet he beyng mercifull [x] forgaue their iniquitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.
39 For he remembred that they were flesh: yea, a winde that passeth and commeth not againe.
40 Yowe oft did they prouoke him in the wildernes? & grieue him in the desert?
41 Yea, they returned, and tempted God, and [x] limited the Holy one of Israel.
42 They [a] remembred not his hande, nor the day when he deliuered them from the enemie,
43 Nor him that set his signes in Egypt, & his wonders in the fielde of Zoan,
44 And turned their riuers into blood, and their floods, that they could not drinke.
45 He sent [b] a swarme of flies amōg them, which deuoured them, and frogs, which destroyed them.
46 He [c] gaue also their fruites vnto the caterpiller, & their labour vnto the grashopper.
47 He destroyed their vines with hayle, & their wilde figtrees with the hailestone.
48 He gaue their cattel also to the hayle, & their flockes to the thunderbolles.
49 He cast vpon them the fiercenesse of his anger, indignation and wrath, & veration by the sending out of [d] euill Angels.
50 He made a way to his anger: he spared

p God vsed the meanes of the winde to teache them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence, that the more it hath, the more it lusteth.

r Though other were not found, yet chiefly they suffered, which trusted in their strength against God.

s This sinne by cōtinuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoever commeth not from the pure fountaine of the heart, is hypocrisie.

x Because he would euer haue some remnant of a Church to prayse his Name in earth, he suffered not their sinnes to ouercome his mercy.

y That is, they tempted him oftimes.

z As they all do that measure the power of god by their capacitie.

a The forgetfulnes of Gods benefites is the roote of rebellion and all vice.

b This worde signifieth a confused mixture of flies & venemous wormes. Some take it for all sortes of serpents: some for all wilde beastes. c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to conuince the people of malice and ingratitude. d So called, either of the effect: that is, of punishing the wicked, or else because they were wicked spirites, whome God permitted to vexe men.

not

not their soule from death, but gaue their
life to the pestilence,
51 And smote all the first borne in Egypt,
euen the c beginning of their strength in
the tabernacles of f Ham.
52 But he made his people to goe out like
sheepe, and ledde them in the wildernesse
like a flocke.
53 Yea, he caried them out safely, and they
g feared not, and the Sea couered their
enemies.
54 And he brought them vnto the borders
of his h Sanctuary: euen to this Mountaine, which his right hand purchased.
55 * He cast out þ heathen also before them,
and caused them to fall to the lot of his inheritance, and made the tribes of Israel
to dwell in their tabernacles.
56 Yet they tempted, & prouoked the most
high God, and kept not his testimonies,
57 But turned backe and dealt i falsely like
their fathers: they turned like a deceitfull
bowe.
58 And they k prouoked him to anger with
their high places, & moued him to wrath
with their grauen images.
59 God hearde this and was wroth, and
greatly abhorred Israel,
60 So that he l forsooke the habitation of
Shilo, euen þ Tabernacle where he dwelt
among men,
61 And deliuered his m power into captiuitie, & his beautie into þ enemies hand.
62 And he gaue vp his people to þ sword,
and was angry with his inheritance.
63 The fire n deuoured their chosen men,
and their maides were not o praised.
64 Their Priestes fell by the sworde, and
their p widowes lamented not.
65 But the Lorde awaked as one out of
sleepe, and as a strong man that after his
q wine crieth out,
66 And smote his enemies in the hinder
parts, and put them to a perpetuall shame.
67 Yet he refused the tabernacle of r Joseph, and chose not the tribe of Ephraim:
68 But chose the tribe of Judah, & mount
Sion which he loued.
69 And hee s built his Sanctuarie as an
high palace, like the earth, which he stablished for euer.
70 He chose Dauid also his seruant, and
t toke him from the sheepefoldes,
71 Euen from behind the ewes with yong
brought hee him to feede his people in
Iaakob, and his inheritance in Israel.
72 So u he fed them according to the simplicitie of his heart, and guided them by
the discretion of his handes.

a The fyrst borne are so called, as Gene. 49. 3.
b That is, Egypt: for it was called Mizraim or Egypt, of Mizraim that was the sonne of Ham.
c That is, they had none occasion to feare, forasmuch as God destroyed their enemies and deliuered them safely.
d Meaning Canaan, which God had consecrate to himselfe, and appointed to his people. Iosh. 11.6. and 13.6.
e Nothing more displeaseth God in the children, then when they continue in their wickednes, which their fathers had begun.
f By seruing God otherwise then he had appointed.
g For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.
h The Arke is called his power and beautie, because thereby he defended his people, & beautifully appeared vnto them.
i They were falsely deceyued, 1. Sam. 4.10.
k They had no mariage songs: that is, they were not maried.
l Either they were slaine before, or taken prisoners of their enemies, & so were forbidden.
m Because they were drunke in their sinnes, they iudged Gods patience to be a slumbring, as though he were drunken: therefore hee answering their beastly iudgement, saith, he wil awake and take sudden vengeance.
n Shewing that he spared not altogether the Israelites, though hee punished their enemies.
o By building the Temple and establishing the kingdome, hee declareth that the signes of his saiour were among them.
p Hee sheweth wherein a kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSALM. LXXIX.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes, flee to Gods mercies with full hope of deliuerance, 10 Because their calamities were inrned with the contempt of his Name, 13 For the which they promise to be thankefull.

A Psalme commited to Asaph.

1 O God, a the heathen are come into thine inheritance: thine holy Temple haue they defiled, and made Ierusalem heapes of stones.
2 The b dead bodies of thy seruants haue they giuen to be meate vnto fowles of the heauen: and the flesh of thy Saintes vnto the beastes of the earth.
3 Their blood haue they shed like waters rounde about Ierusalem, and there was none to c burye them.
4 We are a reproche to our d neighbours, euen a scorne and derision vnto them that are round about vs.
5 Lord, howe long wilt thou be angrie, for euer? shall thy gelousie e burne like fire?
6 * Powre out thy wrath vpon the heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy Name.
7 For they haue deuoured Iaakob and made his dwelling place desolate.
8 Remember not against vs the f former iniquities, but g make haste and let thy tender mercies preuent vs: for we are in great miserie.
9 Helpe vs, O God of our h saluation, for the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy Names sake.
10 Wherefore shoulde the heathen saye, Where is their God? let him be knowen among the heathen in our sight by the reuengeance of the blood of thy seruantes that is shed.
11 Let the sighing of the i prisoners come before thee: according to thy mightie arme preserue k the children of death,
12 And render to our neighbours seuē fold into their bosome their reproche, wherewith they haue reproched thee, O Lord.
13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation l we will set forth thy praise.

a The people crie vnto God against the barbarous tyrannie of the Babylonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion & murthered his people.
b The Prophet sheweth to what extremities God suffereth sometime his Church to fal, to exercise their faith before he set to his hand to deliuer them.
c Their friendes and kinsfolkes durst not burie them for feare of the enemies.
d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.
e Wilt thou vterly consume vs for our sinnes, before thou take rest vs tomercy? *Iere.* 10 25.
f Which we and our fathers haue committed.
g And stay not till we haue recompensed for our sinnes.
h Seeing we haue none other Sauiour, neither can we helpe our selues, and also by our saluation thy Name shalbe praised, therefore, O Lorde, helpe vs.
i Who though in respect of God they were iustly punished for their sinnes, yet in consideratiō of their cause, were vniustly murthered.
k Which were captiues among their enemies, and could looke for nothing but death.
l We ought to desire no benefite of God, but on this condition to praise his Name, Isa. 43.21.

PSALM. LXXX.

1 A lamentable prayer to God to help the miseries of his Church, 8 Desiring him to consider their first estate, when his fauour shined towardst them, to the intent that he might finish that worke which he had begon.

¶ To him that excelleth on Shoshannim Eduth. A Psalme commited to Asaph.

a This Psalme was made as a prayer for to desire God to be mercifull to the ten tribes.
b Moue their hearts that they may returne to worship God aright: that is, in the place where thou hast appointed.
c Ioyne thy whole people & all thy tribes together againe.
d The faithfull feare Gods anger, when they perceiue ỹ their prayers are not forthwith heard.
e Our neighbours haue continuall strife and warre against vs.
f Because that repentance only commeth of God, they most instantly and oft times call to God for it as a meane, whereby theis halbe saued.
g Seeing that of thy mercie thou hast made vs a most deare possession to thee, & we through our sinnes are made open for wilde beastes to deuoure vs, declare againe thy loue, and finish the worke that thou hast begonne.
" Ebr. Cedars of God.
h To wit, Euphrates.
i That is, aswell they that hate our religion as they that hate our persons.
k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuaile against it, and which as a yong budde thou raisest vp againe as out of ỹ burnt ashes.
m Onely when thou art angry, and not with the sword of the enemie.
n That is, vpon this vine, or people, whom thou hast planted with thy right hande, that they should be as one man or one bodie.
o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

1 HEare, O ᵃ thou Shepheard of Israel, thou that leadest Ioseph like sheepe: shewe thy brightnesse, thou that sittest betweene the ᵇ Cherubims.
2 Before Ephraim and Beniamin & Manasseh stirre vp thy strength, and come to helpe vs.
3 ᶜ Turne vs againe, O God, and cause thy face to shine that we may be saued.
4 O Lorde God of hostes, howe long wilt thou be ᵈ angrie against the prayer of thy people?
5 Thou hast fedde them with the bread of teares, and giuen them teares to drinke with great measure.
6 Thou hast made vs a ᵉ strife vnto our neighbours, and our enemies laugh at vs among themselues.
7 ᶠ Turne vs againe, O God of hosts: cause thy face to shine, and we shall be saued.
8 Thou hast brought a ᵍ vine out of Egypt: thou hast cast out the heathen, and planted it.
9 Thou madest rowme for it, and diddest cause it to take roote, and it filled the land.
10 The mountaines were couered with the shadowe of it, and the boughes thereof were like the " goodly cedars.
11 She stretched out her branches vnto the Sea, and her boughes vnto the ʰ Riuer.
12 Why hast thou then broken downe her hedges, so that all they, which passe by the way, haue plucked her?
13 The wilde ⁱ boze out of the wood hath destroyed it, and the wilde beastes of the fielde haue eaten it vp.
14 Returne we beseeche thee, O God of hostes: looke downe ᵏ from heauen and beholde and visite this vine,
15 And the vineyarde, that thy right hand hath planted, and the yong vine, which thou madest ˡ strong for thy selfe.
16 It is burnt with fire and cut downe: & they perish at the ᵐ rebuke of thy countenance.
17 Let thine hand be vpon the ⁿ man of thy right hand, & vpon ỹ sonne of man, whom thou madest strong for thine owne selfe.
18 So will not we goe backe from thee: ᵒ reuiue thou vs, and we shall call vpon thy Name.
19 Turne vs againe, O Lord God of hostes: cause thy face to shine & we shalbe saued.

h They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
i That is, aswell they that hate our religion as they that hate our persons.
k They gaue not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to succour them from heauen.
l So that no power can preuaile against it, and which as a yong budde thou raisest vp againe as out of ỹ burnt ashes.
m Onely when thou art angry, and not with the sword of the enemie.
n That is, vpon this vine, or people, whom thou hast planted with thy right hande, that they should be as one man or one bodie.
o For none can call vpon God, but such as are raised vp, as it were, from death to life, and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to praise God both in heart & voice for his benefites, 8 And to worship him only. 11 God condemneth their ingratitude, 12 And sheweth what great benefits they haue lost through their own malice.

¶ To him that excelleth vpon ᵃ Gittith. A Psalme committed to Asaph.

a An instrument of musick brought from Geth.

1 SIng ᵇ ioyfully vnto God our strength: sing loude vnto the God of Iaakob.
2 Take the song & bring forth the timbrel, the pleasant harpe with the viole.
3 Blow the trumpet in the ᶜ new moone, euen in ỹ time appointed, at our feast day.
4 For this is a statute for Israel, & a law of the God of Iaakob.
5 He set this in ᵈ Ioseph for a testimonie, when he came out of the lande of Egypt, where I heard a language, that ᵉ I vnderstood not.
6 I haue withdrawen his shoulder from ỹ burden, & his hands haue left the ᶠ pots.
7 Thou calledst in affliction and I deliuered thee, and ᵍ answered thee in the secret of the thunder: I proued thee at the waters of ʰ Meribah. Selah.
8 ʰ Heare, O my people, and I will protest vnto thee: O Israel, if thou wilt hearken vnto me,
9 And wilt haue no ſtrãge god in thee, neither worship any strange God,
10 (For I am the Lorde thy God, which brought thee out of the lande of Egypt) ⁱ open thy mouth wide and I will fill it.
11 But my people would not heare my voyce, and Israel would none of me.
12 So I gaue them vp vnto the hardnesse of their heart, and they haue walked in their owne counsels.
13 ᵏ Oh ỹ my people had hearkened vnto me, and Israel had walked in my wayes!
14 I would soone haue humbled their enemies, & turned mine hand ˡ against their aduersaries.
15 The haters of the Lord should haue bene subiect vnto him, and their time ᵐ should haue endured for euer.
16 And God would haue fed them with the ⁿ fatte of wheate, and with honie out of the rocke would I haue suffized thee.

b It seemeth this Psalme was appointed for solemne feasts & assemblies of the people, to whom for a time these ceremonies were ordeined, but now vnder the Gospel are abolished.
c Vnder this feast he comprehedeth all other solemne dayes.
d That is, Israel: for Ioseph familie was coueted & chiefe before that Iudah was preferred.
e God speaketh in the person of the people, because he was their leader.
f If they were neuer able to giue sufficient thankes to God for this deliuerance from corporall bondage, how much more are we indebted to him for our spiritual deliuerance from the tyrannie of Satan and sinne?
g By a strange and wonderfull facion.
h He condẽneth all assemblies, where the people are not attentiue to heare Gods voyce, & to giue obedience to the same.
i God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefits in such abũdance as he powreth them our.
k God by his word calleth vs, but his secret electiõ appointeth who shal heare w fruit.
l If their sinnes had not letted.
m If the Israelites had not broken couenãt with God, he would haue giue them victory against their enemie.
n That is, with most fine wheate and abundance of honie.

" Or, contention, Exod. 17. 7.

PSAL. LXXXII.

1 The Prophet declaring God to be present among the Iudges & magistrates, 3 Reproueth their partialitie, 5 And exhorteth them to do iustice. 5 But seeing none amendment, 8 He desireth God to vndertake the matter & execute iustice himselfe.

¶ A Psalme committed to Asaph.

1 GOd standeth in ỹ assemblie of ᵃ gods: he iudgeth among gods.
2 How long will ye iudge vniustly, & accept the persons of the ᵇ wicked? Selah.
3 Do right to the poore and fatherlesse: doe iustice to the poore and needie.
4 Deliuer the poore and ᶜ needie: saue them from the hand of the wicked.
5 They knowe not, & vnderstand nothing:

a The Prophet sheweth ỹ if princes & iudges do not their office, God, whose authority is aboue theirs, will take vengeance on them.
b For therein murderers finde fauour in iudgement, when they

eause of the godly cannot be heard.
c Not only when they cry for helpe, but when their cause requireth ayde and support.

they

they walke in darkenesse, albeit all the
d foundations of the earth be moued.
6 I haue saide, Ye are gods, and ye all are
children of the most High.
7 e But ye shall die as a man, and ye prin-
ces, shall fall like others.
8 O God, arise, therefore iudge thou the
earth: for thou shalt inherite f al nations.

d That is, all things are out of order, eyther by their tyrannie, or carelesse negligence. e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render accompt as well as other men. f Therefore no tyrant shall pluck thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lorde to deliuer them from their enemies both at home and farre off, which imagined nothing but their destruction. 9 And they desire that al such wicked people may, according as God was accustomed, be striken with the stormie tempest of Gods wrath, 18 That they may knowe that the Lord is most high vpon the earth.

¶ A song, or Psalme committed
to Asaph.

1 Keepe a not thou silence, O God: bee
not still, and cease not, O God.
2 For loe, thine b enemies make a tu-
mult: and they that hate thee, haue lifted
vp the head.
3 They haue taken craftie counsell against
thy people, and haue consulted against
thy c secret ones.
4 They haue saide, Come and let vs d cut
them off from being a nation: and let the
name of Israel bee no more in remem-
brance.
5 For they haue consulted together e in
heart, and haue made a league f against
thee:
6 The Tabernacles of Edom, & the Ish-
maelites, Moab and the Agarims:
7 Gebal and Ammon, and Amalech, the
Philistims with the inhabitantes of
‖ Tyrus:
8 Asshur also is ioyned with them: they
haue beene an arme to the children g of
Lot. Selah.
9 Doe thou to them as vnto the h Midia-
nites: as to Sisera & as to Iabin at the
riuer of Kishon.
10 They perished at En-dor, and were
i dung for the earth.
11 Make them, euen their princes like * O-
reb and like Zeeb: yea, all their princes
like Zebah and like Zalmunna.
12 Which haue saide, Let vs take for our
possession the k habitations of God.
13 O my God, make them like vnto a
l wheele, and as the stubble before the
winde.
14 As the fire burneth ye forest, and as the
flame setteth the mountaines on fire:
15 So persecute them with thy tempest, &
make them afraide with thy storme.
16 Fill their faces with shame, that they
may m seeke thy Name, O Lord.
17 Let them be confounded and troubled
for euer: yea, let them be put to shame &
perish,
18 That they may n knowe yt thou, which
art called Iehouah, art alone, euen the
most high ouer all the earth.

a This Psalme seemeth to haue bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iehoshaphat. b Hee calleth them Gods enemies, which are enemies to his Church. c The elect of God are his secrete ones: for he hideth them in the secret of his tabernacle, and preserueth them from al dangers. d They were not content to take the Church as prisoner, but sought vtterly to destroy it. e By all secrete meanes. f They thought to haue subuerted thy counsell, wherein the perpetuitie of the Church was established. ‖ Or, Zor. g The wickednes of ye Ammonites and Moabites is described, in that they prouoked these other nations to fight against the Israelites their brethren. h By these examples, they were confirmed that God woulde not suffer his people to bee vtterly destroyed, Iudg. 7.22 & 4.15. i Troden vnder feete as mire. * Iudg. 7.25. & 8.21. k That is, Iudea: for where his Church is, there dwelleth hee among them. l Because the reprobate coulde by no meanes bee amended, hee prayeth that they may vtterly be destroyed, be vnstable and ledde with all windes. m That is, be compelled by thy plagues to confesse thy power. n Though they beleeue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIIII.

1 Dauid driuen forth of his countrey, 2 Desireth most ardently to come againe to the Tabernacle of the Lord and the assembly of the Saintes to praise God, 4 Pronouncing them blessed that may so doe. 6 Then he praiseth the courage of the people, that passe through the wildernesse to assemble themselues in Zion. 10 Finally with praise of this matter and confidence of Gods goodnesse he endeth the Psalme.

¶ To him that excelleth vpon Gittith.
A Psalme committed to the
sonnes of Korah.

1 O a Lorde of hostes, howe amiable are
thy Tabernacles!
2 My soule longeth, yea, & fainteth
for the b courts of the Lord: for mine heart
and my flesh reioyce in the liuing God.
3 Yea, the sparrowe hath founde her an
house, and the swallowe a nest for her,
where shee may lay her yong: euen by
thine c altars, O Lord of hostes, my king
and my God.
4 Blessed are they that dwell in thine
house: they will euer praise thee. Selah.
5 Blessed is the man, whose d strength is in
thee, and in whose heart are thy wayes.
6 They going through the vale of e Baca,
make welles therein: the raine also co-
uereth the pooles.
7 They goe from f strength to strength,
till euery one appeare before God in Zion.
8 O Lord God of hostes, heare my prayer:
hearken, O God of Iaakob. Selah.
9 Beholde, O God, our shielde, and looke
vpon the face of thine g Anointed.
10 For h a day in thy courtes is better then
a thousand other where: I had rather bee
a doore keeper in the House of my God,
then to dwell in the Tabernacles of wic-
kednesse.
11 For the Lorde GOD is the sunne and
shielde vnto vs: the Lorde will giue grace
and glory, and no i good thing will hee
withholde from them that walke vp-
rightly.
12 O Lord of hostes, blessed is the man that
trusteth in thee.

a Dauid complaineth yt he can not haue accesse to the Church of God to make profession of his faith and to profite in religion. b For none but the priests could enter into the Sanctuarie, and the rest of the people into the courtes. c So that the poore birds haue more libertie then I. d Who trusteth nothing in him selfe, but in thee onely, and learneth of thee to rule his life. e That is, of mulbery trees which was a barren place: so that they which passed through, must digge pits for water: signifying that no lets can hinder them that are fully bent to come to Christes Church, neither yet that God wil euer faile them. f They are neuer weary, but increase in strength and courage till they come to Gods house. g That is, for Christes sake, whose figure I represent. h He would wish to liue but one day rather in Gods Church, then a thousand among the worldlings. i But wil from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 Because God withdrewe not his roddes from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to the intent that he should not leaue the worke of his grace vnperfite. 5 Next they complaine of their long af-

fliction: 8 *And thirdly they reioyce in hope of felicitie promised.* 9 *For their deliuerance was a figure of Christes kingdome, vnder the which should be perfect felicitie.*

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

a They confesse that Gods free mercie was the cause of their deliuerance, because he loued the land which he had chosen. b Thou hast buried them that they shall not come into iudgement. c Not onely in withdrawing thy rod, but in forgiuing our sinnes, and in touching our hearts to confesse them. d As in times past they had felt Gods mercies: so nowe being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he would be mercifull vnto them. e He confesseth that our saluation commeth only of Gods mercie. f He will send all prosperitie to his Church, when he hath sufficiently corrected them. Also by his punishments the faithfull shall learne to beware that they returne not to like offences. g Though for a time God thus exercise them with his rods, yet vnder the kingdome of Christ they shoulde haue peace and ioye. h Iustice shall then florish and haue free course and passage in euery place.

1 LOrde, thou hast bene a fauourable vnto thy land: thou hast brought again the captiuitie of Iaakob.
2 Thou hast forgiuen the iniquitie of thy people, and b couered all their sinnes. Selah.
3 Thou hast withdrawen all thine anger, and hast turned backe from the c fiercenes of thy wrath.
4 Turne vs, O God of our saluation, and release thine anger towardes vs.
5 Wilt thou bee angry with vs d for euer? and wilt thou prolong thy wrath from one generation to another?
6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?
7 Shewe vs thy mercie, O Lord, & graunt vs thy e saluation.
8 I will hearken what the Lorde God will say: for hee will speake f peace vnto his people, and to his Saintes, that they turne not againe to folie.
9 Surely his saluation is nere to them that feare him, that glorie may dwell in our land.
10 Mercie and trueth shall mete: righteousnes and peace shall kisse one another.
11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heauen.
12 Yea, the Lorde shall giue good thinges, and our land shall giue her encrease.
13 h Righteousnes shall go before him, and shall set her steppes in the way.

PSAL. LXXXVI.

1 Dauid sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his miseries, 5 Sometimes the mercies receiued, 11 Desiring also to bee instructed of the Lorde, that hee may feare him and glorifie his Name. 14 He complaineth also of his aduersaries, and requireth to bee deliuered from them.

a Dauid perse-cuted of Saul, thus prayed, leauing the same to the Church as a monument, how to seeke redresse against their miseries. b I am not enemie to them, but pitie them, though they be cruell toward me. c Which was a sure token that he beleeued that God would deliuer him. d He doth confesse that God is good to all, but only mercifull to poore sinners, and of great kindnes vnto all them, that call vpon thee.

¶ A Prayer of Dauid.

1 INcline a thine eare, O Lorde, and heare me: for I am poore and needie.
2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.
3 Be mercifull vnto mee, O Lorde: for I c cry vpon thee continually.
4 Reioyce the soule of thy seruant: for vnto thee, O Lord, doe I lift vp my soule.
5 For thou, Lord, art good and d mercifull, and of great kindnes vnto all them, that call vpon thee.
6 Giue eare, Lorde, vnto my prayer, and e hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lorde, and there f is none that can doe like thy workes.
9 All nations, whome thou hast made, shall come and g worship before thee, O Lord, and shall glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercie toward me, and thou hast deliuered my soule from i the lowest graue.
14 O God, the proude are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Lord, art a pitiful God and mercifull, slowe to anger and great in kindnes and trueth.
16 Turne vnto me, and haue mercie vpon mee: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaide.
17 Shew a token of thy goodnesse towarde me, that they which hate mee, may see it, and be ashamed, because thou, O Lorde, hast holpen me and comforted me.

c By crying and calling continually, thee sheweth how we may not be weary, though God graunt not foorthwith our request, but that we must earnestly, and often call vpon him. d He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods. e This proueth that Dauid prayed in the name of Christ the Messias, of whose kingdome he doeth here prophecie. f He confesseth himselfe ignorant till God hath taught him and his heauenly and spirituall from God, till God ioyne it to him, and confirme it in his obedience. g That is, from most great danger of death: out of the which none, but onely the mightie hande of God, coulde deliuer him. h Hee sheweth that there can bee no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and crueltie. i Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath euer bene mercifull vnto him, and giuen him power against his enemies, as to one of his own houshold.

PSAL. LXXXVII.

1 The holy Ghost promiseth that the condition of the Church, which was in miserie after the captiuitie of Babylon, shoulde be restored to great excellencie, 4 So that there should be nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalme or song committed to the sonnes of Korah.

a God did chuse that place amog the hils to establish Ierusalem and his Temple. b Though thy glorious estate do not yet appeare, yet waite with patience and God will accomplishe his promes. c That is, Egypt and countreys shall come to the knowledge of God. d It shall be sayde of him, that is regenerate and come to the Church, that hee is as one that was borne in the Church.

1 GOd layed his a foundations among the holy mountaines.
2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab & Babel among them that knowe me: behold Palestina and Tyrus with Ethiopia, d There is he borne.

§ And

5 And of Zion it ſhall be ſayd, [e] Many are
borne in her: and he, euen the moſt High
ſhall ſtabliſh her.
6 The Lord ſhall count, when he [f] writeth
the people, He was borne there. Selah.
7 As well the ſingers as the players on
inſtruments ſhall prayſe thee: all my
[g] ſprings are in thee.

e Out of al quarters they ſhall come into the Church, and bee counted as citizens.
f When he calleth by his word the into the Church, whome he had elected and written in his booke. g The Prophet ſetteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grieuous complaint of the faithfull, ſore afflicted by ſickeneſſe, perſecutions and aduerſitie, 7 Being as it were left of God without any conſolation: 13 Yet hee calleth on God by faith and ſtriueth againſt deſperation, 18 Complaining himſelfe to be forſaken of all earthly helpe.

¶ A ſong or Pſalme of * Heman the Ezra-
hite to giue inſtruction, committed to the
ſonnes of Korah for him that excelleth vp-
on Malath [a] Leannoth.
1 O Lorde God of my ſaluation, I crie
2 day and night [b] before thee.
Let my prayer enter into thy pre-
ſence: incline thine eare vnto my cry.
3 For my ſoule is filled with euils, and my
life draweth neere to the graue.
4 I am counted among them that goe
downe vnto the pitte, and am as a man
without ſtrength:
5 [c] Free among the dead, like the ſlayne
lying in the graue, whome thou remem-
breſt no more, and they are cut off from
thine [d] hand.
6 Thou haſt layed me in the loweſt pit, in
darkenes, and in the deepe.
7 Thine indignation lyeth vpon me, and
thou haſt vexed me with all thy [e] waues.
Selah.
8 Thou haſt put away mine [f] acquain-
tance farre from me, and made mee to bee
abhorred of them: [g] I am ſhut vp, and
can not get forth.
9 [h] Mine eye is ſorowful through mine af-
fliction: Lord, I call daily vpon thee: I
ſtretch out mine handes vnto thee.
10 Wilt thou ſhewe [i] a miracle to the
dead? or ſhall the dead riſe & praiſe thee?
Selah.
11 Shall thy louing kindneſſe bee declared
in the graue? or thy faithfulneſſe in de-
ſtruction?
12 Shal thy wõderous workes be knowen
in the darke? and thy righteouſnes in the
land [k] of obliuion?
13 But vnto thee haue I cryed, O Lorde, &
earely ſhall my prayer come before thee.
14 Lorde, why doeſt thou reiect my ſoule,
and hideſt thy face from mee?
15 I am afflicted & at the poynt of death:
[l] from my youth I ſuffer thy terrours,
doubting of my life.
16 Thine indignations goe ouer mee, and
thy feare hath cut me off.
17 They came rounde about me daily like
water, and compaſſed me together.
18 My louers and friendes haſt thou put
away from mee, and mine acquaintance
" hid themſelues.

" Ebr. were in darkeneſſe.

* 1.King.4.31. pſal.33.
a That is, to humble. It was the beginning of a ſong, by the tune whereof this Pſalme was ſung.
b Though many are in their ſorowes, yet they cry not earneſtly to God for remedy as he did: whome he confeſſed to be the author of his ſaluation.
c For he that is dead is free from all cares and buſines of this life: & thus he ſayth, becauſe he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to ÿ iudgement of the fleſh.
e The ſtormes of thy wrath haue ouerwhelmed me.
f He attributeth the loſſe and diſpleaſure of his friendes to Gods prouidence, whereby he partly puniſheth and partly tryeth his. g I ſee none end of my ſorowes. h Mine eyes & face declare my ſorowes. i He ſheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tarie till they be dead and then raiſe them vp againe. k That is, in the graue, where only the body lyeth without all ſenſe and remembrance. l I am euer in great dangers and ſorowes, as though my life ſhould vtterly be cut off euery moment.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet prayſe the goodneſſe of God, 23 For his teſtament and couenant, that he had made betweene him and his elect by Ieſus Chriſt the ſonne of Dauid: 38 Then doeth he complaine of the great ruine, and deſolation of the kingdome of Dauid, ſo that to the outward appearance the promeſſe was broken. 46 Finally hee prayeth to be deliuered from his afflictions, making mention of the ſhortnes of mans life, and confirming himſelfe by Gods promiſes.

¶ A Pſalme to giue inſtruction, of
Ethan the Ezrahite.
1 I Will [a] ſing the mercies of the Lorde for
euer: with my mouth will I declare thy
trueth from generation to generation.
2 For I [b] ſayde, Mercie ſhall be ſet vp for
euer: thy trueth ſhalt thou [c] ſtabliſh in ÿ
very heauens.
3 [d] I haue made a couenant with my cho-
ſen: I haue ſworne to Dauid my ſer-
uant,
4 Thy ſeede wil I ſtabliſh for euer, and ſet
vp thy throne from generation to gene-
ration. Selah.
5 O Lorde, euen the [e] heauens ſhall praiſe
thy wonderous worke: yea, thy trueth in
the [f] Congregation of the Saintes.
6 For who is equal to the Lord in the hea-
uen? and who is like the Lorde among the
[g] ſonnes of the gods?
7 God is very terrible in the aſſembly of
the [h] Saints, and to be reuerenced aboue
all, that are about him.
8 O Lord God of hoſtes, who is like vnto
thee, which art a mightie Lorde, and thy
trueth is about thee?
9 [i] Thou ruleſt the raging of the ſea: when
the waues thereof ariſe, thou ſtilleſt
them.
10 Thou haſt beaten downe Rahab as a
man ſlaine: thou haſt ſcattered thine ene-
mies with thy mightie arme.
11 The heauens are thine, the earth alſo is
thine: thou haſt layde the foundation of
the worlde, and all that therein is.
12 Thou haſt created the North and the
South: [k] Tabor and Hermon ſhall re-
ioyce in thy Name.
13 Thou haſt a mightie arme: ſtrong is
thine hand, and high is thy right hand.
14 [l] Righteouſneſſe and equitie are the ſta-

a Though the horrible confuſion of things might cauſe thẽ to deſpaire of Gods fauour: yet the manifolde examples of his mercies cauſe them to truſt in God, though to mans iudgement they ſawe none occaſion.
b As he that ſurely beleeued in heart.
c As thine inuiſible heauen is not ſubiect to any alteration & change: ſo ſhall the trueth of thy promes be vnchangeable.
d The Prophet ſheweth what was the promes of God, whereon he grounded his faith.
e The Angels ſhall praiſe thy power & faithfulneſſe in deliuering thy Church.
f That is, in the heauens.
g Meaning, the Angels. h If the Angels tremble before Gods maieſtie and infinite iuſtice, what earthly creature by oppreſsing the Church, dare ſet himſelfe againſt God? i For as he deliuered the Church by the red Sea, and by deſtroying Rahab, that is, the Egyptians: ſo will he eſtſoone deliuer it, when the dangers be great. k Tabor is a mountaine Weſtward from Ieruſalem, & Hermon Eaſtward: ſo the Prophet ſignifieth that all partes and places of the worlde ſhall obey Gods power for the deliuerance of his Church. l For hereby he iudgeth the worlde, and ſheweth himſelfe a mercifull Father and faithfull protectour vnto his.

blishment

bliſhment of thy throne: mercy & trueth
go before thy face.
15 Bleſſed is the people, that can [m] reioyce
in thee: they ſhall walke in the light of thy
[n] countenance, O Lord.
16 They ſhall reioyce continually in thy
Name, & in thy righteouſneſſe ſhall they
exalt themſelues.
17 For thou art the [o] glory of their ſtrength, &
by thy fauour our hornes ſhalbe exalted.
18 For our [p] ſhield appertaineth to the Lord,
and our King to the holy one of Iſrael.
19 Thou ſpakeſt then in a viſiō vnto [q] thine
Holy one, and ſaideſt, I haue layed helpe
vpon one that is [r] mightie: I haue exal-
ted one choſen out of the people.
20 I haue found Dauid my ſeruant: with
mine holy oyle haue I anointed him.
21 Therefore mine hand ſhalbe eſtabliſhed
with him, and mine arme ſhal ſtrengthen
him.
22 The enemie ſhall not oppreſſe him, ney-
ther ſhall the wicked hurt him.
23 But I will [ſ] deſtroy his foes before his
face, and plague them that hate him.
24 My trueth alſo and my [t] mercie ſhall be
with him, & in my Name ſhall his [u] horne
be exalted.
25 I will ſet his hand alſo in the ſea, and
his right hand in the [x] floods.
26 He ſhal crie vnto me, Thou art my [y] Fa-
ther, my God and the rocke of my ſalua-
tion.
27 Alſo I will make him my firſt borne,
higher then the Kings of the earth.
28 My mercy wil I keepe for him for euer-
more, and my couenant ſhall ſtande faſt
with him.
29 His ſeede alſo will I make to endure
[z] for euer, and his throne as the dayes of
heauen.
30 But if his children forſake my Law, and
walke not in my iudgements:
31 *If they breake my ſtatutes, and keepe
not my commandements:
32 Then wil I viſite their tranſgreſſion with
the rodde, & their iniquitie with ſtrokes.
33 [a] Yet my louing kindnes will I not take
from him, neither wil I falſifie my truth.
34 My couenāt will I not breake, nor [b] al-
ter the thing that is gone out of my lips.
35 I haue ſworne once by mine holineſſe,
" that I will not faile Dauid, ſaying,
36 His ſeede ſhall endure for euer, and his
throne ſhalbe as the ſunne before me.
37 He ſhalbe eſtabliſhed for euermore as
the moone, and as a faithfull [c] witneſſe in
the heauen. Selah.
38 But thou haſt reiected & abhorred, thou
haſt bene angrie with thine Anoynted.
39 Thou haſt [d] broken the couenant of thy

m Feeling in their conſcience that God is their father.
n They ſhalbe preſerued by thy Fatherly prouidence.
o In that they are preſerued & continue, they ought to giue ye praiſe and glory onely to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel and to others, to aſſure ye Dauid was thy choſen one.
r Whome I haue both choſen and giuē him ſtrēgth to execute his office, as ver. 21.
ſ Though there ſhalbe euermore enemies againſt Gods kingdom, yet he promiſeth to ouercome thē.
t I will mercifully performe my promiſes to him, notwithſtanding his infirmities & offences.
u His power, glorie and eſtate.
x He ſhall enioy the land round about.
y His excellent dignitie ſhall appeare herin that he ſhalbe named the ſonne of God & the firſt borne wherein he is a figure of Chriſt.
z Though for the ſinnes of the people the ſtate of this kingdom decaied: yet God reſerued ſtill a roote, till he had accōpliſhed this promes in Chriſt.

2.Sam.7.14. a Though the faithfull anſwere not in all pointes to their profeſſion, yet God will not breake his couenant with them. b For God in promiſing hath reſpect to his mercie & not to mans power in performing. " *Ebr. if I lie vnto Dauid: which is a maner of othe.* c As long as the ſunne and moone endure, they ſhalbe witneſſes to me of this promes. d Becauſe of the horrible confuſion of things, the Prophet complaineth to God as though he ſawe not the performance of his promes. And thus diſcharging his cares on God, he reſiſteth doubt and impatiencie.

ſeruant, & profaned his [e] crowne, caſting
it on the ground.
40 Thou haſt broken downe all his walles:
thou haſt laid his fortreſſes in ruine.
41 All that goe by the way, ſpoyle him: he
is a rebuke vnto his neighbours.
42 Thou haſt ſet vp the right hand of his
enemies, and made all his aduerſaries to
reioyce.
43 Thou haſt alſo turned the edge of his
ſworde, and haſt not made him to ſtand in
the battell.
44 Thou haſt cauſed his dignitie to de-
cay, and caſt his throne to the ground.
45 The dayes of his [f] youth haſt thou
ſhortened, and couered him with ſhame.
Selah.
46 [g] Lorde, howe long wilt thou hide thy
ſelfe, for euer? ſhall thy wrath burne like
fire?
47 Remember [h] of what time I am: wher-
fore ſhouldeſt thou create in vaine all the
children of men?
48 What man liueth, & ſhal not ſee death?
ſhall he deliuer his ſoule from the hande
of the graue? Selah.
49 Lorde, where are thy former mercies,
which thou ſwareſt vnto Dauid in thy
trueth?
50 Remember, O Lord, the rebuke of thy
ſeruants, which I beare in my [i] boſome
of all the mightie people.
51 For [k] thine enemies haue reproched
thee, O Lord, becauſe they haue reproched
the [l] footeſteps of thine Anoynted.
52 Praiſed be the Lorde for euermore. So
be it, euen ſo be it.

e By this hee meaneth ye horrible diſſipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophecie Ethan ſpeketh of thoſe great miſeries, which came ſone afterward to paſſe at the captiuity of Babylō.
f He ſheweth ye the kingdome fell before it came to perfection or was ripe.
g The Prophet in ioyning prayer with his complaint, ſheweth that his faith neuer failed.
h Seeing mans life is ſhort, and thou haſt created man to beſtowe thy benefits vpō him, except thou haſte to help, death wil preuent thee.
i Hee meaneth that Gods enemies did not onely ſlander him behind his backe: but alſo mocked him to his face, and as it were caſt their iniuries in his boſome. k So he calleth them that perſecute the Church. l They laugh at vs, which paciently waite for the comming of thy Chriſt.

PSAL. XC.

1 *Moſes in his prayer ſetteth before vs the eternall fauour of God towarde his,* 3 *VVho are neither admoniſhed by the breuitie of their liſe,* 7 *Nor by his plagues to be thankefull.* 12 *Therefore Moſes prayeth God to turne their hearts and continue his mercies toward them, and their poſteritie for euer.*

¶ A prayer of Moſes, the [a] man of God.

1 Lorde, thou haſt bene our [b] habitation
from generation to generation.
2 Before the [c] mountaines were made,
& before thou haddeſt formed the earth,
and the worlde, euen from euerlaſting to
euerlaſting thou art our God.
3 Thou [d] turneſt man to deſtruction: a-
gaine thou ſayeſt, Returne, ye ſonnes of
Adam.
4 [e] For a thouſand yeeres in thy ſight are
as yeſterday when it is paſt, & as a watch
in the night.
5 Thou haſt [f] ouerflowed them: they are
as a ſleepe: in the morning hee groweth
like the graſſe:

a Thus the ſcripture vſeth to call the Prophets.
b Thou haſt bin as an houſe and defence vnto vs in all our troubles and trauels nowe this foure hundreth yeres.
c Thou haſt choſen vs to be thy people before the foundations of the world were layed.
d Moſes by lamenting the frailtie and ſhortnes of mans life mooueth God to pity. e Though man thinke his life long, which is in deede moſt ſhort, yea though it were a thouſand yeeres: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres. f Thou takeſt them away ſuddenly as with a flood.

6 In the morning it flourisheth and groweth, but in the euening it is cut downe and withereth.
7 For we g are consumed by thine anger, and by thy wrath are we troubled.
8 Thou hast set our iniquities before thee, and our secrete sinnes in the light of thy countenance.
9 For all our dayes are past in thine anger: wee haue h spent our yeeres as a thought.
10 The time of our life is threescore yeeres and ten, and if they be of strength, i foure-score yeeres: yet their strength is but labour and sorow: for it is cut off quickly, and wee flee away.
11 k Who knoweth the power of thy wrath? for according to thy feare is thine anger.
12 Teach vs so to number our dayes, l that we may applie our hearts vnto m wisedome.
13 Returne (O Lord, n how long?) and be p pacified toward thy seruants.
14 Fill vs with thy mercy in the morning: so shall wee reioyce and be gladde all our dayes.
15 Comfort vs according to q dayes that thou hast afflicted vs, & according to the yeeres that we haue seene euill.
16 r Let thy worke bee seene towarde thy seruantes, and thy glorie vpon their s children.
17 And let the t beautie of the Lorde our God bee vpon vs, and u direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

g Our dayes are not onely short, but miserable, for as much as our sinnes daily prouoke thy wrath.
h Meaning, according to the common state of life.
i Mans life is the breuitie & miserable, much more, if thy wrath lie vpon it, as they, which feare thee only knowe.
k Which is, by considering the shortnes of our life, & by meditating the heauenly ioyes.
l Meaning, wilt thou bee angrie? m Or, take comfort in thy seruants.
n Euen thy mercie, which is thy chiefest worke. o As Gods promises appertained as well to their posteritie, as to them, so Moses praieth for the posteritie. p Meaning, that it was obscured, when he ceased to doe good to his Church. q For except thou guide vs with thine holy Spirit, our enterprises can haue no good successe.

PSAL. XCI.

Here is described in what assurance hee liueth that putteth his whole trust in God, and committeth himself wholy to his protection in all tentations. 14 A promes of God to those that loue him, knowe him, and trust in him, to deliuer them, and giue them immortall glorie.

1 WHo so dwelleth in the a secrete of the most High, shall abide in the shadowe of the Almightie.
2 b I will say vnto the Lord, O mine hope, and my fortresse: hee is my God, in him will I trust.
3 Surely hee will deliuer thee from the c snare of the hunter, & from the noisome pestilence.
4 He will couer thee vnder his wings, and thou shalt bee sure vnder his feathers: his d trueth shall bee thy shielde and buckler.
5 e Thou shalt not be afraide of the feare of the night, nor of the arrowe that flieth by day:
6 Nor of the pestilence that walketh in the darkenes: nor of the plague that destroyeth at noone day.
7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.
8 Doubtles with thine eyes shalt thou beholde and see the rewarde of the wicked.
9 For thou hast saide, The Lorde is mine hope: thou hast set the most high for thy refuge.
10 There shall none euill come vnto thee, neither shall any plague come neere thy tabernacle.
11 g For hee shall giue his angels charge ouer thee to keepe thee in all thy wayes.
12 They shall beare thee in their handes, h that thou hurt not thy foote against a stone.
13 Thou shalt walke vpon the lion & aspe: the i yong lion and the dragon shalt thou treade vnder feete.
14 k Because he hath loued mee, therefore will I deliuer him: I will exalt him because he hath knowen my name.
15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
16 With l long life will I satisfie him, and shew him my saluation.

a Hee that maketh god his defence and trust, shal perceiue his protection to be a most sure safegarde.
b Being assured of this protection, he prayeth vnto the Lord.
c That is, Gods help is most ready for vs, whether satan assaile vs secretly, which he calleth a snare or openly, which is here meant by the pestilence. d That is, his faithfull keeping of promes to helpe thee in thy necessitie. e The care that God hath ouer vs, is most sufficient to defend them from all dangers.
f The godly shall haue some experience of Gods iudgemets against the wicked euen in this life, but fully they shall see it at that day, whē all things shalbe reueiled.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to keepe his and defend them in their vocation, which is the way to walke in without tempting God.
h Thou shalt not onely be preserued from all euill, but ouercome it whether it be secret or open. i To assure the faithfull of Gods protection, he bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnes of this life is recompensed with immortalitie.

PSAL. XCII.

This Psalme was made to be sung on the Sabbath, to stirre vp the people to acknowledge God, and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most florishing, shall most speedily perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to praise the Lorde.

A Psalme or song for the a Sabbath day.

1 IT is a good thing to prayse the Lorde, and to sing vnto thy Name, O most High,
2 To declare thy louing kindenesse in the b morning, and thy trueth in the night,
3 Vpon an c instrument of tenne strings, and vpon the viole, with the song vpon the harpe.
4 For thou, Lorde, hast made mee glad by thy d workes, and I will reioyce in the workes of thine handes.
5 O Lorde, how glorious are thy workes! and thy thoughts are very deepe.
6 An e vnwise man knoweth it not, and a foole doth not vnderstand this,
7 (When the wicked growe as the grasse, and all the workers of wickednesse doe florish) that they shall bee destroyed for euer.
8 But thou, O Lorde, art f most high for euermore.
9 For loe, thine enemies, O Lorde: for loe, thine enemies shall perish: all the workers of iniquitie shalbe destroyed.

a Which teacheth that the vse of § Sabbath standeth in praising God, & not onely in ceasing from worke.
b For Gods mercie and fidelitie in his promises toward his, binde them to praise him continually both day and night.
c These instruments were then permitted, but at Christes coming abolished.
d He sheweth what is the vse of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked consider not Gods workes, nor his iudgements against them, & therefore must iustly perish. f Thy iudgements are most constant against the wicked, and passe our reach.

10 But

g Thou wilt strengthen them with all power, and blesse them with all felicitie.
h Though the faithful seeme to wither & be cut downe by ỹ wicked: yet they shal grow againe & florish in the Church of God, as ỹ Cedars do in mount Libanō.
i The childrē of God shal haue a power aboue nature, and their age shall bring forth most fresh fruites.

10 ᵍ But thou shalt exalt mine horne, like the vnicornes, and I shall bee anointed with fresh oyle.
11 Mine eye also shall see my desire against mine enemies: & mine eares shall heare my wishe against the wicked, that rise vp against me.
12 The righteous shall ʰ flourish like a palme tree, and shall growe like a cedar in Lebanon.
13 Such as be planted in the house of the Lorde, shall flourish in the courtes of our God.
14 They shal still bring forth fruite in their ⁱ age: they shalbe fat and flourishing,
15 To declare that the Lorde my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the worlde, and beateth downe all people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

a As God by his power and wisedome hath made and gouerneth the worlde: so must the same be our defence against all enemies and dangers.
b Wherein thou sittest & gouernest the world.
c Gods power appeareth in ruling the furious waters.

1 THe Lorde ᵃ reigneth, and is clothed with maiestie: the Lord is clothed, and girded with power: the worlde also shalbe established, that it cannot be moued.
2 Thy ᵇ throne is established of olde: thou art from euerlasting.
3 ᶜ The floods haue lifted vp, O Lorde: the floods haue lifted vp their voyce: the floods lift vp their waues.
4 The waues of the sea are marueilous through the noyse of many waters, yet the Lord on high is more mightie.
5 Thy ᵈ testimonies are very sure: holines becommeth thine House, O Lorde, for euer.

d Besides Gods power and wisedome in creating and gouerning, his great mercie also appeareth in that hee hath giuen his people his worde and couenant.

PSAL. XCIIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth hee comfort the afflicted by the good issue of their afflictions, as hee felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whom the Lord will destroy.

a Whose office it is to take vengeance on the wicked.
b Shew by effect that thou art Iudge of the world to punish the wicked.
c That is, brag of their crueltie & oppression: or esteeme themselues aboue all other.
d Seeing the church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to God to take our cause in hand.
e Hee sheweth that they are desperate in malice, for as much as they feared not God, but gaue themselues wholy to doe wickedly.

1 O Lord God ᵃ the auenger, O God the auenger, shewe thy selfe ᵇ clerely.
2 Exalt thy selfe, O Iudge of the world, & render a reward to the proude.
3 Lorde, howe long shall the wicked, howe long shall the wicked ᶜ triumph?
4 They prate and speake fiercely: all the workers of iniquitie haunt themselues.
5 They ᵈ smite downe thy people, O Lord, and trouble thine heritage.
6 They slay the widowe and the stranger, and murther the fatherlesse.
7 ᶜ Yet they say, The Lord shal not see: neither will the God of Iaakob regard it.
8 Vnderstand ye vnwise among the people: and ye fooles, when will ye be wise?
9 He that ᵉ planted the eare, shall he not heare? or he that formed the eye, shall hee not see?
10 Or he that chastiseth the ᶠ nations, shall hee not correct? hee that teacheth man knowledge, shall he not knowe?
11 The Lorde knoweth the thoughtes of man, that they are vanitie.
12 Blessed is the man, whome thou ʰ chastisest, O Lorde, and teachest him in thy lawe,
13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.
14 Surely the Lorde will not faile his people, neyther will he forsake his inheritance.
15 For ⁱ iudgement shall returne to iustice, and all the vpright in heart shall followe after it.
16 Who will rise vp with me against the wicked? or who will take my part against the workers of iniquitie?
17 If the Lorde had not ᵏ holpen mee, my soule had almost dwelt in silence.
18 When I sayde, ˡ My foote slydeth, thy mercie, O Lorde, stayed me.
19 In the multitude of my ᵐ thoughtes in mine heart, thy comforts haue reioyced my soule.
20 Hath the throne of iniquitie ⁿ fellowship with thee, which forgeth wrong for a lawe?
21 They gather them together against the soule of the righteous, and condemne the innocent blood.
22 But the Lord is my refuge, & my God is the rocke of mine hope.
23 And hee will recompense them their wickednesse, and ᵒ destroy them in their owne malice: yea, the Lorde our God shall destroy them.

f He sheweth that it is impossible but God should heare, for and vnderstande their wickednes.
g If God punish whole nations for their sinnes, it is meere folly for any one man or els afwe to thinke that God will spare them.
h God hath care ouer his, & chastiseth them for their welth, that they should not perish for ever with the wicked.
i God will reform the state and gouernment of things to their right vse, & then the godly shall followe him cheerefully.
k He complaineth of them, which would not helpe him to resist the enemies yet was assured that Gods helpe would not faile.
l When I thought there was no way but death.
m In my trouble and distresse

I euer founde thy present helpe. n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that authoritie of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 For the gouernment of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wildernesse: 11 For the which they might not enter into the Land of promise.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in ỹ sacrifice of praise and thanksgiuing.
b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles which mans braine inuenteth.
c All things are

1 COme, let vs reioyce vnto the Lorde: let vs sing ᵃ a loude vnto the rocke of our saluation.
2 Let vs come before his face with praise: let vs sing loud vnto him with Psalmes.
3 For the Lord is a great God, and a great king aboue all ᵇ gods.
4 In whose hand are the deepe places of the earth, and the ᶜ heights of the mountaines are his:
5 To whom ᵖ Sea belongeth: for he made it, and his hands formed the drie lande.
6 Come, let vs ᵈ worship and fall downe,

gouerned by his prouidence. d By these three words he signifieth one thing: meaning, ỹ thei must wholy giue themselues to serue god.

and

and kneele before the Lord our maker.

7 For he is our God, & we are the people
of his pasture, & the sheepe of his e hand:
to day, if ye will heare his voyce,

8 f Harden not your heart, as in Meri-
bah, and as in the day of Massah in the
wildernesse.

9 Where your fathers *tempted me, proo-
ued me, though they had seene my worke.

10 Fourtie yeeres haue I contended with
this generation, and said, They are a peo-
ple that g erre in heart, for they haue not
knowen my wayes.

11 Wherefore I sware in my wrath, saying,
Surely they shall not enter into my h rest.

e That is, the flocke whom he gouerneth with his owne hand. He sheweth wherein they are Gods flocke: that is, if they heare his voyce. f By the contemning of Gods worde. Or, in strife: wherof the place was so called. Or, tentation, read Exodus 17.7. *Exod. 17.2. nom. 14.22. g They are without iudgement and reason. h That is, into the land of Canaan, where he promised them rest.

PSAL. XCVI.

1 *An exhortation both to the Iewes and Gentiles to praise God for his mercie. And this specially ought to be referred to the kingdome of Christ.*

1 Sing a vnto the Lorde a new song: sing
vnto the Lorde, all the earth.

2 Sing vnto the Lorde, and prayse his
Name: declare his saluation from day
to day.

3 Declare his glory among all nations,
and his wonders among all people.

4 For the Lorde is b great and much to be
praised: he is to be feared aboue all gods.

5 For all the gods of the people are d idols:
but the Lord c made the heauens.

6 Strength and glory are before him: po-
wer and beautie are in his Sanctuarie.

7 Giue vnto the Lorde, ye families of the
people: giue vnto the Lorde glory and
e power.

8 Giue vnto the Lorde the glory of his
Name: bring f an offring, and enter into
his courts.

9 Worship the Lord in the glorious Sanc-
tuarie: tremble before him all the earth.

10 Say among the g nations, The Lorde
reigneth: surely the world shalbe stable,
and not moue, and he shall iudge the peo-
ple h in righteousnesse.

11 Let the heauens reioyce, & let the earth
be glad: let the Sea roare, and all that
therein is.

12 Let the field be ioyfull, & all that is in it:
let all the i trees of the wood then reioyce

13 Before the Lorde: for he commeth, for
he commeth to iudge the earth: he will
iudge the world with righteousnes, and
the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall haue occasion to praise the Lord for the reueiling of his Gospell. b Seeing he will reueile him selfe to all nations contrary to their owne expectation, they ought al to worship him contrary to their owne imaginations, and onely as he hath appointed. Or, vanities. c Then the idols, or whatsoeuer made not the heauens, are not God. d God cannot be knowen, but by his strength and [illegible] the signes whereof appeare in his Sanctuary. e As by experience ye see that it is onely due vnto him. f By offring vp your selues wholy vnto God, declare that you worship him only. g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promes. h He shal regenerate them anew with his Spirit, and restore them to the image of God. i If the insensible creatures shal haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

PSAL. XCVII.

1 *The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, whom he exhorteth to innocencie, 12 To reioycing and thankesgiuing.*

1 The a Lord reigneth: let the earth re-
ioyce: let the b multitude of the yles
be glad.

2 c Cloudes and darkenesse are rounde a-
bout him: righteousnesse and iudgement
are the fundation of his throne.

3 There shall go a fire before him, & burne
vp his enemies round about.

4 His lightnings gaue light vnto ye world:
the earth sawe it and was d afraid.

5 The moũtaines melted like waxe at the
presence of the Lord, at the presence of the
Lord of the whole earth.

6 The heauens declare his righteousnesse,
and all the people see his glory.

7 e Confounded be all they that serue gra-
uen images, & that glory in idoles: wor-
ship him f all ye gods.

8 Zion heard of it, and was glad: and the
g daughters of Iudah reioyced, because
of thy iudgements, O Lorde.

9 For thou, Lorde, art most high aboue all
the earth: thou art much exalted aboue
all gods.

10 Ye that h loue the Lord, hate euil: he pre-
serueth the soules of his Saintes: he will
deliuer them from the hand of ye wicked.

11 i Light is sowen for the righteous, and
ioy for the vpright in heart.

12 Reioyce ye righteous in the Lorde, and
giue thanks for his holy k remembrance.

a He sheweth ye where God reigneth, there is all felicitie and spirituall ioy. b For the Gospell shall not be onely preached in Iudea, but through all yles and countreis. c He is thus described to keepe his enemies in feare, which cõmonly cõtemne Gods power. d This feare bringeth not the wicked to true obedience, but maketh them to run away from God. e He signifieth ye Gods iudgements are in a readines to destroy the idolaters. f Let all that which is esteemed in ye world, fall downe before him. g The Iewes shall haue occasion to reioyce that the Gentiles are made partakers with them of Gods fauour. h He requireth two things of his children: the one that they detest vice, the other, that they put their trust in God for their deliuerance. i Though Gods deliuerance appeare not suddenly, yet it is sowen and laid vp in store for them. k Be mindfull of his benefites, and onely trust in his defense.

PSAL. XCVIII.

1 *An earnest exhortation to al creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ, 10 By whome he hath communicated his saluation to all nations.*

¶ A Psalme.

1 Sing a vnto the Lord a new song: for hee
hath done marueilous things: * his
right hand, and his holy b arme haue
gotten him the victorie.

2 The Lord declared his c saluation: his
righteousnes hath he reueiled in the sight
of the nations.

3 He hath d remembred his mercy and his
trueth toward the house of Israel: all the
endes of the earth haue seene the saluati-
on of our God.

4 All the earth, sing ye loud vnto the Lord:
crie out and reioyce, and sing praises.

5 Sing praise to the Lord vpon the harpe,
euen vpon the harpe with a singing voice.

6 With e shalmes and sound of trumpets
sing loud before the Lord the King.

7 Let the sea roare, and all that therein is,
the world, and they that dwell therein.

8 Let the floods clap their handes, and let
the mountaines reioyce together

9 Before the Lord: for he is come to iudge
the earth: with righteousnesse shall hee
iudge the world, & the people with equitie.

a That is, some sõg newly made in token of their wonderfull deliuerãce by Christ. Isa. 59.16. b He preserueth his Church miraculously. c For the deliuerance of his Church. d God was moued by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promes. e By this repetition and earnest exhortation to giue praises with instruments, and also of the dumme creatures, he signifieth ye the world is neuer able to praise God sufficiẽtly for their deliuerance.

PSAL.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdome of God by Christ ouer the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lord, 6 Folowing the example of the auncient Fathers, Moses, Aaron, Samuel, who calling vpon God, were heard in their prayers.

a When God deliuereth his Church, all the enemies shall haue cause to tremble. *Exod.* 25. 22.

1 THe Lorde reigneth, let the [a] people tremble: he sitteth betweene þ [b] Cherubims, let the earth be moued.

b Though the wicked rage against God, yet the godly shall praise his Name and mightie power.

2 The Lorde is great in Zion, & he is high aboue all the people.

3 They shall [b] praise thy great and fearful Name (for it is holy)

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as now he promiseth his spirituall presence, wheresoeuer his Church is assembled.

4 And the kings power, that loueth iudgement: for þ hast prepared equitie: thou hast executed iudgement & iustice in Iaakob.

5 Exalt the Lord our God, and fall downe before his [c] footestoole: for he is holy.

d Vnder these three he comprehendeth the whole people of Israel, with whome God made his promise.

6 Moses & Aaron were amõg his Priests, & [d] Samuel among such as call vpon his Name: these called vpon the Lorde, and he heard them.

7 He spake vnto thẽ in the cloudie pillar: they kept his testimonies, and the lawe that he gaue them.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefites.

8 Thou heardest them, O Lorde our God: thou wast a fauourable God vnto them, though thou diddest take vengeance for [e] their inuentions.

9 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lorde our God is holy.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 Who hath chosen vs and preserued vs, 4 And to enter into his assemblies to praise his Name.

A Psalme of praise.

2 He propheciеth that Gods benefite in calling the Gentiles, shalbe so great, that they shall haue wonderfull occasion to praise his mercie, and reioyce.

1 SIng [a] ye loude vnto the Lorde, all the earth.

2 Serue the Lord with gladnes: come before him with ioyfulnesse.

3 Knowe ye that euen the Lord is God: he hath [b] made vs, & not we our selues: we are his people, & the sheepe of his pasture.

4 [c] Enter into his gates with praise, and into his courtes with reioycing: praise him and blesse his Name.

b He chiefly meaneth, touching the spirituall regeneration, whereby we are his sheepe and people.

5 For the Lorde is good: his mercie is [d] euerlasting, and his truth is from generation to generation.

c He sheweth that God will not be worshipped, but by that meanes, which hee hath appointed.

d He declareth that we ought neuer to be wearie in praising him, seeing his mercies towarde vs last for euer.

PSAL. CI.

1 Dauid describeth what gouernment he will obserue in his house and kingdome. 5 He will punish and correct, by rooting forth the wicked, 6 And cherishing the godly persons.

a Dauid considereth what maner of king he would be, when God should place him in the throne, promising openly, that he would be merciful & iust.

A Psalme of Dauid.

1 I Will [a] sing mercie and iudgement: vnto thee, O Lorde, will I sing.

2 I will doe wisely in the perfite way [b] till thou commest to me: I will walke in the vprightnes of mine heart in the mids of mine house.

3 I will set no wicked thing before mine eyes: I hate [c] the worke of them that fal away: it shall not cleaue vnto me.

4 A froward heart shall departe from me: I will know none euill.

5 Him, that priuily [d] slandereth his neighbour, will I destroye: him that hath a proude looke & high heart, I cannot suffer.

6 Mine eyes shall be vnto the [e] faithfull of the land, that they may dwel with me: he that walketh in a perfit way, he shal serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lyes, shall not remaine in my sight.

8 [f] Betimes will I destroy all the wicked of the lande, þ I may cut off all the workers of iniquitie frõ the citie of the Lorde.

b Though as yet thou deferrest to place me in the kingly dignitie, yet will I goe my selfe to wisedome and vprightnes, being a priuate man.

c He sheweth that magistrates doe not their duelies, except they be enemies to all vice.

d In punishing to punish these vices, which are most pernicious in them that are about Kings, he declareth that

he will punish all.

e He sheweth what is the true vse of the sworde: to punish the wicked, and to maintaine the good. Magistrates must immediately punish vice, least it growe to further inconuenience: and if heathen Magistrates are bound to do this, howe much more they that haue the charge of the Church of God?

PSAL. CII.

1 It sheweth that this prayer was appointed to the faithfull to pray in the captiuitie of Babylon, 16 A consolation for the building of the Church: 18 Whereof followeth the praise of God to be published vnto all posteritie. 22 The conuersion of the Gentiles, 28 And the stablitie of the Church.

A prayer [a] of the afflicted, when he shall be in distresse, and powre foorth his meditation before the Lord.

a Whereby is signified, that albeit we be in neuer so great miseries, yet there is euer place left for prayer.

1 O Lorde, heare my prayer, and let my [b] crye come vnto thee.

2 Hide not thy face frõ me in þ time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

b He declareth that in our greatest miseries we must heerein feele that which we desire, & faithfully beleeue to obteine.

3 For my dayes are [c] cõsumed like smoke, and my bones are burnt like an herth.

c These exercises kindes of speech shew how much the affliction of the Church ought to wound the hearts of the godly.

4 Mine heart is smitten & withereth like gras, because I forgate [d] to eat my bread.

d My sorowes were so great, that I pasted not for mine ordinarie foode.

5 For the voyce of my groning my bones do cleaue to my skinne.

6 I am like a [e] pelicane of the wildernes: I am like an owle of the deserts.

7 I watche and am as a sparowe alone vpon the house toppe.

8 Mine enemies reuile me daily, and they that rage against me, haue [f] sworne against me.

9 Surely I haue [g] eaten ashes as bread, & mingled my drinke with weeping,

10 Because of thine [h] indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies are like a shadow that fadeth, and I am withered like grasse.

12 But thou, O Lorde, dost [i] remaine for

e Euer mourning and sobbing.

rie, casting out fearefull cries.

f Haue conspired my death.

g I haue not risen out of my mourning to take my refection.

h He sheweth that the afflictions did not onely thus mooue him, but chiefly the feeling of Gods displeasure.

i How soeuer we be fraile: yet thy promise is sure, and the remembrance thereof shall confirme vs for euer.

euer,

God reare ouer his.

euer, and thy remembrance from generation to generation.

13 Thou wilt arise and haue mercie vpon a Sion: for the time to haue mercie thereon, for the [b] appoynted time is come.

14 For thy seruants delite in the [c] stones thereof, & haue pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lorde, & all the kings of the earth thy glorie,

16 When the Lord shal build vp Sion, and shall appeare [d] in his glorie,

17 And shall turne vnto the prayer of the desolate, and not despise their prayer.

18 This shalbe written for the generation to come: and the people, which shall be [e] created, shall prayse the Lord.

19 For hee hath looked downe from the height of his Sanctuarie: out of the heauen did the Lord behold the earth,

20 That he might heare the mourning of the prisoner, and deliuer the [f] children of death:

21 That they may declare the name of the Lord in Sion, & his prayse in Ierusalem,

22 When the people shalbe gathered [g] together, & the kingdoms to serue the Lord.

23 He [h] abated my strength in the way, and shortened my dayes.

24 And I sayde, O my God, take me not away in the midst of my dayes: thy yeeres endure from generation to generation.

25 Thou hast afortime laide the fundation of the earth, and the heauens are the worke of thine hands.

26 [i] They shall perish, but thou shalt endure: euen they all shall ware olde as doeth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yeeres shall not fayle.

28 The children of thy seruants shall continue, & their seede shall stand [k] fast in thy sight.

a The mo. that the Church is in misery and desolation, & more ought the faithful to loue and pray it.

b That is, when he shall haue drawen his Church out of the darkenes of death.

c The deliuerance of the Church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to haue bene dead, which by deliuerance was as it were created anewe.

d Who now in their banishment could looke for nothing but death.

e He sheweth that Gods name shalbe more spred, then when religion florisheth, and the Church increaseth: which thing is chiefly accomplished vnder the kingdome of Christ.

f The Church lament that they see not the time of Christ, which was promised, but haue but fewe yeeres and short dayes.

g If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for euer.

h Seeing thou hast chosen thy Church out of the world, & ioyned it to thee, it cannot but continue for euer: for thou art euerlasting.

PSAL. CIII.

1 He prouoketh all to prayse the Lorde, which hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of all good things. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

¶ A Psalme of Dauid.

1 He warneth his soule to prayse god, shewing that both vnderstanding & affections, minde & heart are too little to set forth his prayse.

1 My soule, [a] prayse thou the Lord, and all that is within me, praise his holy name.

2 My soule, prayse thou the Lorde, and forget not all his benefites.

3 Which [b] forgiueth all thine iniquitie, and healeth all thine infirmities.

b This is the beginning and chiefest of all benefits: remission of sinne.

4 Which redeemeth thy life from the [c] graue, and crowneth thee with mercie and compassions.

5 Which satisfieth thy mouth with good things: and thy [d] youth is renued like the egles.

6 The Lorde executeth righteousnesse and iudgement to all that are oppressed.

7 Hee made his wayes knowen vnto [e] Moses, and his workes vnto the children of Israel.

8 The Lord is full of compassion and mercie, slow to anger, and of great kindnesse.

9 He will not alwaye [f] chide, neither keepe his anger for euer.

10 He hath not [g] dealt with vs after our sinnes, nor rewarded vs according to our iniquities.

11 For as high as the heauen is aboue the earth, so great is his mercy toward them that feare him.

12 As farre as [h] the East is from the West: so farre hath he removed our sinnes from vs.

13 As a father hath compassion on his children, so hath the Lorde compassion on them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of [i] man are as grasse: as a flower of the field, so florisheth he.

16 For the winde goeth ouer it, and it is gone, and the place thereof shall knowe it no more.

17 But the louing kindnesse of the Lorde endureth for euer & euer vpon them that feare him, and his [k] righteousnesse vpon children children,

18 Vnto them that keepe his [l] couenant, and thinke vpon his commaundements to do them.

19 The Lorde hath prepared his throne in heauen, and his kingdome ruleth ouer al.

20 Prayse the Lord, ye [m] his Angels, that excel in strength, that do his commandement in obeying the voyce of his worde.

21 Prayse the Lord, al ye his hostes, ye his seruants that do his pleasure.

22 Prayse the Lord, all ye his workes, in all places of his dominion: my soule, prayse thou the Lord.

c For before that we haue remission of our sinnes, we are as dead men in the graue.

d As the egle, when her beake ouergroweth, sucketh blood, and so is renued in strength, euen so God miraculously giueth strength to his Church aboue all mans expectation.

e As to his chief minister, & next to his people.

f He sheweth first his seuere iudgement, but so soone as the sinner is humbled, he receyueth him to mercie.

g We haue proued by continual experience, that his mercie hath euer preuayled against our offences.

h As great as the world is, so full is it of signes of Gods mercies toward his faithful, when he hath remoued their sinnes.

i He declareth that man hath nothing in himselfe to moouе God to mercie, but onely the confession of his infirmitie and miserie.

k His iust and faithfull keeping of his promes.

l To whom he giueth grace to feare him, & to obey his worde.

m In that that we, which naturally are slowe to prayse God, exhort the Angels, which willingly do it, we stirre vp our selues to consider our duetie, and awake out of our sluggishnes.

PSAL. CIIII.

1 An excellent Psalme to prayse God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 Wherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

1 My soule, prayse thou the Lorde: O Lord my God, thou art exceeding great, thou art [a] clothed with glorie and honour.

a The Prophet sheweth that we neede not to enter into the heauens to seeke God, forasmuch as all the order of nature, with the proprietie & placing of the elements, are most liuely mirrours to see his maiestie in.

2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.

b As the Prophet here sheweth that all visible powers are ready to serue God: so the Apostle to the Hebr. 1.7. beholdeth in this glasse, how the very Angels also are obedient to his commandement.

c Thou makest the sea to be an ornament vnto the earth.

d If by thy power thou diddest not bridle ỹ rage of the waters, it were not possible, but ỹ whole world should be destroyed.

e If God prouide for the very beastes, much more will he extend his prouident care to mã.

f There is no part of ỹ world so barren, where most euident signes of Gods blessings appeare not.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbs & other meate: but also things to reioyce and comfort him, as wine and oyle or oynements.

*Or, dost, rest, and and such like.

i As to separate the night from the day, and to note dayes, moneths and yeres.

k That is, by his course, either farre or neere, it noteth summer, winter & other seasons. l That is, they onely find meate according to Gods prouidence, who careth euen for the brute beastes. m To wit, when the day springeth: for the light is as it were a shield to defend man against the tyrannie and fiercenes of beastes. n He confesseth that no tongue is able to expresse Gods workes, nor minde to comprehend them.

*Or, whale. o God is a most nourishing Father, who prouideth for all creatures their dayly foode.

3 Which layeth the beames of his chambers in the waters, & maketh the cloudes his chariot, & walketh vpon the wings of the winde.

4 Which [b] maketh the spirits his messengers, and a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the [c] deepe, as with a garment: the [d] waters would stand aboue the mountaines.

7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 And the mountaines ascend, and the valleys descend to the place which thou hast established for them.

9 But thou hast set them a bounde, which they shal not passe: they shall not returne to couer the earth.

10 He sendeth the springs into the valleys, which runne betweene the mountaines.

11 They shall giue drinke to all the [e] beasts of the field, & the wilde asses shall quench their thirst.

12 By these [f] springs shal the foules of the heauen dwel, & sing among the branches.

13 He watereth the mountaines from his [g] chambers, and the earth is filled with the fruite of thy workes.

14 He causeth grasse to grow for the cattel, and herbe for the vse of [h] mã, that he may bring forth bread out of the earth,

15 And wine that maketh glad the heart of man, and oyle to make the face to shine, & bread that strengtheneth mans heart.

16 The high trees are satisfied, euen the cedars of Lebanõ, which he hath planted,

17 That the birds may make their nestes there: the stork dwelleth in the firre trees.

18 The high mountaines are for [i] goates: the rockes are a refuge for the conies.

19 He appointed the [k] moone for certaine seasons: [l] the sunne knoweth his going downe.

20 Thou makest darkenes, and it is night, wherein all the beastes of the forest creepe forth.

21 The lions roare after their pray, and seeke their meate [l] at God.

22 When the sunne riseth, they retire, and couch in their dennes.

23 [m] Then goeth man forth to his worke, and to his labour vntil the euening.

24 O Lorde, howe [n] manifolde are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beastes and great.

26 There go the shippes, yea, [o] Liuiathan, whom thou hast made to play therein.

27 [o] All these waite vpon thee, that thou mayst giue them foode in due season.

28 Thou giuest it to them, & they gather it: thou openest thine hand, and they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they die and returne to their dust.

30 Againe, if thou [q] send forth thy spirit, they are created, and thou renuest the face of the earth.

31 Glory be to the Lorde for euer: let the Lord reioyce in his workes.

32 He looketh on the earth & it trembleth: he toucheth the mountaines, and they [r] smoke.

33 I will sing vnto the Lorde all my life: I will praise my God, while I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be [s] consumed out of the earth, & the wicked til there be no more: O my soule, praise thou the Lord. Praise ye the Lord.

p As by thy presence all things haue life: so if thou withdraw thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods merciful face giueth strength to the earth, but his seuere countenance burneth the mountaines. s Who infect the world, and so cause God that he cannot reioyce in his workes.

PSAL. CV.

1 He prayseth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himselfe, and hauing chosen them, neuer ceaseth to do them good, euen for his promise sake.

1 PRaise the Lorde, and call vpon his Name: [a] declare his workes among the people.

2 Sing vnto him, sing prayse vnto him, and talke of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

4 Seeke the Lorde and his [b] strength: seeke his face continually.

5 Remember his [c] marueilous workes, that he hath done, his wonders and the [d] iudgements of his mouth,

6 Ye seede of Abraham his seruant, ye children of Iaakob, which are his elect.

7 He is the Lorde our God: his iudgements are through all the earth.

8 He hath alway remembred his couenant and promes, that he made to a thousand generations,

9 Euen that which he [e] made with Abraham, and his othe vnto Izhak:

10 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

11 Saying, [f] Vnto thee will I giue the land of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea, very fewe and strangers in the land,

13 And walked about from nation to nation, from one kingdome to another people,

14 Yet suffered hee no man to doe them wrong, but reproued [g] kings for their sakes, saying,

15 Touche not mine [h] anointed, and doe

a Forasmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth the to shew thẽselues mindfull by thanksgiuing.

b By ỹ strength & face, he meaneth the Arke where God declared his power & his presence.

c Which he had wrought in the deliuerance of his people.

d Because his power was throughout by an liuely declared, as if he should haue declared it by mouth.

e The promes which God made to Abraham to be his God, and the God of his seede after him, he renewed and repeated it againe to his seede after him. f He sheweth that they should not enioy the lande of Canaan by any other meanes, but by reason of his couenant made with their fathers. g That is, the King of Egypt and the king of Gerar, Gene. 12.17. & 20.3.

h Those whom I haue sanctified to be my people.

mp

my Prophets no harme.
16 Moreouer he called a famine vpon the land, & vtterly brake the k staffe of bread.
17 But he sent a man before them: Ioseph was solde for a slaue.
18 They helde his feete in the stockes, and he was laied in yrons,
19 Until l his appointed time came, and the counsel of the Lord had tried him.
20 The king sent and loosed him: euen the Ruler of the people deliuered him.
21 He made him lord of his house, and ruler of all his substance,
22 That he should binde his m princes vnto his wil, and teach his Ancientes wisedome.
23 Then Israel came to Egypt, and Iacob was a stranger in the land of Ham.
24 And he increased his people exceedingly, and made them stronger then their oppressours.
25 n He turned their heart to hate his people, and to deale craftily with his seruantes.
26 Then sent he Moses his seruant, and Aaron whom he had chosen.
27 They shewed among them the message of his signes, and wonders in the land of Ham.
28 He sent darkenes, and made it darke: and they were not o disobedient vnto his commission.
29 * He turned their waters into blood, and slewe their fish.
30 * Their land brought forth frogs, euen in their Kings chambers.
31 He p spake, and there came swarmes of flies and lice in all their quarters.
32 He gaue them q haile for raine, & flames of fire in their land.
33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.
34 r He spake, and the grashoppers came, and catterpillers innumerable,
35 And did eate vp all the grasse in their land, and deuoured the fruite of their ground.
36 * He smote also all the first borne in their lande, euen the beginning of all their strength.
37 He brought them forth also with siluer and golde, and there was s none feeble among their tribes.
38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.
39 He spred a cloud to bee a couering, and fire to giue light in the night.
40 They u asked, & he brought quailes, and he filled them with the bread of heauen.
41 He opened the rocke, and the waters flowed out, and ranne in the drie places like a riuer.
42 For he remembred his holy x promes to Abraham his seruant,
43 And he brought forth his people with ioy, and his chosen with gladnes,
44 And gaue them the landes of the heathen, and they tooke the labours of the people in possession,
45 That they might x keepe his statutes, and obserue his lawes. Praise ye the Lorde.

k Meaning the olde fathers, to whom God shewed himselfe plainely, & who were seuen fourth of his worde.
l Either by sending sterilitie, or by taking away the strength and nourishment thereof.
m So long he suffered idolatrie, & God had appointed, and till he had tried sufficiently his patience.
n That the very princes of the countrey should learne Ioseph's commandement and learne wisedome at him.
o So it is in God, either to moue the hearts of the wicked to loue or hate Gods children.
p Meaning, Moses and Aaron.
q It was strange to see raine in Egypt, much more it was fearfull to see hayle.
r He sheweth all creatures are armed against man, who God is his enemie: as at his commandement the grashoppers deuoured the land, Exo.12.29.
s When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues caused them rather to depart with the Israelites then with their liues.
u Not for necessitie, but for satisfying of their lust.
x Which he confirmeth to the posteritie, in whom after a sorte the dead liue and enioy the promise.

The Church, because they shoulde worship, and call vpon him in this worlde.

PSAL. CVI.

1 The people dispersed vnder Antiochus doe magnifie the goodnesse of God among the iust and repentant: 4 Desiring to bee brought againe into the lande by Gods mercifull visitation. 8 And after the manifolde marueiles of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They doe pray and desire to bee gathered from among the heathen, to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

1 PRaise y ye the Lord because he is good, for his mercie endureth for euer.
2 Who can expresse the noble actes of the Lord, or shew forth all his praise?
3 Blessed are they that z keepe iudgement, and doe righteousnes at all times.
4 Remember me, O Lorde, with the a fauour of thy people: visite me with thy saluation,
5 That I may see the felicitie of thy chosen, and reioyce in the ioy of thy people, and glorie with thine inheritance.
6 We haue b sinned with our fathers: we haue committed iniquitie, & done wickedly.
7 Our fathers vnderstoode not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, euen at the red sea.
8 Neuertheles he c saued them for his Names sake, that he might make his power to be knowen.
9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wildernes.
10 And he saued them from the aduersaries hand, and deliuered them from the hand of the enemie.
11 * And the waters couered their oppressours: not one of them was left.
12 Then d beleeued they his wordes, and sang prayse vnto him.
13 But incontinently they forgate his workes: they waited not for his e counsell,
14 But lusted with concupiscence in the wildernes, & tempted God in the desert.
15 Then he gaue them their desire: but he sent f leanesse into their soule.
16 They enuied Moses also in the tentes, and Aaron the holy one of the Lord.
17 Therefore the earth opened and g swalowed vp Dathan, and couered the companie of Abiram.

y When the Egyptians lamented and were destroyed.
z This is the end, why God preserueth his Church, because they shoulde worship, and call vpon him in this worlde.
a The Prophet exhorteth the people to prayse God for his benefites past, that thereby their minds may be strengthened against all present troubles and despaire.
b He sheweth that it is not ynough to praise God w mouth, excepe y whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be receiued into the number of thine.
d By earnest confession aswel of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promes would pitie them.
e The inestimable goodnes of God appeareth in this, that he woulde change the order of nature, rather then his people should not bee deliuered, although they were wicked. *Exod.*14.27.
f The wonderfull workes of GOD caused them to beleeue for a time, and to prayse him.
g They woulde preuent his wisedome and prouidence.
h The abundance that God gaue them, profited not, but made them pine away, because God cursed it.
i By the greatnes of the punishment the hainous offence may be considered: for they that rise against Gods ministers, rebel against him.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
k He sheweth that all idolaters renounce God to be their glory, whē in steade of him they worship any creature, much more wood, stone, metall or calues.
20 Thus they turned their k glorie into the similitude of a bullocke, that eateth a grasse.
l If Moses by his intercession had not obteined gods fauour against their rebellions,
21 They forgate God their Sauiour, which had done great things in Egypt,
22 Wonderous workes in the lande of Ham, & fearefull things by the red Sea.
m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
23 Therefore he minded to destroy them, had l not Moses his chosen stande in the breache before him to turne away his wrath, lest he should destroy them.
24 Also they contemned that m pleasant land, and beleeued not his word,
25 But murmured in their tentes, and hearkened not vnto the voyce of the Lorde.
n That is, hee sware. Sometime also it meaneth to punish.
26 Therefore n hee lifted vp his hande against them, to destroy them in the wildernesse,
27 And to destroy their seede among the nations, and to scatter them throughout the countries.
o Which was the idole of the Moabites.
28 They ioyned them selues also vnto o Baal-peor, and did eate the offerings of the p dead.
p Sacrifices offered to the dead idoles.
29 Thus they q prouoked him vnto anger with their owne inuentions, and the plague brake in vpon them.
q Signifying, that whatsoeuer man inuenteth of himselfe to serue God by, is detestable and prouoketh his anger.
30 But r Phinehas stoode vp, and executed iudgement, and the plague was staied.
31 * And it was s imputed vnto him for righteousnes from generation to generation for euer.
r Whē all other neglected Gods glorie, he in his zeale kille l the adulterers and preuented Gods wrath.
Nom. 25. 12.
s This acte declared his liuely faith, and for his faiths sake was accepted.
Nom. 20. 13. psal. 95. 8.
32 They angred him also at the waters of * Meribah, so that t Moses was punished for their sakes,
t If so notable a Prophet of God escape not punishment, though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne?
33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.
34 Neither destroyed they the people, as the Lord had commaunded them,
35 But were mingled among the heathen, and learned their workes,
36 And serued their idoles, which were their ruine,
37 Yea, they offered their u sonnes, and their daughters vnto deuils,
u Hee sheweth howe monstrous a thing idolatrie is, which can winne vs to thinges abhorring to nature, whereas Gods woorde can not obtaine most small things.
38 And shed innocent blood, euen p blood of their sonnes, and of their daughters, whom they offered vnto the idoles of Canaan, and the lande was defiled with blood.
39 Thus were they stayned with their owne woorkes, and went x a whoring with their owne inuentions.
x Then true chastitie is to cleaue wholly and onely vnto God.
40 Therefore was the wrath of the Lorde kindled against his people, and he abhorred his owne inheritance.
41 And he gaue them into the hand of the heathen: and they that hated them, were lordes ouer them.
42 Their enemies also oppressed them, and they were humbled vnder their hand.
y The Prophet sheweth y notwithstanding mens vnthankfulnes, nor promises we can come to God, except we be altogether newly reformed, and y his mercie ouercouer and hide our malice.
43 Many y a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.
44 Yet he sawe when they were in affliction, and he heard their crie.
45 And hee remembred his couenant toward them, and z repented according to the multitude of his mercies,
z Not that God is changeable in himself, but that then he seemeth to vs to repent, whē he altereth his punishment, & forgiueth vs.
46 And gaue them fauour in the sight of all them that led them captiues.
47 Saue vs, O Lorde our God, and a gather vs from among the heathen, that we may prayse thine holy Name, and glorie in thy prayse.
a Gather thy Church, which is dispersed, & giue vs constancie vnder the crosse, that with one consent we may all praise thee.
48 Blessed be the Lorde God of Israel for euer and euer, and let all the people say, So be it. Prayse ye the Lord.

PSAL. CVII.

1 The Prophet exhorteth al those that are redemed by the Lord, & gathered vnto him, to giue thanks. 9 For this mercyful prouidence of God, gouerning all things at his good pleasure, 20 Sending good and euill, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

1 PRaise a the Lord, because he is good: for his mercy endureth for euer.
a This notable sentence was in the beginning vsed, as the foote or tenor of the song, which was oftentimes repeated.
2 Let them, b which haue bene redemed of the Lorde, shew how he hath deliuered them frō the hand of þ oppressour,
b As this was true in þ Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.
3 And gathered them out of the landes, from the East and from the West, from the North and from the * South.
* Or, from the sea, meaning the red sea, which is on the South part of the lande.
4 When they wandered in the desert and wilderne s out of the way, and founde no citie to dwell in,
5 c Both hungrie and thirstie, their soule fainted in them.
c He sheweth there is none affliction so grieuous, out of the which God wil not deliuer his, and also exhorteth them, that are deliuered to be mindefull of so great a benefite.
6 Then they cried vnto the Lorde in their trouble, & he deliuered them from their distresse,
7 And led them foorth by the right way, that they might goe to a citie of habitation.
d Then the vse way to obey God, is to follow his expresse commandement.
8 Let them therefore confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.
9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes.
10 They, that dwell in darknes and in the shadow of death, being bound in miserie and yron,
11 Because they d rebelled against the wordes of the Lord, & despised the counsell of the most high,
12 When hee humbled their heart with heauines, then they fell downe and there was no helper.
13 Then they e cried vnto the Lorde in their trouble, and he deliuered them from their distresse.
e He sheweth that the cause why God doth punish vs extremely, is because we will not be brought vnto him by none other meanes.

also hereby al are exhorted to dedicate & submit themselues, forasmuch as none are punished, but for their sinnes.

14 He brought them out of darkenes, and out of the shadowe of death, and brake their bands asunder.
15 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull woorkes before the sonnes of men.
16 For he hath broken the [f] gates of brasse, and brast the barres of yron asunder.
17 [g] Fooles by reason of their transgression, and because of their iniquities are afflicted.
18 Their soule abhorreth all meate, and they are brought to deaths dooze.
19 Then they crie vnto the Lorde in their trouble, and he deliuereth thē from their distresse.
20 [h] He sendeth his woorde and healeth them, and deliuereth them from their [i] graues.
21 Let them therefore confesse before the Lord his louing kindenes, and his wonderfull woorkes before the sonnes of men,
22 And let them offer sacrifices of [k] praise, and declare his woorkes with reioycing.
23 They that go down to the [l] sea in ships, and occupie by the great waters,
24 They see the woorkes of the Lorde, and his wonders in the deepe.
25 For he commaundeth and raiseth the stormie wynde, & it lifteth vp the waues thereof.
26 They mount vp to the heauen, and descende to the deepe, so that their soule [m] melteth for trouble.
27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.
28 Then they cry vnto the Lorde in their trouble, and he bringeth them out of their distresse.
29 He turneth the storme to calme, so that the waues thereof are still.
30 When they are [o] quieted, they are glad, and hee bringeth them vnto the hauen, where they would be.
31 Let them therefore confesse before the Lord his louing kindenes, and his wonderfull woorkes before the sonnes of men,
32 And let them exalt him in the [p] Congregation of the people, and praise him in the assemblie of the Elders.
33 He turneth [q] floods into a wildernes, and the springs of waters into drinesse,
34 And a fruitful land into [r] barrennes for the wickednesse of them [s] that dwel therein.
35 Againe he [q] turneth the wildernes into pooles of water, and the drie lande into water springs.
36 And there he placeth the hungrie, and they buyld a citie to dwel in,
37 And sow the fields, & plant vineyards, which bring forth fruitfull [t] increase.
38 For he blesseth them, and they multiplie exceedingly, and he diminisheth not their cattel.
39 [u] Againe men are diminished, & brought low by oppression, euill and sorow.
40 He powreth [x] contempt vpon princes, and causeth them to erre in desert places out of the way.
41 Yet he raiseth vp the poore out of miserie, and maketh him families like a flocke of sheepe.
42 The [y] righteous shal see it, and reioyce, and all iniquitie shall stop her mouth.
43 Who is wise, that he may obserue these things? for they shall vnderstand the louing kindnes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the fourth and fiftieth and the sixtieth. The matter here contayned, is, 1 That David giueth him selfe with heart and voyce to prayse the Lord, 7 And assureth himselfe of the promes of God concerning his kingdome ouer Israel, and his power against other nations: 11 Who though he seeme to forsake vs for a time, yet he alone will in the ende cast downe our enemies.

A song or Psalme of Dauid.

1 O God, mine heart is [a] prepared, so is [b] my tongue: I will sing and giue prayse.
2 Awake viole and harpe: I will awake early.
3 I will prayse thee, O Lorde, among the [b] people, & I will sing vnto thee among the nations.
4 For thy mercy is great aboue the heauens, and thy trueth vnto the cloudes.
5 [c] Exalt thy selfe, O God, aboue the heauens, and let thy glorie be vpon all the earth,
6 That thy beloued may be deliuered: [d] helpe with thy right hande and heare mee.
7 God hath spoken in his [e] holines: therefore I will reioyce, I shall deuide Shechem & measure the valley of Succoth.
8 Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my lawe giuer.
9 * Moab shalbe my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumphe.
10 Who will leade me into the strong citie? who will bring me vnto Edom?
11 [f] Wilt not thou, O God, which haddest forsaken vs, and diddest not go forth, O God, with our armies?
12 Giue vs helpe against trouble: for vaine is the helpe of man.
13 Through God we shall doe valiantly: for he shall tread downe our enemies.

a This earnest affection declareth that he is free from hypocrisie, and that sluggishnes stayeth him not.
b *Or, my glorie, because it chiefly setteth forth the glorie of God.*
c He propheciеth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.
d Let all the world see thy iudgements, in that that thou art God ouer all, and so confesse that thou art glorious.
e As he hath spoken to Samuel concerning me, so will he shew himselfe constant, and holy in his promes, so that these nations following shalbe subiect vnto me. *Psal.60.8.*
f From the sixt verse of this Psalme vato the last, read the exposition in the lx. Psalme, and fist verse.

PSAL. CIX.

1 Dauid being falsly accused by flatterers vnto Saul, prayeth God to helpe him & to destroy his enemies. 8 And vnder them he speaketh of Iudas the traitor vnto Iesus Christ, and of all the like enemies of the children of God: 27 And desireth so to be deliuered, that his enemies may know the worke to be of God. 30 Then doth he promise to giue prayses vnto God.

f When there seemeth to mans iudgement no recoure, but all things are brought to desperate, then God chiefly sheweth his mighty power
g They that haue no feare of God, by his sharp rods are brought to call vpon him, & finde mercy.
h By hearing them he declareth his good will toward them.
i Meaning, their diseases, which had almost brought them to the graue and corruption.
k Praise & confession of Gods benefites are the true sacrifices of the godly.
l He sheweth by the Sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.
m Their feare and danger is so great.
n When their wit and meanes faile them, they are compelled to confesse that onely Gods prouidence doeth preserue them.
o Though before euery drop seemed to fight one against another yet at his commandement they are as still, as though they were frosen.
p This great benefite ought not onely to be considered particularly, but magnified in all places and assemblies.
q For the loue that he beareth to his church, he changeth the order of nature for their commodities.
r Continual increase & yerely.
s As God by his prouidence doth exalt men, so doth he also humble them by afflictions to know themselues.
t For their wickednes and tyranny he causeth the people and subiects to contemne them.
u They, whose faith is lightned by Gods spirite, shall reioyce to see Gods iudgements against the wicked and vngodly.
x
y

¶ To him that excelleth. A Psalme of Dauid.

1 HOlde not thy tongue, O God of my a praise.
2 For the mouth of the wicked, and the mouth full of deceit are opened vpon mee: they haue spoken to me with a lying tongue.
3 They compassed mee about also with woordes of hatred, and fought against me without a cause.
4 For my friendship they were mine aduersaries, b but I gaue my self to prayer.
5 And they haue rewarded me euill for good, and hatred for my friendship.
6 c Set thou the wicked ouer him, and let the aduersarie stand at his right hand.
7 When he shalbe iudged, let him be condemned, and let his d prayer be turned into sinne.
8 Let his dayes bee fewe, and let another take his e charge.
9 Let his children be fatherlesse, and his wife a widowe.
10 Let his children bee vagabondes and beggs & seeke bread, comming out of their places destroyed.
11 Let f the extortioner catche all that he hath, and let the strangers spoyle his labour.
12 Let there be none to extend mercy vnto him: neyther let there be any to shewe mercy vpon his fatherles children.
13 Let his posteritie be destroyed, and in the generation following let their name be put out.
14 g Let the iniquitie of his fathers be had in remembrance with the Lorde: and let not h sinne of his mother be done away.
15 But let them alway be before the Lorde, that he may cut off their memoriall from the earth:
16 Because h he remembred not to shewe mercy, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.
17 As he loued cursing, i so shall it come vnto him, and as he loued not blessing, so shall it be farre from him.
18 As hee clothed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.
19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alway girded.
20 Let this be the reward of mine aduersarie k from the Lorde, and of them, that speake euill against my soule.
21 But thou, O Lord my God, deale with me according vnto thy l Name: deliuer me, (for thy mercie is good)
22 Because I am poore and needie, and mine heart is wounded within me.
23 I depart like the shadow that declineth, and am shaken off as the m grashopper.
24 My knees are weake through fasting, and my flesh n hath lost all fatnes.
25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
26 Helpe me, O Lorde my God: o saue me according to thy mercy.
27 And they shall know, that this is thine hand, and that thou, Lord, hast done it.
28 Though they p curse, yet thou wilt blesse: they shall arise and bee confounded, but thy seruant shall reioyce.
29 Let mine aduersaries be clothed with shame, and let them couer them selues with their confusion, as with a cloke.
30 I will giue thankes vnto the Lorde greatly with my q mouth, & praise him among the multitude.
31 For he will stand at the right hande of the poore, to saue him from them that would r condemne his soule.

a Though al the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient prayse to me.
b To declare that I had none other refuge, but thee, in whome my conscience was at rest.
c Whether it were Doeg or Saul, or some familiar friende y had betrayed him, he prayeth not of priuate affectiō, but moued by Gods spirit, that God would take vengeance vpon him.
d As to the elect all thinges turne to their profite: so to the reprobate, euen those thinges, that are good, turne to their damnation.
e This was chiefly accomplished in Iudas, Act. 1, 20.
f He declareth that the curse of God lyeth vpon the extortioners: who thinking to enriche their children by their vnlawfull gotten goods, are by Gods iust iudgement depriued of all.
g Thus punisheth the Lorde to the third, and fourth generation the wickednes of the parentes in their wicked children.
h Hee sheweth that God accustometh to plague them after a strange sort, that shewe them selues cruell towarde other.
i Thus giueth the Lorde to euery man the thing, wherein hee deliteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lustes and reprobate mindes.
k For being destitute of mans helpe, hee fully trusted in the Lorde, that hee would deliuer him.
l As thou art named mercifull, gratious and long suffering, so shewe thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorow, he was leane, and his naturall moisture failed him.
o The more grieuous that Satan assailed him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing me.
q Not onely in confessing it secretly in my self, but also in declaring it before all the Congregation.
r Hereby he sheweth that he had not to do with them, that were of like power, but with the iudges and princes of the world.

PSAL. CX.

1 Dauid prophecieth of the power and euerlasting kingdome giuen to Christ, 4 And of his Priesthood, which should put an ende to the Priesthood of Leui.

¶ A Psalme of Dauid.

1 THe a Lorde sayd vnto my Lorde, Sit b at my right hand, vntill I make thine enemies thy footestoole.
2 The Lorde shall sende the rodde of thy power out of b Sion: be thou ruler in the middes of thine enemies.
3 Thy people shall come willingly at the time of assembling c thine armie in holy beautie: the youth of thy wombe shalbe as the morning dewe.
4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of d Melchi-zedek.
5 The Lord, that is at thy right hand, shall wound kings in the day of his wrath.
6 He shall be Iudge among the heathen: he shall fill all with dead bodies, and smite the e head ouer great countries.
7 He shall f drinke of the brooke in the way: therefore shall he lift vp his head.

a Iesus Christ is the two & twentie of Matt. verse. 44.
b And thence it shall stretche through all the world: and this power chiefly standeth in the preaching of his worde.
c By thy word thy people shall be assembled into thy Church, whose increase shalbe so abundant and wonderfull, as the drops of the dewe.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect can not be accomplished in any King, saue onely in Christ, Hebr. 7.26.
e No power shalbe able to resist him.
f Vnder this similitude of a captaine, that is so greedie to destroy his enemies, that he will not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 Hee giueth thankes to the Lorde for his mercifull workes towarde his Church, 10 And declareth wherein true wisedome and right knowledge consisteth.

¶ Praise

¶ Praise ye the Lord.

a The Prophet declareth that he will praise God both priuately & openly, and that from the heart, as he that consecrateth himselfe wholly and only vnto God.

1 I Will a praise the Lorde with my whole heart in the assemblie and congregation of the iust.
2 The workes of the Lord are b great, and ought to bee sought out of all them that loue them.
3 His worke is beautifull & glorious, and his righteousnes endureth for euer.
4 He hath made his wonderfull workes to be had in remembrance: the Lorde is mercifull and full of compassion.
5 He hath giuen c a portion vnto them that feare him: he will euer be mindefull of his couenant.
6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.
7 The d workes of his handes are trueth & iudgement: all his statutes are true.
8 They are stablished for euer and euer, & are done in trueth and equitie.
9 He sent redemption vnto his people: he hath commanded his couenant for euer: holy and fearefull is his Name.
10 e The beginning of wisedome is the feare of the Lord: all they that obserue f them, haue good vnderstanding: his praise endureth for euer.

b His dweweth ¶ Gods workes are sufficient cause, wherefore we should praise him, but chiefly in his benefites towarde his Church.

c God hath giuen vnto his people all that was necessary for them, & will do stil euen for his couenats sake: and in this sense the Ebrew worde is taken, Prou. 30. 8. and 31. 15.

g Or, pray, and seede.

d As God promised to take the care of his Churche: so in effect doeth he declare himselfe iust and true in the gouernment of the same.

e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde.

f To wit, his commandements, as vers. 7.

PSAL. CXII.

1 He prayseth the felicitie of them that feare God,
10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

a He meaneth that reuerent feare, which is in the children of God, which causeth them to delite only in the word of God.

b The godly shal haue abundance & contentment, because their heart is satisfied in God onely.

c The faithfull in all their aduersities know that all shall go well with them: for God will be mercifull and iust.

d He sheweth what is the fruit of mercy to lend freely and not for gaine, and so to measure his doings, that he may be able to helpe all on himselfe.

e The godly pinche not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.

f His power and prosperous estate.

1 Blessed is the man, that a feareth the Lorde, & delighteth greatly in his commandements.
2 His seede shall bee mightie vpon earth: the generation of the righteous shall bee blessed.
3 b Riches & treasures shalbe in his house, and his righteousnes endureth for euer.
4 Vnto the c righteous ariseth light in darkenes: he is mercifull and full of compassion and righteous.
5 A good man is mercifull and d lendeth, and will measure his affaires by iudgement.
6 Surely he shall neuer bee moued: but the righteous shalbe had in euerlasting remembrance.
7 He will not bee afrayde of euill tidings: for his heart is fixed, and beleeueth in the Lorde.
8 His heart is stablished: therefore he will not feare, vntill he see his desire vpon his enemies.
9 He hath e distributed and giuen to the poore: his righteousnesse remaineth for euer: his f horne shalbe exalted with glorie.
10 The wicked shall see it and bee angrie: he shall gnash with his teeth, and s consume away: the desire of the wicked shall perish.

g The blessings of God vpon his children shall cause ỹ wicked to die for enuie.

PSAL. CXIII.

1 An exhortation to praise the Lorde for his prouidence, 7 In that that contrarie to the course of nature he worketh in his Church.

¶ Praise ye the Lord.

1 Praise, O yee seruantes of the Lorde, a praise the name of the Lorde.
2 Blessed bee the Name of the Lorde from henceforth and for euer.
3 The Lordes Name is praysed from the rising of the sunne vnto the going downe of the same.
4 The Lorde is high aboue all b nations, and his glory aboue the heauens.
5 Who is like vnto the Lord our God, that hath his dwelling on high!
6 Who abaseth him selfe to beholde things in the heauen and in the earth.
7 He raiseth the needie out of the dust, and lifteth vp the c poore out of the dung,
8 That he may set him with the princes, euen with the princes of his people.
9 He maketh the barren woman to dwell with a familie, and a ioyfull mother of children. Praise ye the Lord.

a By this often repetition he stirreth vp our cold dulnesse to praise God, seeing his workes are so wonderfull, and that we are created for the same cause.

b If Gods glory shine through all the world, & therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his name?

c By preferring the poore to high honour, and giuing the barren children, he sheweth that God worketh not onely in his Church by ordinarie meanes, but also by miracles.

PSAL. CXIIII.

1 How the Israelites were deliuered foorth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercie towarde his Churche, who, when the course of nature faileth, preserueth his miraculously.

1 When a Israel went out of Egypt, & the house of Iaakob from the a barbarous people,
2 Iudah was b his sanctification, & Israel his dominion.
3 The Sea sawe it and fled: Iorden was turned backe.
4 The c mountaines leaped like rams, & the hilles as lambes.
5 What ailed thee, O Sea, ỹ thou fleddest? O Iorden, why wast thou turned backe?
6 Ye mountaines, why leaped ye like rams, and ye hilles as lambes?
7 The d earth trembled at the presence of the Lorde, at the presence of the God of Iaakob,
8 Which e turneth the rocke into waterpooles, and the flint into a fountaine of water.

Exod. 13. 3.

a That is, from them that were of a strange language.

b The whole people were witnesses of his holy maiestie, in adopting them, and of his mightie power in deliuering them.

c Seeing that these dead creatures felt Gods power, and after a sort saweit, much more his people ought to consider it & glorify him for the same.

d Ought then his people to be insensible, when they see his power and maiestie?

e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants, against whom they desire that God would succour them, 9 Trusting most constantly that God will preserue the in thu their needs, seeing that he hath adopted & receiued them to his fauour, 18 Promising finally that they will not be vnmindefull of so

great a benefite, if it woulde please God to heare their prayer, and deliuer them by his omnipotent power.

a Because God promised to deliuer them, not for their sakes, but for his name sake. Isa.48.11, therefore they groūd their prayer vpon this promes. b When the wicked see that God accomplisheth not his promes, as they imagine, they thinke there is no God. c No impediments can let his worke, but he vseth euē the impediments to serue his will. d Seeing that neither the matter, nor ꝧ forme can commend the idols, it followeth that there is nothing, why they should be esteemed. e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reasō. f As much without sense, as blocks & stones. g For they were appointed by God as instructers & teachers of faith and religion for others to followe. h That is, he wil continue his graces toward his people. i And therefore doth stil gouerne and continue all things therein. k And they declare inough his sufficiencie, so that the world serueth him nothing, but to shewe his fatherly care towarde men. l Though the dead set foorth Gods glory, yet he meaneth here, that they praise him not in his Church and Congregation.

1 NOt a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glory, for thy louing mercie and for thy truethes sake.
2 Wherefore shall ꝧ heathen say, b Where is now their God?
3 But our God is in heauen: hee doeth whatsoeuer he c will.
4 Their idoles are d siluer and golde, euen the worke of mens hands.
5 They haue a mouth & speake not: they haue eyes and see not.
6 They haue eares and heare not: they haue noses and smell not.
7 They haue e hands and touch not: they haue feete and walke not: neither make they a sound with their throte.
8 They that make them are f like vnto them: so are all that trust in them.
9 O Israel, trust thou in the Lord: for he is their helpe and their shield.
10 g O house of Aaron, trust ye in ꝧ Lord: for he is their helpe and their shield.
11 Ye that feare the Lord, trust in the Lord: for hee is their helper and their shielde.
12 The Lord hath bene mindfull of vs: hee will blesse, he h wil blesse the house of Israel, he will blesse the house of Aaron.
13 He will blesse them that feare the Lord, both small and great.
14 The Lord will increase his graces toward you, euen toward you and toward your children.
15 Ye are blessed of the Lord, which i made the heauen and the earth.
16 The k heauens, euen the heauens are the Lordes: but he hath giuen the earth to the sonnes of men.
17 The dead praise not the Lord, neither any that l goe downe into the place of silence.
18 But wee will praise the Lord from henceforth and for euer. Praise ye the Lord.

a Hegranteth that no pleasure is so great, as to feele Gods helpe in our necessitie, neither that any thing more stirreth vp our loue toward him. b That is, in conuenient time to seeke helpe, which was when he was in distresse.

PSAL. CXVI.

Dauid being in great danger of Saul in the desert of Maon, perceiuing the great and inestimable loue of God towarde him, magnifieth such great mercies, 13 And protesteth that he wil be thankefull for the same.

1 I a loue the Lord, because he hath heard my voyce and my prayers.
2 For he hath inclined his eare vnto me, when I did call vpon him b in my dayes.
3 When the snares of death compassed me, and the griefes of the graue caught me: when I found trouble and sorowe,
4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lorde, deliuer my soule.
5 The Lorde is c mercifull and righteous, and our God is full of compassion.
6 The Lord preserueth the simple: I was in miserie and he saued me.
7 Returne vnto thy rest, O d my soule: for the Lord hath bene beneficial vnto thee,
8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.
9 I shall e walke before the Lorde in the land of the liuing.
10 f I beleeued, therefore did I speake: for I was sore troubled.
11 I said in my g feare, All men are liers.
12 What shal I render vnto the Lorde for all his benefites toward me?
13 I will h take the cup of saluation, and i call vpon the Name of the Lord.
14 I will pay my vowes vnto the Lorde, euen now in the presence of al his people.
15 Precious in the sight of the Lorde is the i death of his Saintes.
16 Behold, Lorde: for I am thy seruant, I am thy seruant, and the sonne of thine handemaide: thou hast broken my bondes.
17 I wil offer to thee a sacrifice of praise, & will call vpon the Name of the Lord.
18 I wil pay my k vowes vnto the Lorde, euen now in the presence of all his people,
19 In the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

b He sheweth forth the fruite of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aide and counsell. d Which was vnquieted before, now rest vpon the Lorde for he hath bene beneficiall towardes thee. e The Lord will preserue me, & saue my life. f I felt all these things, & therefore was moued by faith to confesse them, 2.Cor.4.13. g In my great distresse I thought God would not regard man, which is but lies and vanitie, yet I ouercame this tentation, and felt the contrarie. h In the Lawe they vsed to make a banket, when they gaue solemne thankes to God, and to take the cup and drinke in signe of thankesgiuing. i I perceiue ꝧ God hath a care ouer his, so that he both disposeth their death, and taketh an account. k I will thanke him for his benefites for that is a iust paiment, to confesse that we owe all to God.

PSAL. CXVII.

Hee exhorteth the Gentiles to praise God, because hee hath accomplished as well to them as to the Iewes, the promise of life euerlasting by Iesus Christ.

1 ALl a nations, praise ye the Lord: all ye people, praise him.
2 For his louing kindnes is great toward vs, and the a truth of the Lord endureth for euer. Praise ye the Lord.

Rom.15.11. a That is, the most certaine & continuall testimonies of his Fatherly grace.

PSAL. CXVIII.

Dauid reuiled of Saul and of the people, at the time appointed obtayned the kingdome. 4 For the which he biddeth all them, that feare the Lorde, to be thankefull. And vnder his person, in all this, was Christ liuely set foorth, who should bee of the people reiected.

1 PRaise a ye the Lorde, because he is good: for his mercy endureth for euer.
2 Let Israel now say, That his mercie endureth for euer.
3 Let the house of Aaron nowe say, That his mercy endureth for euer.
4 Let them, that feare the Lorde, nowe say, That his mercy endureth for euer.
5 I called vpon the Lorde in b trouble, and the people to do the same. b We are here taught, that ꝧ more ꝧ troubles oppresse vs, the more ought we to be instant in prayer.

a Because God by creating Dauid king, shewed his mercy toward his afflicted Church, the Prophet doeth not onely him self thanke God, but exhorteth al

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the Lord heard me, and set me at large.
6 The Lorde is with mee: therefore I will not feare what man can do vnto me.
7 The Lorde is with me among them that helpe mee: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lorde, then to haue confidence in man.
9 It is better to trust in the Lorde, then to haue confidence in princes.
10 All nations haue compassed mee: but in the Name of the Lorde shall I destroy them.
11 They haue compassed mee, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.
12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lorde I shall destroy them.
13 Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.
14 The Lord is my strength and song: for he hath bene my deliuerance.
15 The voyce of ioy and deliuerance shal be in the tabernacles of the righteous, saying, The right hand of the Lorde hath done valiantly.
16 The right hand of the Lorde is exalted: the right hand of the Lorde hath done valiantly.
17 I shall not die, but liue, and declare the workes of the Lord.
18 The Lorde hath chastened me sore, but he hath not deliuered me to death.
19 Open ye vnto me the gates of righteousnes, that I may goe into them, and praise the Lord.
20 This is the gate of the Lord: the righteous shall enter into it.
21 I will praise thee: for thou hast heard me, and hast bene my deliuerance.
22 The stone, which the builders refused, is the head of the corner.
23 This was the Lordes doing, and it is marueilous in our eyes.
24 This is the day, which the Lorde hath made: let vs reioyce and be glad in it.
25 O Lorde, I praye thee, saue nowe: O Lord, I pray thee now giue prosperitie.
26 Blessed bee he, that commeth in the Name of the Lord: we haue blessed you out of the house of the Lord.
27 The Lorde is mightie, and hath giuen vs light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.
29 Praise ye the Lorde, because he is good: for his mercy endureth for euer.

c Being exalted to this estate, he offered himselfe to liue and euer to be his enemy. Yet he doubted not, but God would maintain him because he had placed him. d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obtayned. e He noteth Saul his cheefe enemie. f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him. g He promiseth both to render graces himselfe, and to cause others to do the same, because that in his person the Church was restored. h So that all, that are both farre and neere, may see his mightie power. i He willeth the doores of the Tabernacle to be opened, that he may declare his thankful minde. k Though Saul and the chiefe powers refused mee to bee King, yet God hath preferred mee aboue them all. l Wherein God hath shewed chiefly his mercy by appointing me King, and deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priestes and haue the charge thereof, as Nom. 6.23. o Because he hath restored vs from darkenes to light, we will offer sacrifices and praises vnto him.

PSAL. CXIX.

1 The Prophet exhorteth the children of God to frame their liues according to his holy worde. 123 Also he sheweth wherein the true seruice of God standeth: that is, when we serue him according to his worde, and not after our owne fantasies.

ALEPH.

1 Blessed are those that are vpright in their way, and walke in the Lawe of the Lorde.
2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke none iniquitie, but walke in his wayes.
4 Thou hast commaunded to keepe thy precepts diligently.
5 Oh that my wayes were directed to keepe thy statutes.
6 Then shoulde I not bee confounded, when I haue respect vnto all thy commaundements.
7 I will praise thee with an vpright heart, when I shall learne the iudgements of thy righteousnes.
8 I will keepe thy statutes: forsake mee not ouerlong.

a Here they are not called blessed, which thinke them selues wise in their owne iudgement, nor which imagine to themselues a certaine holines, but they whose conuersation is without hypocrisie. b For they are ruled by Gods Spirit and imbrace no doctrine but his. c Dauid acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods worde. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which containe perfite righteousnesse. f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a young man redresse his way? in taking heede thereto according to thy worde.
10 With my whole heart haue I sought thee: let mee not wander from thy commaundements.
11 I haue hid thy promise in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lorde: teach me thy statutes.
13 With my lips haue I declared all the iudgements of thy mouth.
14 I haue had as great delight in the way of thy testimonies, as in all riches.
15 I will meditate in thy precepts, and consider thy wayes.
16 I will delite in thy statutes, and I will not forget thy word.

a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods word. b If Gods word be grauen in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him daily more and more therein. c The Prophet doeth not boast of his vertues, but setteth forth an example for others to follow Gods word & leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may liue and keepe thy word.
18 Open mine eyes, that I may see the wonders of thy Lawe.
19 I am a stranger vpon earth: hide not thy commaundements from me.
20 Mine heart breaketh for the desire to thy iudgements alway.
21 Thou hast destroyed the proude: cursed are they that do erre from thy commaundements.

a He sheweth that we ought not to desire to liue, but to serue God, and that we cannot serue him aright, except he open our eyes and mindes. b Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide? c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy trueth.

22 Remoue from mee shame & contempt: for I haue kept thy testimonies.
d When the powers of the world gaue false sentence against me, thy worde was a guide and counseiler to teach me what to do, and to comfort me.
23 d Princes also did sit, & speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delite and my counsellers.

DALETH.

a That is, it is almost brought to the graue, and without thy word I cannot liue.
b I haue confessed mine offences, and now depend wholly on thee.
c If God did not maintaine vs by his word, our life would drop away like water.
d Instruct me in thy word, whereby my mind may
25 My soule cleaueth to the a dust: quicken me according to thy word.
26 I haue b declared my wayes, & thou heardest me: teach me thy statutes.
27 Make mee to vnderstande the way of thy precepts, and I will meditate in thy wonderous workes.
28 My soule melteth for heauines: raise me vp according to thy c worde.
29 Take from me the d way of lying, and graunt me graciously thy Law.
30 I haue chosen the way of trueth, and thy iudgements haue I layd before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandementes, when thou e shalt enlarge mine heart.

be purged from vanitie, and taught to obey thy will. e By this he sheweth y we can neither chuse good, cleaue to Gods word, nor runne forwarde in his way, except he make our hearts large to receiue his grace, and willing to obey.

HE.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.
b Not onely in outward conuersation, but also with inward affection.
c Hereby meaning al other vices, because that couetousnes is the roote of all euill.
d Meaning, all
33 Teache a mee, O Lorde, the way of thy statutes, and I will kepe it vnto the ende.
34 Giue mee vnderstanding, and I will keepe thy Law: yea, I will kepe it with my whole b heart.
35 Direct me in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to c couetousnes.
37 Turne away mine d eyes from regarding vanitie, & quicken me in thy way.
38 Stablishe thy promise to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Beholde, I desire thy commandements: f quicken me in thy righteousnes,

his senses. e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious word. f Giue me strength to continue in thy word euen to the ende.

VAV.

a He sheweth that Gods mercie and loue is the first cause of our saluation.
b By trusting in Gods worde, he assureth himself to be able to confute the slanders of his aduersaries.
41 And let thy a louing kindnes come vnto me, O Lorde, and thy saluation according to thy promise.
42 So shall I b make answere vnto my blasphemers: for I trust in thy worde.
43 And take not the worde of trueth vtterly out of my mouth: for I waite for thy iudgements.
44 So shall I alway keepe thy Lawe for euer and euer.
45 And I will c walke at libertie: for I

c They, that simply walk after Gods word, haue no lets to intangle them, where as they, y do contrary, are euer in nets and snares.

seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delight shalbe in thy commandements, which I haue loued.
48 Mine hands also will I lift vp vnto thy commaundements, which I haue loued, and I will meditate in thy statutes.
d He sheweth that the children of God ought not to suffer their fathers glorie to be obscured by the vaine pompe of princes.

ZAIN.

a Though he feele Gods hand still to lie vpon him, yet he resteth on his promes & comforteth himselfe therein.
b Meaning the wicked, which contemne Gods word, & treade his religion vnder foote.
c That is, the exaples, whereby thou declarest thy selfe to be
49 Remember a the promes made to thy seruant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble: for thy promes hath quickened me.
51 The b proude haue had me exceedingly in derision: yet haue I not declined from thy Lawe.
52 I remembred thy c iudgements of old, O Lord, and haue bene comforted.
53 d Feare is come vpon me for the wicked, that forsake thy Lawe.
54 Thy statutes haue bene my songes in the house of my e pilgrimage.
55 I haue remembred thy Name, O Lorde, in the night, and haue kept thy Lawe.
56 f This I had because I kept thy precepts.

iudge of the world. d That is, a vehement zeale to thy glory, and indignation against the wicked. e In the course of this life & sorowfull exile. f Euen when other sleepe.
zeale to thy glory, & sorowfull exile. f Euen when other sleepe.
g That is, al their benefites.

CHETH.

a I am perswaded that to keep thy Lawe is an heritage & great gaine for me.
b He sheweth that none can embrace the worde of God, except he consider his owne imperfections and wayes.
c They haue gone about to drawe me into their company.
d Not onely in mutual conuersation, but also with
57 O Lorde, that art my a portion, I haue determined to keepe thy wordes.
58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promes.
59 I haue considered my b wayes, and turned my feete into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bandes of the wicked haue c robbed mee: but I haue not forgotten thy Lawe.
62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lorde, is full of thy mercie: e teach me thy statutes.

aide and succour. e For the knowledge of Gods worke is singular token of his fauour.

TETH.

a Hauing proued by experience that God was true in his promes, he declareth that he would increase in him knowledge and iudgement.
b So Ieremie sayeth, that before the Lorde touched him, he was like a calfe vntamed: so that the vse of
65 O Lorde, thou hast dealt a graciously with thy seruant according vnto thy worde.
66 Teach me good iudgement & knowledge: for I haue beleeued thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach me thy statutes.
69 The proude haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

Gods rods is to call vs home to God.

c Their heart is fallarate and brutish, puffed vp with prosperitie and vaine glorie of themselues.
70 c Their heart is fat as grease: but my delight is in thy Law.
71 It is d good for mee that I haue bene afflicted, that I may learne thy statutes.
72 The Lawe of thy mouth is better vnto me, then thousands of golde and siluer.
d He confesseth that before that he was chastened, he was rebellious man by nature is.

IOD.

a Because God knoweth not his worke, that he hath begun, he desireth a newe grace: that is, that he would continue his mercies.
b When God sheweth his grace toward a-ny, he testifyeth to others that he hath not them that trust in him.
c He declareth that when he feareth Gods mercies, he was as dead.
73 a Thine handes haue made me and fashioned me: giue me vnderstanding therefore, that I may learne thy commaundements.
74 So they that b feare thee, seeing me, shal reioyce, because I haue trusted in thy worde.
75 I know, O Lorde, that thy iudgements are right, and that thou hast afflicted mee "iustly.
76 I pray thee that thy mercy may comfort mee according to thy promes vnto thy seruant.
77 Let thy tender mercies come vnto mee, p I may c liue: for thy Law is my delite.
78 Let the proude be ashamed: for they haue dealt wickedly and falsly with mee: but I meditate in thy precepts.
79 Let such as feare thee d turne vnto mee, and they that c know thy testimonies.
80 Let mine heart be vpright in thy statutes, that I be not ashamed.
d That is, be comforted by mine example. e He sheweth that there can be no true fear of God without the knowledge of his worde.

CAPH.

a Though my strength faile me, yet my soule trusteth and abideth, resting fully in thy word.
b Like a skinne bottell or bladder that is parched in the smoke.
c How long wilt thou afflict thy seruant?
d They haue not only oppressed me violently, but also craftily conspired against me.
81 Thy soule a fainteth for thy saluation: yet I waite for thy word.
82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?
83 For I am like a b bottel in the smoke: yet do I not forget thy statutes.
84 Howe many are the c dayes of thy seruant? When wilt thou execute iudgement on them that persecute me?
85 The proude haue d digged pits for me, which is not after thy Law.
86 All thy commandements are true: they persecute me falsly: e helpe me.
87 They had almost consumed f me vpon p earth: but I forsooke not thy precepts.
88 Quicken me according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.
e He assureth himselfe, that God will deliuer his and destroy such as vniustly persecute them. f Finding no helpe in earth, he lifteth vp his eyes to heauen.

LAMED.

a Because none shoulde esteeme Gods worde according to the chaces of things in this world, he sheweth that it abideth in heauen, and therfore is immutable.
b Seeing the earth and al creatures remaine in that estate, wherein thou hast created them, much more thy trueth remaineth constant and vnchangeable.
89 O Lorde, thy word endureth for euer in a heauen.
90 Thy trueth is from generation to generation: thou hast layd the foundation of the earth, and it abideth.
91 They b continue euen to this day by thine ordinances: for all are thy seruants.
92 Except thy Lawe had bene my delite, I should now haue perished in mine affliction.
93 I will neuer forget thy precepts: for by them thou hast quickened me.
94 I am c thine, saue me: for I haue sought thy precepts.
95 The wicked haue wayted for me to destroy mee: but I will consider thy testimonies.
96 I d haue seene an end of all perfection: but thy commandement is exceeding large.
c He proueth by effect, that he is Gods childe, because he seeketh to vnderstand his worde.
d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

MEM.

97 Oh howe loue I thy Lawe! a it is my meditation continually.
98 By thy commaundements thou hast made me wiser then mine enemies: for they are euer with me.
99 I haue had more b vnderstanding then all my teachers: for thy testimonies are my meditation.
100 I vnderstoode more then the ancient, because I kept thy precepts.
101 I haue refrained my feete from euery euill way, that I might keepe thy worde.
102 I haue not declined from thy iudgements: for c thou didest teach me.
103 Howe sweete are thy promises vnto my mouth! yea, more then honie vnto my mouth.
104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehoode.
a He sheweth that we can not loue Gods word, except we exercise our selues therein and practise it.
b Whosoeuer doeth submit himselfe onely to Gods worde, shall not onely be safe against the practises of his enemies, but also learne more wisedome, then they that professe it, and are men of experience.
c So then of our selues we can doe nothing, but when God doeth inwardly instruct vs with his Spirite, we feele his graces sweeter then honie.

NVN.

105 Thy worde is a a lanterne vnto my feete, and a light vnto my path.
106 I haue b sworne and will performe it, that I will keepe thy righteous iudgements.
107 I am very sore afflicted: O Lord, quicken me according to thy word.
108 O Lorde, I beseech thee accept the c free offrings of my mouth, and teache me thy iudgements.
109 My d soule is continually in mine hand: yet do I not forget thy Law.
110 The wicked haue layed a snare for me: but I swarued not fro thy precepts.
111 Thy testimonies haue I taken as an e heritage for euer: for they are the ioye of mine heart.
112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the ende.
a Of our selues we are but darkenesse, and can not see, except we be lightened with Gods word.
b So all the faithfull ought to binde themselues to God by a solemne othe and promes to stirre vp their zeale to imbrace Gods word.
c That is, my prayers and thankesgiuing, which sacrifice Hosea calleth the calues of the lippes, Chap. 14. verse 3. d That is, I am in continuall danger of my life. e I esteemed no worldly things, but made thy word mine inheritance.

SAMECH.

113 I hate a vaine inuentions: but thy Law do I loue.
114 Thou art my refuge and shielde, and I trust in thy worde.
115 b Away from mee, ye wicked: for I will keepe the commaundements of my God.
a Whosoeuer will imbrace Gods worde aright, must abhorre all fantasies & imaginations both of himselfe and of others. b And hinder me not to keepe the Lawe of the Lorde,

c He desireth Gods continuall assistance least he should faint in this race, which he had begun.

116 Stablish me according to thy promes, that I may liue, and dis̄appoint me not of mine hope.

117 c Stay thou me, and I shalbe safe, and I will delite continually in thy statutes.

d The craftie practises of them that contemne thy Law, shalbe brought to nought.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceit is vaine.

119 Thou hast taken away all the wicked of the earth like e drosse: therefore I loue thy testimonies.

e Which infected thy people, as drosse doth the metall.

120 Thy flesh f trembleth for feare of thee, and I am afraid of thy iudgements.

f Thy iudgements do not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

AIN.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.

121 I haue executed iudgement & iustice: leaue me not to mine oppressours.

122 a Answere for thy seruāt in that which is good, & let not the proud oppresse mee.

b He boasteth not that he is Gods seruant, but hereby putteth god in mind that as he made him his by his grace, so he wold continue his fauor toward him.

123 Mine eyes haue fayled in wayting for thy saluation, and for thy iust promes.

124 Deale with thy b seruant according to thy mercy, and teach me thy statutes.

125 I am thy seruant: graunt mee therefore understanding, that I may knowe thy testimonies.

126 It is c time for thee Lorde to worke: for they haue destroyed thy Law.

c The Prophet sheweth y when the wicked haue brought al things to confusion, & Gods worde to vtter contempt, then is it Gods time to helpe & send remedie.

127 Therefore loue I thy cōmandements aboue golde, yea, aboue most fine golde.

128 Therefore I esteeme all thy precepts most iust, and hate all false d wayes.

d That is, whatsoeuer dissenteth from the purity of thy word.

PE.

a Containing high and secret mysteries, so that I am moued w admiration and reuerence.

129 Thy testimonies are a wonderfull: therefore doeth my soule kepe them.

130 The entrance into thy b wordes sheweth light, & giueth vnderstanding to the simple.

b The simple idiots, that submit themselues to God, haue their eyes opened, & their minds illuminated so soone as they begin to read Gods word.

131 I opened my mouth and c panted, because I loued thy commandements.

132 Looke vpon me and be merciful vnto mee, as thou vsest to doe vnto those that loue thy Name.

c My zeale toward thy word was so great.

133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppressiō of men, and I will keepe thy precepts.

135 Shew y light of thy countenance vpon thy seruant, and teach me thy statutes.

136 Mine eyes gush d out w riuers of water, because they keepe not thy Law.

d He sheweth what ought to be the zeale of Gods children, when they see his worde contemned.

TSADDI.

a We can not confesse God to be righteous, except we liue vprightly & truely, as he hath commanded.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commaunded a iustice by thy testimonies and trueth especially.

139 b My zeale hath euen consumed mee, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued b most pure, and thy seruant loueth it.

Psal. 69. 9. Iohn 2. 17.

b Gold hath needē to be fined, but thy word is perfection it selfe.

141 I am c small and despised: yet doe I not forget thy precepts.

c This is the true tryall, to prayse God in aduersity

142 Thy righteousnesse is an euerlasting righteousnes, and thy Lawe is trueth.

143 Trouble and anguish are come vpon me: yet are thy commaundements my delite.

144 The righteousnesse of thy testimonies is euerlasting: grant me vnderstanding, and I shall d liue.

d So y the life of man without the knowledge of God is death.

KOPH.

145 I haue a cryed with my whole heart: heare me, O Lorde, and I will keepe thy statutes.

a He sheweth that all his affections and whole heart were bent to Godward for to haue helpe in his dangers.

146 I called vpon thee: saue me, and I will keepe thy testimonies.

147 I preuented the morning light, and cryed: for I waited on thy word.

148 Mine eyes b preuent the night watches to meditate in thy word.

b He was most earnest in the study of Gods worde, then they that kept the watch, were in their charge.

149 Heare my voyce according to thy louing kindnesse: O Lorde, quicken me according to thy ll iudgement.

ll Or, custome.

150 They drawe neere, that followe after c malice, and are farre from thy Law.

c He sheweth the nature of the wicked to be to persecute against their conscience.

151 Thou art neere, O Lorde: for all thy commaundements are true.

152 I haue knowen long since d by thy testimonies, that thou hast established them for euer.

d His faith is grounded vpon Gods worde, that he would euer be at hand when his children be oppressed.

RESH.

153 Beholde mine affliction, and deliuer me: for I haue not forgotten thy Law.

154 Plead my cause, and deliuer me: quicken me according vnto thy a word.

a For without Gods promise there is no hope of deliuerance.

155 Saluation is farre from the wicked, because they seeke not thy statutes.

156 Great are thy tender mercies, O Lorde: quicken mee according to thy b iudgements.

b According to thy promise made in the law, which because the wicked lack, they can haue no hope of saluation.

157 My persecutours & mine oppressours are many: yet do I not swarue from thy testimonies.

158 I sawe the transgressours and was c grieued, because they kept not thy worde.

c My zeale consumed me, when I sawe their malice & contempt of thy glory.

159 Consider, O Lorde, howe I d loue thy precepts: quicken me according to thy louing kindnes.

d It is a sure signe of our adoption, when we loue the Lawe of God.

160 The e beginning of thy word is truth, and all the iudgements of thy righteousnesse endure for euer.

e Since thou first promisedst, euen to the ende all thy sayings are true.

SCHIN.

161 Princes haue a persecuted me without cause, but mine heart stoode in awe of thy wordes.

a The threatnings and persecutions of princes could not cause me to shrinke to confesse thee, what more feare then men.

162 I reioyce at thy worde, as one that findeth a great spoyle.

163 I hate falsehoode and abhorre it, but thy Lawe do I loue.

164 b Seuen times a day do I praise thee, because of thy righteous iudgements.

b That is, often & sundry times.

165 They,

1 For their conſcience aſſureth them, that they purſue thee, whereas they, that loue not thee, haue the contrary.
d He ſheweth that we muſt ſtil haue faith, before we can worke and pleaſe God.
e I had no reſpect of men, but ſet thee alwayes before mine eyes, as the iudge of my doings.

165 They, c that loue thy Lawe, ſhall haue great proſperitie, and they ſhal haue none hurt.
166 Lord, I haue d truſted in thy ſaluation, and haue done thy commaundements.
167 My ſoule hath kept thy teſtimonies: for I loue them exceedingly.
168 I haue kept thy precepts and thy teſtimonies: e for all my wayes are before thee.

TAV.

a As thou haſt promiſed to be the ſcholemaſter vnto all thē, that depend vpon thee.
b The worde ſignifieth to powre forth continually.
c All his prayer, and deſire is, to profite in the worde of God.
d That is, thy prouident care ouer me, and wherwith thou reuengeſt mine enemies.
e Being chaſed to and fro by mine enemies, and hauing no place to reſt in.

169 Let my complaint come before thee, O Lorde, and giue me vnderſtanding, a according vnto thy worde.
170 Let my ſupplication come before thee, and deliuer mee according to thy promiſe.
171 My lippes ſhall b ſpeake praiſe, when thou haſt c taught me thy ſtatutes.
172 My tongue ſhall intreat of thy worde: for all thy commaundementes are rightes ous.
173 Let thine hande helpe me: for I haue choſen thy precepts.
174 I haue longed for thy ſaluation, O Lord, and thy Lawe is my delite.
175 Let my ſoule lyue, and it ſhall praiſe thee, and thy d iudgementes ſhall helpe me.
176 I haue e gone aſtray like a loſt ſheepe: ſeeke thy ſeruant, for I doe not forget thy commaundements.

PSAL. CXX.

1 *The prayer of Dauid being vexed by the falſe reports of Sauls flatterers.* 5 *And therefore he lamenteth his long abode among thoſe infidels,* 7 *Who were giuen to all kinde of wickednes and contention.*

a That is, of lifting vp the tune and ſinging in ſinging.
b Albeit, ſ children of God ought to reioyce when they ſuffer for righteouſnes ſake, yet it is a great griefe to the ſleſh to heare euill for well doing.
c Hee aſſured him ſelfe that God would turne their craft to their owne deſtruction.
d He ſheweth that there is nothing ſo ſharpe to pearce, nor ſo hot to ſet on fire as a ſlanderous tongue.
e Theſe were people of Arabia, which came of Iapher, Gen. 10. 2.
f That is, of the Iſhmaelites.
g He declareth what he meaneth by Meſhech, and Kedar: to wit, the Iſraelites, which had degenerate from their godly fathers, and hated and contended againſt the faithfull.

¶ A ſong of a degrees. B 6

1 I Called vnto the Lord in my b trouble, & he heard me.
2 Deliuer my ſoule, O Lorde, from lying lips, and from a deceitfull tongue.
3 What doeth thy c deceitfull tongue bring vnto thee? or what doth it auaile thee?
4 It is as the d ſharpe arrowes of a mightie man, and as the coles of iuniper.
5 Woe is to me that I remaine in e Meſhech, and dwell in the tentes of f Kedar.
6 My ſoule hath too long dwelt with him that hateth peace.
7 I ſeeke g peace, and when I ſpeake thereof, they are bent to warre.

PSAL. CXXI.

1 *This Pſalme teacheth that the faithfull ought onely to looke for helpe at God,* 7 *Who onely doeth maintaine, preſerue and proſper his Church.*

¶ A ſong of degrees.

1 I Will lift mine eyes a vnto the mountaines, from whence mine helpe ſhall come.
2 Mine helpe commeth from the Lorde, which hath made the b heauen and the earth.
3 He will not ſuffer thy foote to ſlip: for he that keepeth thee, will not c ſlumber.
4 Behold, he that keepeth Iſrael, wil neither ſlumber nor ſleepe.
5 The Lorde is thy keeper: the Lorde is thy ſhadowe at thy right hand.
6 The ſunne ſhall not d ſmite thee by day, nor the moone by night.
7 The Lord ſhal preſerue thee from al euil: he ſhall keepe thy ſoule.
8 The Lorde ſhall preſerue thy e going out, and thy comming in from henceforth and for euer.

a Or, aboue the mountaines: meaning, that there is nothing ſo high in this world, wherin he can truſt, but onely in God.
a He accuſeth mans ingratitude, which can not depend on Gods power.
b He ſheweth that Gods prouidence not only watcheth ouer his Church in generall, but alſo ouer euery member therof.
c Neither beate nor colde, nor any incommoditie ſhalbe able to deſtroy Gods Church: albeit for a time they may moleſt it.
d Whatſoeuer thou doeſt enterpriſe, ſhall haue good ſucceſſe.

PSAL. CXXII.

1 *Dauid reioyceth in the name of the faithfull, that God hath accompliſhed his promiſe, and placed his Arke in Zion.* 5 *For the which he giueth thanks,* 8 *And prayeth for the proſperitie of the Church.*

¶ A ſong of degrees, or Pſalme of Dauid.

1 I a Reioyced, when they ſaid to me, We will goe into the houſe of the Lord.
2 Our b feete ſhall ſtand in thy gates, O Ieruſalem.
3 Ieruſalem is builded as a citie, that is c compact together in it ſelfe:
4 Whereunto d the Tribes, euen the Tribes of the Lorde goe vp according to the teſtimonie to Iſrael, to praiſe the Name of the Lord.
5 For there are thrones ſet for iudgement, euen the thrones of the houſe of e Dauid.
6 Pray for the peace of Ieruſalē: let them proſper that loue thee.
7 Peace be within thy f walles, and proſperitie within thy palaces.
8 For my g brethren and neighbours ſakes I will wiſh thee now proſperitie.
9 Becauſe of the houſe of the Lorde our God, I will procure thy wealth.

1. Chron. 29. 9.
a He reioyceth that God had appointed a place, where the Arke ſhould ſtill remaine.
b Which were wont to wander to and fro, as the Arke remooued.
c By the artificiall ioyning and beautie of the houſes, he meaneth ſ concord, & loue that was betweene the citizens.
d All the tribes according to whoſe houſe God placed the throne of iuſtice, & made it a figure of Chriſtes kingdom.
e In Gods couenant ſhal come & pray there.
f The fauour of God proſper thee both within & without.
g Not onely for mine owne ſake, but for all the faithfull.

PSAL. CXXIII.

1 *A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus by the wicked worldlings and contemners of God.*

¶ A ſong of degrees.

1 I Lift vp mine eyes to thee, that dwelleſt in the heauens.
2 Behold, as the eies of a ſeruāts looke vnto the hand of their maſters, and as the eyes of a mayden vnto the hande of her miſtreſſe: ſo our eyes wayt vpon b Lorde our God vntill he haue mercie vpon vs.

a He compareth the condition of the godly to ſeruants that are deſtitute of all helpe, aſſuring ſ when all other helps faile, God is euer at hand and like himſelfe.

b He declareth that when the faithfull are so ful, they can no more endure the oppressions, and scornings of the wicked, there is alway helpe aboue, if with hungrie desires they call for it.

3 Haue mercie vpon vs, O Lord, haue mercie vpon vs: for wee haue [b] suffred too much contempt.
4 Our soule is filled too full of the mocking of the wealthy, and of the despitefulnes of the proude.

PSAL. CXXIIII.

1 The people of God, escaping a great perill, doe acknowledge themselues to be deliuered, not by their owne force, but by the power of God. 4 They declare the greatnes of the perill, 6 And prayse the Name of God.

¶ A song of degrées, or Psalme of Dauid.

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, & out of which god miraculously deliuered them.

1 IF the Lord had not [a] bene on our side, (may Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had then swalowed vs vp [b] quicke, when their wrath was kindled against vs.
4 Then the [c] waters had drowned vs, and the streame had gone ouer our soule.
5 Then had the swelling waters gone ouer our soule.
6 Praised be the Lorde, which hath not giuen vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a bird out of the [d] snare of the foulers: the snare is broken and we are deliuered.
8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

d For the wicked did not only furiously rage against the faithfull, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions, 4 And desireth their wealth, 5 And the destruction of the wicked.

¶ A song of degrées.

a Though the world be subiect to mutations, yet the people of God shall stand sure and be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse, least they should imbrace wickednesse, yet this crosse shal not

1 THey that trust in the Lorde, shalbe as mount Zion, which can not be [a] remoued, but remaineth for euer.
2 As the mountaines are about Jerusalem: so is the Lord about his people frō hence forth and for euer.
3 For the [b] rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.
4 Doe well, O Lord, vnto those that be good and true in their hearts.
5 [c] But these that turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shalbe vpon Israel.

so rest vpon them, that it should driue them from hope. c He desireth God to purge his Church from hypocrites and such as haue no zeale of the trueth.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeares of captiuitie forespoken by Jeremie, chap. 25. 12. and 29. 10.

¶ A song of degrées or Psalme of Dauid.

a Their deliuerance was as a thing incredible, and therefore tooke away all excuse of ingratitude.

1 WHen the Lord brought againe the captiuitie of Zion, we were like them that [a] dreame.
2 Then was our mouth [b] filled with laughter, and our tongue with ioy: then sayde they among the heathen, The Lord hath done great things for them.
3 The Lord hath done great things for vs, whereof we reioyce.
4 O Lorde, bring againe our captiuitie, as the [d] riuers in the South.
5 They that sowe in teares, shall reape in ioy.
6 They went weeping & carped [e] precious seede: but they shall returne with ioy and bring their sheaues.

b He sheweth howe the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the infidels confesse Gods wonderful work, the faithfull can neuer shew thēselues sufficiently thankefull.

d It is no more impossible to God to deliuer his people, then to cause the riuers to run in the wildernes & barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the worlde, both domesticall & politicall stādeth by Gods mere prouidence & blessing, 3 And that to haue children well nurtred, is an especiall grace and gift of God.

¶ A song of degrees or Psalme of Salomon.

a That is, labour and all pose all things pertaining to the familie.
b The publike estate of the common welth.
c Which watch and ward, & are also magistrats, and rulers of the cittie.

1 EXcept the Lord [a] build their house, they labour in vaine that builde it: except the Lorde kéepe the [b] citie, the keeper watcheth in vaine.
2 It is in vaine for [c] you to rise early, and to lye downe late, and eate the bread [d] of sorowe: but he will surely giue [e] rest to his beloued.
3 Beholde, children are the inheritance of the Lorde, and the fruite of the wombe his rewarde.
4 As are the arrowes in the hande of the strong man: so are the [f] children of youth.
5 Blessed is the man, that hath his quiuer full of them: for they [g] shall not be ashamed, whē they speake with their enemies in the gate.

d Either that, which is gotten by hard labour, or eaten with griefe of minde.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest. f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shalbe able to stop their aduersaries mouthes, when their godly life is maliciously accused before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednesse appertaineth not to all vniuersally, but to them only that feare the Lorde, and walke in his wayes.

¶ A song of degrees.

a God approueth not our life except it be reformed, according to his word.
b The world esteemeth them happie, which liue in wealth and idlenes: but the holy Ghost approueth them

1 BLessed is euery one that feareth the Lord and walketh in his [a] wayes.
2 When thou eatest the labours of thine [b] hands, thou shalt be blessed, and it shalbe well with thee.
3 Thy wife shalbe as the fruitefull vine on the sides of thine house, and thy [c] children like [b] olyue plants rounde about thy table.
4 Loe, surely thus shall the man be blessed, that feareth the Lord.
5 The Lorde out of Zion shall [d] blesse thee,

in liuing and idlenes: but then in increase of children, he promiseth to enrich the faithfull with this gift. c Because God approueth not our life except it be reformed, according to his word. d Because of the spirituall blessing, which God hath made to his Church, these temporall things shalbe graunted.

best, & liue of the meane profite of their labours. c Because God fauour appeareth in none outward thing more

and

D. 26. vol. Angl. Conc. 14.

and thou shalt see þ welth of [e] Ierusalem
all the dayes of thy life.
6 Yea, thou shalt see thy childrens children,
and peace vpon Israel.

e For except God blessed his Church publikely, this priuate blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted. 4 For by the righteous Lord it shalbe deliuered, 6 And the enemies for all their glorious shew, shall suddenly be destroyed.*

¶ A song of degrees.

1 They haue oftentimes afflicted me frõ
my youth (may [a] Israel now say)
2 They haue oftentimes afflicted me
from my youth: but they coulde not preuayle against me.
3 The plowers plowed vpon my backe,
and made long furrowes.
4 But the [b] righteous Lorde hath cut the
cordes of the wicked.
5 They that hate Zion, shalbe al ashamed
and turned backeward.
6 [c] They shalbe as the grasse on the house
tops, which withereth afore it commeth
forth.
7 Whereof the mower filleth not his hand,
neither the glainer his lap:
8 [d] Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse
you in the Name of the Lord.

a The Church were afflicted ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in time it hath euer bene deliuered.
b Because God is righteous, he canot but plague his aduersaries, and deliuer his, as out of the plowe.
c The enemies y set themselues most high, & as it were approch neere to the sunne, are consumed with the heate of Gods wrath, because they are not grounded in godly humility. d That is, the wicked shal perish & none shall passe for them.

69. 1.

PSAL. CXXX.

1 *The people of God from their bottomles miseries do cry vnto God, and are heard. 3 They confesse their sinnes and flee vnto Gods mercie.*

¶ A song of degrees.

1 Out of the [a] deepe places haue I called vnto thee, O Lord.
2 Lord, heare my voice: let thine eares
attend to the voyce of my prayers.
3 If thou, O Lord, straightly markest iniquities, O Lord, [b] who shall stand?
4 But mercie is with thee, that thou [c] maiest be feared. 10. 37. 22, 23.
5 I haue waited on the Lord: my soule hath
waited, and I haue trusted in his worde.
6 My soule waiteth on the Lorde more then
the morning watch watcheth for þ morning.
7 Let Israel wait on the Lord: for with the
Lorde is [d] mercy, and with him is great redemption.
8 And he shall redeeme Israel from all his
iniquities.

a Being in great distresse and sorowe.
b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.
c Because of nature thou art mercifull: therefore the faithfull reuerence thee.
d He sheweth to whom the mercie of God doth appertaine: to Israel, that is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 *Dauid charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should doe.*

¶ A song of degrees or Psalme of Dauid.

1 Lord, [a] mine heart is not hautie, neyther are mine eyes loftie, neyther
haue I walked in great [b] matters and
hid from me.
2 Surely I haue behaued my selfe, like one
wained from his mother, & kept silence:
I am in my selfe as one that is [c] wained.
3 Let Israel wait on the Lord from henceforth and for euer.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.
b Which passe the measure & limits of his vocation. c He was voyd of ambition and wicked desires.

PSAL. CXXXII.

1 *The faithfull, grounding on Gods promes made vnto Dauid, desire that he would establish the same, both as touching his posteritie & the building of the Temple, to pray there as was forespoken, Deut. 12. 5.*

¶ A song of degrees.

a. 14. vol. Con. 2.

1 Lorde, remember Dauid with all his
[a] affliction.
2 Who sware vnto the Lorde, and
vowed vnto the mightie God of Iaakob,
saying,
3 I [b] wil not enter into þ tabernacle of mine
house, nor come vpon my palet or bed,
4 Nor suffer mine eyes to sleepe, nor mine
eye lids to slumber,
5 Vntill I finde out a place for the [c] Lorde,
an habitatiõ for the mighty God of Iaakob.
6 Loe, we heard of it in [d] Ephrathah, and
found it in the fields of the forest.
7 We wil enter into his Tabernacles, and
worship before his footestoole.
8 Arise, O Lord, to come into thy [e] rest, thou,
and the Arke of thy strength.
9 Let thy Priests be clothed with [f] righteousnes, and let thy Saints reioyce.
10 For thy [g] seruaunt Dauids sake refuse
not the face of thine Anointed.
11 The Lorde hath sworne in trueth vnto
Dauid, and hee will not shrinke from it,
saying, Of the fruite of thy body will I set
vpon thy throne.
12 If thy sonnes keepe my couenant, and
my testimonies, that I shall teach them,
their sonnes also shall sit vpon thy throne
for [h] euer.
13 For the Lord hath chosen Zion, and loued to dwell in it, saying,
14 This is my rest for euer: here will I
dwell, for I haue a [i] delite therein.
15 I will surely blesse her vitaples, and will
satisfie her poore with bread,
16 And wil clothe her Priests with [k] saluation, and her Saintes shall shoute for ioy.
17 There will I make the [l] horne of Dauid
to budde: for I haue ordeined a light for
mine Anointed.
18 His enemies will I clothe with shame,
but on him his crowne shall florish.

a That is, with how great difficultie he came to the kingdom, and with howe great zeale and care he went about to builde thy Temple.
b Because the chiefe charge of the King was to set forth Gods glory, he sheweth, y he coulde take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his office.
c That is, the Arke, which was a signe of Gods presence.
d The common bruite was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentifull place: but after, we perceiued that thou wouldest place it in Ierusalem, which was baren as a forest, and cõpassed about onely with hils.
e That is, Ierusalem, because that afterwarde his Arke shoulde remoue to none other place. f Let the effect of thy grace both appeare in the Priestes and in the people. g As thou first madest promise to Dauid, so continue it to his posteritie, that whatsoeuer they shall aske for their people, it may be graunted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme containeth the commendation of brotherly amitie among the seruants of God.*

¶ A song of degrees or Psalme of Dauid.

1 Beholde, howe good and howe comely a thing it is, brethren to dwell euen
[a] together.

a Becauſe the greateſt part were againſt Dauid, though ſome fauoured him, yet when he was eſtabliſhed King, at length they ioyned all together like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly loue. b The oyntment was a figure of the graces which come from Chriſt the head vnto his Church. c By Hermon and Zion he meaneth the plentiful countrey about Ieruſalem. d Where there is ſuch concorde.

[a]together.
2 It is like to the precious [b]oyntment vpon
the head, that runneth downe vpon the
beard, euen vnto Aarons beard, which
went downe on the border of his gar-
ments:
3 And as the dewe of [c]Hermon, which fal-
leth vpon the mountaines of Zion: for
[d]there the Lorde appointed the bleſſing
and life for euer.

PSAL. CXXXIIII.

1 He exhorteth the Leuites, watching in the Temple, to praiſe the Lord.

¶ A ſong of degrees.

a Ye that are Leuites, & chiefly appointed to this office. b For their charge was not onely to keepe the Temp'e, but to pray there and to giue God thankes. c And therefore hath al power, bleſſe thee with his fatherly loue declared in Zion. Thus the Leuites vſed to praiſe the Lord, and bleſſe the people.

1 Behold, prayſe ye the Lord, all ye [a]ſer-
uants of the Lorde, ye that by night
ſtand in the houſe of the Lord.
2 Lift vp your [b]handes to the Sanctuarie,
and praiſe the Lord.
3 The Lord, that hath [c]made heauen and
earth, bleſſe thee out of Zion.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what eſtate ſoeuer they be, to prayſe God for his marueilous woorkes, 12 And ſpecially for his graces towarde his people, wherein he hath declared his maieſtie, 15 To the confuſion of all idolaters, and their idoles.

¶ Prayſe ye the Lord.

a Ye Leuites that are in his Sanctuarie. b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple ſeparate. c That is, hath freely loued the poſteritie of Abraham. d He ioyneth Gods power & his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

1 Praiſe the Name of the Lorde: ye ſer-
uants of the Lord, prayſe him.
2 Ye that ſtande in the [a]Houſe of the
Lord, and in the [b]courtes of the Houſe of
our God,
3 Praiſe ye the Lord: for the Lord is good:
ſing praiſes vnto his Name: for it is a
comely thing.
4 For þ Lord hath [c]choſen Iaakob to him
ſelfe, and Iſrael for his chiefe treaſure.
5 For I know that the Lord is great, and
that our Lord is aboue all gods.
6 Whatſoeuer pleaſed the Lord, that [d]did
he in heauen and in earth, in the ſea, and
in all the depthes.
7 Hee bringeth vp the cloudes from the
endes of the earth, & maketh the * light-
nings with the rayne: he draweth foorth
the winde out of his treaſures.
8 *He ſmote the firſt borne of Egypt both
of man and beaſt.
9 He hath ſent tokens and wonders into
the mids of thee, O Egypt, vpon Phara-
oh, and vpon all his ſeruants.
10 *Hee ſmote many nations, and ſlewe
mightie Kings:
11 As Sihon King of the Amorites, and Og
King of Baſhan, and all the kingdomes
of Canaan:
12 And [e]gaue their lande for an inheri-
tance, euen an inheritance vnto Iſrael his
people.
13 Thy Name, O Lorde, endureth for euer:
O Lorde, thy remembrance is from gene-
ration to generation.
14 For the Lorde will [f]iudge his people, &
be pacified towards his ſeruants.
15 The [g]idoles of the heathen are ſiluer &
golde, euen the worke of mens handes.
16 They haue a mouth, and ſpeake not:
they haue eyes and ſee not.
17 They haue eares and heare not, neither
is there any breath in their mouth.
18 They that make them, are like vnto
them: ſo are all that truſt in them.
19 Prayſe the Lorde, ye houſe of Iſrael:
prayſe the Lord, ye houſe of Aaron.
20 Praiſe the Lorde, ye houſe of Leui: yee
that feare the Lorde, prayſe the Lord.
21 Prayſed bee the Lorde out of Zion,
which dwelleth in Ieruſalem. Praiſe ye
the Lord.

Iere.10.13.
Exod.12.29.
Nomb.21.24,34.

e He ſheweth what fruite the godly conceiue of Gods power, whereby they ſee how he deſtroyeth his enemies, and deliuereth his people.

f That is, gouerne & defende his people. g By ſhewing what puniſhment God appointed for the heathen idolaters, he warneth his people to beware the like offence, ſeeing that idoles haue neither power nor life, and that their deliuerance came not by idoles, but by the mighty power of God, read Pſal. 115, verſ. 4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thãks vnto God for the creation and gouernance of all thinges, which ſtandeth in confeſsing that he giueth vs all of his meere liberality.

1 Praiſe ye the Lorde, becauſe he is good:
for his [a]mercie endureth for euer.
2 Praiſe ye the God of gods: for his
mercie endureth for euer.
3 Prayſe ye the Lorde of lordes: for his
mercie endureth for euer:
4 Which onely doeth great wonders: for
his mercie endureth for euer:
5 Which by his wiſedome made the hea-
uens: for his mercie endureth for euer:
6 Which hath ſtretched out þ earth vpõ the
waters: for his [b]mercy endureth for euer:
7 Which made great lights: for his mercy
endureth for euer:
8 As the ſunne to rule the daye: for his
mercie endureth for euer:
9 The moone and the ſtarres to gouerne
the night: for his mercy endureth for euer:
10 Which ſmote Egypt with their firſt
borne (for his mercie endureth for euer)
11 And [c]brought out Iſrael from among
them (for his mercie endureth for euer)
12 With a mightie hande and [d]ſtretched
out arme: for his mercy endureth for euer:
13 Which deuided þ red Sea in two parts:
for his mercie endureth for euer:
14 And made Iſrael to paſſe through the
middes of it: for his mercie endureth for
euer:
15 And ouerthrewe Pharaoh and his hoſte
in the red Sea: for his mercy endureth for
euer:
16 Which led his people through the [e]wil-
dernes: for his mercie endureth for euer:
17 Which ſmote great Kings: for his mer-
cie endureth for euer:
18 And ſlew [f]mightie kings: for his mercy
endureth for euer:

a By this repetition he ſheweth that the leaſt of Gods benefites binde vs to thankeſgiuing, but chiefly his mercie, which is principally declared towards his Church. b This was a common kinde of thankeſgiuing, which the whole people vſed, when they had receiued any benefite of God, as 2.Chron.7.6 and 20.21: meaning, that God was not onely merciful to their fathers, but also continued the ſame to their poſteritie. c Gods mercifull prouidence toward man appeareth in all his creatures, but chiefely in that he deliuered his Church from the thraldome of their enemies.

d In doing ſuch a worke as was neuer done before, nor that any other coulde doe. e Where for the ſpace of fourty yeeres he ſhewed infinite and moſt ſtrange wonders. f Declaring thereby that no power nor authoritie was ſo deare vnto him, as the loue of his Church.

19 As Sihon king of the Amorites: for his
mercy endureth for euer:
20 And Og the king of Baſhan: for his
mercy endureth for euer:
21 And gaue their lande for an heritage:
for his mercy endureth for euer:
22 Euen an heritage vnto Iſrael his ſer-
uant: for his mercy endureth for euer:
23 Which remembred vs in our g baſe e-
ſtate: for his mercy endureth for euer:
24 And hath reſcued vs from our oppreſ-
ſours: for his mercy endureth for euer:
25 Which giueth foode to all h fleſh: for his
mercy endureth for euer.
26 i Prayſe ye the God of heauen: for his
mercy endureth for euer.

g In our great affliction & miſery, when we looked for nothing leſſe then to haue had any fauour.
h Seeing that God prouideth, euen for the beaſtes: much more hath he care ouer his.
i Seeing that all ages haue had moſt plaine teſtimonies of Gods benefites.

P S A L. CXXXVII.

1 *The people of God in their baniſhment ſeeing Gods true religion decay, liued in great anguiſh & ſorowe of heart: the which griefe the Chaldeans did ſo litle pitie, 3 That they rather increaſed the ſame dayly with taunts, reproches and blaſphemies againſt God. 7 VVherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who prouoked the Babylonians againſt them, 8 And moued by the Spirit of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.*

1 By the riuers of Babel we a ſate, and
there we wept, when we remembred
Zion.
2 We hanged our harpes vpon the wil-
lowes in the middes b thereof.
3 Then they that led vs captiues, c requi-
red of vs ſongs and mirth, when we had
hanged vp our harpes, ſaying, Sing vs one
of the ſongs of Zion.
4 How ſhal we ſing, ſaid we, a ſong of the
Lord in a ſtrange land?
5 d If I forget thee, O Ieruſalem, let my
right hand forget to play.
6 If I doe not remember thee, let my
tongue cleaue to the roofe of my mouth:
yea, if I preferre not Ieruſalem to my
e chiefe ioy.
7 Remember the children of f Edom, O
Lorde, in the g daye of Ieruſalem, which
ſayde, Raſe it, raſe it to the foundation
thereof.
8 O daughter of Babel, worthy to be de-
ſtroyed, bleſſed ſhall he be that rewardeth
thee, as thou haſt ſerued vs.
9 h Bleſſed ſhall he be that taketh and da-
ſheth thy children againſt the ſtones.

a That is, we abode a lõg time: albeit that the countrey was pleſant, yet could it not ſtay our teares, nor turne vs from the true ſeruice of our God.
b To wit, of that countrey.
c The Babylonians ſpake thus in mocking vs, as though by our ſilence we ſhould ſignifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefs, yet the common ſorowe of the Church is moſt grieuous vnto them, and is ſuch as they can not but remember and lament. e The decay of Gods religion in their coũtrey was ſo grieuous, that no ioy could make them glad, except it were reſtored. f According as Ezekiel 25.13 & Ieremie 49.7. verſe prophecied: & Obadiah verſ. 10 ſheweth that the Edomites, which came of Eſau, conſpired with the Babylonians againſt their brethren & kinſfolk. g When thou diddeſt viſite Ieruſalem. h He alludeth to Iſaies prophecie cha. 13. & 16. ver. promiſing good ſucceſſe to Cyrus & Darius, whome ambition moued to fight againſt Babylon: but God vſed them as his rods to puniſh his enemies.

P S A L. CXXXVIII.

1 *David with great courage prayſeth the goodnes of God toward him, the which is ſo great, 4 That it is knowen to forreyne princes, who ſhall prayſe the Lord together with him. 6 And he is aſſured to haue like comfort of God in the time following, as he hath had heretofore.*

¶ A Pſalme of Dauid.

1 I Will prayſe thee with my whole heart:
euen before ẏ a Gods wil I prayſe thee.
2 I will worſhippe toward thyne holy
b Temple and prayſe thy Name, becauſe
of thy louing kindnes and for thy trueth:
for thou haſt magnified thy Name aboue
all things by thy word.
3 When I called, then thou heardeſt mee,
& haſt c encreaſed ſtrength in my ſoule.
4 All the d Kings of the earth ſhall prayſe
thee, O Lorde: for they haue heard the
wordes of thy mouth.
5 And they ſhall ſing of the wayes of the
Lord, becauſe the glory of ẏ Lord is great.
6 For the Lorde is high: yet he beholdeth
the lowly, but the proude hee knoweth
e afarre off.
7 Though I walke in the middes of trou-
ble, yet wilt thou reuiue mee: thou wilt
ſtretch forth thine hande vpon the wrath
of mine enemies, and thy right hand ſhall
ſaue me.
8 The Lorde will f performe his worke to-
ward me: O Lord, thy mercy endureth for
euer: forſake not the works of thine hãds.

a Euen in the preſence of Angels, and of them that haue autoritie amõg men.
b Both the Temple and ceremoniall ſeruice at Chriſtes comming were aboliſhed: ſo that nowe God wil be worſhipped onely in ſpirite and trueth, Iohn 4.23.
c Thou haſt ſtrengthened me againſt mine outward and inward enemies.
d All the world ſhall confeſſe that thou haſt wonderfully preſerued me, & performed thy promes. e Diſtance of place can not hinder God to ſhewe mercie to his, and to iudge the wicked, though they thinke that he is farre off. f Though mine enemies rage neuer ſo much, yet the Lorde, which hath begunne his worke in me, wil continue his grace to the ende.

P S A L. CXXXIX.

1 *David to cleanſe his heart from all hypocriſie, ſheweth that there is nothing ſo hid, which God ſeeth not, 13 VVhich he confirmeth by the creation of man. 14 After declaring his zeale & feare of God, he proteſteth to be enemie to all them that contemne God.*

¶ To him that excelleth. A Pſalme
of Dauid.

1 O Lord, thou haſt tryed me & knowen
mee.
2 Thou knoweſt my a ſitting and my
riſing: thou vnderſtandeſt my thought a-
farre off.
3 Thou b compaſſeſt my paths, and my
lying downe, and art accuſtomed to all
my wayes.
4 For there is not a word in my c tongue,
but lo, thou knoweſt it wholly, O Lord.
5 Thou holdeſt me ſtraite behinde and be-
fore, and layeſt thine d hand vpon me.
6 Thy knowledge is too wonderful for me:
it is ſo high that I cannot attaine vnto it.
7 Whither ſhal I goe from thy e Spirit? or
whither ſhall I flee from thy preſence?
8 If I aſcend into heauen, thou art there:
if I lie downe in hell, thou art there.
9 Let me take the wings of the morning,
& dwell in the vttermoſt parts of the ſea:
10 Yet thither ſhall thine f hand leade me,
and thy right hand holde me.
11 If I ſaye, Yet the darkeneſſe ſhall hide
me, euen the night ſhalbe g light about me.
12 Yea, the darknes hideth not from thee:
but the night ſhineth as ẏ day: the dark-
neſſe and light are both alike.

a He confeſſeth that neither our actions, thoughts or any part of our life can be hid to God, though he ſeeme to be farre off.
b So that they are euidently knowen to thee.
c Thou knoweſt my meaning before I ſpeake.
d Thou ſo guydeſt me w̃ thine hand, that I can turne no way, but where thou appointeſt me.
e Frõ thy power & knowledge?
f Thy power doth ſo faſt hold me, that I can eſcape by no meanes from thee.
g Though darkeneſſe be an hinderance to mans ſight, yet it ſerueth thine eyes as well as the light.

h Thou haſt made me in all partes and therefore muſt needes knowe me.

i Conſidering thy wonderfull work in forming me, I cannot but praiſe thee, and feare thy mightie power.

k That is, in my mothers wombe: which he compareth to the inward partes of the earth.

l Seeing that thou diddeſt knowe me before I was compoſed of either fleſh or bone, much more now muſt thou knowe me when thou haſt facioned me.

m How ought we to eſteeme the excellent declaration of thy wiſdome in the creation of man!

13 For thou haſt h poſſeſſed my reynes: thou haſt couered mee in my mothers wombe.

14 I will praiſe thee, for I am i fearefully & wonderouſly made: marueilous are thy workes, and my ſoule knoweth it well.

15 My bones are not hid from thee, though I was made in a ſecret place, & facioned k beneath in the earth.

16 Thine eyes did ſee mee, when I was without forme: l for in thy booke were all thinges written, which in continuance were facioned, when there was none of them before.

17 How m deare therefore are thy thoughts vnto me, O God! how great is the ſumme of them!

18 If I ſhoulde count them, they are moe then the ſand: when I wake, n I am ſtill with thee.

19 Oh that thou wouldeſt ſlay, O God, the wicked and bloudie men, to whome I ſay, Depart ye from me:

20 Which ſpeake wickedly of thee, and being thine enemies are liſted vp in vayne.

21 Do not I o hate them, O Lord, that hate thee? and do not I earneſtly cõtend with thoſe that riſe vp againſt thee?

22 I hate them with an vnfayned hatred, as they were mine vtter enemies.

23 Trie me, O God, & knowe mine heart: proue me and know my thoughts,

24 And conſider if there be any p wape of wickednes in me, & leade me in the q way for euer.

n I continually ſee new occaſions to meditate in thy wiſdome & to praiſe thee. o He teacheth vs boldly to contemne all the hatred of the wicked, & friendſhip of the world, when they would let vs to ſerue God ſyncerely. p Or any heinous way or rebellious: meaning, that though he were ſubiect to ſinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towards me to the ende.

PSAL. CXL.

1 Dauid complaineth of the cruelnes, falſhode and iniuries of his enemies. 8 Againſt the which he prayeth vnto the Lord, and aſſureth himſelfe of his helpe and ſucceſſe. 12 Wherefore he prouoketh the iuſt to praiſe the Lorde, and to aſſure themſelues of his tuition.

¶ To him that excelleth. A Pſalme of Dauid.

1 DEliuer me, O Lorde, from the euill man: preſerue me from the a cruell man:

a Which perſecuteth me of malice and without cauſe.

2 Which imagine euill thinges in their b heart, and make warre continually.

b That is, by their falſe cauillations and lyes they kindle the hatred of ſ wicked againſt me.

3 They haue ſharpened their tongues like a ſerpent: c adders poyſon is vnder their lippes. Selah.

c He ſheweth what weapons the wicked vſe, when power and force faile them.

4 Keepe d me, O Lorde, from the hands of the wicked: preſerue mee from the cruell man, which purpoſely to cauſe my ſteps to ſlide.

5 The proud haue laid a ſnare for me, and ſpred a net with cordes in my path way, and ſet gredines for me. Selah.

6 Therefore I ſayde vnto the Lorde, Thou

d He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.

art my God: heare, O Lorde, the voyce of e my prayers.

e He calleth to God with liuely faith, being aſſured of his mercies, becauſe he had before tyme proued, that God helped him euer in his dangers.

7 O Lorde God the ſtrength of my ſaluation, thou f haſt couered mine head in the day of battel.

f For it is in Gods hand to ouerthrow the counſels and enterpriſes of the wicked.

8 Let not the wicked haue his deſire, O Lord: g perfourme not his wicked thought, leaſt they be proude. Selah.

g It ſeemeth that he alludeth to Saul.

9 As for h the chiefe of them, that compaſſe about, let the miſchiefe of their owne lippes come vpon them.

h To wit, Gods and Dauids foes that they were reprobare, and that there was no hope of repentance in them.

10 Let coles fall vpon them: let i him caſt them into the fire, & into the deepe pittes, that they riſe not.

i Gods plagues ſhall light vpon him in ſuch ſort, that he ſhall not eſcape.

11 For the backbiter ſhal not be eſtabliſhed vpon the earth: euil ſhall k hunt the cruell man to deſtruction.

k That is, ſhalbe defended and preſerued by thy fatherly prouidence and care.

12 I know that the Lorde will auenge the afflicted, and iudge the poore.

13 Surely the righteous ſhall praiſe thy Name, and the iuſt ſhall l dwell in thy preſence.

l Be ſtedfaſt.

PSAL. CXLI.

1 Dauid being grieuouſly perſecuted vnder Saul, eaſily fleeth vnto God to haue ſuccour, 3 Deſiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.

¶ A Pſalme of Dauid.

1 O Lorde, I a call vpon thee: haſte thee vnto mee: heare my voyce, when I crie vnto thee.

a He ſheweth that there is none other refuge in our neceſſities, but onely to flee vnto God for cõfort of ſoule.

2 Let my prayer be directed in thy ſight as incenſe, & the b lifting vp of mine handes as an euening ſacrifice.

b He meaneth his earneſt zeale & geſture, which he vſed in prayer: alluding to the ſacrifices, which were by Gods commandement offred in the olde lawe.

3 Set a watch, O Lord, before my mouth, and keepe the c doore of my lippes.

c He deſireth God to keepe his thoughts & wayes eyther from thinking or executing vengeance.

4 Incline not mine heart to euill, that I ſhould commit wicked workes with men that worke iniquitie: and let me not eate of their d delicates.

d Let not their proſperity allure me to be wicked as they are.

5 Let the righteous ſmite mee: for that is a benefite: and let e him reproue me, and it ſhalbe a precious oile, that ſhal not breake mine head: for within a while I ſhall f pray in their miſeries.

e He could abide all corrections, that came of a louing heart. f By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pitie pray for them.

6 When their iudges ſhalbe caſt downe in ſtonie places, they ſhall g heare my words, for they are ſweete.

g The people, which followed their wicked rulers in perſecuting ſ Prophet, ſhal repent and turne to God, when they ſee their wicked rulers punished.

7 Our bones lie ſcattered at the h graues mouth, as he that heweth wood or diggeth in the earth.

h Here appeareth ſ Dauid was miraculouſly deliuered out of many deaths, as 2. cor. 1. 9. 10.

8 But mine eyes looke vnto thee, O Lorde God: in thee is my truſt: leaue not my ſoule deſtitute.

9 Keepe me from the ſnare, which they haue layde for me, and from the grennes of the workers of iniquitie.

i Into Gods nets, whereby he catcheth the wicked in their owne malice.

10 Let the wicked fall into i his nettes k together, whiles I eſcape.

k So that none of the elect

PSAL. CXLII.

1 The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, wouldde kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.

¶ A Psalme of Dauid, to giue instruction, and a prayer, when he was in the cane.

1 I Cried vnto the Lorde with my voyce: with my voyce I [a] prayed vnto the Lord.
2 I powred out my meditation before him, and declared mine affliction in his presence.
3 Though my spirit [b] was in perplexitie in me, yet thou knewest my path: in the way, wherein I walked, haue they priuily laid a snare for me.
4 I looked vpon my right hande, and beholde, but there was none that would knowe me: all refuge failed me, and none [c] cared for my soule.
5 Then cried I vnto thee, O Lord, and saide, Thou art mine [d] hope, and my portion in the land of the liuing.
6 Hearken vnto my crie, for I am brought very lowe: deliuer me from my persecuters, for they are too strong for me.
7 Bring my soule out of [e] prison, that I may praise thy Name: then shall the righteous [f] come about me, when thou art beneficiall vnto me.

a Dauids patience and instant prayer to God in the midst of his wicked rage, which in their troubles ought neither despaire nor murmure against God, or ceasse to others, then to God, to haue recourse in their miseries.
b *He was folden or wrapped in me:* meaning, as a thing that could haue no issue. Or, fainted for my sake.
c Though all meanes failed him, yet he knew that god would neuer forsake him.
d For he was on all sides beset with his enemies, as though he had bene in a most straight prison. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be governed by his holy Spirit, that hee may spend the remnant of his life in the true feare and seruice of God.

¶ A Psalme of Dauid.

1 HEare my prayer, O Lord, and hearken vnto my supplication: answere me in thy [a] truth and in thy [b] righteousnes.
2 (And enter not into iudgement with thy seruant: for in thy [c] sight shall none that liueth, be iustified)
3 For the enemie hath persecuted my soule: he hath smitten my life downe to the [d] earth: he hath laid me in the darkenesse, as they that haue bene dead [d] long agoe:
4 And my spirit was in perplexitie in me, and mine [e] heart within me was amased.
5 Yet doe I remember the time [f] past: I meditate in all thy workes, yea, I do meditate in the workes of thine handes.
6 I stretche forth mine handes vnto thee: my soule desireth after thee, as the thirstie land. Selah.
7 Heare me speedily, O Lorde, for my spirit faileth: hide not thy face from me, else I shalbe like vnto them that goe downe into the pit.
8 Let me heare thy louing kindnes in the [g] morning, for in thee is my trust: [h] shewe me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliuer me, O Lord, from mine enemies: for [i] I hide me with thee.
10 [k] Teach me to [l] do thy will, for thou art my God: let thy good Spirit lead me vnto the land of righteousnes.
11 Quicken me, O Lorde, for thy Names sake, and for thy righteousnes bring my soule out of trouble.
12 And for thy mercie [m] slay mine enemies, and destroy all them that oppresse my soule: for I am thy [n] seruant.

a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.
b That is, according to thy free goodnes, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though towarde his enemies hee was innocent, and that in Gods sight all men are sinners.
d Hee acknowledgeth that God is the onely and true physitian to heale him: and that hee is able to raise him vp, though hee were dead long agoe, and turned to ashes.
e So that onely by faith, and by the grace of Gods spirit hee was vpholden.
f To wit, thy great benefites of olde, and the manifold examples of thy fauour toward thine.
g That is, speedily and in due season.
h Let thine holy Spirit counsel me how to come foorth of these great cares and troubles.
i I hid my selfe vnder the shadowe of thy wings, that I might be defended by thy power.
k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.
l That is, iustly and aright: for so soone as we decline from Gods will, we fall into errour.
m Which shalbe a signe of thy fatherly kindnesse toward me.
n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obteined, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth wherein the felicitie of any people consisteth.

¶ A Psalme of Dauid.

1 BLessed be the Lord my strength, which [a] teacheth mine handes to fight, and my fingers to battell.
2 Hee is my goodnes and my fortresse, my towre and [b] my deliuerer, my shield, and in him I trust, which subdueth my [b] people vnder me.
3 Lord, what is man that thou [c] regardest him! or the sonne of man that thou thinkest vpon him!
4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.
5 [d] Bow thine heauens, O Lord, and come downe: touche the mountaines and they shall smoke.
6 [e] Cast forth the lightning & scatter them: shoote out thine arrowes, and consume them.
7 Send thine hande from aboue: deliuer me, and take me out of the great [f] waters, and from the hand of strangers,
8 Whose mouth talketh vanitie, and their right hand is a right hand [g] of falshoode.
9 I will sing a [h] newe song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.
10 It is hee that giueth deliuerance vnto [a]

a Who of a poore shepherd hath made me a valiant warriour and mighty conquerour.
b *Ebr. my deliuerer vnto me: for the Prophet cannot satisfie himselfe with any worde.*
b He confesseth that neither by his owne autoritie, power nor policie his kingdome was quiet, but by the secret grace of God.
c To giue vnto God iust praise, is to confesse our selues to be vnworthy of so excellent benefits, and that he bestoweth them vpon vs of his free mercie.
d He desireth God to continue his graces and to send helpe for the present necessitie.
e By these maner of speaches hee sheweth that all the lets in the world can not hinder Gods power, which he apprehended by faith.
f That is, deliuer me from the tumults of them that shoulde be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.
g For though they shake hands, yet they keepe not promes.
h That is, a rare and excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isai 45.1. forasmuch as he vseth them to execute his iudgements: yet Dauid because of Gods promes, & they, that rule godly, are properly so called, because they serue not their owne affections, but set forth Gods glorie.

kings, & reſcueth Dauid his [i] ſeruant frō the hurtfull ſwoꝛd.
11 Reſcue me, & deliuer me from the hande of ſtrangers, whoſe mouth talketh vanitie, and their right hand is a right hand of falſehoode:
12 That our [k] ſonnes may be as the plants growing vp in their youth, & our daughters as the coꝛner ſtones, grauen after the ſimilitude of a palace:
13 That our [l] corners may be ful, & aboundīng with diuers ſoꝛts, & that our ſheepe may bring foꝛth thouſandes & ten thouſand in our ſtreetes:
14 That our [m] oxen may be ſtrong to labour: that there be none inuaſion, noꝛ going out, noꝛ no cryīng in our ſtreetes.
15 Bleſſed are the people, that be [n] ſo, yea, bleſſed are þ people, whoſe God is þ Lord.

k He deſireth God to continue his beneſites towarde his people, counting ſ procreation of children and their good education among the chiefeſt of Gods beneſites. l That the very corners of our houſes may be full of ſtore for the great abundance of thy bleſſings. m He attributeth not only ſ great commodities, but euen the leaſt alſo to Gods fauour. n And if God giue not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

PSAL. CXLV.

This Pſalme was compoſed, whē the kingdome of Dauid flouriſhed. 1 Wherein he deſcribeth the wonderfull prouidence of God, aſwell in gouerning man, as in preſerwing all the reſt of his creatures. 17 He praiſeth God for his iuſtice and mercie, 18 But ſpecially for his louing kindnes toward thoſe that call vpon him, that feare him, and loue him. 21 For the which he promiſeth to praiſe him for euer.

¶ A Pſalme of Dauid of praiſe.

a He ſheweth what ſacrifices are pleaſant and acceptable vnto God: euen praiſe and thankeſgiuing, and ſeeing that God ſtill continueth his beneſites towardes vs, we ought neuer to be wearie in prayſing him for the ſame.

1 O Mꝑ God and king, [a] I wil extol thee, and will bleſſe thy Name foꝛ euer and euer.
2 I will bleſſe thee daylꝑ, and praiſe thy Name foꝛ euer and euer.
3 [b] Great is the Lorde, and moſt worthy to be praiſed, and his greatnes is incompꝛehenſible.
4 Generation ſhal praiſe thy workes vnto [c] generation, and declare thy power.
5 I will meditate of the beautie of thy glorious maieſtie, & thy wonderful workes,
6 And they ſhal ſpeake of the power of thy [d] fearefull Acteꝛs, and I will declare thy greatnes.
7 They ſhall breake out into the mention of thy great goodneſſe, & ſhall ſing aloude of thy righteouſneſſe.
8 * The Lord is gracious and [e] mercifull, ſlow to anger, and of great mercie.
9 The Lord is good to all, and his mercies are ouer all his workes.
10 All thy workes praiſe thee, O Lord, and thy Saintes bleſſe thee.

b Hereby he declareth that all power is ſubiect vnto God, and that no worldly promotion ought to obſcure Gods glorie.

c Foraſmuch as the ende of mans creation, and of his preſeruation in this life, is to praiſe God, therefore hee requireth that not onely wee our ſelues doe this, but cauſe all other to doe the ſame. d Of thy terrible iudgements againſt the wicked. *Exodus.14.6.* e He deſcribeth after what ſort God ſheweth himſelfe to all his creatures, though our ſinnes haue prouoked his vengeance againſt all: to wit, mercifull, not onely in pardoning the ſinnes of his elect, but in doing good euen to the reprobate, albeit they can not feele the ſweete comfort of the ſame.

11 [f] They ſhew the glory of thy kingdome, and ſpeake of thy power,
12 To cauſe his [g] power to be knowen to the ſonnes of men, and the glorious renoumme of his kingdome.
13 Thy * kingdome is an euerlaſting kingdome, & thy dominion endureth thoꝛough out all ages.
14 The Lord vpholdeth all [h] that fall, and liſteth vp all that are ready to fall.
15 The eyes of [i] al waite vpon thee, & thou giueſt them their meate in due ſeaſon.
16 Thou openeſt thine hande, and filleſt all things liuing of thy good pleaſure.
17 The Lord is [k] righteous in al his wayes, and holy in all his workes.
18 The Lord is neere vnto all that cal vpon him: yea, to all þ call vpon him in [l] trueth.
19 He will fulfill the [m] deſire of them that feare him: he alſo will heare their crie, and will ſaue them.
20 The Lord preſerueth all them that loue him: but he will deſtroy all the wicked.
21 Mꝑ mouth ſhall ſpeake the praiſe of the Lorde, and all [n] fleſh ſhall bleſſe his holie Name foꝛ euer and euer.

f The praiſe of thy glory appereth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are euer mindefull of the ſame.

g He ſheweth that all things are out of order, but onely where God reigneth. *Luke 1.33.*

h Who being in miſerie and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, and ſuffer themſelues to be gouerned by him. i To wit, aſwell of man, as of beaſt. k Hee praiſeth God, not onely for that he is beneficiall to all his creatures, but alſo in that that hee iuſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giuing them ſtrength and deliuering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impatiencie, and murmuring. m For they will aske or wiſh for nothing, but according to his wil, 1. Ioh. 5.14. n That is, all men ſhalbe bounde to praiſe him.

PSAL. CXLVI.

1 Dauid declareth his great zeale that he hath to praiſe God, 3 And teacheth not to truſt in man, but onely in God almightie, 7 Which deliuereth the afflicted, 9 Defendeth the ſtrangers, comforteth the fatherleſſe, and the widower, 10 And reigneth for euer.

¶ Praiſe ye the Lord.

1 Pꝛaiſe thou the Lord, O mꝑ [a] ſoule.
2 I will praiſe the Lord during mꝑ life: as long as I haue aꝑ being, I will ſing vnto mꝑ God.
3 Put not your truſt in [b] princes, noꝛ in the ſonne of man, foꝛ there is none helpe in him.
4 His breath departeth, and he returneth to his earth: then his [c] thoughts periſh.
5 Bleſſed is he, that hath the God of Iaakob foꝛ his helpe, whoſe hope is in þ Lord his God.
6 Which made [d] heauen and earth, the ſea, and all that therein is: which keepeth his fidelitie foꝛ euer:
7 Which executeth iuſtice [e] foꝛ the oppreſſed: which giueth bread to the hungrꝑ: the Lord looſeth the priſoners.
8 The Lorde giueth ſight to the blinde: the Lorde raiſeth vp the crooked: the Lorde

a He ſtirreth vp himſelfe and all his affections to praiſe God.

b That God may haue the whole praiſe: wherein he forbiddeth all vaine confidence, ſhewing that of nature we are moꝛe inclined to put our truſt in creatures, then in god the creatoꝛ.

c As their vaine opinions, whereby they flattered themſelues, and ſo imagined wicked enterpriſes. d He encourageth the godly to truſt onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promes ſake his will is moſt ready to doe it. e Whoſe faith and patience for a while hee tryeth, but at length hee puniſheth the aduerſaries, that hee might knowen to be iudge of the worlde.

f loueth the righteous.
9 The Lord keepeth the g strangers: he re-
lieueth the fatherles and widowe: but he
ouerthroweth the way of the wicked.
10 The Lord shal h reigne for euer: O Zion,
thy God endureth from generation to ge-
neration. Prayse ye the Lord.

f Though he visiteth them by affliction, hunger, imprisonment & such like, yet his Fatherly loue & pitie neuer faileth them, yea rather, to his these are signes of his loue. g Meaning all them, that are destitute of worldly meanes & succour. h He assureth ÿ Church that God reigneth for euer for the preseruation of ÿ same.

PSAL. CXLVII.

1 *The Prophet praiseth the bountie, wisedome, power, iustice, and prouidence of God vpon all his creatures,* 2 *But specially vpon his Church, which he gathereth together after their dispersion,* 19 *Declaring his worde and iudgements so vnto them, as he hath done to none other people.*

1 Prayse ye the Lorde, for it is good to
sing vnto our God: for it is a a plea-
sant thing, and prayse is comely.
2 The Lord doth build vp b Ierusalem, &
gather together the dispersed of Israel.
3 Hee healeth those that are c broken in
heart, and bindeth vp their sores.
4 He d counteth the nomber of the starres,
and calleth them all by their names.
5 Great is our Lorde, & great is his power:
his wisedome is infinite.
6 The Lord relieueth the meeke, & abaseth
the wicked to the e ground.
7 Sing vnto the Lorde with prayse: sing
vpon the harpe vnto our God,
8 Which f couereth the heauen with cloudes,
and prepareth rayne for the earth, and
maketh the grasse to growe vpon the
mountaines:
9 Which giueth to beastes their foode, and
to the yong rauens that g cry.
10 Hee hath no pleasure in the h strength
of an horse, neither deliteth he in the legs
of man.
11 But the Lorde deliteth in them that feare
him, and attend vpon his mercie.
12 Prayse the Lord, O Ierusalem: prayse
thy God, O Zion.
13 For he hath made the barres of thy
gates i strong, & hath blessed thy children
within thee.
14 He setteth peace in thy borders, and sa-
tisfieth thee with the “ floure of wheate.
15 He sendeth forth his k commandement
vpon earth, and his worde runneth very
l swiftly.
16 He giueth snowe like wool, & scattereth
the hoare frost like ashes.
17 He casteth foorth his yce like morsels:
who can abide the colde thereof?
18 He sendeth his worde & melteth them:
he causeth his winde to blowe, & the wa-
ters flowe.
19 He sheweth his m worde vnto Iaakob,
his statutes and his iudgementes vnto
Israel.
20 He hath not delt so with euery nation,
neyther haue they n knowen his iudge-
ments. Prayse ye the Lord.

a He sheweth wherin we ought to exercise our selues continually, & to take our pastime: to wit, in praysing God. b Because the Lord is the founder of ÿ Church, it cannot be destroyed, though the members thereof be dispersed, & seeme, as it were, for a time to be cut off. c With affliction, or sorowe for sinne. d Though it seeme to man incredible, ÿ God should assembl his Church, being so dispersed, yet nothing can be too hard to him, that can nomber & name all the starres. e For the more high that ÿ wicked clime, the greater is their fall in the ende. f He sheweth by the examples of Gods mightie power, goodnes & wisdome, that we can neuer want most iust occasion to prayse God. g For their crying is as it were a confession of their neede, which cannot be releeued, but by God only: then if God shew himselfe mindfull of the most contemptible foules, can he suffer them to die with famine, whom he hath assured of life euerlasting? h Though to vse lawful meanes is both profitable & pleaseth God, yet to put our trust in them, is to defraude God of his honour. i He doeth not onely furnish his church with all things necessarie, but preserueth also the same, and maketh it strong against all outwarde force. “Ebr. fat. k His secrete working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without resisting, all things obey him.

m As before he called Gods secret working in all his creatures his worde: so he meaneth here, by his worde, the doctrine of life euerlasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercie, which hath elected his in his Sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appoynted the reprobate to eternall damnation.

PSAL. CXLVIII.

1 *He prouoketh all creatures to prayse the Lorde in heauen and earth and all places,* 14 *Specially his Church, for the power that he hath giuen to the same after that he had chosen them and ioyned them vnto him.*

¶ Prayse ye the Lord.

1 Prayse ye the Lorde from the heauen:
prayse ye him in the high places.
2 Prayse ye him, all ye a his Angels:
prayse him, all his armie.
3 Praise ye him, b sunne and moone: praise
ye him all bright starres.
4 Prayse ye him, c heauens of heauens, &
d waters, that be aboue the heauens.
5 Let them prayse the Name of the Lord:
for he commanded, & they were created.
6 And he hath established them for euer &
euer: he hath made an ordinance, which
shall not passe.
7 Prayse ye the Lorde from the earth, ye
e dragons and all depths:
8 f Fire and haile, snowe & vapours, stor-
mie winde, which execute his word:
9 Mountaines & all hilles, fruitfull trees
and all cedars:
10 Beastes and all cattel, creeping things
and feathered foules:
11 g Kings of the earth & all people, prin-
ces and all iudges of the world:
12 Yong men and maydens, also olde men
and children:
13 Let them prayse the Name of the Lord:
for his Name only is to be exalted, & his
prayse aboue the earth and the heauens.
14 For he hath exalted the h horne of his
people, which is a praise for al his Saints,
euen for the i children of Israel, a people
that is nere vnto him. Prayse ye the Lord.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teache vs to do our duetie. b In that Gods glory shineth in these insensible creatures, this their beautie is as a continuall praising of God. c Not that there are diuers heauẽs: but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen. d That is, the raine, which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales & such like. f Which come not by chance or fortune, but by Gods appoynted ordinance. g For the greater gifts that any hath receyued, and the more high that one is preferred, the more bounde is he to prayse God for the same: but neither high nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reason of his couenant made with Abraham.

PSAL. CXLIX.

1 *An exhortation to the Church to prayse the Lorde for his victorie & conquest, that he giueth his Saints against all mans power.*

¶ Prayse ye the Lord.

1 Sing ye vnto the Lord a a new song: let
his praise be heard in the Congregati-
on of Saints.

a For his rare & manifold benefites bestowed on his Church.

b In that that they were preferred before all other nations, it was as a newe creation, and therefore, Psal. 95.7. they were called the sheep of Gods hands.
c For God as he is the Creator of the soule and body, so will he that both two serue him, and that his people be continually subiect vnto him as to their most lawfull King.
d He alludeth to that continuall rest, & quietnes, which they should haue, if they would suffer God to rule them.

2 Let Israel reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.
3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.
4 For the Lorde hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saints be ioyfull with glory: let them sing loude vpon their [d] beddes.
6 Let the high Actes of God bee in their mouth, and a two edged swoorde in their handes,
7 [e] To execute vengeance vpon the heathen, and corrections among the people:
8 To binde [f] their kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is [g] written: this honour shall be to all his Saintes. Prayse ye the Lorde.

e This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.
f Not onely the people, but the kings that were their enemies, should be destroyed.
g Hereby God bindeth the handes and mindes of all histo enterprise no farther then he appoynteth.

PSAL. CL.

1 An exhortation to prayse the Lorde without ceasse, by all maner of wayes, for all his mightie and wonderfull workes.

¶ Prayse ye the Lord.

1 PRayse ye God in his [a] Sanctuarie: prayse ye him in the [b] firmament of his power.
2 Prayse yee him in his mightie Actes: prayse yee him according to his excellent greatnes.
3 Prayse ye him in the sound of the [c] trumpet: prayse ye him vpon the viole and the harpe.
4 Prayse ye him with timbrell and flute: prayse ye him with virginalles and organs.
5 Prayse ye him with sounding cymbals: prayse ye him with high sounding cymbales.
6 Let euery thing that hath [d] breath prayse the Lord. Prayse ye the Lord.

a That is, in the heauen.
b For his wonderfull power appeareth in the firmament, which in Ebrewe is called a stretching out, or spreading abroad, wherein the mightie worke of God shineth.
c Exhorting the people onely to reioyce in prayssing God, he maketh mention of those instruments, which by Gods commandement were appoynted in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church.
d He sheweth that all the order of nature is bounde to this duetie, and much more Gods children, who ought neuer to cease to prayse him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euerlasting prayse.

The *Prouerbes of Salomon.

*This word prouerbe, or parable, signifieth a graue & notable sentence, worthy to be kept in memorie: and is some time taken in y euil part for a mock, or scoffe

THE ARGVMENT.

THe wonderfull loue of God towarde his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set foorth in these briefe sentences, which partly containe doctrine, and partly maners, and also exhortations to both. Whereof the nine first Chapters are as a preface full of graue sentences, and deepe mysteries, to allure the hearts of men to the diligent reading of the parables that follow, which are left as a most precious iewell to the Church, of those three thousand parables mentioned 1. King. 4 32, and were gathered & committed to writing by Salomons seruants, and indited by him.

CHAP. I.

1 The power and vse of the worde of God. 7 Of the feare of God and knowledge of his worde. 10 We may not consent to the intisings of sinners. 20 Wisedome complaineth that she is contemned. 24 The punishment of them that contemne her.

1 THe Parables of Salomon the sonne of Dauid King of Israel,
2 To knowe wisedome, [a] and instruction, to vnderstand the wordes [b] of knowledge,
3 To receiue [c] instruction to do wisely, by [d] iustice and iudgement and equitie,
4 To giue vnto the [e] simple sharpnesse of witte, and to the childe knowledge and discretion.
5 A wise man shall heare and increase in learning, and a man of [f] vnderstanding shall attaine vnto wise counsels,
6 To vnderstand a parable, and the interpretation, the wordes of the wise, & their darke sayings.
7 ¶ [g] The feare of the Lord is the beginning of knowledge: but fooles despise wisdome and instruction.
8 Hy sonne, heare thy [g] fathers instruction, and forsake not thy [h] mothers teaching.
9 For they shalbe [i] a comely ornament vnto thine head, & as chaines for thy necke.
10 ¶ My sonne, [j] if sinners do intise thee, consent thou not.
11 If they say, Come with vs, we will lay waite for [k] blood, & lie priuily for the innocent without a cause:
12 We will swallowe them vp aliue like a [l] graue euen whole, as those that go downe into the pit:
13 We shall finde all precious riches, & fill our houses with spoyle:

a That is, what we ought to know & follow, and what we ought to refuse.
b Meaning, the worde of God wherein is the only true knowledge.
c To learne to submit our selues to the correctiō of those that are wise.
d By liuing iustly, and rendring to euery man that which appertaineth vnto him.
e To such as haue no discretion to rule themselues.
f As hee sheweth that these parables, conteyning the effect of religion as touching maners and doctrine, do appertaine to the simple people: so doeth he declare, that the same is also necessarie for them that are wise and learned.

a Iere. 32. 39. 1. Cor. 1. 30. Eph. 4. 11.

Pſal. 111. 10. Eccles. 1. 16.

g He speaketh this in the Name of God, which is the vniuersall Father of all creatures, or in the name of the pastor of y Church, who is as a father.
h That is, of the Church, wherein the faithful are begotten by the incorruptible seede of Gods worde.

i Ebr. increase of grace.
j To wit, the wicked, which haue not the feare of God.
k He speaketh not onely of the sheading of blood with hande, but of all craftie practises which tende to the detriment of our neyghbour.
l As the graue is neuer satiate, so the auarice of the wicked and their crueltie hath none ende.

14 Cast in thy lot among vs: we will all
haue one m purse:
15 My sonne, walke not thou in the way
with them: refraine thy foote from their
n path.
16 For their feete runne to euill, and make
haste to shead blood.
17 Certainely as without cause the net is
spred before the eyes of all that hath
wing:
18 So they lay waite for blood and lie pri-
uily for o their liues.
19 Such are the wayes of euery one that
is greedie of gaine: her would take away
the p life of the owners thereof.
20 ¶ q Wisedome crieth without: she vtte-
reth her voyce in the r streetes.
21 She calleth in the hie streete, among the
preasse in the entrings of the gates, and vt-
tereth her words in the citie, saying,
22 O ye s foolish, how long will ye loue fon-
lishnes? and the scornefull take their plea-
sure in scorning, & the fooles hate knowe-
ledge?
23 Turne you at my correction: lo, I will
powre out my minde vnto you, & make
you vnderstand my words)
24 Because I haue called, and ye refused:
I haue stretched out mine hande, & none
would regard.
25 But ye haue despised all my counsell,
and would none of my correction.
26 I will also t laugh at your destruction,
and mocke, when your feare commeth.
27 When u your feare commeth like sudden
desolation, & your destruction shall come
like a whirlewinde: when affliction and
anguish shall come vpon you,
28 Then shal they call vpon me, but I will
not answere: they shal seeke me early, but
they shall not x finde me,
29 Because they hated knowledge, & did
not chuse the feare of the Lord.
30 They would none of my counsell, but
y despised all my correction.
31 Therefore shal they eate of the z fruit of
their owne way, and be filled with their
owne denices.
32 For a ease slayeth the foolish, & the pro-
speritie of fooles destroyeth them.
33 But he that obeyeth me, shal dwel safe-
ly, and be quiet from feare of euill.

m He sheweth whereby the wicked are allu-red to ioyne to-gether, because they haue euery one part of the spoyle of the in-nocent.
n That is, haue nothing at all to do with them.
o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.
p Whereby he concludeth that the couetous mā is a murtherer.
q This wisdome is the eternall word of God.
r So that none can pretend ig-norance.
s Wisdome re-proueth three kinds of men: the foolish or simple, which erre of ignorāce, and y mockers, that cānot suffer to be taught, & the fooles which are drowned in worldly lustes, and hate the knowledge of godlines.
t This is spoken according to our capacitie, signi-fying that the wicked, which mocke and iest at Gods word, shall haue the like reward of their mocking.
u That is, your destruction, which thing you feared, God, but for ease of their owne griefe.
x Because they sought not with an affectiō to
y Shewing that without faith and obedience we can not call vpon God aright.
z They shall fele what commoditie their wicked life shall giue them.
a That is, the prosperitie, and sensualitie wherein they delight.

CHAP. II.

1 Wisdome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserueth from wickednes.

1 My sonne, if thou wilt receiue my
words, and a hide my commande-
ments within thee,
2 And cause thyne eares to hearken vnto
wisdome, and encline b thine heart to vn-
derstanding,
3 (For if thou callest after knowledge,
c and criest for vnderstanding:
4 If thou seekest her as siluer, & searchest
for her as for d treasures,
5 Then shalt thou vnderstand the feare of
the Lord, & finde the e knowledge of God.
6 For the Lord giueth wisedome, out of his
mouth commeth knowledge and vnder-
standing.
7 He f preserueth the state of the righteous:
he is a shield to them that walk vprightly,
8 That they may keepe the wayes of iudge-
ment: and he preserueth the way of his
Saintes)
9 Then shalt thou vnderstand righteous-
nes, and iudgement, and equitie, & euery
good path.
10 ¶ When wisedome entreth into thine
heart, and knowledge delyteth thy soule,
11 Then shall g counsell preserue thee, & vn-
derstanding shall keepe thee,
12 And deliuer thee from the euill way, and
from the man that speaketh frowarde
things,
13 And from them that leaue the h wayes
of righteousnes to walke in the wayes of
darkenes:
14 Which reioyce in doing euill, and delite
i in the frowardnes of the wicked,
15 Whose wayes are crooked and they are
lewde in their paths.
16 And it shal deliuer thee from the strange
k woman, euen from the stranger, which
flattereth with her words.
17 Which forsaketh the l guide of her youth,
and forgetteth the m couenant of her God.
18 Surely her n house tendeth to death,
and her paths vnto o the dead.
19 All they that goe vnto her, returne not
againe, neither take they holde of the
wayes of life.
20 Therefore walke thou in the way of
good men, and keepe the wayes of the
righteous.
21 For the iust shall dwel in the p land, and
the vpright men shall remaine in it.
22 But the wicked shalbe cut off from the
earth, and the transgressers shalbe rooted
out of it.

c Meaning, that we must seeke the knowledge of god with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wis-dome, to know and feare God.
f *Or, hideth the saluation.*
g The word of God shall teach thee and counsel thee how to go-uerne thy selfe.
h That is, the word of God, which is y onely light, to follow their owne fan-tasies which are darkenes.
i When they see any giuen to euill as they are.
k Meaning, that wisdome, which is the worde of God, shall pre-serue vs from all vices: naming this vice of whordom where vnto mā is most prone.
l That is, her husband, which is her head and guide to gouern her, from whom she ought not to depart, but re-maine in his subiection.
m Her acquaintance with her familiars, & them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as the wicked shall be voyde of them.

CHAP. III.

1 The word of God giueth life. 5 Trust in God, 7 Feare him. 9 Honour him. 11 Suffer his correc-tion. 22 To them that followe the word of God, all things shall succeede well.

1 My sonne, forget not thou my lawe,
but let thyne heart * keepe my com-
mandements.
2 For they shall increase the length of thy
a dayes and the yeres of life, & thy pros-
perite.
3 Let not b mercy and trueth forsake thee:
binde them on thy c necke, and write them
vpon the table of thine d heart.

a Dout 4.29.30.31. Iere 13. Math. 7.7.
Deut.8.1. and 30.16.
a Long life is the blessing of God which he giueth to his, so farre foorth as it is expedient for them.
b By mercie & trueth, he meaneth the commandements of the first and second table: or els the mercy and faithfulnes that wee ought to vse toward our neighbours.
c Keepe them as a most precious iewel.
d Haue them euer in remembrance.

c By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Law both corporall and spirituall.

4 So shalt thou finde fauour and good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdome.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.
8 So health shalbe vnto thy d nauell, and marow vnto thy bones.
9 e Honour the Lorde with thy riches, and with the first fruites of all thine increase.
10 So shal thy barnes be filled with abundance, and thy presses shall f burst with newe wine.
11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieued with his correction.
12 * For the Lorde correcteth him, whome he loueth, euen as the father doeth the childe in whom he delyteth.
13 Blessed is the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of siluer, and the gaine thereof is better then golde.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.
16 Length of dayes is in her right hande, h and in her left hand riches and glory.
17 Her wayes are wayes of pleasure, and all her paths prosperitie.
18 She i is a tree of life to them that laye holde on her, and blessed is he that retaineth her.
19 The Lorde by wisdome hath layed the k fundation of the earth, & hath stablished the heauens though vnderstanding.
20 By his knowledge the depths are broken vp, and the clouds droppe downe the dewe.
21 My sonne, let not these things depart from thine eyes, but obserue wisedome, & counsell.
22 So they shalbe life to thy soule, & grace vnto thy l necke.
23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shalbe sweete.
25 Thou shalt not feare for any sudden feare, neither for the l destruction of the wicked, when it commeth.
26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.
27 ¶ Withholde not the good from m the owners thereof, though there be power in thine hand to do it.
28 Say not vnto thy neighbour, Goe and come againe, and to morowe will I giue thee, if thou now haue it.
29 ¶ Intend none hurt against thy neighbour, seeing he dwelleth n without feare by thee.
30 ¶ Striue not with a man causeleslie, when he hath done thee no harme.
31 ¶ Be not o enuious for the wicked man, neither chuse any of his wayes.
32 For the frowarde is abomination vnto the Lord: but his p secret is with the righteous.
33 The curse of the Lorde is in the house of the wicked: but he blesseth the habitation of the righteous.
34 Surely he q scorneth, but he giueth grace vnto the humble.
35 The wise shall inherite glory: but fooles dishonour, though they be exalted.

d Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.
e Hereby hee sheweth that this wisdome, wherof he speaketh, is euerlasting, because it was before all creatures, & that all things, euen the whole world were made by it.
f Or, throte, reade Chap. 1.9.
g For to the faithfull distributer God giueth in greater abundance. Hebr. 12.5. rom. 3.19.
h Meaning, that he that seeketh wisdome: that is, suffreth himselfe to be gouerned by the word of God, shal haue all prosperitie both corporall and spirituall.
i Which bringeth forth such fruite that they that eate thereof, haue life: and he alludeth to the tree of life in Paradise.
k Hereby hee sheweth that this wisdome, wherof he speaketh, is euerlasting, because it was before all creatures, & that all things, euen the whole world were made by it.
l Or, throte, reade Chap. 1.9.
m For when God destroieth the wicked, he will saue his, as he did Lot in Sodom.
n Not onely from them to whome the possession belogeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.
o Desire not to be like vnrighteous.
p That is, his couenant & fatherly affection which is hid and secret from the world.
q He will shewe by his plagues that their iornes shall turne to their owne destruction, 2 Chap. 1.26.

CHAP. IIII.

1 *Wisdome and her fruites ought to bee searched.* 14 *The way of the wicked must be refused.* 20 *By the word of God the heart, eyes and course of life must be guided.*

HEare, O ye children, the instruction of a father, and giue eare to learne vnderstanding.
2 For I do giue you a good doctrine: therefore forsake ye not my lawe.
3 For I was my fathers sonne, tender and b deare in the sight of my mother,
4 When c he taught me, and said vnto me, let thine heart hold fast my words: keepe my commaundements, and thou shalt liue.
5 Get wisdome: get vnderstanding: forget not, neither decline from d words of my mouth.
6 Forsake her not, and she shall keepe thee: loue her and she shall preserue thee.
7 e Wisdome is the beginning: get wisdome therefore: and aboue all thy possession get vnderstanding.
8 Exalt her, and she shal exalt thee: she shall bring thee to honour, if thou embrace her.
9 She shall giue a comely ornament vnto thine head, yea, she shal giue thee a crowne of glory.
10 ¶ Heare, my sonne, and receiue my f wordes, and the yeeres of thy life shall be many.
11 I haue g taught thee in the way of wisedome, and ledde thee in the paths of righteousnes.
12 When thou goest, thy gate shall not be h straite, & when thou runnest, thou shalt not fall.
13 Take holde of instruction, and leaue not: keepe her, for she is thy life.
14 ¶ Enter not into i way of the wicked, and walke not in the way of euill men.
15 Auoide it, and goe not by it: turne from it, and passe by.
16 For they can not k sleepe, except they haue done euil, and their sleepe departeth, except they cause some to fall.
17 For they eate the bread of l wickednes, and drinke the wine of violence.
18 But the way of the righteous shineth as the light, that m shineth more and more vnto the perfite day.

a He speaketh this in the person of a preacher and minister, which is as a father vnto the people, reade Chap. 1.8.
b In Ebrew it is Onely: for though she had three others, as 1. Chron. 3.5. yet, so tenderly she loued Salomon, that he was vnto her, as her onely sonne.
c Meaning, David his father.
d He sheweth that we must first beginne at Gods word, if we will be wel that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last studie, or els, care not for it at all.
e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.
f Thou shalt walke at liberte without offence.
g Meaning, that to do euil is more proper & naturall to the wicked, then to sleepe, eate or drinke
h Gotten by wicked meanes and cruel oppression.
i Signifying that godly increase daily in knowledge & perfection, till they come to ful perfection, which is, when they shalbe ioyned to their head in the heauens.

19 The way of the wicked is as the darkenes: they knowe not wherein they shall fall.
20 ¶ My sonne, hearken vnto my wordes, incline thine eare vnto my sayings.
21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
22 For they are life vnto those that finde them, and health vnto all their [k] flesh.
23 Keepe thine heart with all diligence: for thereout commeth [l] life.
24 Put away frō thee a frowarde mouth, and put wicked lips farre from thee.
25 Let thine eyes beholde the right, and let thine eye lids direct thy way before thee.
26 [m] Ponder the path of thy feete, and let all thy wayes be ordered aright.
27 Turne not to the right hand, nor to the left, but remoue thy foote from euill.

k That is, they shall haue health of body: vnder the which all other blessings promised in the law are contayned.
l For as the heart is either pure or corrupt, so is the whole course of mans life.
m Keepe a measure in all thy doings.

CHAP. V.

Whoredome forbidden, 9 And prodigalitie. 15 He willeth a man to liue on his labours and to helpe others 18 To loue his wife. 22 The wicked taken in their owne wickednesse.

1 My sonne, hearken vnto my wisedome, and incline thine eare vnto my [a] knowledge,
2 That thou maiest regarde counsell, and thy lippes obserue knowledge.
3 For the lips [b] of a strange woman drop as an honie combe, and her mouth is more soft then [c] oyle.
4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.
5 Her [d] feete goe downe to death, and her steps take holde on hell.
6 She weigheth not the way of life: her paths are [e] moueable: thou canst not knowe them.
7 Heare me now therefore, O children, and depart not from the wordes of my mouth.
8 Keepe thy way farre from her, and come not neere the doore of her house,
9 Least thou giue thine [f] honour vnto others, and thy yeeres to the cruell:
10 Least the stranger should bee filled with thy strength, and thy [g] labours be in the house of a stranger,
11 And thou mourne at thine ende, (when thou hast consumed thy flesh & thy body)
12 And say, How haue I hated instruction, and mine heart despised correction!
13 And haue not obeyed the voice of them that taught mee, nor enclined mine eare to them that instructed me!
14 I was almost brought into all euil in the middes of the Congregation and assemblie.
15 ¶ Drinke the water of [h] thy cisterne, and of the riuers out of the middes of thine owne well.
16 Let thy fountaines flow foorth, and the riuers of waters in the streetes.
17 Let them be thine, euen [i] thine only, and not the strangers with thee.
18 Let thy [k] fountaine be blessed, & reioyce with the wife of thy [l] youth.
19 Let her be as the louing hinde & pleasant roe: let her breasts satisfie thee at all times and delite in her loue continually.
20 For why shouldest thou [m] delite, my sonne, in a strange woman, or embrace the bosome of a stranger?
21 For the wayes of man are before the [n] eyes of the Lord, and he pondereth all his paths.
22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne.
23 He shall [o] die for fault of instruction, & shall goe astray through his great folly.

a That is, an harlot which giueth her selfe to another then to her husband.
b By oyle & honie he meaneth flattering and craftie insinuations.
c All her doings tende to destruction.
d She hath euer new meanes to allure to wickednes.
e That is, thy freight & goods to her that will haue no pitie vpon thee: as is a triall of Samson, and the prodigall sonne.
f The goods gotten by thy trauell.
g Although I was fairly admonished in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godly.
h Hee teacheth wholsome and sober life, exhorting vs to liue of our owne labours, and to be beneficiall to the godly that want.
i Distribute them not to the wicked and infidels, but reserue them for thy selfe, thy familie, & them that are of the houshold of faith.
k Thy children which shal come of thee in great abūdance, shewing that God blesseth mariage & curseth whordome.
l Which thou diddest marry in thy youth.
m Or, go astray with a stranger.
n He declareth that except man do ioyne to his wife both in heart and in outwarde conuersation, that he shall not escape the iudgements of God.
o Because he will not giue eare to God word and be admonished.

a pr. 1. 31 psal. 34. 21.
8. psa. 57. 6. pr 11. 6.

PSAL. VI.

1 Instruction for suretie. 6 The slouthfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the wordes of God. 24 To flee adulterie.

1 My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger,
2 Thou art [a] snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.
3 Doe this now, my sonne, and deliuer thy selfe: seeing thou art come into the hande of thy neighbour, goe & humble thy selfe, and solicite thy friends.
4 Giue no sleepe to thine eyes, nor slumber to thine eye liddes.
5 Deliuer thy selfe as a doe from the hand of the hunter, and as a bird from the hand of the fouler.
6 ¶ Goe to [b] the pismire, O sluggard: beholde her wayes, and be wise.
7 For shee hauing no guide, gouernour, nor ruler,
8 Prepareth her meate in the sommer, & gathereth her foode in haruest.
9 How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?
10 [c] Yet a litle sleepe, a litle slumber, [d] a litle folding of the hands to sleepe.
11 Therefore thy pouertie commeth as one that [e] trauelleth by the way, and thy necessitie like [f] an armed man.
12 The vnthriftie man [g] and the wicked man walketh with a froward mouth.
13 He maketh a signe with his eyes: he [h] signifieth with his feete: he [i] instructeth with his fingers.
14 Lewde things are in his heart: he imagineth euill at all times, and raiseth vp contentions.
15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recouerie.
16 ¶ These sixe things doeth the Lord hate: yea, his soule abhorreth seuen:
17 The hautie eyes, a lying tongue, and the hands that shead innocent blood,

a He forbiddeth vs not to become surety one for another, according to the rule of charitie, but that we consider for whome and after what sort, so that the creditour may not be defrauded.
b If the word of God can not instruct thee, yet learne at the litle pismre to labour for thy self, & not to burden others. *Chap. 24. 33.*
c He expresseth liuely the nature of the sluggards, which though they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons & sluggards come, by calling them vnthriftie, or men of Belial, & slanderous. "*Ebr. speaketh.* g Thus all his gesture tēdeth to wickednes.

18 An heart that imagineth wicked enterpriſes, [h] & feete that be ſwift in running to miſchiefe,
19 A falſe witnes that ſpeaketh lies, and him that raiſeth vp contentions among [i] brethren.
20 ¶ My ſonne, keepe thy fathers commandement, [k] & forſake not thy mothers inſtruction.
21 Binde them alway vpon thine [l] heart, and tie them about thy necke.
22 It ſhall leade thee, when thou walkeſt: it ſhall watch for thee, when thou ſleepeſt, and when thou wakeſt, it ſhall talke with thee.
23 For the [k] commandement is a lanterne, and inſtruction a light: and [l] corrections for inſtruction are the way of life,
24 To keepe thee from the wicked woman, and from the flatterie of the tongue of a ſtrange woman.
25 Deſire not her beautie in thine heart, neither let her take thee [m] with her eye lids.
26 For becauſe of the whorish woman, a man is brought to a morſell of bread, and a woman will hunt for the precious life of a man.
27 [n] Can a man take fire in his boſome, and his clothes not be burnt?
28 Or can a man goe vpon coles, and his feete not be burnt?
29 So he that goeth in to his neighbours wife, ſhall not be innocent, whoſoeuer toucheth her.
30 Men doe not [o] deſpiſe a thiefe, when he ſtealeth, to ſatisfie his [p] ſoule, becauſe he is hungrie.
31 But if he be found, he ſhall reſtore ſeuen folde, or he ſhall giue all the ſubſtance of his houſe.
32 But he that committeth adulterie with a woman, he [“] is deſtitute of vnderſtanding: hee that doeth it, deſtroyeth his owne ſoule.
33 He ſhall finde [q] a wound and diſhonour, and his reproch ſhal neuer be put away.
34 For ielouſie is the rage of a man: therefore he will not [r] ſpare in the day of vengeance.
35 He cannot beare the ſight of any raunſome: neither will he conſent, though thou augment the giftes.

h Meaning, the raging affections, which cary a man away in ſuch ſort that he cannot tell what he doeth.
i Reade Chap. 3.3.
k By the commandement hee meaneth the word of God: and by the inſtruction, the preaching & declaration of the ſame, which is committed to the Church,
l And reprehenſions when the word is preached bring vs to life.
m With her wanton lookes and geſture.
n Meaning, that ſhee will neuer ceaſe, till ſhee haue brought thee to beggerie & then ſeeke thy deſtruction.
o He approueth not theft, but ſheweth that it is not ſo abominable as whoredom, foraſmuch as theft might be redeemed: but adulterie was a perpetuall infamie, & death by the lawe of God.
p Meaning, for very neceſſitie.
“ Ebr. faileth in heart.
q That is, death appointed by the Lawe. r He ſheweth that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods Lawe nor the lawe of nature admitteth any raunſome for the adulterie.

CHAP. VII.

1 An exhortation to wiſedome and to the worde of God, 5 Which will preſerue vs from the harlot, 6 Whoſe maners are deſcribed.

1 My ſonne, keepe my wordes, & hide my commandements with thee.
2 Keepe my commandements, and thou ſhalt liue, and mine inſtruction as the [a] apple of thine eyes.
3 Binde them vpon thy fingers, and write them vpon the table of thine heart.
4 Say vnto wiſdome, Thou art my ſiſter: and call vnderſtanding thy kinſewoman,
5 That they may keepe thee from the ſtrange woman, euen from the ſtranger that is ſmooth in her woordes.
6 ¶ [b] As I was in the windowe of mine houſe, I looked through my windowe,
7 And I ſawe among the fooles, & conſidered among the children a yong man deſtitute of vnderſtanding,
8 Who paſſed through the ſtreete by her corner, and went toward her houſe,
9 In the twilight in the euening, when the night began to be [c] blacke and darke.
10 And beholde, there met him a woman with an harlots [d] behauiour, and [e] ſubtill in heart.
11 (She [f] is babbling and lond: whoſe feet can not abide in her houſe.
12 Now ſhe is without, now in the ſtreetes, and lyeth in waite at euery corner)
13 So ſhe caught him and kiſſed him and [“] with an impudent face ſaide vnto him,
14 I haue [g] peace offrings: this day haue I payed my vowes.
15 Therefore came I forth to meete thee, that I might ſeeke thy face: and I haue founde thee.
16 I haue decked my bed with ornaments, [h] carpets and laces of Egypt.
17 I haue perfumed my bed with myrrhe, aloes, and cinamom.
18 Come, let vs take our fill of loue vntill the morning: let vs take our pleaſure in ballance.
19 For mine husbande is not at home: he is gone a iourney farre off.
20 He hath taken [“] with him a bagge of ſiluer, and will come home at the day appointed.
21 Thus with her great craft ſhee cauſed him to yeelde, and with her flattering lippes ſhee entiſed him.
22 And he followed her ſtreightwayes, as an [g] ore that goeth to the ſlaughter, & [h] as a foole to the ſtockes for correction,
23 Till a dart ſtrike through his liuer, as a birde haſteth to the ſnare, not knowing that [“] he is in danger.
24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.
25 Let not thine heart decline to her wayes: wander thou not in her paths.
26 For ſhe hath cauſed many to fall downe wounded, & the ſtrong men are all ſlaine by her.
27 Her houſe is the way [*] vnto the graue, which goeth downe to the chambers of death.

b Salomon vſeth this parable to declare their folly, & ſuffer themſelues to be abuſed by harlots.
c He ſheweth that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their owne conſciences did accuſe them,
d He deſcribeth certaine condicions, which are peculiar to harlots,
e Because that in peace offring a portion returned to them that offred, ſhe ſheweth him that ſhe hath meate at home to make good cheere with: or els ſhe would vſe ſome cloke of holines, till ſhe had gotten him in her ſnares.
f Which declareth that harlots outwardly will ſeeme holy and religious: both because they may the better deceiue others, and alſo thinking by obſeruing of ceremonies and offrings, to make ſatisfaction for their ſinnes.
g Which thinking he goeth to the paſture, goeth willingly to his owne deſtruction.
h Which goeth cherefully, not knowing that he ſhalbe chaſtiſed.
“ Ebr. at a ſe his life.
i Neither wit nor ſtrength can deliuer them that fall in to the hands of the harlot. Chap. 1.18.

CHAP. VIII.

1 Wiſedome declareth her excellencie, 11 Riches, 15 Power, 22 Eternitie. 32 She exhorteth all to loue and follow her.

1 Doeth not wiſedome crye? and vnderſtanding vtter her voyce?
2 She ſtandeth in the top of high places by the way in the place of the paths.

a Salomon declareth that mans chiefe is cauſe of his owne perdicion, and that he can pretend no ignorance, foraſmuch as God calleth to all men by his worde, and by his workes, to followe vertue and to flee from vice.

3 She

3 She cryeth beſides [b] the gates before the citie at the entrie of the doores,
4 O men, I call vnto you, & vtter my voice to the children of men.
5 O ye fooliſh men, vnderſtande wiſedome, and ye, O fooles, be wiſe in heart.
6 Giue eare, for I will ſpeake of excellent things, & the opening of my lippes ſhall teach thinges that be right.
7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednes.
8 All the wordes of my mouth are righteous: there is no lewdnes, nor frowardnes in them.
9 They are all [c] plaine to him that wil vnderſtand, & ſtreight to them that wonne finde knowledge.
10 Receiue mine inſtruction, and not ſiluer, and knowledge rather then fine golde.
11 For wiſedome is better then precious ſtones: & all pleaſures are not to be compared vnto her.
12 I wiſedome dwell with [d] prudence, and I finde forth knowledge and counſels.
13 The feare of the Lord is to hate [e] euill: as pride, and arrogancie, and the euill way: and a mouth that ſpeaketh lewde thinges, I doe hate.
14 I haue counſell and wiſedome: I am vnderſtanding, and I haue ſtrength.
15 By me Kings [f] reigne, and princes decree iuſtice.
16 By me princes rule, and the nobles, and all the iudges of the earth.
17 I loue them that loue me: and they that ſeeke me [g] earely, ſhall finde me.
18 Riches and honour are with me: [h] euen durable riches and righteouſneſſe.
19 My fruit is better then golde, euen then fine golde, and my reuenues better then fine ſiluer.
20 I cauſe to walke in the way of righteouſnes, and in the middes of the pathes of [i] iudgement,
21 That I may cauſe them that loue mee, to inherite ſubſtance, and I will fill their treaſures.
22 The Lorde hath poſſeſſed me in the beginning of his way: I was [k] before his workes of olde.
23 I was ſet vp from euerlaſting, from the beginning and before the earth.
24 When there were no depths, was I begotten, when there were no fountaines abounding with water.
25 Before the mountaines were ſetled: & before the hilles, was I begotten.
26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world:
27 When he prepared the heauens, I was there, when he ſet the compaſſe vpon the deepe:
28 When he eſtabliſhed the clouds aboue, when he confirmed the fountaines of the deepe:
29 When he gaue his decree to the ſea, that the waters ſhoulde not paſſe his commaundement: when hee appointed the foundations of the earth,
30 Then [m] was I vnto him as a nourriſher, & I was daily his delight reioycing alway before him,
31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delite is with the children of men.
32 Therefore nowe hearken, O children, vnto mee: for bleſſed are they that keepe my wayes.
33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed is the man that heareth me, watching daily at my gates, and gining attendance at the poſtes of my doores.
34 For he that findeth me, findeth life, and ſhall obteine fauour of the Lord.
35 But he that ſinneth againſt me, hurteth his owne ſoule: and all that hate me, loue death.

o By earth he meaneth man, which is the worke of God in whom wiſedome tooke pleaſure: in ſo much as for mans ſake the Diuine Wiſdome tooke mans nature, & dwelt among vs, & filled vs with vnſpeakeable treaſures: and this is that ſolace & paſtime whereof is here ſpoken.

b Where the people did moſt reſort, & which was the place of iuſtice.
c Meaning, that the word of God is eaſie vnto all that haue a deſire vnto it, and which are not blinded by the prince of this world.
d That is, except a man haue wiſedome, which is ſ me knowledge of God, he can neither be prudent, nor good counſeller.
e So that he that doeth not hate euill, feareth not God.
f Whereby he declareth that honour, dignitie, riches come not of mans wiſedome or induſtrie, but by the prouidence of God.
g That is, ſtudy the worde of God diligently, and with a deſire to profite.
h Signifying, that he chiefly meaneth the ſpirituall treaſures and heauenly riches.
i For there can be no true iuſtice or iudgement, which is not directed by this wiſedome.
k He declareth hereby the diuinitie and eternitie of this wiſedome, which hee magnifieth and praiſeth through this booke meaning thereby the eternal Sonne of God Ieſus Chriſt our Sauiour, whome S. Iohn calleth the word that was in the beginning, Iohn 1.1.
l He declareth the eternitie of the ſonne of God, which is ment by this word Wiſdom, who was before all time, & euer preſent with the Father.
m Some reade a chiefe worker: ſignifying that this Wiſedome, euen Chriſt Ieſus, was equall with God his father, and created, preſerueth, and ſtil worketh with him, as Iohn 5.17.
n Whereby is declared that the worke of the creation was no paine, but a ſolace vnto ſ wiſedome of God.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The condition of the harlot.

1 WIſedome hath built her [a] houſe, & hewen out her [b] ſeuen pillars.
2 She hath kil'ed her vitails, drawn her wine, and [c] prepared her table.
3 She hath ſent forth her [d] maidens and cryeth vpon the higheſt places of the city, ſaying,
4 Who ſo is [e] ſimple, let him come hither, and to him that is deſtitute of wiſedome, ſhe ſaith,
5 Come, and eate of my [f] meat, and drinke of the wine that I haue drawen.
6 Forſake your way, ye fooliſh, and ye ſhall liue: and walke in the way of vnderſtanding.
7 He that reproueth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, getteth him ſelfe [g] a blot.
8 Rebuke not a [h] ſcorner, leſt he hate thee: but rebuke a wiſe man, and he will loue thee.
9 Giue admonition to the wiſe, and he will be the wiſer: teach a righteous man, and he will increaſe in learning.
10 The beginning of wiſedome is the feare of the Lorde, and the knowledge of holy things, is [i] vnderſtanding.
11 For thy dayes ſhalbe multiplied by me, and the yeres of thy life ſhall be augmented.
12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, and if thou be a ſcorner, thou ſhalt alone

a Chriſt hath prepared him a Church.
b That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtors and Doctors.
c He compareth wiſedome with great princes that keepe open houſe for all that come.
d Meaning, true preachers, which are not infected with mans wiſedome.
e He ſ knoweth his owne ignorance, & is voyd of malice.
f By the meate and drinke, is ment the worde of God and the miniſtration of the ſacraments, whereby God nouriſheth his ſeruants in h's houſe, which is the Church.
g For the wicked will contemne him & labour to defame him.
h Meaning, them that are incorrigible, which Chriſt calleth dogges and ſwine: or he ſpeaketh this in cõpariſon, not that the wicked ſhou'd not be reſuked, but he ſheweth their malice, and the ſmall hope of profit.
i He ſheweth what true vnderſtanding is, to know the will of God in his word, which is ment by holy things.
k Thou ſhalt haue the chiefe profite and commoditie thereof.

alone shalt suffer.

1 By the foolish womã, some vnderstand ỹ wicked preachers, who counterfait ỹ worde of God, as appeareth verse 16, which were the wordes of the true preachers, as verse 4: but their doctrine is but as stollen waters: meaning that they are but mens traditions, which are more pleasant to the flesh then the worde of God: and therefore they themselues boast thereof.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.
14 But she sitteth at the doore of her house on a seate in the hie places of the citie,
15 To call them that passe by the way, that goe right on their way, saying,
16 Who so is simple, let him come hither, and to him that is destitute of wisedome, she saieth also,
17 Stollen waters are sweete, & hid bread is pleasant.
18 But he knoweth not, that the dead are there, and that her ghests are in the depth of hell.

CHAP. X.

In this chapter and all that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue and flie vice: and sheweth also what profit commeth of wisedome, and what hinderance proceedeth of foolishnesse.

THE PARABLES OF SALOMON.

1 A Wise * sonne maketh a glad father: but a foolish sonne is an heauinesse to his mother.
2 The treasures of a wickednes profit nothing: but righteousnes deliuereth from death.
3 The Lorde will b not famish the soule of the righteous: but he casteth away the substance of the wicked.
4 A slouthful hand maketh poore: but the hand of the diligent maketh rich.
5 He that gathereth in sommer, is the sonne of wisedome: but he that sleepeth in harnest, is the sonne of confusion.
6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of c the wicked.
7 The memoriall of the iust shalbe blessed: but the name of the wicked shall d rotte.
8 The wise in heart will receiue commandements: but the foolish in "talke shalbe beaten.
9 He ỹ walketh vprightly, walketh f boldly: but he that peruerteth his wayes, shal be knowen.
10 He that e winketh with the eye, worketh sorowe, and he that is f foolish in talke, shalbe beaten.
11 The mouth of a righteous mã is a welspring of life: but iniquitie couereth the mouth of the wicked.
12 Hatred stirreth vp cõtentions: * but loue couereth all trespasses.
13 In the lippes of him that hath vnderstanding, wisedome is found, and g a rod shalbe for the backe of him that is destitute of wisedome.
14 Wise men lay vp knowledge: but the mouth of ỹ foole is a present destruction.
15 The rich mans goods are his h strong citie: but the feare of the needy is their pouertie.
16 The labour of the righteous tendeth to life: but ỹ reuenues of the wicked to sinne.
17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.
18 He that dissembleth hatred with lying lippes, and he that vttereth slaunder, is a foole.
19 In many wordes there can not want iniquitie: but he that refraineth his lips, is wise.
20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worth.
21 The lippes of the righteous doe i feede many: but fooles shall die for want of wisedome.
22 The blessing of the Lord, it maketh rich, & he doeth adde k no sorowes with it.
23 It is as a pastime to a foole to doe wickedly: but wisedome is vnderstanding to a man.
24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.
25 As ỹ whirlewinde passeth, so is the wicked no more: but the righteous is as an euerlasting foundation.
26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthful to them that l send him.
27 The feare of the Lord increaseth ỹ daies: but the yeres of the wicked m shalbe diminished.
28 The pacient abyding of the righteous shalbe gladnesse: but the hope of the wicked shall perish.
29 The way of the Lorde is strength to the vpright man: but feare shall be for the workers of iniquitie.
30 The righteous shall n neuer be remoued: but the wicked shall not dwell in the land.
31 The mouth of the iust shalbe fruitfull in wisedome: but the tongue of the froward shalbe cut out.
32 The lips of the righteous knowe what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

1 FAlse a balances are an abomination vnto the Lord: but a perfite "weight pleaseth him.
2 When pride commeth, then commeth b shame: but with the lowly is wisedom.
3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.
4 * Riches auaile not in the day of wrath: but righteousnes deliuereth from death.
5 The righteousnes of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.
6 The righteousnesse of the iust shall deliuer them: but the transgressers shall be taken in their owne wickednesse.
7 * When a wicked man dieth, his hope perisheth, and the hope of the vnrighteous shall perish.
8 The righteous escapeth out of trouble, and the wicked shall come in his c stead.
9 An d hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.
10 In the prosperitie of the righteous the citie

Chap. 15. 20.
a That is, wickedly gotten.
b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
b Or, deceitfull.
c When their wickednes shall be discouered, they shall be as dumme, and not know what to say.
d Shalbe vile & abhorred both of God & man, cõtrary to their owne expectation, which thinke to make their name immortal.
" Ebr. lippes.
f Or, surely.
e He that beareth a faire coũtenance, & imagineth mischiefe in his heart, as Chap. 6. 13.
f For the corruption of his heart is knowen by his talke.
1. Cor. 13. 4.
1. pet. 4. 8.
g That is, God wil find him out to punish him.
h And so maketh him bolde to do euil, whereas pouertie brideleth the poore from many euil things

2. 24. pr 13. 4

a pr. 26. 6.
l He is but a trouble & griefe to him that sendeth him about any busines.
m The time of their prosperitie shalbe short, because of their great fal, though they seeme to liue long.
n They enioy in this life by faith and hope, their euerlasting life.

a Vnder this worde he condemneth al false weights, measures and deceit.
" Ebr. stone.
b When man forgetteth himselfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.
Ezek. 7. 19.
ecclus. 5. 1.
Wisd. 5. 15.

i For they healthe trueth and edifie many by exhortations, admonition & counsell.
k Meaning, that worldly things bring care, and sorow, whereas they that seeke the blessings of God, haue none.

c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a priuie enemie.

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citie ᵉ reioyceth, and when the wicked
periſh, there is ioy.
11 By the ᵘ bleſſing of y righteous, the ci-
tie is exalted: but it is ſubuerted by the
mouth of the wicked.
12 He that deſpiſeth his neighbour, is de-
ſtitute of wiſedome: but a man of vnder-
ſtanding will ᶠ keepe ſilence.
13 He that goeth about as a ſlanderer, diſ-
couereth a ſecrete: but hee that is of a
faithfull heart, concealeth a matter.
14 Where no counſell is, the people fall:
but where many ᵍ counſellers are, there
is health.
15 He ſhalbe ſore vexed, that is ſuretie for
a ʰ ſtranger, and hee ⁱ that hateth ſureti-
ſhip, is ſure.
16 A ᵘ gracious woman atteineth honor,
and the ſtrong men attaine riches.
17 Hee that is mercifull, ᵏ rewardeth his
owne ſoule: but hee that troubleth his
owne ᵘ fleſh, is cruell.
18 The wicked worketh a deceitfull
worke: but hee that ſoweth righteouſ-
nes, ſhall receiue a ſure rewarde.
19 As righteouſnes leadeth to life: ſo hee
y followeth euill, ſeeketh his owne death.
20 They that are of a frowarde heart, are
abomination to the Lorde: but they that
are vpright in their way, are his delite.
21 ˡ Though hand ioyne in hand, the wicked
ſhall not be vnpuniſhed: but the ſeede of
the righteous ſhall eſcape.
22 As a iewell of gold in a ſwines ſnoute:
ſo is a faire woman, which ᵘ lacketh diſ-
cretion.
23 The deſire of the righteous is onely
good: but the hope of the wicked ᵐ is in-
dignation.
24 There is that ſcattereth, ⁿ and is more
increaſed: but he y ſpareth more ᵒ then
is right, ſurely commeth to pouertie.
25 The ᵘ liberall perſon ſhall haue plentie:
and hee that watereth, ſhall alſo haue
raine.
26 He that withdraweth the corne, y peo-
ple will curſe him: but bleſſing ſhalbe
vpon the head of him that ᵖ ſelleth corne.
27 He that ſeeketh good things, getteth fa-
uour: but hee that ſeeketh euill, it ſhall
come to him.
28 He that truſteth in his riches, ſhall fall:
but the righteous ſhall floriſh as a leafe.
29 Hee that troubleth his owne ᵠ houſe,
ſhall inherite the winde, and the foole ſhal
be ʳ ſeruant to the wiſe in heart.
30 The fruit of the righteous is as a tree of
life, and he that ˢ winneth ſoules, is wiſe.
31 Beholde, the righteous ſhalbe ᵗ recom-
penſed in the earth: howe much more the
wicked and the ſinner?

e The countrey is bleſſed, where there is godly men, and they ought to reioyce when y wicked are taken away. ᵘ Or, proſperitie. f Will not make light report of others. g Where God giueth ſtore of men of wiſdom, and counſell. h Whoſe conuerſation hee knoweth not. i He that doeth not without iudgement, and conſideration of the circumſtances put himſelfe in danger, as Chap.6.1. ᵘ Or, gentle. k Is both good to himſelfe, and to others. ᵘ Or, neighbour. l Though they make neuer ſo many friends, or thinke theſelues neuer ſo ſure, yet they ſhall not eſcape. ᵘ Or, y of uncomelineſſe in behauiour. m They can looke for nothing but Gods vengeance. ᵘ Meaning them that giue liberally whom God bleſſeth. o That is, the nigarde. ᵘ Ebr. the ſoule of bleſſing ſhalbe made fat. p That prouideth for the vſe of them that are in neceſſitie. q The couetous men that ſpare their riches to the hinderance of their families, ſhalbe depriued thereof miſerably. r For though the wicked bee riche, yet are they but ſlaues to the godly, which are the true poſſeſſours of the gifts of God. ſ That is, bringeth them to y knowledge of God. t Shalbe puniſhed as he deſerueth, 1.Pet.4.18.

CHAP. XII.

1 He that loueth inſtruction, loueth
knowledge: but hee that hateth
correction, is a foole.
2 A good man getteth fauour of the Lord:
but the man of wicked imaginations wil
he condemne.
3 A man can not be eſtabliſhed by wicked-
nes: but the ᵃ roote of the righteous ſhall
not be mooued.
4 A ᵘ vertuous woman is the crowne of
her huſband: but ſhe that maketh him a-
ſhamed, is as corruption in his bones.
5 The thoughts of the iuſt are right: but
the counſels of the wicked are deceitfull.
6 The talking of the wicked is to lye in
wayte for blood: but the mouth of the
righteous will ᵇ deliuer them.
7 God ouerthroweth the wicked, and they
are not: but the houſe of the righteous
ſhall ſtande.
8 A man ſhalbe commended for his wiſe-
dome: but the frowarde of heart ſhall be
deſpiſed.
9 He that is deſpiſed, ᶜ and is his owne
ſeruant, is better then he that boaſteth
himſelfe and lacketh bread.
10 A righteous man ᵈ regardeth the life of
his beaſt: but the mercies of the wicked
are cruell.
11 * Hee that tilleth his land, ſhalbe ſatiſfi-
ed with bread: but he that followeth the
idle, is deſtitute of ᵘ vnderſtanding.
12 The wicked deſireth the ᵉ net of euils:
but the ᶠ roote of the righteous giueth
fruite.
13 The euill man is ſnared by the wicked-
nes of his lips, but the iuſt ſhall come out
of aduerſitie.
14 A man ſhalbe ſatiate with good things
by the fruite of his mouth, and the recom-
pence of a mans handes ſhall God giue
vnto him.
15 The way of a foole is ᵍ right in his own
eyes: but he that heareth counſel, is
wiſe.
16 A foole in a day ſhall be knowen by his
anger: but he ʰ that couereth ſhame, is
wiſe.
17 He that ſpeaketh trueth, will ſhew righ-
teouſneſſe: but a falſe witneſſe vſeth de-
ceite.
18 * There is that ſpeaketh wordes like the
prickings of ⁱ a ſword: but the tongue of
wiſe men is health.
19 The lippe of trueth ſhall bee ſtable for
euer: but a lying tongue varyeth incon-
tinently.
20 Deceit is in the heart of them that ima-
gine euill: but to the counſellers of peace
ſhalbe ioye.
21 There ſhall none iniquitie come to the
iuſt: but the wicked are full of euill.
22 The lying lippes are an abomination
to the Lorde: but they that deale truely
are his delite.
23 A wiſe man concealeth knowledge:
but the heart of the fooles publiſheth foo-
liſhneſſe.
24 * The hande of the diligent ſhall beare
rule: but the idle ſhalbe vnder tribute.
25 Heauineſſe in the heart of man doeth
bring it downe: but a ᵏ good worde re-
ioyceth it.
26 The righteous ˡ is more excellent then
his neighbour: but the way of y wicked
will

a They are ſo grounded in the fauour of God, that their roote ſhall proſper continually. ᵘ Ebr. ſtrong, or painefull. b As their conſcience is vpright, ſo ſhall they bee able to ſpeake for themſelues againſt their accuſers. c The poore man that is contemned and yet liueth of his own trauaile. C 11 vol. ang con 2 d Is mercifull, euen to the very beaſt that doeth him ſeruice. Chap.28.19. ecclus.20.27. ᵘ Or, defence. e Continually imagineth meanes howe to doe harme to others. f Meaning, their heart within, which is vpright and doeth good to all. g He ſtandeth in his owne conceit, & condemneth all others in reſpect of him ſelfe. a Eccles 7. 11. h Which brideleth his affectiōs. Chap.14.5. i Which ſeeke nothing more then to prouoke others to anger. Chap.10.4. pr 13 4 k That is, words of comfort, or a cheerefull mind, which is declared by his words, reioyceth a man, as a couetous minde killeth him. l That is, more liberal in giuing.

m Although he get much by vnlawfull meanes, yet will he not spend it vpon himselfe.

will deceiue them.
27 The deceitful man rosteth not that hée m tooke in hunting: but the riches of the diligent man are precious.
28 Life is in the way of righteousnes, and in that pathway there is no death.

CHAP. XIII.

1 A Wise sonne will obey the instruction of his father: but a scorner will heare no rebuke.
2 A man shall eate good thinges by the fruite [a] of his mouth: but the soule of the trespassers shall suffer violence.
3 Hée that keepeth his mouth, keepeth his life: but hée that openeth his lippes, destruction shalbe to him.
4 The sluggarde [b] lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.
5 A righteous man hateth lying wordes: but the wicked causeth slander & shame.
6 Righteousnes preserueth the vpright of [c] life: but wickednesse ouerthroweth the sinner.
7 There is that maketh himselfe riche, and hath nothing, and that maketh himselfe poore, hauing great riches.
8 A man will giue his riches for the ransome of his life: but the poore [c] can not heare the reproch.
9 The light of þ righteous reioyceth: but the candle of the wicked shall be put out.
10 Onely by pride [d] doth man make contention: but with the well aduised is wisedome.
11 The [e] riches of vanitie shall diminish: but hée that gathereth with [f] the hand, shall increase them.
12 The hope that is deferred, is the fainting of the heart: but when the desire commeth, it is as a tree of life.
13 He that dispiseth [g] the worde, he shalbe destroyed: but hée that feareth the commandement, he shalbe rewarded.
14 The instruction of a wise man is as the welspring of life, to turne away from the snares of death.
15 Good vnderstanding maketh acceptable: but the way of the disobedient is hated.
16 Euery wise man will worke by knowledge: but a foole wil spread abroad folly.
17 *A wicked messenger falleth [h] into euil: but a faithfull ambassadour is preseruation.
18 Pouertie and shame is to him that refuseth instruction: but he that regarded correction, shalbe honoured.
19 A desire accomplished delighteth the soule: but it is an abomination to fooles to depart from euill.
20 Hée that walketh with the wise, shall be wise: but a companion of fooles shall be [i] afflicted.
21 Affliction followeth sinners: but vnto the righteous God wil recompense good.
22 The good man shall giue inheritance vnto his childrens children: & the [k] riches of the sinner is layde vp for the iust.
23 Much foode is in the field of the [l] poore: but the fielde is destroyed without discretion.
24 *He that spareth his rodde, hateth his sonne: but he that loueth him, chasteneth him betime.
25 The righteous eateth to the contentation of his minde: but the belly of the wicked shall want.

CHAP. XIIII.

1 A Wise woman [a] buildeth her house: but the foolish destroyeth it with her owne hands.
2 *He that walketh in his [b] righteousnes, feareth the Lord: but he that is lewde in his wayes, despiseth him.
3 In the mouth of the foolish is the [c] rodde of pride: but the lippes of the wise preserue them.
4 Where none [d] oxen are, there the crib is emptie: but much increase commeth by the strength of the ore.
5 A faithfull witnesse will not lie: but a false recorde will speake lyes.
6 A scorner [e] seeketh wisedome, & findeth it not: but knowledge is easie to him that will vnderstand.
7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.
8 The wisedome of the prudent is to vnderstand his way: but the foolishnesse of the fooles is deceit.
9 The foole maketh a mocke [f] of sinne: but among the righteous there is fauour.
10 The heart knoweth the [g] bitternes of his soule, & the stranger shall not meddle with his ioy.
11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.
12 *There is a way that seemeth right to a man: but the issues thereof are þ wayes of death.
13 Euen in laughing the heart is sorowfull, [h] and the end of that mirth is heauinesse.
14 The heart that declineth, [i] shall be satiate with his owne wayes: but a good man shall depart from him.
15 The foolish will beleeue euery thing: but the prudent will consider his steppes.
16 A wise man feareth, and departeth from euill: but a foole rageth, and is careles.
17 He that is hastie to anger, committeth follie, and "a wise bodie is hated.
18 The foolish doe inherite follie: but the prudent are crowned with knowledge.
19 The euill shall bowe before the good, and the wicked [k] at the gates of the righteous.
20 The poore is hated euen of his owne neighbour: but the friendes of the riche are many.
21 The sinner despiseth his neighbour: but he that hath mercie on the poore, is blessed.
22 Doe not they erre that imagine euill? but to them that thinke on good things, shalbe mercie, and trueth.
23 In all labour there is abundance: but the talke of the lips bringeth only want.
24 The crowne of the wise is their riches, and

a If he vse his tongue to Gods glory, and the profite of his neighbour, God shal blesse him.
b He euer desireth, but taketh no paines to get any thing.
"Ebr. way.
c For his pouertie, he is not able to escape the threatnings, which the cruell oppressers vse against him.
d Whē as euery man contendeth to haue the preeminence, and will not giue place to another.
e That is, goods euill gotten.
f That is, with his owne labour.
g Meaning, the worde of God, whereby he is admonished of his duetie.
Chap. 25. 13.
h bringeth many inconueniences both to himselfe and to others.
i As he is partaker of their wickednes, and beareth with their vices, so shall he be punished alike as they are.
k Read Iob 27. 16, 17.
l God blesseth ỹ labour of the poore, and consumeth their goodes which are negligent, because they thinke they haue ynough.

a That is, taketh paine to profite her familie & to doe that which concerneth her duetie in her house.
Iob. 12. 4.
b That is, in vprightnes of heart and without hypocrisie.
c His priuate tongue shall cause him to be punished.
d By the ouersment labour, and by the crib the barne: meaning without labour there is no profit
e For the maintenance of his owne ambition, & not for Gods glory, as Simon Magus.
f Doeth not know the grieuousnes therof, nor Gods iudgments against the same.
g As a man conscience is witnes of his owne griefe: so another can not feele the ioy and comfort, which a man feeleth in him selfe.
Chap. 16. 25.
h He sheweth ỹ the allurement vnto sinne seemeth sweet, but the ende therof is destruction.
i He that forsaketh God, shalbe punished, and made weary of his sinnes wherin he delited.
"Ebr. the man of imagination.
k If this come not daily to passe, we must consider that it is because of our sinnes, which let Gods working.

and the follie of fooles is fooliſhnes.
25 A faithfull witneſſe deliuereth ſoules:
but a deceiuer ſpeaketh lyes.
26 In the feare of the Lorde is an aſſured
ſtrength, and his children ſhal haue hope.
27 The feare of the Lorde is as a welſpring
of life, to auoide the ſnares of death.
28 In the multitude of the [l] people is the
honour of a King, & for the want of peo-
ple commeth the deſtruction of the prince.
29 He that is ſlowe to wrath, is of great wiſe-
dome: but he that is of an haſtie minde,
exalteth follie.
30 A ſound heart is the life of the [n] fleſh: but
enuie is the rotting of the bones.
31 *He that oppreſſeth the poore, repro-
ueth him that made him: but he hono-
reth him, that hath mercie on the poore.
32 The wicked ſhall be caſt away for his
malice: but the righteous hath hope in
his death.
33 Wiſedome reſteth in the heart of him
that hath vnderſtanding, and is knowen
[m] in the middes of fooles.
34 Iuſtice exalteth a nation, [||] but ſinne is
a ſhame to the people.
35 The pleaſure of a King is in a wiſe ſer-
uant: but his wrath ſhalbe toward him
that is lewde.

l That is, the ſtrength of a King ſtandeth in many people.
Prou.15.13.
n Or, bodie.
Chap.17.5.
m Foraſmuch as they are conuict thereby and put to ſilence.
|| Or, and the mercy of the people is a ſacrifice for ſinne.

CHAP. XV.

1 A *Soft anſwere putteth away wrath:
2 but grieuous wordes ſtirre vp anger.
The tongue of the wiſe vſeth know-
ledge aright: but the mouth of fooles
*babbleth out fooliſhnes.
3 The eyes of the Lorde in euery place be-
holde the euill and the good.
4 A wholeſome tongue is as a tree of life:
but the frowardneſſe thereof is the brea-
king of the minde.
5 A foole deſpiſeth his fathers inſtruction:
but he that regardeth correction, is prudent.
6 The houſe of the righteous hath much
treaſure: but in the reuenues of the wic-
ked is [a] trouble.
7 The lips of the wiſe doe ſpread abroade
knowledge: but the heart of the fooliſh
doeth not ſo.
8 The [b] ſacrifice of the wicked is abomina-
tion to the Lorde: but the prayer of the
righteous is acceptable vnto him.
9 The way of the wicked is an abomina-
tion vnto the Lorde: but he loueth him
that followeth righteouſnes.
10 Inſtruction is euill to him that [c] forſa-
keth the way, and he that hateth correcti-
on, ſhall die.
11 [d] Hel and deſtruction are before the Lord:
how much more the hearts of the ſonnes
of men?
12 A ſcorner loueth not him that rebuketh
him, neither will he go vnto the wiſe.
13 *A ioyfull heart maketh a chéerefull
countenance: but by the ſorowe of the
heart the minde is heauie.
14 The heart of him that hath vnderſtan-
ding, ſeeketh knowledge: but the mouth
of the foole is fed with fooliſhnes.
15 All the dayes of the afflicted are euil: but
a good " conſcience is a continuall feaſt.
16 *Better is a litle with the feare of the Lord,
then great treaſure & trouble therewith.
17 Better is a dinner of greene herbs where
loue is, then a ſtalled oxe and hatred there-
with.
18 *An angrie man ſtirreth vp ſtrife: but he
that is ſlow to wrath, appeaſeth ſtrife.
19 The way of a ſlouthfull man is as an
hedge of [e] thornes: but the way of the
righteous is plaine.
20 *A wiſe ſonne reioyceth the father: but
a fooliſh man deſpiſeth his mother.
21 Fooliſhneſſe is ioy to him that is deſti-
tute of vnderſtanding: but a man of vn-
derſtanding walketh vprightly.
22 Without counſell thoughtes come to
nought: but [f] in the multitude of coun-
ſellers there is ſtedfaſtnes.
23 A ioy commeth to a man by the anſwere
of his mouth: and howe good is a worde
[g] in due ſeaſon?
24 The way of life is on high to the prudent,
to auoide from hell beneath.
25 The Lorde will deſtroy the houſe of the
proude men: but he will ſtabliſh the bor-
ders of the widowe.
26 The thoughts of the wicked are abo-
mination to the Lorde: but the pure haue
[h] pleaſant wordes.
27 Hee that is greedy of gaine, troubleth
his owne houſe: but he that hateth gifts,
ſhall liue.
28 The heart of the righteous ſtudieth to
anſwere: but the wicked mans mouth
babbleth euill things.
29 The Lord is farre off from the wicked: but
he heareth the prayer of the righteous.
30 The light of the eyes reioyceth the heart,
and a good name maketh the bones fat.
31 The eare that hearkeneth to the [i] cor-
rection of life, ſhall lodge among the wiſe.
32 He that refuſeth inſtruction, deſpiſeth
his owne ſoule: but he that obeyeth cor-
rection, getteth vnderſtanding.
33 The feare of the Lorde is the inſtruction
of wiſedome: and before honour goeth
[k] humilitie.

Chap.25.15.
Verſe 28.
a For though they haue much, yet is it full of trouble & care.
b That thing is abominable before God, which the wicked thinke to be moſt excellent, & whereby they thinke moſt to be accepted.
c He that ſwarueth from the worde of God, cannot abide to be admoniſhed.
d There is nothing ſo deepe, or ſecret, that can be hid from the eyes of God, much leſſe mens thoughtes.
Chap.17.22.
" Ebr. heart.
Pſal.37.16.
Chap.19.12.
e That is, he euer findeth ſome let or ſtay, and dare not go forward.
Chap.10.1.
f Reade Chap. 11,14.
g If we will that our talke be comfortable, we muſt wayte for time and ſeaſon.
h That is, wholſome & profitable to the hearers.
i That ſuffreth himſelfe to be admoniſhed by Gods worde, which bringeth life: and ſo amendeth.
k Meaning, that God exalteth none, but them that are truely humbled.

CHAP. XVI.

1 The [a] preparations of the heart are
in man: but the anſwere of the tongue
is of the Lord.
2 All the wayes of a man are [b] cleane in his
owne eyes: but the Lorde pondereth the
ſpirits.
3 " Commit thy workes vnto the Lorde,
and thy thoughts ſhalbe directed.
4 The Lorde hath made all things for his
owne ſake: yea, euen the wicked for the
day of [c] euill.
5 All that are proude in heart: are an abo-
mination to the Lorde: though *hande
ioyne in hand, he ſhall not be vnpuniſhed.
6 By [d] mercie and trueth iniquitie ſhall be
forgiuen, & by the feare of the Lorde they
depart from euill.
7 When the wayes of a man pleaſe the
Lorde, he will make alſo his enemies at
peace with him.
8 *Better is a litle with righteouſneſſe,

a He derideth the preſumption of mā, who dare attribute to him ſelfe any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeake a worde, except God giue it him.
b He ſheweth hereby, that mā flattereth himſelf in his doings calling that vertue which God termeth vice.
" Ebr. role.
c So that the iuſtice of God ſhall appeare to his glorie, euen in the deſtruction of the wicked. Chap.11.21. d Their vpright & repenting life ſhall be a token that their ſinnes are forgiuen. Chap.15.16. pſal.37.16.

then

c He sheweth ℈ follie of man which thinketh that his wayes are in his owne hand, and yet is not able to remoue one foote except God giue force.
*Chap.*11.1.
d If they be true and iust, they are Gods worke, and he deliteth therin, but otherwise if they be false, they are the worke of the deuill, and to their condemnation that vse them.
*Ecclus.*10.19.
g They are appointed by God to rule according to equitie and iustice.
h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the drie ground, Deut.11.14.
*Chap.*8.10.
*Psal.*125.1.
k The sweete wordes of consolation, which come forth of a godly heart.
l Either that which ℈ wicked teach others, or else it is follie to teach them that are malitious.
*Chap.*14.12.
m For he consumeth him selfe and others.
n With his whole indeuour he laboureth to bring his wickednes to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counsel of God, which shall come to passe.

then great rentennes without equitie.
9 The heart of man ᵉ purposeth his way: but the Lorde doeth direct his steppes.
10 A diuine sentence shalbe in the lippes of the king: his mouth shall not transgresse in iudgement.
11 * A true weight and balance are of the Lorde: all the weightes of the bagge are his ᶠworke.
12 It is an abomination to Kings to commit wickednesse: for the throne is stablished ᵍ by iustice.
13 Righteous lips are the delite of kings, and the king loueth him that speaketh right things.
14 The wrath of a king is as ʰ messengers of death: but a wise man will pacifie it.
15 In the light of the kings countenance is life: and his fauour is ⁱ as a cloud of the latter raine.
16 * How much better is it to get wisedom then golde? and to get vnderstanding, is more to be desired then siluer.
17 The path of the righteous is to decline from euill, and he kepeth his soule, that kepeth his way.
18 Pride goeth before destruction, and an high minde before the fall.
19 Better it is to be of humble minde with the lowly, then to deuide ℈ spoyles with the proude.
20 He that is wise in his businesse, shal find good: and * he that trusteth in the Lorde, he is blessed.
21 The wise in heart shalbe called prudent: and ᵏ the sweetnes of the lippes shall increase doctrine.
22 Vnderstanding is a wellspring of life vnto them that haue it: and the ˡ instruction of fooles is follie.
23 The heart of ℈ wise guideth his mouth wisely, and addeth doctrine to his lippes.
24 Faire wordes are as an honie combe, sweetnes to the soule, and healthe to the bones.
25 * There is a way that seemeth right vnto man: but the ende therof are the waies of death.
26 The person that trauileth, trauileth for him selfe: for his mouth ᵐ craueth it of him.
27 A wicked man diggeth vp euill, and in his lippes is like ⁿ burning fire.
28 A frowarde person soweth strife: ⁊ a tale teller maketh diuision among princes.
29 A wicked ma deceiueth his neighbour, ⁊ leadeth him into ℈ way that is not good.
30 ⁿ He shutteth his eyes to deuise wickednesse: he moueth his lippes, and bringeth euill to passe.
31 Age is a crowne of glorie, when it is found in the way of ᵒ righteousnes.
32 He that is slowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then hee that winneth a citie.
33 The lot is cast into the lappe: but the whole disposition thereof is ᵖ of the Lord.

CHAP. XVII.

1 BEtter is a drie morsell, if peace bee with it, then an house full of ᵃ sacrifices with strife.
2 * A discrete seruant shall haue rule ouer a lewd sonne, and he shall deuide the ᵇ heritage among the brethren.
3 As is the fining pot for siluer, and the fornace for gold, so ℈ Lord trieth the hearts.
4 The wicked giueth heede to false lips, & a yer hearkeneth to ℈ naughtie tongue.
5 * He that mocketh the poore, reproacheth him, that made him: ⁊ he that reioyceth at destruction, shall not be vnpunished.
6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.
7 ᵘ He talke becommeth not a foole, much lesse a lying talke a prince.
8 A reward is as a stone pleasant in ℈ eyes of them that haue it: it prospereth, whithersoeuer it ᶜ turneth.
9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the ᵈ prince.
10 A reprofe entreth more into him that hath vnderstanding, then an hundreth stripes into a foole.
11 A seditious person seeketh onely euill, and a cruell ᵉ messenger shall be sent against him.
12 It is better for a man to meete a beare robbed of her whelpes, then ᶠ a foole in his follie.
13 * He that rewardeth euill for good, euill shall not depart from his house.
14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue off.
15 * He that iustifieth the wicked, ⁊ he that condemneth the iust, euen they both are abomination to the Lord.
16 Wherefore is there a ᵍ price in the hand of the foole to get wisedome, and hee hath none heart?
17 A friend loueth at all times: and ʰ a brother is borne for aduersitie.
18 A man destitute of vnderstanding ⁱ toucheth the hande, and becommeth suretie for his neighbour.
19 He loueth transgression, that loueth strife: and he that exalteth his ᵏ gate, seeketh destruction.
20 The frowarde heart findeth no good: and he that hath a naughtie tongue, shall fall into euill.
21 He that begetteth a foole, getteth himselfe sorowe, and the father of a foole can haue no ioy.
22 * A ioyfull heart causeth good healthe: but a sorowfull minde drieth the bones.
23 A wicked man taketh a gift out of the ˡ bosome to wrest ℈ wayes of iudgement.
24 * Wisedome is in the face of him that hath vnderstanding: but the eyes of a foole are in the ᵐ corners of the worlde.
25 A foolish sonne is a griefe vnto his father, ⁊ a ⁿ heauines to her that bare him.
26 Surely it is not good to condemne the iust, nor that the princes shoulde smite such ⁿ for equitie.

a *Psa.*37.16
A For where as were many sacrifices, there were many portions giue to the people, where with they feasted.
*Eccl.*10.26.
b That is, shalbe made gouerner ouer the children.
*Chap.*14.35.
ᵘ *Ebr. the lips of excellencie.*
c The reward hath great force to graue the hearts of men.
d He ℈ admonisheth the prince of his fault, maketh him his enemie.
e By the messenger is meant such meanes, as God vseth to punish the rebelles.
f Whereby he meaneth ℈ wicked in his rage, who hath no feare of God.
*Rom.*12.17.
*1.Thess.*5.15.
*1.Pet.*3.9.
*Isa.*5.23.
*Chap.*24.24.
g What auaileth it the wicked to be rich, seeing he feareth not his mind to withstand So that hee is more then a fiend, euen a brother that helpeth in time of aduersitie.
h Read Chap.18.
i Lifteth vp him selfe aboue his degree.
*Chap.*15.15.
l That is, feruent and out of the bosome of the rich.
*Eccle.*2.14.
m That is, vnder & fro and seeke not after wisedome.
*Chap.*10.1.
n For their well doing.

27 He

27 He that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirite.
28 Euen a foole (when hee holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

a He that loueth wilsome, wil separate himselfe from all impediments, and giue himselfe wholy to seeke it.
b That is, that he may talke liberally of whatsoeuer cometh to minde.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen empte, but bring euer profite.
e That is, to fauour him and support him.
f They are soone beleeued and euer most deeply.
g He sheweth what is the refuge of the godly against all troubles.
Chap.10.15.
Chap.16.18.
Eccles.11.8.
h The minde can well beare the infirmitie of the body: but when the spirit is wounded, it is a thing most hard to sustaine.
i Geueth him libertie to speake, and honour of them that are wil in estimation.
k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquisitour the matter, it turneth to his shame.

1 FOr the desire thereof he will a separate himselfe to seeke it, and occupie him selfe in all wisdome.
2 A foole hath no delite in vnderstanding: but that his heart may be b discouered.
3 When the wicked commeth, then commeth c contempt, and with the vile man reproche.
4 The wordes of a mans mouth are like deepe d waters, and the welspring of wisdome is like a flowing riuer.
5 It is not good to e accept the person of the wicked, to cause the righteous to fall in iudgement.
6 A fooles lippes come with strife, and his mouth calleth for stripes.
7 A fooles mouth is his owne destruction, and his lippes are a snare for his soule.
8 The wordes of a tale bearer are as flatterings, and they goe downe into the f bowels of the bellie.
9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.
10 The Name of the Lord is a strong towre: the righteous runneth g vnto it, and is exalted.
11 * The rich mans riches are his strong citie: and as an hye wall in his imagination.
12 *Before destruction the heart of a man is hautie, and before glorie goeth lowlinesse.
13 *Hee that answereth a matter before he heare it, it is follie & shame vnto him.
14 The spirit of a man will sustaine his infirmitie: but h a wounded spirit, who can beare it?
15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.
16 A mans gift i enlargeth him, and leadeth him before great men.
17 k He that is first in his owne cause, is iust: then commeth his neighbour, and maketh inquirie of him.
18 The lot l causeth contentions to cease, and m maketh a partition among the mightie.
19 A brother offended is harder to winne then a strong citie, and their contentions are like the n barre of a palace.
20 With the fruite of a mans mouth shall his bellie be satisfied, & with the increase of his lippes shall he be filled.
21 Death and life are in the power of the tongue, and they that o loue it, shall eate the fruite thereof.
22 He that findeth p a wife, findeth a good thing, and receiueth fauour of the Lord.
23 The poore speaketh with prayers: but the riche answereth roughly.
24 A man that hath friendes, ought to shew q himselfe friendly: for a friend is nearer q then a brother.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to knowe whose the thing shall be.
m Appeaseth their controuersie, which are so stoute that can not otherwise be pacified.
n Which for the strength thereof will not bowe nor yeelde.
o By the vsing of the tongue well or euill, commeth the fruite thereof either good or bad.
p He that is ioyned with a vertuous woman in mariage, is blessed of the Lord, as Chapter 19.14.
q That is, oft times such are found which are more readie to doe pleasure then he that is more bound by dueties.

CHAP. XIX.

1 BEtter * is the poore that walketh in his vprightnes, then he that abuseth his lippes, and is a foole.
2 For without knowledge the minde is not good, and he that hasteth with his feete, sinneth.
3 The foolishnes of a man peruerteth his way, and his heart fretteth against the Lord.
4 Riches gather many friendes: but the poore is separated from his neighbour.
5 * A false witnes shall not be vnpunished: and he that speaketh lyes, shall not escape.
6 Many reuerence the face of the prince, and euery man is friend to him that giueth giftes.
7 All the brethren of the poore doe hate him: howe much more will his friends depart farre from him? though he be instant a with wordes, yet they will not.
8 He that possesseth vnderstanding, b loueth his owne soule, and keepeth wisedome to finde goodnes.
9 A false witnes shall not be vnpunished: and he that speaketh lyes, shall perish.
10 c Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.
11 The discretion of man deferreth his anger: and his glorie is d to passe by an offence.
12 *The kings wrath is like the roaring of a lion: but his fauour is like the dewe vpon the grasse.
13 *A foolish sonne is the calamitie of his father, * and the contentions of a wife are like a continuall e dropping.
14 House and riches are the inheritance of the fathers: but * a prudent wife commeth of the Lord.
15 Slouthfulnes causeth to fal a sleepe, and a deceitfull person shalbe afflicted.
16 He that keepeth the commaundement, keepeth his owne soule: but he that despiseth his wayes, shall die.
17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath giuen.
18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.
19 A man of much anger shal suffer punishment: and though thou f deliuer him, yet will his anger come againe.
20 Heare counsell, and receiue instruction, that thou mayest be wise in thy latter ende.
21 Many deuices are in a g mans heart: but the counsel of the Lord shall stand.

a To haue comfort of them.
b He that is vpright in iudgement, findeth fauour of God.
c The free vse of things are not to be permitted to him that can not vse them aright.
d That is, to couer it by charity, and to do therein as may most serue to Gods glorie.
e As rayne that droppeth and rotteth the house.
f Though for a time he giue place to counsel, yet soone after wil he giue place to his raging affections.
g Mans deuice shall not haue successe, except God gouerne it, whose purpose is vnchangeable.

22 That that is to be desired of a man, is
his [h] goodnes, and a poore man is better
then a lyar.
23 The feare of the Lord leadeth to life: and
he that is filled therewith, shall continue,
and shall not be visited with euill.
24 * The slouthfull hideth his hand in his
bosome, and will not put it to his mouth
againe.
25 *Smite a scorner, and [i] the foolish will
beware: and reproue the prudent, and he
will vnderstand knowledge.
26 He that destroyeth his father, or chaseth
away his mother, is a lewde and shame-
full childe.
27 My sonne, heare no more the instructi-
on, that causeth to erre from the wordes
of knowledge.
28 A wicked witnes mocketh at iudge-
ment, & the mouth of the wicked [k] swal-
loweth vp iniquitie.
29 But iudgements are prepared for the
scorners, and stripes for the backe of the
fooles.

h That is, that he be honest: for the poore man that is honest, is to be esteemed aboue the riche which is not vertuous.
Chap.26.15.
Chap.21.11.
i That is, the simple & ignorant men learne, whẽ they see the wicked punished.
k Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

CHAP. XX.

1 Wine [a] is a mocker, & strong drinke
is raging: and whosoeuer is de-
ceiued thereby, is not wise.
2 * The feare of the King is like the roa-
ring of a lion: he that prouoketh him vn-
to anger, [b] sinneth against his owne
soule.
3 It is a mans honour to cease from strife:
but euery foole will be medling.
4 The slouthfull wil not plowe, because of
winter: therefore shall he begge in som-
mer, but haue nothing.
5 The counsell in the heart of [c] man is like
deepe waters: but a man that hath vn-
derstanding, will drawe it out.
6 Many men will boast, euery one of his
own goodnes: but who can finde a faith-
full man?
7 Hee that walketh in his integritie, is
iust: and blessed shall his children be after
him.
8 A King that sitteth in the throne of
iudgement, [d] chaseth away all euill with
his eyes.
9 *Who can say, I haue made mine
heart cleane, I am cleane from my sinne?
10 Diuers “weights, and diuers mea-
sures, both [e] these are euen abomination
vnto the Lord.
11 A childe also is knowen by his doings,
whether his worke be pure and right.
12 The Lorde hath made both these, euen
the eare to heare, and the eye to see.
13 Loue not sleepe, least thou come vnto
pouertie: open thine eyes, and thou shalt
be satisfied with bread.
14 It is naught, it is naught, sayth the
byer: but when he is gone apart, hee
boasteth.
15 There is golde, and a multitude of pre-
cious stones: but the lips of knowledge
are a precious iewell.
16 *Take his [f] garment, that is suretie for
a stranger, and a pledge of him for the
stranger.
17 The bread of deceit is sweete to a man:
but afterwarde his mouth shall be filled
with grauell.
18 Establish the thoughts by counsell: and
by counsell make warre.
19 He that goeth about as a slanderer, dis-
couereth * secrets: therefore meddle not
with him that flattereth with his lippes.
20 * He that curseth his father or his mo-
ther, his light shalbe put out in obscure
darkenes.
21 An heritage is hastily gotten at the be-
ginning, but the ende thereof shall not be
blessed.
22 Say not thou, * I wil recompense euil:
but waite vpon the Lord, and he shal saue
thee.
23 *Diuers weights are an abomination
vnto the Lord, and deceitfull balances are
not good.
24 * The steppes of man are ruled by the
Lord: howe can a man then vnderstand
his owne way?
25 It is a destruction for a man to [g] de-
uoure that which is sanctified, and after
the vowes to inquire.
26 A wise King scattereth the wicked, and
causeth the [h] wheele to turne ouer them.
27 The [i] light of the Lord is the breath of
man, and searcheth all the bowels of the
bellie.
28 *Mercie and trueth preserue the King:
for his throne shall be established with
mercie.
29 The beautie of young men is their
strength, and the glory of the aged is the
graye head.
30 [k] The blewnes of the wound serueth to
purge the euil, and the stripes within the
bowels of the bellie.

a By wine here is ment him that is giuen to wine, and so by strong drinke.
Chap.19.12.
b Putteth his life in danger.
c It is hard to finde out: for it is as deepe waters, whose bottome cannot be found: yet the wise man will know a man eyther by his wordes or maners.
d Where righteous iudgement is executed, there sinne ceaseth, and vice dare not appeare.
1.King.8.46.
2.chro.6.36.
eccles.7.22.
1.iohn 1.8.
“ Ebr. stone and stone, ephah and ephah.
e Reade Chap.16.11.
Chap.27.13.
f Teach him wit, that he cast not himselfe rashly into danger.
Chap.11.13.
Exod.21.17.
leuit.20.9.
mat.15.4.
Deut.32.35.
chap.17.13.
and 24.29.
rom.12.17.
1.thess.5.15.
1.pet.3.9.
Chap.11.1.
and verse 10.
Iere.10.23.
g That is, to applie it, or take it to his owne vse, which was appointed to God, and then inquire howe they may be exempted from the faute.
h Which was a kinde of punishment then vsed.
i The worde of God giueth life vnto man, and causeth vs to see and trie the secrets of our darke hearts,
Hebr.4.12.
Chap.29.14.
k Sharpe punishment, that [illegible]
pearceth euen the inward partes, is profitable for the wicked, to
bring them to amendment.

CHAP. XXI.

1 The [a] Kings heart is in the hand of
the Lord, as the riuers of waters: he
turneth it whithersoeuer it pleaseth
him.
2 Euery * way of a man is right in his
owne eyes: but the Lord pondereth the
hearts.
3 *To doe iustice and iudgement is more
acceptable to the Lord then sacrifice.
4 A hautie looke, and a proude heart, which
is the “ [b] light of the wicked, is sinne.
5 The thoughtes of the diligent doe surely
bring abundance: but [c] whosoeuer is
hastie, commeth surely to pouertie.
6 *The gathering of treasures by a deceit-
full tongue is vanitie tossed to and fro of
them that seeke death.
7 The [d] robberie of the wicked shall de-
stroy them: for they haue refused to exe-
cute iudgement.
8 The waye of some is peruerted and
strange: but of the pure man, his worke is
right.

a Though kings seeme to haue all things at commandement, yet are they not able to bring their owne purposes to passe anyotherwise then God hath appoynted: much lesse are the inferiours able.
Chap.16.2.
Micah 6.8.
“ Or, plowing.
b That is, the thing whereby he is guyded, or which he bringeth forth as the fruite of his worke.
c He that goeth rashly about his busines and without counsell.
Chap.13.11. d He meaneth this chiefly of iudges and princes, which leaue that vocation whereunto God hath called them, and powle their subiectes to maintaine their lustes.

9 * It is better to dwell in a corner of the
house toppe, then with a contentious
woman in a [a] wide house.
10 The soule of the wicked wisheth euill:
and his neighbour hath no fauour in his
eyes.
11 [e] When the scorner is punished, the foo-
lish is wise: and when one instructeth the
wise, he wil receiue knowledge.
12 The righteous [f] teacheth the house of
the wicked: but God ouerthroweth the
wicked for their euill.
13 He that stoppeth his eare at the crying
of the poore, he shall also crye and not be
heard.
14 A [g] gift in secret pacifieth anger, and a
gift in the bosome great wrath.
15 It is ioye to the iust to doe iudgement:
but destruction shall be to the workers of
iniquitie.
16 A man that wandereth out of the way
of wisedome, shal remaine in the congre-
gation of the dead.
17 He that loueth pastime, shall be a poore
man: and he that loueth wine and oyle,
shall not be riche.
18 The [h] wicked shalbe a ransome for the
iust, & the transgresser for the righteous.
19 * It is better to dwell in the wildernes,
then with a contentious and angrie wo-
man.
20 In the house of the wise is a pleasant
treasure and [i] oyle: but a foolish man de-
uoureth it.
21 He that followeth after righteousnesse
and mercie, shall finde life, righteousnes,
and glorie.
22 A [k] wise man goeth vp into the citie of
the mightie, & casteth downe the strength
of the confidence thereof.
23 He that keepeth his mouth & his tongue,
keepeth his soule from afflictions.
24 Proude, hautie & scornefull is his name
that worketh in his arrogancie wrath.
25 The desire of the slouthfull [l] slayeth him:
for his hands refuse to worke.
26 He coueteth euermore greedily, but the
righteous giueth, and spareth not.
27 The * sacrifice of the wicked is an abo-
mination: howe much more when hee
bringeth it with a wicked minde?
28 * A false witnes shal perish: but he that
heareth, [m] speaketh continually.
29 A wicked man hardeneth his face: but
the iust, he will direct his way.
30 There is no wisedome, neither vnder-
standing, nor counsel against the Lord.
31 The horse is prepared against the day
of battel: but saluation is of the Lord.

Chap. 19.13. & 25.24. Prou. 19.13.
a Or, in a great familie.
e Reade Chap. 19.25.
f Though the godly admonish them both by words & example of life, yet the wicked wil not amend, till God destroy them.
g To do a pleasure to the angrie man pacifieth him.
h God shal cause the euill to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places.
Ecclus. 25.18.
i Meaning, abundance of all things.
k Wisdome ouercometh strength and confidence in worldly things.
l He thinketh to liue by wishing and desiring all things, but will take no paine to get ought.
Chap. 15.8. Esa. 1.13. Ecclus. 34.21.
Chap. 19.5.
m He may boldly testifie the trueth that he hath heard.

CHAP. XXII.

1 A * Good name is to bee chosen aboue
great riches, and [a] louing fauour is
aboue siluer and aboue golde.
2 * The riche and poore [b] meete together:
the Lord is the maker of them all.
3 * A prudent man seeth the [c] plague, & hi-
deth himself: but the foolish go on still, and
are punished.

Eccles. 7.3.
a Which commeth by wel doing.
Chap. 29.13.
b Liue together, and haue neede the one of the other.
Chap. 27.12.
c That is, the punishment which is prepared for the wicked, and fleeth to God for succour.

4 The rewarde of humilitie, and the feare
of God is riches, and glory, and life.
5 Thornes and snares are in the way of
the frowarde: but he that regardeth his
soule, will depart farre from them.
6 Teach a child [d] in the trade of his way,
and when he is olde, he shall not depart
from it.
7 The riche ruleth the poore, & the borower
is seruant to the man that lendeth.
8 He that soweth iniquitie, shall reape af-
fliction, and the [e] rod of his anger shall
fayle.
9 * Hee that hath a good [f] eye, he shall be
blessed: for he giueth of his bread vnto the
poore.
10 Cast out the scorner, and strife shall goe
out: so contention & reproche shal cease.
11 He that loueth purenes of heart for the
grace of his lippes, the [g] King shalbe his
friend.
12 The eyes of the Lord [h] preserue know-
ledge: but he ouerthroweth the wordes
of the transgressour.
13 The slouthfull man sayeth, [i] A lyon is
without, I shalbe slaine in the streete.
14 The mouth of strange women is as a
deepe pit: he with whom the Lord is an-
grie, [k] shall fall therein.
15 Foolishnes is bound [l] in the heart of a
childe: but the rodde of correction shall
driue it away from him.
16 He that oppresseth the poore to increase
himselfe, and giueth vnto the riche, shall
surely come to pouertie.
17 ¶ Incline thine eare, & heare the words
of the wyse, and applie thine heart vnto
my knowledge.
18 For it shall bee pleasant, if thou keepe
them in thy belly, and if they be directed
together in thy lippes.
19 That thy confidence may bee in [m] the
Lord, I haue shewed thee this day: thou
therefore take heede.
20 Haue not I written vnto thee [n] three
times in counsels and knowledge,
21 That I might shewe thee the assurance
of the wordes of truth to answere the
wordes of trueth to them that sende to
thee?
22 Robbe not the poore, because hee is
poore, neither oppresse the afflicted [*] in
iudgement.
23 For the Lorde * will defend their cause,
and spoyle the soule of those that spoyle
them.
24 Make [o] no friendship with an angrie
man, neither goe with the furious man,
25 Least thou learne his wayes, and re-
ceiue destruction to thy soule.
26 Be not thou of them that [p] touche the
hand, nor among them that are suretie
for debts.
27 If thou hast nothing to pay, why cau-
sest thou that he should take thy bed from
vnder thee?
28 Thou shalt not * remoue the auncient
bounds which thy fathers haue made.
29 Thou seest that a diligent man in his
busines standeth before Kings, and stan-
deth not before the base sort.

d Bring him vp vertuously, & he shal so continue.
e His autoritie, whereby he did oppresse others, shall be taken from him.
Ecclus. 31.23.
f He that is mercifull and liberall.
g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.
h Fauour them that loue knowledge.
i He derideth them that inuent vayne excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, when he suffereth the wicked to fal into the acquaintance of an harlot.
l He is naturally giuen vnto it.
m He sheweth what the end of wisdome is: to wit, to direct vs to the Lord.
n That is, sundrie times.
* Ebr. in the gate.
Chap. 23.11.
o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euil conuersation.
p Which rashly put themselues in danger for others, as Chapter 6.1.
Deut. 27.17.
chap. 23.10.

CHAP. XXIII.

1 WHen thou sittest to eate with a ruler, [a] consider diligently what is before thee,
a Rate with sobrietie.
2 [b] And put the knife to thy throte, if thou be a man giuen to the appetite.
b Bridle thine appetite, as it were by force & violence.
3 Be not desirous of his deintie meates: [c] for it is a deceiueable meate.
c For oft times the riche, when they bid their inferiours to their tables, it is not for the loue they beare them, but for their own secret purposes.
4 Trauaile not too much to be riche: but cease from thy [d] wisedome.
d Bestow not yͤ gifts yͤ God hath giuē thee, to get worldly riches.
5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her winges, as an eagle, and flieth into the heauen.
6 Eate thou not the bread of him that hath an [e] euill eye, neyther desire his deintie meates.
e That is, couetous, as contrary a good eye is taken for liberall, as Chap. 22.9.
7 For as though hee thought it in his heart, so will he say vnto thee, Eate and drinke: but his heart is not with thee.
f He will not cease, til he hath done thee some harme, and his flattering words shal come to no vse.
8 Thou shalt vomit thy [f] morsels that thou hast eaten, and thou shalt lose thy swēte wordes.
9 Speake not in the eares of a foole: for he will despise the wisedome of thy wordes.
10 *Remoue not the ancient boundes, and enter not into the fieldes of the fatherlesse.
*Deut. 27.17. chap. 22.28. Chap. 22.23. Cha. 13.24. & 19. 28. eccles. 30 1.
11 For he that redeemeth them, is mightie: he will * defende their cause against thee.
12 Applie thine heart to instruction, and thine eares to the wordes of knowledge.
13 * Withholde not correction from the childe: if thou smite him with the rod, he shall not die.
14 Thou shalt smite him with the rodde, and shalt deliuer his soule from [g] hell.
g That is, from destruction.
15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also,
16 And my reines shall reioyce, when thy lippes speake righteous things.
Psal. 37 1. chap. 24. 1.
17 * Let not thine heart bee emulous against sinners: but let it be in the feare of the Lord continually.
18 For surely there is an ende, [h] and thy hope shall not be cut off.
h The prosperitie of the wicked shal not cōtinue.
19 O thou my sonne, heare, and be wyse, and guide thine heart in the [i] way.
i In the obseruation of Gods cōmandements.
20 Keepe not company with "drunkards, nor with "gluttons.
"Eb. wine bibbers. "Eb. deuourers of flesh.
21 For the drunkard and the glutton shall be poore, and the sleeper shalbe clothed with ragges.
22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.
23 Bye [k] the trueth, but sell it not: likewise wisedome, and instruction, and vnderstanding.
k Spare no cost for trueths sake, neither depart from it for any gaine.
24 The father of yͤ righteous shall greatly reioyce, & he that begetteth a wise childe, shall haue ioy of him.
25 Thy father and thy mother shalbe glad, and she that bare thee, shall reioyce.
26 My sonne, giue me [l] thine heart, and let thine eyes delite in my wayes.
l Giue thy selfe wholy to wisdome.
Chap. 22.14. Chap. 5.12.
27 * For a whore is as a deepe ditche, and a strange woman is as a narrowe pit.
28 *Also she lyeth in wayte as for a pray, [m] and increaseth the transgressers among men.
m She seduceth many, and causeth them to offend God.
29 To whom is wo? to whom is sorowe? to whome is strife? to whome is murmuring? to whome are woundes without cause? and to whome is the redneſſe of the eyes?
30 Euen to them that tarie long at the wyne, to them that goe, [n] and seeke mixt wine.
n Which by arte make wine stronger, and more pleasant.
31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cup, or goeth downe pleasantly.
32 In the ende thereof it will byte like a serpent, and hurt like a cockatrise.
o That is, drunkennes shall bring thee to whoredome.
33 Thine [o] eyes shall looke vpon strange women, & thine heart shall speake lewde things.
p In such great danger shalt thou be.
34 And thou shalt bee as one that sleepeth in the middes of the [p] sea, and as he that sleepeth in the top of the mast.
q Though drunkennes make them more insensible then beastes, yet can they not refrain.
35 They haue stricken mee, shalt thou say, but I was not sicke: they haue beaten mee, but I knewe not, when I awoke: therefore will I [q] seeke it yet still.

CHAP. XXIIII.

1 BE * not thou enuious against euill men, neither desire to be with them.
*Psal. 37.1. chap. 23.17. Heb.
2 For their heart imagineth destruction, and their lippes speake mischiefe.
3 Through wisedome is an house builded, and with vnderstanding it is established.
4 And by knowledge shall the chambers be filled with all pretious, and pleasant riches.
5 A wise man is strong: for a man of vnderstanding increaseth his strength.
6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can giue counsell, is health.
chap. 20.18.
7 Wisedome is hie to a foole: therefore he cannot open his mouth in the [a] gate.
a In the place where wisedome should be shewed,
8 He that imagineth to do euill, men shall call him an authour of wickednes.
9 The wicked thought of a foole is sinne, and the scorner is an abomination vnto men.
10 If thou be [b] faint in the day of aduersitie, thy strength is small.
b Man hath no triall of his strength till he be in troubles.
11 Deliuer them yͤ are drawen [c] to death: & wilt thou not preserue them that are led to be slaine?
c None can be excused, if he helpe not the innocent when he is in danger.
12 If thou say, Behold, we knewe not of it: he that pondereth the hearts, doth not he vnderstande it? and he that keepeth thy soule, knoweth he it not? will not he also recompense euery man according to his workes?
13 My sonne, eate [d] honie, for it is good, and the hony combe, for it is swēte vnto thy mouth:
d As honie is [illegible] sweet and pleasant to the taste, so wisdome is to the soule.
14 So shall the knowledge of wisedome be vnto thy soule, if thou finde it, & there shalbe an "ende, and thine hope shall not be cut off.
"Or, reward.
15 Lay no wayte, O wicked man, against the house of the righteous, & spoyle not his resting place.
16 For a iust man [e] falleth seuen times, and riseth againe: but the wicked fall into mischiefe.
e He is subiect to many perils, but God deliuereth him.
17 Be thou not glad when thine enemie falleth,

fallerh, and let not thine heart reioyce when he stumbleth,
18 Least the Lorde see it, & it displease him, and he turne his wrath from him.
19 *Fret not thy selfe because of the malicious, neyther be enuious at the wicked.
20 For there shalbe none end of plagues to the euill man: * the light of the wicked shalbe put out.
21 My sonne, feare the Lorde, and the king, and meddle not with them that are seditious.
22 For their destruction shall rise suddenly, and who knoweth the ruine of them both?
23 ALSO THESE THINGS PERTEINE TO THE WISE, It is not good "to haue respect of any person in iudgement.
24 He that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.
25 But to them that rebuke him, shall bee pleasure, and vpon them shall come the blessing of goodnes.
26 They shall kisse the lippes of him that answereth vpright wordes.
27 Prepare thy worke without, & make ready thy things in the field, h and after, builde thine house.
28 Be not a witnesse against thy neighbour without cause: for wilt thou deceiue with thy lippes?
29 *Say not, I will do to him, as he hath done to me, I i will recompense euery man according to his worke.
30 I passed by the field of the slouthfull, and by the vineyarde of the man destitute of vnderstanding.
31 And loe, it was all growen ouer with thornes, and nettles had couered the face thereof, and the stone wall thereof was broken downe.
32 Then I beheld, and I considered it wel: I looked vpon it, and k receiued instruction.
33 Yet a litle sleepe, l a litle slumber, a litle folding of the hands to sleepe:
34 So thy pouertie commeth as one that trauaileth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah king of Iudah b copied out.
2 The glorie of God is to c conceale a thing secret: but the d kings honour is to search out a thing.
3 The heauens in height, and the earth in deepenes, and the e kings heart can no man search out.
4 Take the f drosse from the siluer, and there shall proceede a vessell for the finer.
5 Take g away the wicked from the king, and his throne shall be stablished in righteousnes.
6 Boast not thy selfe before the king, and stand not in the place of great men.
7 * For it is better, that it bee sayde vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whome thine eyes haue seene.
8 Go not forth hastily to strife, least thou knowe not what to do in the ende thereof, when thy neighbour hath put thee to shame.
9 Debate thy matter with thy neighbour, and discouer not the secret to another,
10 Least he p heareth it, put thee to shame, and thine infamie do not h cease.
11 A worde spoken in his place, is like apples of golde with pictures of siluer.
12 He that reproueth the wise, & the obedient eare, is as a golden earering and an ornament of fine golde.
13 As the i colde of the snowe in the time of harnest, so is a faithfull messenger to them that sende him: for he refresheth the soule of his masters.
14 A man that boasteth of false liberalitie, is like k cloudes & winde without raine.
15 A prince is pacified by staying l of anger, & a soft tongue breaketh the m bones.
16 If thou haue founde hony, eate that is n sufficient for thee, least thou be ouerfull, and vomite it.
17 Withdrawe thy foote from thy neighbours house, least he be wearie of thee, and hate thee.
18 A man that beareth false witnesse against his neighbour, is like an hammer and a sword, and a sharpe arrowe.
19 Confidence in an vnfaithfull man in time of trouble, is like a broken tooth and a sliding foote.
20 He that taketh away the garment in the cold season, is like vineger powred vpon o nitre, or like him that singeth songs to an heauie heart.
21 *If he that hateth thee be hungry, giue him bread to eate, & if he be thirstie, giue him water to drinke.
22 For thou shalt lay p coles vpon his head, and the Lord shall recompense thee.
23 As the Northwinde driueth away the raine, so doeth an angrie countenance the slaundering tongue.
24 *It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.
25 As are the cold waters to a wearie soule, so is good newes from a farre countrey.
26 A righteous man falling downe before the wicked, is like a troubled well, and a corrupt spring.
27 It is not good to eate much hony: * so to search their owne glory is not glory.
28 A man that refraineth not his appetite, is like a citie which is q broken downe, and without walles.

CHAP. XXVI.

1 AS the snowe in the sommer, and as the raine in p harnest are not meete, so is honour vnseemely for a foole.
2 As the sparrowe by fleeing, and the swal-

1 To be auenged on thee. Psal.37.1. chap.23.17. chap.24.1.
f Meaning, either of the wicked, & seditious, ver.19. & 21. or of them that feare not God nor obey their King.
"Or to know the face. chap.17.15. Iud.23.
h Before of the meanes howe to compasse it before thou take any enterprise in hand. chap.20.22.
i Hebreweth what is the nature of the wicked, to reuenge wrong for wrong.
k That I might learne by another mans fault. l Read Chap. 6.10.
a Whome Hezekiah appointed for this purpose.
b That is, gathered out of diuers bookes of Salomon.
c God doeth not reueile the cause of his iudgements to man.
d Because the king ruleth by the reuealed word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e Hee meaneth that it is too hard for man to atteine to the reason of all the secret doings of the king, euen when he is vpright, and doeth his duetie.
f When vice is removed from a king, hee is a meete vessell for the Lords vse.
g It is not enough that he be pure himselfe, but that he put away others that be corrupted.
Luke 14.10.
h Least where as thou thinkest by this meanes to haue an ende of the matter, it put thee to further trouble.
i In the time of great heat when men desire cold.
k Which haue an outward appearance, & are nothing within.
a pr 24-13
l By not ministring occasion to prouoke him farther.
m That is, the heart that is bet to anger, as Chap.15.1.
n Vse moderately the pleasures of this world.
o Which melteth it, and consumeth it.
p Or, aduise. Rom.12.20.
p Thou shalt as it were by force ouercome him, insomuch that his owne conscience shall mone him to acknowledge thy benefites, & his heart shalbe inflamed. Chap.21.9.
Eccles.3.22.
q And so is in extreme danger.

low by flying escape, so the curse that is causelesse, shall not come.

3 Unto the horse belongeth a whippe, to the asse a bridle, and a rod to the fooles backe.

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
4 Answere not a foole a according to his foolishnes, least thou also be like him.
5 Answere a foole b according to his foolishnesse, least hee bee wyse in his owne c conceite.

Ebr. vyer.
c To wit, of the messenger, who he sendeth.
6 He that sendeth a message by the hande of a foole, is as he that cutteth off d the feete, d and drinketh iniquitie.
7 As they that lift vp the legs of the lame, so is a parable in a fooles mouth.
d That is, receiueth domage thereby.
8 As the closing vp of a precious stone in an heape of stones, so is hee that giueth glorie to a foole.
e Whereby he both hurteth him selfe and others.
9 As a thorne standing e vp in the hand of a drunkard, so is a parable in the mouth of fooles.
f Meaning, God.
10 f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressers.
Psa.
11 * As a dog turneth againe to his owne vomite, so a foole turneth to his foolishnesse.
12 Seest thou a man wyse in his owne g conceite? g more hope is of a foole then of him.
g For the foole will rather be counselled then he: also the foole smeeth of ignorance, and the other of malice.
13 The slouthfull man sayth, h A lyon is in the way: a lyon is in the streetes.
h Reade Chap. 22.13.
14 As the doore turneth vpō his hinges: so doeth the slouthfull man vpon his bed.
15 * The slouthfull hideth his hand in his bosome, and it grieueth him to put it againe to his mouth.
Chap.19.24.
16 The sluggard is wyser in his owne conceit, then seuen men that can render a reason.
17 He that passeth by & medleth with the strife that belongeth not vnto him, is as one that taketh a dogge by the eares.
18 As he ỳ faineth himselfe mad, casteth firebrands, arrowes & mortall things,
i Which dissembleth himselfe to be that he is not.
19 So dealeth ỳ deceitfull man i with his friend, and sayth, Am not I in sport?
20 Without wood the fire is quenched, and without a talebearer strife ceaseth.
Eccles.28.10.
21 * As the cole maketh burning coles, and wood a fire, so the contentious man is apt to kindle strife.
Chap.28.8.
22 * The words of a talebearer are as flatterings, & they goe downe into the bowels of the bellie.
23 As siluer dosse ouerlayed vpon a potsheard, so are burning lippes, and k an euil heart.
k They will soone breake out and vtter themselues.
24 He that hateth, will counterfaite with his lippes, but in his heart he layeth vp deceit.
25 Though he speake fauourably, beleeue him not: for there are l seuen abominations in his heart.
l Meaning, many: he vseth the nomber certaine for ỳ vncertaine.
26 Hatred may be couered by deceit: but the malice thereof shall be discouered in the m congregation.
m In the assembly of the godly.
27 * He that diggeth a pit, shall fall therein, and he that roleth a stone, it shall returne vnto him.
Eccles.10.8.
ecclus.27.26.
28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

1 BOast not thy selfe of to a morowe: for thou knowest not what a day may bring forth.
a Delay not the time, but take occasion when it is offred.
2 Let another man prayse thee, and not thine owne mouth: a stranger, and not thine owne lippes.
3 * A stone is heauie, and the sand weighty: but a fooles wrath is heauier then them both.
Eccles.22.15.
4 Anger is cruell, and wrath is raging: but who can stand before b enuie?
b For the enuious are obstinate and cannot be reconciled.
5 Open rebuke is better then secret loue.
6 The wounds of a louer are faithfull, and the kisses of an enemie are c pleasant.
c They are flattering & secret friendfull.
7 * The person that is full, despiseth an honye combe: but vnto the hungrie soule euery bitter thing is sweete.
8 As a bird that wandereth from her nest, so is a man that wandereth from his own place.
Iob 6,6.
9 As ointment and perfume reioyce the heart, so doeth the sweetenes of a mans friend by hearty counsell.
10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre off.
d Trust not in any worldly helpe in the day of thy trouble.
11 My sonne, be wyse, and reioyce mine heart, that I may answere him that reproacheth me.
12 e A prudent man seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.
e Read chap. 22.3.
13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.
Chap.20.16.
14 He that "prayseth his friende with a loud voyce, rising f early in the morning, it shalbe counted to him as a curse.
"*Ebr. blesseth.*
f Hastily, and without cause.
15 * A continuall dropping in the day of raine, & a contentious woman are alike.
Chap.19.13. and 21.9.
16 He that hideth her, hideth the wynde, and she is as the ovle in his right hande, that bewrayeth it selfe.
17 Iron sharpeneth iron, so doeth g man sharpen the face of his friend.
g One hasty man prouoketh another to anger.
18 He that keepeth the figge tree, shall eate the fruit thereof: so he that waiteth vpon his master, shall come to honour.
19 As in water face answereth to face, h so the heart of man to man.
h There is no difference between man and man by nature, but only the grace of God maketh the difference.
20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.
Eccles.14.9.
21 * As is the fining potte for siluer and the fornace for golde, so is euery man according to his i dignitie.
Chap.17.3.
i That is, he is either knowen to be ambitious and glorious, or humble and modest.
22 Though thou shouldest bray a foole in a morter among wheate brayed with a pestell: yet will not his foolishnes depart from him.
Eccles.14.9.
23 Be diligent to knowe the state of thy flocke, and take hede to the heards.
24 For riches remaine not alway, nor the crowne from generation to generation.
25 The hey discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

26 The

26 The [k] lambes are for thy clothing, and the goates are the price of the field.
27 And let the milke of the goates be sufficient for thy foode, for [p] foode of thy familie, & for the sustenance of thy maydes.

CHAP. XXVIII.

1 THe wicked [a] flee when none pursueth: but the righteous are bold as a lion.
2 For the transgression of the land [b] there are many princes thereof: but by a man of understanding & knowledge a realme likewise endureth long.
3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no foode.
4 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselues against them.
5 Wicked men vnderstande not iudgement: but they that seeke the Lorde, vnderstand all things.
6 * Better is the poore that walketh in his vprightnes, then he that peruerteth his wayes, though he be rich.
7 He that keepeth the Lawe, is a childe of vnderstanding: but hee that feedeth the gluttons, shameth his father.
8 He that increaseth his riches by vsurie & interest, gathereth [c] them for him that will be mercifull vnto the poore.
9 He that turneth away his eare from hearing the Lawe, euen his prayer shall be [d] abominable.
10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pit, and the vpright shall inherite good things.
11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trye [e] him.
12 * When righteous men reioyce, there is great glory: but when the wicked come vp, the man [f] is tried.
13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shal haue mercy.
14 Blessed is the man that [g] feareth alway: but hee that hardeneth his heart, shall fall into euill.
15 As a roaring lion, and an hungrie beare, so is [h] a wicked ruler ouer the poore people.
16 A prince destitute of vnderstanding, is also a great oppressour: but hee that hateth couetousnes, shall prolong his dayes.
17 A man that doeth violence agaynst the bloud of a person, shall flee vnto [i] graue, and they shall not [i] stay him.
18 He that walketh vprightly, shalbe saued: but he that is froward in his wayes, shall once fall.
19 * He that tilleth his land, shalbe satisfied with bread: but he that followeth the idle, shalbe filled with pouertie.
20 A faithfull man shall abounde in blessings, and * he that maketh haste to be rich, shall not be innocent.
21 To haue respect of persons is not good: for that man will transgresse for a piece of [k] bread.
22 A man with a wicked [l] eye hasteth to riches, and knoweth not, that pouertie shall come vpon him.
23 He that rebuketh a man, shall finde more fauour at the length, then he that flattereth with his tongue.
24 He that robbeth his father & mother, and saith, It is no transgression, is the companion of a man that destroyeth.
25 He that is of a proud heart, stirreth vp strife: but he that trusteth in the Lorde, shalbe [m] fat.
26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shalbe deliuered.
27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.
28 * When the wicked rise vp, men hide themselues: but when they perish, the righteous increase.

CHAP. XXIX.

1 A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.
2 * When the righteous [a] are in authoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
3 A man that loueth wisedome, reioyceth his father: * but he that feedeth harlots, wasteth his substance.
4 A king by iudgement maintaineth the countrey: but a man receiuing giftes, destroyeth it.
5 A man that flattereth his neighbour, [a] spreadeth a net for his steps.
6 In the transgression of an euill man is his [b] snare: but the righteous doeth sing and reioyce.
7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
8 Scornfull men bring a citie into a snare: but wise men turne away wrath.
9 If a wise man contend with [c] a foolishe man, whether he be angry or laugh, there is no rest.
10 Bloudy men hate him that is vpright: but the iust haue care of his soule.
11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.
12 Of a prince that hearkeneth to lies, all his seruants are wicked.
13 * The poore and the vsurer méete together, and the Lorde lighteneth both their eyes.
14 * A king that iudgeth [p] poore in trueth, his throne shalbe established for euer.
15 The rod and correction giue wisedome: but a child set at libertie, maketh his mother ashamed.
16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
17 Correct thy sonne and he will giue thée rest, and wil giue pleasures to thy soule.
18 [d] Where there is no vision, the people decay: but he that keepeth the Lawe, is blessed.

19 A

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a Because their own conscience accuseth them.
b The state of the common weale is often times changed.
Chap.19.1.
c For God will take away the wicked vsurer, and giue his goods to him that shal beliow them well.
d Because it is not of faith, which is grounded of Gods word, or Lawe, which the wicked contemne.
e And iudge of that he is not able.
Chap.19.2.
f He is knowen by his doings to be wicked.
g Which flandreth in awe of God and is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth and deuoureth.
i None shalbe able to deliuer him.
Chap.11.11. esaie.30.25.
Chap.13.11. and 20.21.
k He will be abused for nothing.
l Meaning him that is couetous, Leuit.19.17
m Shall haue all things in abundance.
Chap.29.2.
Chap.28.12,28. Prou.11.10.
a Or, are increased,
Luke 15.23.
a He that giueth care to the flatterer, is in dāger as the bird is before the fouler.
b He is euer ready to fall into the snare that he layeth for others.
c He can beare no admonition, in what sort soeuer it is spoken.
Chap.22.2.
Chap.20.28.
d Where there are not faithfull ministers of the word of God.

e He that is of a seruile and rebellious nature.

19 A seruant will not be chastised with wordes: though he vnderstande, yet he will not answere.

*Or, regard.

20 Seest thou a man hastie in his matters? there is more hope of a fool, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he will be enen as his sonne.

Chap.15.18.

22 *An angry man stirreth vp strife, and a furious man aboundeth in transgression.

Iob.22.29.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partener with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.

f He that feareth man more then god, falleth into a snare and is destroyed.

25 The feare of man bringeth a f snare: but he that trusteth in the Lorde, shalbe exalted.

g He needeth not to flatter the ruler: for what God hath appointed, shall come to him.

26 Many doe seeke the face of the ruler: but euery mans g iudgement commeth from the Lord.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

1 To humble our selues in consideration of Gods works. 5 The word of God is perfit. 11 Of the wicked and hypocrites. 15 Of things that are neuer satisfied. 18 Of others that are wonderfull.

THE WORDES OF a AGVR THE SONNE OF IAKEH.

a Who was an excellent man in vertue & knowledge in the time of Salomon.

1 THe prophecie which the man spake vnto Ithiel, euen to b Ithiel, & Ucal.

b Which were Agurs scholers or friendes.

2 Surely I am more c foolish then any man, & haue not the vnderstanding of a man in me.

c Herein he declareth his great humilitie, who would not attribute any wisdom to himselfe, but all vnto God.

3 For I haue not learned wisdom, nor attemed to the knowledge of holy things.

d Meaning, to know the secrets of god, as though he would say, None.

4 Who hath ascended vp to d heauen, and descended? Who hath gathered the winde in his fist? Who hath bounde the waters in a garment? Who hath established all the endes of the worlde? What is his name, and what is his sonnes name, if thou canst tell?

Psal.19.8. Deut.4.2. and 12.32.

5 *Euery word of God is pure: he is a shield to those, that trust in him.

6 * Put nothing vnto his wordes, lest he reproue thee, and thou be found a liar.

e He maketh this request to God, Luke 12.59

7 Two e thinges haue I required of thee: denie me them not before I die.

f Meaning, that they that put their trust in their riches, forget God, & that by too much wealth men haue an occasion to the same.

8 Remoue farre from me vanitie and lies: giue me not pouertie, nor riches: feede me with foode conuenient for me,

9 Least I be full, and denye thee, and say, f Who is the Lord? or least I be poore and steale, and take the name of my God in vaine.

g In accusing him without cause.

10 Accuse not a seruant vnto his master, least hee curse thee, & thou hast offended.

11 There is a generation that curseth their father, and doeth not blesse their mother.

12 There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.

13 There is a generation, whose eyes are haute, and their eye liddes are lifted vp.

14 There is a generation, whose teeth are as swordes, and their chawes as knines to eate vp the afflicted out of the earth, and the poore from among men.

h The leache hath two sorts in her tongue, which here he calleth her two daughters, whereby she signifieth the blood, and is neuer satiate: euen so & are the couetous extortioners insatiable.

15 The horseleach hath two h daughters which cry, Giue, giue. There be three thinges that will not be satisfied: yea, foure that say not, It is ynough.

16 The graue, and the barren wombe, the earth that cannot be satisfied with water, and the fire that saith not, It is ynough.

i Which haue their eyes in the valley fast by carions.

17 The eye that mocketh his father, and despiseth the instruction of his mother, i let the rauens of the valley picke it out, and the yong egles eate it.

18 There be three thinges hidde from me: yea, foure that I know not.

19 The way of an egle in the aire, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, & the way of a man with a maide.

k She hath her desires, and also counterfaiteth as though she were an honest woman.

20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I haue not committed vnquitie.

l These commonly abuse that wherewith they are called.

21 For three things the earth is moued: yea, for foure it cannot sustene it selfe:

22 For l a seruant when he reigneth, and a foole when he is filled with meate,

m Which is married to her maister after the death of her mistres.

23 For the hatefull woman, when she is married, and for a handmaide that is m heire to her mistres.

n They contain great doctrine & wisedome.

24 These be foure small things in the earth, yet they are n wise and full of wisedome:

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grashopper hath no king, yet go they forth all by bandes:

o If man be not able to comprehende these common things by his wisdome, yet can he not attribute wisdom to me, but folie. Psal. 14.4

28 The spider taketh hold o vp her hands, and is in Kings palaces.

29 There be three thinges that order well their going: yea, foure are comely in going,

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A lustie graihounde, & a goate, & a king against whom there is no rising vp.

p Make a stay & continue not in doing euill.

32 If thou hast beene foolish in lifting thy selfe vp, & if thou hast thought wickedly, lay thine hand p vpon thy mouth.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

1 He exhorteth to chastity & iustice, 10 And sheweth the conditions of a wise and worthy woman.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

1 THE WORDES OF KING a LEMUEL: The b prophecie which his mother taught him.

b The doctrine, which his mother Bath-sheba taught him.

2 WHat my sonne! & what the sonne of c my wombe! & what, O sonne of my desires!

c By this often reperition of one thing she declareth her motherly affection.

3 Giue not thy strength vnto wome, d not

d Meaning, that women are the destruction of Kings, if they haunt them.

thy

thy wayes, which is to destroy Kings.
4 It is not for Kings, O Lamuel, it is not for Kings to drinke wine, nor for princes e strong drinke,
5 Least he drinke, & forget the decree, and change the iudgement of all the children of affliction.
6 Giue ye strong drinke vnto him that is readie to perish, and wine vnto them that haue griefe of heart.
7 Let him drinke, that he may forget f his pouertie, and remember his miserie no more.
8 Open thy mouth for the g dumme in the cause of all the children of destruction.
9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.
10 ¶ Who shal finde a vertuous woman? for her price is farre aboue the pearles.
11 The heart of her husband trusteth in her, and he shall haue no neede of h spoile.
12 She will do him good, and not euill all the dayes of her life.
13 She seeketh woll and flaxe, and laboureth cheerefully with her hands.
14 She is like the shippes of marchantes: she bringeth her foode from a farre.
15 And she riseth, whiles it is yet night: and giueth i the portion to her houshold, and the k ordinarie to her maides.
16 She considereth a fielde, & l getteth it: and with the fruite of her handes she planteth a vineyard.
17 She girdeth her loynes with strength, and strengtheneth her armes.
18 She feeleth ṗ her marchandise is good: her candle is not put out by night.
19 She putteth her hands to the wherne, and her handes handle the spindle.
20 She stretcheth out her hand to ṗ poore, & putteth forth her handes to the needy.
21 She feareth not ṗ snow for her family: for al her family is clothed with m scarlet.
22 She maketh her selfe carpets: fine linen and purple is her garment.
23 Her husband is knowen in the n gates, when he sitteth with the Elders of the land.
24 She maketh o sheetes, and selleth them, and giueth girdels vnto the marchant.
25 p Strength & honour is her clothing, & in the latter day she shall reioyce.
26 She openeth her mouth with wisdom, and the q law of grace is in her tongue.
27 She ouerseeth the wayes of her houshold, & eateth not the bread of idlenes.
28 Her children rise vp, and r call her blessed: her husbande also shall praise her, saying,
29 Many daughters haue done vertuously: but thou surmountest them all.
30 Fauour is deceitfull, and beautie is vanitie: but a woman that feareth ṗ Lorde, she shalbe praised.
31 Giue her of the fruit of her hands, and let her owne workes praise her in the s gates.

e That is, the king must not giue himselfe to wantonnes and neglect his office, which is to execute iudgement.
f For wine doth comfort ye heart, as Pſal. 104. 15.
g Defend their cause that are not able to help themselues.
h He shall not need to vse any vnlawful meanes to gaine his liuing.
i Or, meate, as Pſal. 111. 5.
k She prepareth their meat betime.
l She purchaseth it with ye gaines of her trauaile.
m Or, with double.
n In the assemblies and places of iudgement.
o Or, linen cloth.
p After that he had spoken of ye apparel of the body, he now declareth ye apparell of the spirit.
q Her tongue is as a booke whereby one might learne many good things: for she deliteth to talke of the word of God.
r That is, do her reuerence.
s Confesse her diligent labours and commend her therefore.
t Forasmuch as the most honorable are clad in the apparel that she made.

Ecclesiastes, or the Preacher.

THE ARGVMENT.

SAlomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceiueable vanities of this worlde, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heauenly life: therefore he confuteth their opinions, which set their felicitie, eyther in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God, & shall enioye his presence: so that all other things must be reiected, saue in as much as they further vs to atteine to this heauenly treasure, which is sure and permanent, and can not be founde in any other saue in God alone.

CHAP. I.

a All things in the world are full of vanitie, and of none endurance. 13 All mans wisdom is but follie & grief.

1 THe woordes of the b Preacher, the sonne of Dauid King in Ieruſalem.
2 c d Vanitie of vanities, saieth the Preacher: vanitie of vanities, all is vanitie.
3 What remaineth vnto man in all his e trauaile, which he suffreth vnder the sunne?
4 One generation passeth, and another generation succeedeth: but the earth remaineth for f euer.
5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.
6 The g winde goeth towarde the South, and compasseth toward the North: the winde goeth rounde about, & returneth by his circuites.
7 h All the riuers goe into the sea, yet the sea is not full: for the riuers goe vnto the place, i whence they returne, and goe.
8 All things are full of labour: man can not vtter it: the eye is not satisfied with seeyng, nor the eare filled with hearing.
9 k What is it that hath bene? that that shall be: and what is it that hath beene done? that which shall be done: and there is no new thyng vnder the sunne.
10 Is there any thyng, whereof one may

a Salomon is here called a Preacher, or one that assembleth the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitory world.
b He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeyng that in this worlde all things are as vanitie and nothing.
c Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heauen, nor in any creature, forasmuch as all things are transitorie.
d One mā dieth after another, & the earth remaineth euen to the last day, which yet is subiect to corruption.
e By the sunne, winde & riuers he sheweth that the greatest labour and longest hath an ende, and therefore there can bee no felicitie in this worlde.
f The sea which compasseth all the earth, filleth the veines thereof, the which powre out springs and riuers into the sea againe.
g Hee speaketh of times and seasons, and things done in them, which as they haue bene in times past, so come they to

h He proueth that if any could haue attained to felicitie in this world by labour and studie, he chiefly should haue obteined it, because he had giftes and aides of God therunto aboue all other.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, & to teach him to depend onely vpon God.

k Man is not able by al his diligence to cause things to go otherwise then they do: neither can he nomber the faults that

sap, Behold this, it is newe? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the latter that shal bee, with them that shall come after.

12 ¶ h I the Preacher haue bin King ouer Israel in Jerusalem:

13 And I haue giuen mine heart to search and find out wisdome by all things that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, i to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and behold, all a is vanitie, and vexation of the spirit.

15 That which is k crooked, can none make straight: and that which lacketh, cannot be nombred.

16 I thought in mine heart, and said, Beholde, I am become great, & excell in wisedome al them that haue bene before mee in Jerusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gaue mine heart to know wisedome and knowledge, l madnes and foolishnes: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome is much m griefe: and hee that increaseth knowledge, increaseth sorowe.

are cõmitted, much lesse remedie them. l That is, vaine things, which serued vnto pleasure, wherein was no commoditie, but griefe and trouble of conscience. m Wisedome and knowledge can not be come by without great paine of bodie and minde: for when a mã hath attained to the highest, yet is his minde neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole haue both one ende, touching the bodily death.

1 I Said in mine heart, Go to now, I will proue a thee with ioye: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart "to giue my selfe to wine, and to leade mine heart in b wisedome, and to take holde of follie, till I might see where is that goodnes of the children of men, which they "enioye vnder the sunne, the whole nomber of the dayes of their life.

4 I haue made my great workes: I haue built mee houses: I haue planted mee vineyardes.

5 I haue made me gardens & "orchardes, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

7 I haue gotten seruantes & maides, and had children borne in the c house: also I had great possession of beeues & sheepe aboue all that were before mee in Jerusalem.

a Salomon maketh this discourse with him selfe, as though he would trie whether there were contentation in ease and pleasures.

" *Ebr. draw my flesh to wine.*

b Albeit I gaue my selfe to pleasures, yet I thought to keep wisedome & the feare of God in mine heart, and gouerne mine affaires by the same.

" *Ebr. do.*

" *Ebr. paradises.*

c Meaning, of the seruantes or slaues, which he had bought: so the children borne in their seruitude, were the masters.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of kings and prouinces: I haue prouided me men singers and women singers, & the d delites of the sonnes of men, as a woman c taken captiue, and women taken captiues.

9 And I was great, & increased aboue all that were before me in Jerusalem: also my wisedome f remained with me.

10 And whatsoeuer mine eyes desired, I withheld it not from them: I withdrewe not mine heart from any ioye: for mine heart reioyced in all my labour: and this was my g portion of all my trauaile.

11 Then I looked on all my workes that mine handes had wrought, and on the trauaile that I had laboured to doe: and behold, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to beholde h wisedome, and madnesse and folly: (for who is the man that " will come after the King in things, which men now haue done?)

13 Then I saw that there is profite in wisedome, more then in folly: as the light is more excellent then darkenes.

14 n For the wise mans i eyes are in his head, but the foole walketh in darkenes: yet I know also that the same k condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to l foole: Why therefore doe I then labour to bee more wise? And I said in mine hart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole l for euer: for that that nowe is, in the dayes to come shal all be forgotten. And m how dyeth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grieuous vnto me: for all is vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether he shall bee wise or foolish? yet shall he haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart o abhoire all the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisedome, and in knowledge and in equitie: yet to a man that hath not trauailed therein, shall he p giue his portion: this also is vanity and a great griefe.

22 For what hath man of all his trauaile and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For all his dayes are sorowes, and

d That is, whatsoeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudges 5. 30. Some vnderstand by their words, any women but instruments of musike.

f For all this God did not take his gift of wisdom from me.

g This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my selfe whether it were better to follow wisdom, or mine owne affections and pleasures, which he calleth madnes.

" Or, compare with the King. Prou. 17. 24.

i He foreseeth things, which the foole can not see for lacke of wisdom.

k For both he and are forgotten, as verse 16. they both alike haue prosperite or aduersite.

l Meaning in this world.

m He wondereth that men forget a wise mã, being dead, alsoone as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefes this was not the least, to leaue that which he had gotten by great trauail, to one that had taken no paine therefore, and whome he knewe not whether he were a wise man or a foole, his

his trauaile griefe: his heart also ta-
keth not rest in the night: which also is
vanitie.
24 There is no profite to man: but that
he eate, & drinke, and p delight his soule
with the profite of his labour: I sawe
also this, that it was of the hande of
God.
25 For who could eate, & who could haste
to outward things more then I?
26 Surely to a man that is good in his
sight, God giueth wisedome, and knowe-
ledge, and ioye: but to the sinner he gi-
ueth payne, to gather, and to heape to
giue to him that is good before God:
this is also vanitie, and vexation of the
spirite.

CHAP. III.

1 All things haue their time. 14 The workes of God are perfite, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

1 TO all things there is an a appointed
time, and a time to euery purpose
vnder the heauen.
2 A time to be borne, and a time to die: a
time to plant, and a time to plucke vp
that which is planted.
3 A time to slaye, and a time to heale: a
time to breake downe, and a time to
builde.
4 A time to weepe, and a time to laugh:
a time to mourne, and a time to daunce.
5 A time to cast awaye stones, and a time
to gather stones: a time to embrace, and
a time to be farre from embracing.
6 A time to seeke, & a time to lose: a time
to keepe, and a time to cast awaye.
7 A time to rent, and a time to sowe:
a time to keepe silence, and a time to
speake.
8 A time to loue, and a time to hate: a
time of warre, and a time of peace.
9 What profite hath he that worketh, of
the thing wherein he trauelleth?
10 I haue seene the trauaile that GOD
hath giuen to the sonnes of men b to
humble them therebp.
11 He hath made euery thing beautifull
in his time: also he hath set the c worlde
in their heart, yet can not man finde out
the worke that God hath wrought from
the beginning euen to the ende.
12 I knowe that there is nothing good in
them, but to reioyce, and to doe good in
his life.
13 And also that euery man eateth and
drinketh, and seeth the commoditye
of all his labour: this is the d gifte of
God.
14 I know that whatsoeuer God shall do,
it shall be for e euer: to it can no man
adde, and from it can none diminishe:
for God hath done it, that they shoulde
feare before him.
15 What is that that hath bene? that is
nowe: and that that shall be, hath nowe
bene: for God f requireth that which is
past.
16 And moreouer I haue seene vnder the
sunne the place of iudgement, where was
wickednesse, & the place of iustice where
was iniquitie.
17 I thought in mine heart, God will
iudge the iust and the wicked: for time
is there for euery purpose and for euery
worke.
18 I considered in mine heart the state of
the children of men, that God had h pur-
ged them: yet to see to, they are in them-
selues as beastes.
19 For the condition of the children of
men, and the condition of beastes are e-
uen as one i condition vnto them. As
the one dyeth, so dyeth the other: for they
haue all one breath, and there is no excel-
lencye of man aboue the beast: for all is
vanitie.
20 All goe to one place, and all was of the
dust, and all shall returne to the dust.
21 Who k knoweth whether the spirit of
man ascende vpwarde, and the spirite of
the beast descende downewarde to the
earth?
22 Therefore I see that there is nothing
better then that a man shoulde l reioyce
in his affaires, because that is his portis-
on. For who shall bring him to see what
shalbe after him?

f When man hath all labour-
inge can get no more then foode and re-
freshing, yet hee confesseth also that this com-
meth of Gods blessing, as Chap.3.13.

g Meaning, with God, howsoeuer man neglect his duetie.

h And made them pure in their first crea-
tion.

i Man is not able by his reason & iudgement to put difference betweene man & beast, as touc-
hing those things wherunto both are subiect: for & eye can not iudge any other-
wise of a mã be-
ing dead, then of a beast, which is dead: yet by the word of God & faith we easily know the diuer-
sitie, as vers. 21.

k Meaning, that reason can not comprehende that which faith beleeueth herein.

l By the often repetition of this sentence, as Chap. 2.24. and 3.
12, 22. and 5.17. and 8.15. he declareth that man by reason can comprehende nothing better in this life then to vse the giftes of God soberly and comfortably: for to knowe farther is a speciall gift of God, reuciled by his Spirit.

CHAP. IIII.

1 The innocents are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise, is to be preferred to an olde King that is a foole.

a He maketh here another discourse with himselfe concer-
ning the tyranny of them that op-
pressed & poore.

b Because they are no more sub-
iect to these op-
pressions.

c He speaketh according to the iudgement of the flesh, which can not abide to feele or see trou-
bles.

d The more per-
fit that & worke is, the more is it enuied of the wicked.

e For idlenes he is compelled to
destroy himselfe.

1 SO a I turned, and considered all the
oppressions that are wrought vnder
the sunne, and beholde, the teares of
the oppressed, & none comforteth them:
and loe, the strength is of the hande of
them that oppresse them, and none com-
forteth them.
2 Wherefore I praised the b dead which
now are dead, aboue the liuing, which are
yet aliue.
3 And I count him c better then the both
which hath not yet bene: for he hath not
seene the euill works which are wrought
vnder the sunne.
4 Also I beheld all trauaile, and all d per-
fection of workes, that this is the enuie
of a man against his neighbour: this also
is vanitie and vexation of spirit.
5 The foole foldeth his handes, and e eat-
eth vp his owne flesh.
6 Better is an handfull with quietnesse,
then two handfuls with labour and vex-
ation of spirit.
7 Againe I returned, and sawe vanitie
vnder the sunne.
8 There is one alone, and there is not a
seconde, which hath neither sonne nor
brother, yet is there none ende of all his
trauaile, neither can his eye be satisfied
with riches: neither doeth he thinke, For
whome doe I trauaile and defraude my
soule

ſoule of pleaſure? this alſo is vanitie, and this is an euill trauaile.

f Foraſmuch as when man is alone, he can neither helpe himſelfe nor others, he ſheweth that men ought to liue in mutuall ſocietie, to the intent they may be profitable one to another, and that their things may encreaſe.

9 f Two are better then one: for they haue better wages for their labour.
10 For if they fall, the one will lift vp his fellowe: but woe vnto him that is alone: for he falleth, and there is not a ſeconde to lift him vp.
11 Alſo if two ſleepe together, then ſhall they haue heat: but to one howe ſhoulde there be heate?
12 And if one ouercome him, two ſhall ſtand againſt him: & a threefold cord is not eaſily broken.
13 Better is a poore and wiſe childe, then an olde and fooliſh king, which will no more be admonished.
14 For out of the h priſon hee commeth forth to reigne: when as he that is i borne in his kingdome, is made poore.
15 I beheld all the liuing, which walke vnder the ſunne, k with the ſeconde childe, which ſhall ſtand vp in his place.
16 There is none l ende of all the people, nor of all that were before them, and they that come after, ſhall not reioyce in him: ſurely this is alſo vanitie and vexation of ſpirit.
17 Take heede to thy m foote when thou entreſt into the houſe of God, and bee more neere to heare then to giue the ſacrifice of n fooles: for they knowe not that they doe euill.

g By this prouerbe he declareth how neceſſarie it is, that men ſhould liue in ſocietie.
h That is, from a poore, & baſe eſtate, or out of trouble, and priſon, as Ioſeph did, Gen. 41. 14.
i Meaning, that is borne a King.
k Which follow, & flatter kings ſone, or him that ſhall ſuccede: to enter into credite with them in hope of gaine.
l They neuer ceaſe by all meanes to creepe into fauour: but when they obteine not their greedy deſires, they thinke themſelues abuſed, as other haue bene in time paſt, and ſo care no more for him.
m That is, with what affection thou commeſt to heare the worde of God.
n Meaning, of the wicked, which thinke to pleaſe God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to ſpeake lightly, chiefly in Gods matters. 9 The couetous can neuer haue ynough. 12 The labourers ſleepe is ſweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

1 a BE not a raſh with thy mouth, nor let thine heart be haſty to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be b fewe.
2 For as a dreame commeth by the multitude of buſineſſe: ſo the voyce of a foole is in the multitude of wordes.
3 * When thou haſt vowed a vow to God, deferre not to paye it: for he delighteth not in fooles: paye therefore that thou haſt c vowed.
4 It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vowe and not pay it.
5 Suffer not thy mouth to make thy d fleſhe to ſinne: neither ſaye before the e Angell, that this is ignorance: wherefore ſhall God be angrie by thy voyce, and deſtroy the worke of thine hands?
6 For in the multitude of dreames, and vanities, are alſo many woordes: but feare thou God.
7 If in a countrey thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement and iuſtice, be not aſtonyed at the matter: for he that is f higher then the higheſt, regardeth, and there be higher then they.
8 And the g abundance of the earth is ouer all: the King h alſo conſiſteth by the fielde that is tilled.
9 He that loueth ſiluer, ſhall not be ſatiſfied with ſiluer, and he that loueth riches, ſhall be without the fruit thereof: this alſo is vanity.
10 When goods increaſe, they are increaſed that eate them: and what good commeth to the owners thereof, but the beholding thereof with their eyes?
11 The ſleepe of him that trauaileth, is ſweete, whether he eate litle or much: but the i ſatietie of the riche will not ſuffer him to ſleepe.
12 There is an euill ſickeneſſe that I haue ſeene vnder the ſunne: to wit, riches k reſerued to b owners thereof for their euill.
13 And theſe riches periſh by euil trauaile, and he begetteth a ſonne, & in his l hande is nothing.
14 * As he came forth of his mothers belye, hee ſhall returne naked to goe as he came, and ſhall beare away nothing of his labour, which he hath cauſed to paſſe by his hand.
15 And this alſo is an euill ſickenes that in all points as he came, ſo ſhall he goe: and what profit hath he that he hath trauailed for the m winde?
16 And all his dayes he eateth in n darkenes with much griefe, and in his ſorrowe and anger.
17 Behold then, what I haue ſeene good, that it is comely to o eate, and to drinke, and to take pleaſure in all his labour, wherein he traueileth vnder the ſunne, the whole nomber of the dayes of his life, which God giueth him: for this is his portion.
18 Alſo to euery man to whome God hath giuen riches and treaſures, and giueth him power to eate thereof, and to take his part, and to reioyce his labour: this is the gift of God.
19 Surely he will not much remember the dayes of his p life, becauſe God anſwereth to the ioy of his heart.

a Either in vowing or in praying: meaning, that we ſhould vſe all reuerence to Godward.
b He heareth thee not for thy many wordes ſake or often repetitions, but conſidereth thy fayth, and feruent minde. *Deut. 23. 21.*
c He ſpeaketh of vowes, which are approued by Gods word, and ſerue to his glory.
d Cauſe not thy ſelfe to ſinne by vowing raſhly: as they do which make a vowe to liue vnmaried, and ſuch like.
e That is, before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a iuſt excuſe.
f Meaning, that God will redreſſe theſe things, and therefore we muſt depend vpon him.
g The rewardes of the earth are to be preferred aboue all things, which appertain to this life.
h Kings and Princes can not maintaine their eſtate without tillage, which thing commeth of the excellencie of tillage.
i That is, his great abundance of riches, or the ſurfeting, which commeth by his great feeding.
k When couetous men heape vp riches, which turne to their deſtruction.
l He doeth not enioy his fathers riches. *Iob. 1. 21. wiſd. 7. 6.*
m *Iam. 4. 14.*
n Meaning, in vaine, and without profit.
o Read Chap. 3. 22.
p He will take no great thought for the paynes that he hath indured in time paſt.

CHAP. VI.

The miſerable eſtate of him to whome God hath giuen riches, and not the grace to vſe them.

1 THere is an euill, which I ſawe vnder the ſunne, and it is much among men:
2 A man to whome GOD hath giuen riches and treaſures and honour, and hee wanteth nothing for his ſoule of all that it deſireth: but a God giueth him not power to eate thereof, but a ſtrange man ſhall eate it vp: this is vanitie, and this

a He ſheweth that it is the plague of God when the rich man hath not a libe rall heart to vſe his riches.

this is an euill sickenesse.
3 If a man beget an hundreth children and
liue many yeeres, and the dayes of his
yeeres be multiplied, and his soule be not
[b] satisfied with good thinges, & he be not
[c] buried, I say that an vntimely fruit is
better then he.
4 For [d] he commeth into vanitie and go-
eth into darkenes: and his name shall be
couered with darkenes.
5 Also he hath not seene the sunne, nor kno-
wen it: therefore this hath more rest then
the other.
6 And if he had liued a thousande yeeres
twise tolde, and had seene no good, shall
not all goe to one place?
7 All the labour of man is for his mouth:
yet the [e] soule is not filled.
8 For what hath the wise man more then
the foole? what hath the poore that [f] kno-
weth how to walke before the liuing?
9 The [g] sight of the eye is better then to
walke in the lustes: this also is vanitie,
and vexation of spirit.
10 What is that that hath bene? the name
thereof is now named: and it is knowen
that it is man: and he cannot striue with
him that is [h] stronger then he.

b If he can neuer haue inough. c As we see often times, that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hangeth himselfe or such like, and so lacketh the honour of buriall, which is the last office of humanitie. d Meaning, the vntimely fruite whose life did neither profit or hurt any. e His desire and affection. f That knoweth to vse his goods well in the iudgement of men. g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied. h Meaning, God who will make him to feele that he is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoyde the contrary.

1 Surely there be many things that increase
vanitie: and what auaileth it a man?
2 For who knoweth what is [a] good for
man in the life and in the nomber of the
dayes of the life of his vanitie, seeing he
maketh them as a * shadowe? For who
can shewe vnto man what shall be after
him vnder the sunne?
3 * A good name is better then a good oynt-
ment, and the day of [b] death, then the day
that one is borne.
4 It is better to go to the house of [c] mour-
ning, then to go to the house of feasting, be-
cause this is the ende of all men: and the
liuing shall lay it to his heart.
5 Anger is better then laughter: for by a
sad looke the heart is made better.
6 The heart of the wise is in the house of
mourning: but the heart of fooles is in the
house of mirth.
7 Better it is to heare the rebuke of a wise
man, then that a man shoulde heare the
song of fooles.
8 For like the noyse of the [d] thornes vnder
the pot, so is the laughter of the foole: this
also is vanitie.
9 Surely oppression maketh a wise man
[e] mad: and the rewarde destroyeth the
heart.
10 The [f] ende of a thing is better then the
beginning thereof, and the pacient in spi-
rit is better then the proude in spirit.

a There is no state, wherein man can liue to haue perfit quietnes in this life. Iob 14.2. psal. 144.4. Prou. 22.1. b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils, or else, because that this corporall death is the entring into life euerlasting. c Where we may see the hande of God and learne to examine our liues. d Which crackle for a while and are profit nothing. e A man that is esteemed wise, when he falleth to oppression, becommeth like a beast. f He noteth their lightnes which enterprise a thing, and suddenly leaue it off againe.

11 Be not thou of an hastie spirit to be an-
grie: for anger resteth in the bosome of
fooles.
12 Say not thou, Why is it that the former
daies were better then these? for thou do-
est not inquire [g] wisely of this thing.
13 Wisedome is good with an [h] inheri-
tance, and excellent to them that see the
sunne.
14 For man shall rest in the shadow of wise-
dome, & in the shadowe of siluer: but the
excellencie of the knowledge of wisedome
giueth life to the possessors thereof.
15 Behold the worke of God: for who can
make * straight that which he hath made
crooked?
16 In the day of welth be of good comfort,
and in the day of affliction [i] consider: God
also hath made this contrary to that, to the
intent that man should find [k] nothing af-
ter him.
17 I haue seene all things in the dayes of
my vanitie: there is a iust man that pe-
risheth in his [l] iustice, and there is a wic-
ked man that continueth long in his ma-
lice.
18 Be not thou iust [m] ouermuch, neyther
make thy selfe ouerwise: wherfore shoul-
dest thou be desolate?
19 Be not thou wicked [n] ouermuch, ney-
ther be thou foolish: wherefore shouldest
thou perish not in thy time?
20 It is good that thou lay holde on [o] this:
but yet withdrawe not thine hande from
[p] that: for he that feareth God, shall come
forth of them all.
21 Wisedome shal strengthen the wise man
more then ten mightie princes that are in
the citie.
22 * Surely there is not a man iust in the earth,
that doeth good and sinneth not.
23 Giue not thine [q] heart also to all the
words that men speake, lest thou do heare
thy seruant cursing thee.
24 For oftentimes also thine heart know-
eth that thou likewise hast * cursed o-
thers.
25 All this haue I proued by wisedome: I
thought I will be wise, but it went farre
from me.
26 It is farre off, what may [r] it be? and it is
a profound deepenes, who can finde it?
27 I haue compassed about, both I and
mine heart to knowe & to enquire and to
search wisedome and reason, and to know
the wickednes of folie, and the foolishnes
of madnesse,
28 And I finde more bitter then death the
woman whose heart is as nets & snares,
and her handes, as bands: he that is good
before God, shall be deliuered from her,
but the sinner shall be taken by her.
29 Behold, sayth the Preacher, this haue
I founde, seeking one by one to [s] finde the
count:
30 And yet my soule seeketh, but I finde it
not: I haue founde one man of a thou-
sand: but a woman among them all haue
I not found.

g Murmure not against God when he sendeth aduersities for mans sinnes. h He answereth to them that esteeme not wisdome, except riches be ioyned therewith, shewing that both are the giftes of God, but that wisdome is farre more excellent, & may be without riches. Chap. 1.15. i Consider wherefore God doeth sende it and what may comfort thee. k That man shoulde be able to controle nothing in his workes. l Meaning, that cruel tyrants put the godly to death, and let the wicked go free. m Boast not to much of thine owne iustice and wisedome. n Tarie not long when thou art admonished to come out of the way of wickednesse. o To wit, on these admonitions that goe before. p Consider what desolation and destruction shall come, if thou doe not obey them. 1. King. 8.46. 2. chron. 6.36. prou. 20.9. 1. iohn 1.8. q Credite them not, neither care for them. *Or, spoken euill of others.* r Meaning, wisedome. s That is, to come to a conclusion.

31 Onely

t And so are cause of their own destruction.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

CHAP. VIII.

2 To obey princes and Magistrates. 17 The workes of God passe mans knowledge.

1 WHo is as the wise man? and who knoweth the interpretation of a thing? the wisedome of a man doeth make his a face to shine: and the b strength of his face shalbe changed.

2 I aduertise thee to take heed to ye c mouth of the king, and to the word of the othe of God.

3 d Haste not thou to go forth of his sight: stand not in an euill thing: for he will doe whatsoeuer pleaseth him.

4 Where the worde of the king is, there is power, & who shall saye vnto him, What doest thou?

5 Hee that keepeth the commandement, shall know none euil thing, and the heart of the wise shall know the e time & iudgement.

6 For to euery purpose there is a time and iudgement, because the f miserie of man is great vpon him.

7 For he knoweth not that which shalbe: for who can tell him when it shalbe?

8 Man is not lorde g ouer the spirite to restreine the spirite: neyther hath he power in the day of death, nor deliuerance in the battell, neyther shall wickednesse deliuer the possessers thereof.

9 All this haue I seene, and haue giuen mine heart to euery worke, which is wrought vnder the sunne, and I sawe a time that man ruleth ouer man to his owne h hurt.

10 And likewise I saw the wicked buried, and i they returned, and they that came from the holy k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euill worke is not l executed speedily, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euill an hundreth times, and God prolongeth his dayes, yet I knowe that it shall be well with them that feare the Lorde, and do reuerence before him.

13 But it shall not bee well to the wicked, neither shal he prolong his dayes: he shalbe like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to the m work of the wicked: and there be wicked men to whome it commeth according to the worke of ye iust: I thought also that this is vanitie.

15 And I praysed ioy: for there is no goodnes to man vnder the sunne, saue to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his life that God hath giuen him vnder the sunne.

16 When I applied mine heart to knowe wisedome, and to behold the busines that is done on earth, that neyther day nor night the eyes of man take sleepe,

17 Then I beheld the whole worke of God, that man can not find out the worke that is wrought vnder the sunne: for ye which man laboureth to seeke it, & can not finde it: yea, and though the wise man thinke to knowe it, he can not finde it.

CHAP. IX.

1 By no outwarde thing can men know whome God loueth or hateth. 12 No man knoweth his ende. 16 Wisedome excelleth strength.

1 I Haue surely giuen mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the handes of God: and no man knoweth eyther loue or a hatred of all that is before them.

2 All things come alike to all: and the same condition is to the iust and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as hee that feareth an othe.

3 This is euil among all that is done vnder the sunne, that there is one b condition to all, and also the heart of the sonnes of men is full of euill, and madnesse is in their heartes whiles they liue, and after that, they go to the dead.

4 Surely whosoeuer is ioyned to all the liuing, there is hope: for it is better to a c liuing dog, then a dead lyon.

5 For the liuing knowe that they shal die, but the dead know nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Also their loue, and their hatred, & their enuie is now perished, and they haue no more portion for euer, in all that is done vnder the sunne.

7 Goe, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now d accepteth thy workes.

8 At all times let thy garments be white, and let not oyle bee lacking vpon thine head.

9 * Reioyce with the wife whome thou hast loued all the dayes of the life of thy banitie, which God hath giuen thee vnder the sunne all the dayes of thy banitie: for this is thy portion in the life, and in thy trauell wherein thou labourest vnder the sunne.

10 All that thine hand shall find to do, do it with all thy power: for there is neyther worke nor inuention, nor knowledge, nor wisedome in ye graue whither thou goest.

11 I returned, and I sawe vnder the sunne that the race is not to the swift, nor the battell to the strong, neyther yet bread to the wise, nor also riches to men of vnderstanding, neither yet fauour to men of knowledge: but time and f chance commeth to them all.

12 For

a Meaning, what things he ought to chuse or refuse: or mi knoweth not by their outward things, yf is, by prosperitie or aduersitie, whom God doth fauour or hate, for he sendeth them alwell to the wicked as to the godly.

b In outward things, as riches & powerie, sickenes and health, there is no difference betwene the godly, & the wicked: but the difference is, that the godly are assured by faith of Gods fauour and assistance.

c He noteth the Epicures, & carnall men, which made their belly their god, & had no pleasure but in this life, esteeming rather to be an abiect, and vile person in this life, then a man of authority, and so to die, which is meet by the dog & lyon.

d They flatter themselues to liue in Gods fauour, because they haue all things in abundance.

e Reioyce, be merry, and spare for no cost. this speake the wicked bellie gods. *" Ebr. regard the life. Chap. 5.8.*

f Thus the worldlings say to proue that all things are lawful for them, and attribute that to chance and fortune, which is done by the prouidence of God.

12 For

12 For neither doeth man know his g time,
but as the fishes which are taken in an euill
net, and as the birdes that are caught
in the snare: so are the children of men
snared in the euil time when it falleth vpon
them suddenly.
13 I haue also seene this wisedome vnder
the sunne, and it is great vnto me.
14 A litle citie and fewe men in it, & a great
King came against it, and compassed it about,
and builded fortes against it.
15 And there was found therein a poore
and wise man, and he deliuered the citie
by his wisedome: but none remembred
this poore man.
16 Then said I, Better is wisedome then
strength: yet the wisdome of the poore is
despised, and his words are not heard.
17 The wordes of the wise are more heard
in quietnesse, then the cry of him that ruleth
among fooles.
18 Better is wisedome then weapons of
war: but one sinner destroieth much good.

CHAP. X.

1 The difference of foolishnesse and wisedome. 11 A slanderer is like a serpent that can not be charmed. 16 Of foolish Kings, and drunken princes, 17 And of good Kings and princes.

1 Dead flies cause to stinke, and putrifie
the ointment of the apoticarie: so
doeth a litle follie him that is in estimation
for wisedome, and for glory.
2 The heart of a a wise man is at his right
hand: but the heart of a foole is at his left
hand.
3 And also when ye foole goeth by the way,
his heart faileth, and he b telleth vnto all
that he is a foole.
4 If the c spirit of him that ruleth, ryse vp
against thee, leaue not thy place: for gentlenes
pacifieth great sinnes.
5 There is an euill that I haue seene vnder
the sunne, as an d errour that proceedeth
from the face of him that ruleth.
6 Follie is set in great excellencie, and the
e rich set in the lowe place.
7 I haue seene seruants on horses, & princes
walking as seruants on the ground.
8 *He that diggeth a pit, shall fall into it,
and he that breaketh the hedge, a serpent
shall bite him.
9 He that remoueth stones, shall hurt him
selfe thereby, and he that cutteth wood,
shalbe in danger thereby.
10 If the yron be blunt, and one hath not
whet the edge, he must then put to more
f strength: but the excellencie to direct a
thing is wisedome.
11 If the serpent bite, when he is not charmed:
no better is a babbler.
12 The words of the mouth of a wise man
haue grace: but the lips of a foole deuoure
himselfe.
13 The beginning of the wordes of his
mouth is foolishnes, and the latter end of
his mouth is wicked madnes.
14 For the foole multiplieth words, saying,
Man knoweth not what shalbe: and who
can tell him what shall be after him?
15 The labour of ye foolish doth weary him:
for he knoweth not to go into the g citie.

g That is, he doth not foresee what shal come.
a That is, he doeth all things well & iustly, whereas the foole doeth the contrary.
b By his doings he bewrayeth himselfe.
c If thy superiour be angrie with thee, be thou discrete, & not moued.
d Meaning, that it is an euill thing when they that are in authoritie, faile, and do not their duetie.
e They that are rich in wisedome and vertue.
* Psal.7.16. prou.26.27. ecclus.27.26.
f Without wisedome whatsoeuer a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlines of the wicked is such, that they knowe not common things, and yet will they dispute like masters.

16 Woe to thee, O land, when thy King is
a h childe, and thy princes i eat in the morning.
17 Blessed art thou, O lande, when thy
King is the sonne k of nobles, & thy princes
eate in time, for strength and not for
drunkennes.
18 By slouthfulnesse the roofe of the house
goeth to decay, and by the idlenesse of the
hands the house droppeth through.
19 They prepare bread for laughter, and
wine comforteth the liuing, but siluer answereth
to all.
20 Curse not ye king, no not in thy thought,
neither curse the rich in thy bed chamber:
for the l foule of the heauen shall cary the
voyce, and that which hath winges shall
declare the matter.

h That is, without wisdome & counsell.
i Are giuen to their lusts and pleasures.
k Meaning, when he is noble for vertue and wisdome and with the gifts of God.
l Thou canst not worke euil so secretly, but it shal be knowen.

CHAP. XI.

1 To be liberall to the poore. 4 Not to doubt of Gods prouidence. 8 All worldly prosperitie is but vanitie. 9 God will iudge all.

1 Cast thy bread vpon the a waters:
for after many dayes thou shalt find
it.
2 Giue a portion to seuen, & also to eight:
for thou knowest not what euill shall bee
vpon the earth.
3 If the b clouds be full, they will powre
forth raine vpon the earth: and if the c tree
doe fall toward the South, or toward the
North, in the place that the tree falleth,
there it shalbe.
4 He that obserueth the d winde, shall not
sowe, and he that regardeth the cloudes,
shall not reape.
5 As thou knowest not which is the way
of the spirit, nor how the bones doe growe
in the wombe of her that is with childe:
so thou knowest not the worke of GOD
that worketh all.
6 In the morning sowe thy seede, and in
the euening let not thine hand e rest: for
thou knowest not whether shall prosper,
this or f that, or whether both shalbe alike
good.
7 Surely the light is a pleasant thing: and
it is a good thing to the eyes to see the
sunne.
8 Though a man liue many yeeres, and in
them all he reioyce, yet he shall remember
the dayes of g darkenes, because they are
many, all that commeth is vanitie.
9 h Reioyce, O yong man, in thy youth, and
let thine heart cheere thee in the dayes of
thy youth: & walke in the wayes of thine
heart, and in the sight of thine eyes: but
knowe that for all these things, God will
bring thee to iudgement.
10 Therfore take away i griefe out of thine
heart, and cause euill k to depart from thy
flesh: for childehood and youth are vanity.

a That is, be liberall to the poore, & though it seeme to be as a thing ventred on the sea, yet it shal bring thee profite.
b As the clouds that are full, powre out raine, so the riche that haue abundāce, must distribute it liberally.
c He exhorteth to be liberall, while we liue: for after, there is no power.
d He that feareth inconueniences when necessitie requireth, shall neuer do his duetie.
e Be not wearie of well doing.
f That is, which of thy workes are most agreeable to God.
g That is, of affliction and trouble.
h He derideth them that set their delite in worldly pleasures, as though God would not cal them to an account. i To wit, anger, and enuie. k Meaning, carnall lustes whereunto youth is giuen.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.

1 Remember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeeres approch, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the a clouds returne after the raine:

3 When the b keepers of the house shall tremble, and the c strong men shall bowe themselues, and the d grynders shal cease, because they are fewe, & they ware darke that e looke out by the windowes:

4 And the f doores shalbe shut without by the base sound of the g grynding, and hee shall rise vp at the voyce of the h bird: & all the i daughters of singing shalbe abased.

5 Also they shall be afrayde of the k hye thing, and feare shalbe in l the way, and the almond tree shall m flourish, and the n grasshopper shalbe a burden, and concupiscence shalbe driuen away: for man goeth to the house of his age, & the mourners goe about in the streete.

6 Whiles the o siluer coarde is not lengthened, nor the golden p viuer broken, nor the q pitcher broken at the r well, nor the s wheele broken at the t cisterne:

7 And dust returne to the earth as it was, u and the v spirit returne to GOD that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught y people knowledge, and caused them to heare, and searched foorth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an vpright writing, euen the wordes of trueth.

11 The wordes of the wise are like goads, and like naples z fastned by the maisters of the assemblies, which are giuen by one ȝ pastour.

12 And of other thinges besides these, my sonne, take thou heede: for there is none ende in making many a bookes, and much reading is a wearinesse of the flesh.

13 Let vs heare the ende of all: feare God and keepe his commandements: for this is the whole ductie of man.

14 For God will bring euery worke vnto iudgement, with euery secret thing, whether it be good or euill.

a Before thou come to a continuall miserie: for whē the cloudes remaine after the raine, mans griefe is increased.

b The hands, which keepe the bodie.

c The legges.

d The teeth.

e The eyes.

f The lippes, or mouth.

g When the B. chawes shall scarce open and not be able to chewe no more.

h He shall not be able to sleepe.

i That is, the windepipes, or the eares shalbe deafe, and not able to heare singing.

k To climbe hie because of their weakenesse, or they stoupe downe, as though they were afrayde at any thing shoulde hit them.

l They shall tremble as they goe, as though they were afraid.

m Their head shall be as white as the blossomes of an almonde tree.

n They shalbe able to beare nothing.

o Meaning, the marowe of the backe bone and the sinewes.

p The kidde skin that couereth the braynes, which is in colour like golde.

q That is, the veines.

r Meaning, the liuer.

s Which is the head.

t That is, where out of the which the head draweth his powers of life.

u The soule is continently geueth either to ioy or torment, and sleepeth not as wicked imagine.

x Which are applied by the maisters, whom he calleth masters.

y That is, by God.

z These things can not be comprehended in bookes, or learned by studie, but God must instruct thy heart that thou mayst onely knowe that wisedome is the true felicitie, & the way thereunto is to feare God.

An "excellent song which was Salomons.

"Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.

THE ARGVMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the perfite loue of Iesus Christe, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appoynted to be his spouse, holy, chaste, & without reprehension. So that here is declared the singular loue of the bridegrome towarde the bride, and his great and excellent benefites wherewith he doeth enriche her of his pure bountie & grace without any of her deseruings. Also the earnest affection of the Church which is inflamed with the loue of Christ, desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

a *The familiar talke and mysticall communication of the spirituall loue betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute the Church.*

1 Let a him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 Because of the b sauour of thy good ointmentes thy name is as an ointment powred out: therefore the c virgins loue thee.

3 d Draw me: we will runne after thee: the King hath brought me into his e chambers: we will reioyce and be glad in thee: we will remember thy loue more then wine: the righteous doe loue thee.

4 I am f blacke, O daughters of Ierusalem, but comely, as the fruits of g Kedar, and as the h curtaines of Salomon.

5 Regard ye me not because I am i blacke: for the k sunne hath looked vpon me. The l sonnes of my mother were angrie against me: they made me the keeper of the vines: but I m kept not mine owne vine.

6 Shewe me, n O thou, whom my soule loueth, where thou feedest, where thou restest at noone: for why should I be as she that turneth aside to the flockes of o thy companions?

a This is spoken in the person of the Church, or of the faithful soule inflamed with the desire of Christ, whome she loueth.

b The feeling of thy great benefites.

c They that are pure in heart & conuersation.

d The faithfull confesse that they cannot come to Christ, except they be drawen.

e Meaning, the secret ioy that is not knowen to the world.

f The Church confesseth her spots and sinne but hath confidence in the loue of Christ.

g Kedar was Ismaels sonne, of whome came the Arabians that dwelt in tents.

h Which were all set with precious stones and iewels.

i Consider not the Church by the outwarde appearance.

k The corruption of nature through sinne, and afflictions.

l Mine owne brethren, which shoulde haue most fauored me.

m She confesseth her owne negligence.

n The spouse calling her fault, fleeth to her husband only for succour.

o When thou hast called to the dignitie of pastours, & they set forth their owne dreames in stead of thy doctrine.

7 ¶ If

a vol. Angl. con. 5 · D. B. Foxes serm. pag. 408.

p Christ speaketh to his Church, bidding them that are ignorant, to go to the pastours tabernacle.

q For thy spirituall beautie and excellēcie, there was no worldly treasure to be compared vnto thee.

r The Church rejoyceth that she is admitted to the companie of Christ. (Hee shalbe most deare vnto me.

s Christ accepteth his Church, & commendeth her beautie.

t That is, the heart of the faithfull wherein Christ dwelleth by his spirite.

7 p If thou knowe not, O thou the fairest amōg women, get thee forth by the steps of the flocke, and feede thy kiddes by the tents of the shepheards.
8 I haue compared thee, O my loue, to the troupe of horses in the q charets of Pharaoh.
9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.
10 We will make thee borders of gold with studdes of siluer.
11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.
12 My welbeloued is as a bundle of myrrhe vnto mee: hee shall lye betweene my s breasts.
13 My welbeloued is as a cluster of camphire vnto me in the vines of Engedi.
14 My loue, beholde, thou art t faire: beholde, thou art faire; thine eyes are like the doues.
15 My welbeloued, beholde, thou art faire and pleasant: also our u bed is greene.
16 The beames of our house are cedars, our rafters are of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the doue, 15 And the enemies to the foxes.

1 I Am the rose of the field, and the lilie of the valleies.
2 Like a lilie among the thornes, so is my a loue among the daughters.
3 b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and sate downe: and his fruite was sweete vnto my mouth.
4 He brought me into the wine celler, and loue was his banner ouer me.
5 Stay me with flagons, and comfort me with apples: for I am sicke of loue.
6 His left hande is vnder mine head, and his right hand doeth embrace me.
7 c I charge you, O daughters of Jerusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.
8 d It is the voyce of my welbeloued: beholde, he commeth leaping by the mountaines, and skipping by the hilles.
9 My welbeloued is like a roe, or a yong hart: lo, he e standeth behinde our wall, looking forth of the windowes, shewing himselfe through the f grates.
10 My welbeloued spake and said vnto me, Arise, my loue, my faire one, & come thy way.
11 For beholde, g winter is past: the rayne is changed, and is gone away.
12 The flowers appeare in the earth: the time of the singing of birds is come, & the voyce of the turtle is heard in our land.
13 The figge tree hath brought forth her yong figges: & the vines with their small grapes haue cast a sauour: arise my loue, my faire one, and come away.
14 My doue, that art in the h holes of the rocke, in the secret places of the stayres, shewe me thy sight, let me heare thy voyce: for thy voyce is sweete, & thy sight comely.
15 Take vs the foxes, the i little foxes, which destroy the vines: for our vines haue smal grapes.
16 My welbeloued is mine, and I am his: he feedeth among the lilies,
17 Vntill the day breake, and the shadowes flee away: returne, my welbeloued, & be like a k roe, or a yong hart vpon the mountaines of Bether.

k The Church desireth Christ to be most readie to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliverance out of the wildernesse.

1 IN my bed by a night I sought him that my soule loued: I sought him, but I found him not.
2 I will rise therefore now, and go about in the citie, by the streetes and by the open places, & will b seeke him that my soule loueth: I sought him, but I found him not.
3 The c watchemen that went about the citie, found me: to whom I sayd, Saw you not him whom my soule loueth?
4 When I had past a litle frō them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house in to the chamber of her that conceiued me.
5 d I charge you, O daughters of Jerusalem, by the roes and by the hindes of the fielde, that ye stirre not vp, nor waken my loue vntill she please.
6 Who is she that commeth vp out of the e wildernesse, like pillars of smoke perfumed with myrrhe and incense, and with all the f spices of the marchant?
7 Beholde his g bed, which is Salomons: three score strong men are round about it, of the valiant men of Israel.
8 They all handle the sword, & are expert in warre, euery one hath his sword vpon his thigh for the feare h by night.
9 King Salomon made himselfe a i palace of the trees of Lebanon.
10 He made the pillars thereof of siluer, & the pauement thereof of golde, the hangings thereof of purple, k whose midst was paued with the loue of the daughters of Jerusalem.
11 Come forth, ye l daughters of Sion, and beholde the king Salomon with the m crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnes of his heart.

a The Church by night, that is, in troubles, seeketh to Christ, but is not inconstinently heard.
b Shewing, that although we be not heard at the first, yet we must still continue in prayer till we feele comfort.
c Which declareth, that we must seeke vnto all, of whome we hope to haue any succour.
d Reade Chap. 2.7.
e This is referred to the Church of Israel, which was led by the wildernes fourtie yeres.
f *Hebr. powder.*
g By the bed is meant the Temple, which Salomon made.
h He alludeth to the watche, which kept the Temple.
i *Or, Charet.*
k All e that are of the nomber of the faithfull.
l Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.
m Because Christ delighteth in his Church, he commendeth all that is in her.

CHAP. IIII.

1 The prayses of the Church. 7 She is without blemish in his sight. 9 The loue of Christ towards her.

1 BEholde, thou art a faire, my loue: beholde, thou art faire: thine eyes are like the doues: amōg thy locks * thine

t That is, sinne and terrour is driven backe by the comming of Christ, which is here described by the spring time, when all things florish.

* Chap. 6.4.

b He hath respect to ỹ multitude of ỹ faithfull, which are many in nober.

heare is like the b flocke of goates, which looke downe from the mountaine of Gilead.
2 Thy teeth are like a flock of sheepe in good order, which goe vp from the washing: which euery one bring out twinnes, and none is barren among them.
3 Thy lips are like a thiede of skarlet, and thy talke is comely: thy tẽples are within thy lockes as a piece of a pomegranate.
4 Thy necke is as the towre of Dauid buylt for defence: a thousande shieldes hang therein, and all the targats of the strong men.

c Wherein are knowledge, and zeale, two precious iewels.

5 Thy two c breastes are as two yong roes that are twinnes, feeding among ỹ lilies.
6 Vntill the day breake, and the shadowes flie away, I wil go into the mountaine of myrrhe and to the mountaine of incense.
7 Thou art all faire, my loue, and there is no spot in thee.

d Christ promiseth his Church ỹ to call his faithfull from all the corners of the worlde.

8 d Come with mee from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the toppe of Shenir and Hermon, from the dennes of the lyons and from the mountaines of the leopardes.

e Christ calleth his Church sister in respect that he had taken the flesh of man.

9 Vp e sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.
10 Vp sister, my spouse, howe faire is thy loue? howe much better is thy loue then wine? and the sauour of thine ointments then all spices?

f In that he made his church beautifull and riche, he loued his gifts in her.

11 Thy f lippes, my spouse, droppe as homy combes: honie and milke are vnder thy tongue, and the sauour of thy garmentes is as the sauour of Lebanon.

g Because of thy confession and thankesgiuing.

12 Vp sister my spouse is as a garden inclosed, as a spring shut vp, & a fountaine sealed vp.

h The Church confesseth that all her glory, and beautie cõmeth of Christ, who is ỹ true fountaine of all grace.

13 Thy plants are as an orchard of pomegranates with swẽte fruites, as camphire, spikenard,
14 Euen spikenard, and saffran, calamus, & cinnamom with all the trees of incense, myrrhe & aloes, with all the chiefe spices.

i She desireth Christ to comfort her, and to powre ỹ graces of his Spirit vpõ her, which Spirit is meant by the North & South winde.

15 h O fountaine of the gardens, O well of liuing waters, & the springs of Lebanon.
16 Arise, O i North, and come O South, and blowe on my garden that the spices thereof may flow out: let my welbeloued come to his garden, and eate his pleasant fruite.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She cõfesseth her nakednes. 10 She praiseth Christ her husband.

a The garden signifieth the kingdome of Christ, where he prepareth the banket for his elect.

1 I Am come into my a garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony combe with mine honie, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloued.

b The spouse saith ỹ she is troubled with the cares of worldly things, which is meant by sleeping.

2 b I sleepe, but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the c night.
3 I haue put off my d coate, howe shall I put it on? I haue washed my feete, howe shall I defile them?
4 My welbeloued put in his hande by the hole of the doore, and e mine heart was affectioned toward him.
5 I rose vp to open to my welbeloued, and mine hands did drop downe myrrhe, and my f fingers pure myrrhe vpon the handles of the barre.
6 I opened to my welbeloued: but my welbeloued was gone, & past: mine heart was gone when he did speake: I sought him, but I could not finde him: I called him, but he answered me not.
7 The g watchemen that went about the citie, found me: they smote me & wounded mee: the watchemen of the walles tooke away my vayle from me.
8 I charge you, h O daughters of Jerusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.
9 i O the faireſt among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another louer, ỹ thou doest so charge vs?
10 My welbeloued is white and ruddie, the chiefest of ten thousand.
11 His k head is as fine gold, his locks curled, and blacke as a rauen.
12 His eies are like doues vpon the riuers of waters, which are washt with milke, and remaine by the full vessels.
13 His cheekes are as a bed of spices, & as swẽte flowers, and his lippes like lilies dropping downe pure myrrhe.
14 His handes as ringes of golde set with the l chrysolite, his belly like white yuorie couered with Saphires.
15 His legges are as pillars of marble, set vpon sockets of fine gold: his countenãce as Lebanon, excellent as the cedars.
16 His mouth is as swẽte things, and he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Jerusalem.
17 m O the faireſt among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seeke him with thee?

c Declaring the long patience of the Lord toward sinners.
d The spouse cõfesseth her nakednes, & that of her selfe she hath nothing or seeing that she is once made cleane, she pumisheth not to defile her selfe againe.
e Or, my bowels were moued to wardes him.
f The spouse which should be anoynted of Christ, shall not finde him if she thinke to anoynt him with her good works.
g These are the false teachers, which wound the conscience with their traditions.
h She asketh of them which are godly (forsmuch as the law and saluation should come out of Zion & Ierusalem) that they would direct her to Christ.
i Thus say they of Ierusalem.
k She describeth Christ to be of perfite beauty and comelines.
l Or, Turkish.
m Hearing of the excellence of Christ, ỹ faithfull desire to know how to find him.

CHAP. VI.

1 The Church assureth her selfe of the loue of Christ. 3 The prayses of the Church. 8 She is but one and vndefiled.

1 MY welbeloued is gone downe into his a garden to the beddes of spices, to feede in the gardens, and to gather lilies.
2 I am my welbeloueds, and my welbeloued is mine, who feedeth among ỹ lilies.
3 Thou art beautifull, my loue, as b Tirzah, comely as Jerusalem, terrible as an armie with banners.
4 c Turne away thine eies frõ me: for they ouercome me: *thine heare is like a flocke of goats, which looke down from Gilead.
5 Thy teeth are like a flock of sheepe, which go vp from the washing, which euery one bring out twinnes, and none is barren among them.

a That is conuersant here in earth among men.
b Which was a faire and strong city, 1. Kin. 14. 17
c This declareth ỹ exceeding loue of Christ toward his Church. Chap. 4. 1.

6 Thy

6 Thy temples are within thy lockes as a
piece of a pomegranate.
7 There are [d] thréescore Quéenes & foure-
score concubines, & of the damsels with-
out nomber.
8 But my doue is alone, and my vndefiled,
shée is the onely daughter of her mother,
and she is deare to her that bare her: the
daughters haue séene her & counted her
blessed: euen the Quéenes and the concu-
bines, and they haue praised her.
9 [e] Who is she ẏ looketh forth as the mor-
ning, faire as the moone, pure as ẏ sunne,
terrible as an armie with banners!
10 I went downe to ẏ [f] garden of nuts, to
sée the fruites of the valley, to sée if ẏ vine
budded, and if the pomegranats florished.
11 [g] I knew nothing, my soule set me [h] as
the charets of my noble people.
12 Returne, returne, O [i] Shulamite, re-
turne: returne that we may beholde thée.
What shall you sée in the Shulamite, but
as the company of an armie?

d Meaning, that the giftes are infinite which christ giueth to his Church: or that his faithfull are many in nõber.
e He sheweth ẏ the beginning of the Church was small, but that it grewe vp to a great multitude.
f He went downe into ẏ synagogue to see what fruits came of the Law and the Prophets.
g I foũd nothing but rebellion.
h I ran as swift as the nobles of my people in their charets.
i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

CHAP. VII.

1 The beautie of the Church in all her members. 10 She is assured of Christes loue towards her.

1 HOw beautiful are thy [a] goings with
shoes, O princes daughter! ẏ ioynts
of thy thighes are like iewels: the
worke of ẏ hand of a cunning workman.
2 Thy nauell is as a rounde cup that wan-
teth not licour: thy bellie is as an heape of
wheat compassed about with lilies.
3 [b] Thy two brests are as two yong roes
that are twinnes.
4 Thy necke is like a towre of yuory: thine
eyes are like the fish pooles in Heshbon by
the gate of Bath-rabbim: thy nose is as
the towre of Lebanon, that looketh to-
ward Damascus.
5 Thine head vpon thée is as skarlet, and
the bushe of thine heade like purple: the
king is tyed [c] in the [u] rafters.
6 Howe faire art thou, and howe pleasant
art thou, O my loue, in pleasures!
7 This thy stature is like a palme trée, and
thy breasts like clusters.
8 I said, I wil go vp into the palme trée, I
will take hold of her boughs: thy breasts
shall nowe be like the clusters of the vine:
and the sauour of thy nose like apples,
9 And ẏ roufe of thy mouth like good wine,
which goeth straight to my welbeloued, &
causeth the lippes of ẏ ancient to speake.
10 [d] I am my welbelouèds, and his desire
is toward me.
11 Come, my welbeloued, let vs go forth in-
to the field: let vs remaine in the villages.
12 Let vs get vp early to ẏ vines, let vs sée
if the [e] vine florish, whether it hath budded
the small grape, or whether the pomegra-
nats florish: there wil I giue thée my loue.
13 The mandrakes haue giuen a smell, and
in our gates are all swéete things, newe
and olde: my welbeloued, I haue kept
them for thée.

a He describeth ẏ comely beautie of ẏ Church in euery part, which is to be vnderstand spiritually.
b Reade Chap. 4.5.
c He desireth to come neere thee and to be in thy companie.
u Or, galeries.
d This ẏ spouse speaketh.
e If the people that are called to Christ, bring forth any fruite.

CHAP. VIII.

2 The Church wil be taught by Christ. 3 She is vpholden by him. 6 The vehement loue wherewith Christ loueth her. 11 She is the vine that bringeth forth fruit to the Spiritual Salomon, which is Iesus Christ.

1 OH [a] that thou werest as my brother
that sucked ẏ breastes of my mo-
ther: I would finde thée without, I
would kisse thée, then they should not de-
spise [u] thée.
2 I will leade thée and bring thée into my
mothers house: there thou shalt teach me:
& I wil cause thée to drinke spiced wine,
and new wine of the pomegranate.
3 [b] His left hande shalbe vnder mine head,
and his right hand shall embrace me.
4 [c] I charge you, O daughters of Ierusa-
lem, that you stirre not vp, nor waken my
loue, vntill she please.
5 (Who is this that commeth vp out of
the wildernes, leaning vpon her welbelo-
ued?) I raised thée vp vnder an apple
trée: there thy mother conceiued thée:
there she conceiued that bare thée.
6 [d] Set me as a seale on thine heart, & as a
signet vpon thine arme: for loue is strong
as death: ielousie is cruell as the graue:
the coles thereof are firie coles, and a ve-
hement flame.
7 Much water cannot quenche loue, nei-
ther can the floods drowne it: If a man
shoulde giue all the substance of his house
for loue, they would greatly contemne it.
8 [e] Wée haue a litle sister, and she hath no
breastes: what shall we doe for our sister
when she shalbe spoken for?
9 [f] If she be a wall, we wil build vpon her
a siluer palace: & if she be a doore, we will
kéepe her in with boards of cedar.
10 [g] I am a wall, and my breastes are as
towers: then was I in his eyes as one
that findeth peace.
11 [h] Salomon had a vine in Baal-hamon:
he gaue the vineyarde vnto kéepers: eue-
ry one bringeth for ẏ fruit therof a thou-
sand pieces of siluer.
12 But my vineyarde which is mine, is be-
fore me: to thée, O Salomon, appertaineth
a thousand pieces of siluer, and two thou-
sand to them that kéepe the fruit thereof.
13 O thou that dwellest in the [i] gardens,
the companions hearken vnto thy voyce:
cause me to heare it.
14 O my welbeloued, [k] flee away, and be
like vnto the roe, or to the yong hart vp-
on the mountaines of spices.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.
u Or, me.
b Reade Chap. 2.6.
c Reade Chap. 3.5.
d The spouse desireth Christ to be ioyned in perpetuall loue with him.
e The Iewish Church speaketh this of the Church of the Gentiles.
f If she be sure and fast, she is meete for the husband to dwell in.
g The Church promiseth fidelitie & constancie.
h This is the vineyard of the Lord hired out, Matth. 21.33.
i Christ dwelleth in his Church, whose voyce the faithfull heare.
k The Church desireth Christ that if he depart from them, yet that he would haste to helpe them in their troubles.

Isaiah.

THE ARGUMENT.

GOD, according to his promes, Deut. 18.15. that hee would neuer leaue his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare vnto the people the things to come, wherof they had a speciall reuelation, but also to interprete and declare the Lawe, and to applie particularly the doctrine contained briefly therein,

to the vtilitie and profite of those, to whome they thought it chiefly to apperteine, and as the time and state of thinges required. And principally in the declaration of the Lawe they had respect to three things, which were the grounde of their doctrine: First to the doctrine contained briefly in the two tables: secondly to the promises and threatnings of the Law: and thirdly to the couenant of grace and reconciliation, grounded vpon our Sauiour Iesus Christ, who is the ende of the Law. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gaue them vnderstanding of things, they applyed the promises particularly for the comfort of the Church and the members therof, and also denounced the menaces against the enemies of the same: not for any care or regard to the enemies, but to assure the Church of their safegarde by the destruction of their enemies. And as touching the doctrine of reconciliation, they haue more clearely intreated it then Moses, and set foorth more liuely Iesus Christ, in whom this couenant of reconciliation was made. In all these things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations: euer applying the doctrine, as he saw that the disease of the people required. He declareth also many notable prophecies which hee had receiued of God, as touching the promes of the Messiah, his office, and his kingdome. Also of the fauour of God toward his Church, the vocation of the Gentiles, & their vnion with the Iewes. Which are as most principall pointes contained in this booke, and a gathering of his sermons that he preached. Which after certaine dayes that they had stand vpon the Temple doore (for the maner of the Prophets was to set vp the summe of their doctrine for certaine dayes that the people might the better marke it, as Isa. 8.1. and Habak 2.2.) the Priestes tooke it downe and reserued it among their registers: and so by Gods prouidence these bookes were preserued as a monument to the Church for euer. As touching his person and time, he was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah, as the best writers agree) and prophecied more then 64. yeeres from the time of Vzziah vnto the reigne of Manasseh, whose father in lawe he was (as the Ebrewes write) and of whom he was put to death. And in reading of the Prophets this one thing among other is to be obserued, that they speake of things to come as though they were nowe past, because of the certaintie thereof, and that they could not but come to passe, because God had ordeined them in his secret counsell, and so reuealed them to his Prophets.

CHAP. I.

Isaiah reproueth the Iewes of their ingratitude and stubbernesse, that neither for benefits nor punishment would amend. 11 *He sheweth why their sacrifices are reiected, and wherein gods true seruice standeth.* 24 *He prophecieth of the destruction of Ierusalem,* 25 *And of the restitution thereof.*

1 [A]Vision of Isaiah, the sonne of Amoz, which he saw [b]concerning Iudah and Ierusalem: in the dayes of [c]Vzziah, Iotham, Ahaz & Hezekiah kings of Iudah.

2 Heare, O [d]heauens, and hearken, O earth: for the Lorde hath said, I haue nourished and brought vp [e]children, but they haue rebelled against me.

3 The [f]ore knoweth his owner, & the asse his masters cribbe, but Israel hath not knowen: my people hath not vnderstād.

4 Ah, sinnefull nation, a people laden with iniquitie: a [g]sede of the wicked, corrupt children: they haue forsaken [h]the Lord: they haue prouoked the [h]holy one of Israel to anger: they are gone backeward.

5 Wherefore shoulde ye be [i]smitten any more? for ye fall awap more and more: the whole [k]head is sicke, and the whole [k]heart is heauie.

6 From the [l]sole of [h] foote vnto the head, there is nothing whole therin, but wounds, and swelling, and sores ful of corruption: they haue not bene wrapped, [m]nor bound vp, nor mollified with ople.

7 Your land is waste: your cities are burnt with fire: strangers deuour your land in your presence, and it is desolate like the ouerthrowe [n]of strangers.

8 And [h] daughter of [o]Zion shall remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a besieged citie.

9 Except the Lord of hostes [p]had reserued vnto vs, euen a smal remnant: we should haue bene [q]as Sodom, and should haue bene like vnto Gomorah.

10 Heare the word of the Lord, O [r]princes of Sodom: hearken vnto the law of our God, O people of Gomorah.

11 What haue I to do with the multitude of your sacrifices, saith [h] Lord? I am full of the burnt offrings of rams, and of the fat of fed beastes: & I [s]desire not the blood of bullocks, nor of lambes, nor of goates.

12 When ye come to appeare before me, who required this of your handes to treade in my courtes?

13 Bring no mo oblations, [t]in vaine: my [u]cense is an abomination vnto me: I can not suffer your newe moones, nor sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

a That is, a reuelation or prophecie, which was one of the two meanes, whereby God declared himselfe to his seruāts in old time, as Nomb. 12.6: and therefore the Prophets were called Seers, 1. Sam. 9.9.

b Isaiah was chiefly sent to Iudah & Ierusalem, but not only: for in this booke are prophecies concerning other nations also.

c Called also Azariah, 2. king. 15.1. of these kings reade 2. kings from chap. 14. vnto chap. 21. and 2 Chron. from chap. 25. vnto chap. 33.

d Because men were obstinate & insensible, he calleth to the dumme creatures, which were more prompt to obey Gods word, as Deut. 32.1.

e Hee declareth his great mercie toward the Iewes, forasmuch as he chose them aboue al other natiōs to be his people & children, as Deut. 10.15.

f The most brute and dul beasts do more acknowledge their dutie toward their masters, then my people do toward me, of whō they haue received benefits without cōparison.

g They were not only wicked as were their fathers, but vtterly corrupt, & by their euil exāple infected others.

h That is, him y sanctifieth Israel.

i What auaileth it to seeke to amēd you by punishmēt, seeing the more I correct you, the more ye rebell?

k By naming the chiefe parts of the body he signifieth, that there was no part of y whole body of y Iewes free from his rods.

l Euery part of the body, as well the least as the chiefest was plagued.

m Their plagues were so grieuous that they were incurable, & yet they would not repent.

n Meaning of them that dwell farre off, which because they looke for no aduantage of this, which remaineth, destroyed.

o That is, Ierusalem.

p Because that not suffer your newe moones, nor sabbaths he wil euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Ye that for your vices deserued all to be destroied as they of Sodom, saue y God of his mercy reserued a litle nomber, Lam. 3.22.

s Although God cōmanded these sacrifices for a time, as aids & exercises of their faith: yet because y ye ful not faith nor repentance, God detesteth them, Psal. 50.13. Iere. 6. 20. Amos 5.21. Micah. 6.7.

t Without faith and repentance.

14 My soule hateth your [u] new moones &
your appoynted feasts: they are a burden
vnto me: I am wearie to beare them.
15 And when you shall stretche out your
hands, I will hide mine eyes from you:
& though ye make many prayers, I will
not heare: for your hads are ful [x] of blood.
16 [y] Wash you, make you cleane: take a-
way the euill of your workes from before
mine eyes: cease to do euill.
17 Learne to [z] doe well: seke iudgement,
relieue the oppressed: iudge the fatherlesse
and defend the widow.
18 Come nowe, [a] & let vs reason together,
sayth the Lord: though your sinnes were
as crimsin, they shall be made [b] white as
snowe: though they were red like skarlet,
they shalbe as wool.
19 If ye [c] consent and obey, ye shal eat the
good things of the land.
20 But if ye refuse & be rebellious, ye shall
be deuoured with the sword: for ŷ mouth
of the Lord hath spoken it.
21 Howe is the [d] faithfull citie become an
harlot? it was full of iudgement, and iu-
stice lodged therein, but nowe [e] they are
murtherers.
22 Thy [f] siluer is become drosse: thy wine
is mixt with water.
23 Thy princes are rebellious & compani-
ons of [g] theeues: euery one loueth gifts,
and foloweth after rewardes: they iudge
not the fatherlesse, neyther doeth the wi-
dowes cause come before them.
24 Therefore saith the Lord God of hostes,
the [h] mightie one of Israel, Ah, I will
[i] ease me of mine aduersaries, and auenge
me of mine enemies.
25 Then I will turne mine hand vpō thee,
and burne out thy drosse, till it [k] be pure,
and take away all thy tinne.
26 [l] And I wil restore thy iudges as at the
first, and thy counsellers as at the begin-
ning: afterward shalt thou be called a ci-
tie of righteousnesse, and a faithfull citie.
27 Zion shalbe redeemed in iudgement, &
they that returne in her, in [m] iustice.

u Your sacrifices offred in the new moones & feasts: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of faith & mercy. x He sheweth that where men be giuen to auarice, deceit, crueltie & extortiō, which is meant by blood, there God will shewe his anger, & not accept them, though they seme neuer so holy, as Chap. 59.3. y By this outward washing, he meaneth the spiritual: exhorting the Iewes to repent & amend their liues. z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretend most holines and religion in worde, but when their charitie and loue toward their brethren should appeare, they declare that they haue neither faith nor religion. a To know if I do accuse you without cause. b Lest sinners should pretend any rigor on Gods part, he onely willeth them to be pure in heart, & he will forgiue all their sinnes, were they neuer so many or great. c He sheweth that whatsoeuer aduersitie man indureth, it ought to be attributed to his owne incredulitie & disobedience. d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband. e Giuen to couetousnes and extortion, which he signified before by blood, vers.15. f Whatsoeuer was pure in thee before, is now corrupt, though thou haue an outward shewe. g That is, they maintaine the wicked and the extortioners, and not onely do not punish them, but are themselues such. h When God will shew himselfe merciful to his Church, he calleth himselfe, The holy one of Israel: but when he hath to doe with his enemies, he is called Mightie, as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, & so satisfie my desire by punishing them. Which thing yet he doeth with a griefe, because of his couenant. k Least the faithfull among them shoulde be ouercome with this threatning, he addeth this cōsolation. l It is onely the worke of God to purifie the heart of man, which thing he doeth because of his promes, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promes, which is the cause of the deliuerance of his Church.

28 And the [n] destruction of the transgres-
sours and of the sinners shalbe together:
and they that forsake the Lorde, shall be
consumed.
29 For they shall be confounded for the
[o] okes, which ye haue desired, and ye shall
be ashamed of the gardens, that ye haue
chosen.
30 For ye shalbe as an oke, whose leafe fa-
deth: & as a garden that hath no water.
31 And the strong shalbe as [p] towe, and the
maker thereof, as a sparke: and they shall
both burne together, & none shall quench
them.

n The wicked shal not be partakers of Gods promes, Psa 92.9 o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut.16.22. p The false god, wherein ye put your confidence, shalbe consumed as easily, as a piece of towe.

CHAP. II.

2 The Church shalbe restored by Christ, & the Gentiles called. 6 The punishment of the rebellious and obstinate.

1 The word that Isaiah the sonne of A-
moz sawe vpon Judah & Jerusalem.
2 *It [a] shalbe in the last dayes, that the
mountaine of the house of the Lord shalbe
prepared in the top of the mountaines, &
[b] shall be exalted aboue the hilles, and all
nations shall [c] flowe vnto it.
3 And many people shal go, & say, Come,
and let vs goe vp to [d] the mountaine of
the Lord, to the house of the God of Iaa-
kob, & he will teach vs his waies, and we
will walke in his paths: *for the [e] Lawe
shal go forth of Zion, and the word of the
Lord from [f] Jerusalem.
4 And [g] he shal iudge among the nations,
and [h] rebuke many people: they shall
[i] breake their swords also into mattocks,
and their speares into sithes: nation shall
not lift vp a sworde against nation, ney-
ther shal they learne [k] to fight any more.
5 O house of Iaakob, come ye, and let vs
[l] walke in the light of the Lord.
6 Surely thou [m] hast forsaken thy people,
the house of Iaakob, because they are [n] ful
of the East maners, and are sorcerers as
the Philistims, [o] and abound with strāge
children.
7 Their land also was full of [p] siluer and
golde, and there was none ende of their
treasures: and their land was full of hor-
ses, and their charets were infinite.
8 Their land also was full of idoles: they
worshipped ŷ worke of their own hands,

Micah 4.1. a The decree & ordinance of God, touching the restauration of the Church, which is chiefly meant of ŷ time of Christ. b In an euident place to be seene and discerned. c When ŷ kingdome of Christ shalbe enlarged by ŷ preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called. d Alluding to mount Zion, where the visible Church thē was. Micah 4.2. e Meaning, the whole doctrine of saluation. f This was accomplished, whē the Gospel was first preached in Ierusalem, and from thence went through all the worlde. g The Lorde, which is Christ, shall haue all power giuen him. h That they may acknowledge their sinnes and turne to him. i He sheweth the fruite of the peace, which the Gospel should bring: to wit, that men shoulde doe good one to another, whereas before they were enemies. k He speaketh not against the vse of weapons and lawful warre, but sheweth how the heartes of the godly shall be affected one towarde another: which peace and loue doeth begin and growe in this life, but shal be perfited, when we are ioyned with our head Christ Iesus. l Seeing the Gentiles wil be so readie, make you haste and shewe them the way to worship God. m The Prophet seeing the small hope, that the Iewes would conuert, cōplaineth to God, as though he had vtterly forsaken them for their sinnes. n Full of the corruptions that reigned chiefly in ŷ East partes. o They altogether giue themselues to the facions of other nations. p The Prophet first condemned their superstition and idolatrie: next their couetousnesse, and thirdly, their vaine trust in worldly meanes.

which their owne fingers haue made.

9 And a man bowed himselfe, and a man ᵍ humbled himselfe: therefore ʰ spare them not.

10 Enter into the rocke, & hide thee in the dust from before the feare of the Lord, and from the glory of his maiestie.

11 The hie looke of man shalbe humbled, & the loftinesse of men shalbe abased, & the Lord onely shalbe exalted in ⁱ that day.

12 For the day of the Lord of hostes is vpon all the proude & hautie, & vpon all that is exalted: and it shalbe made lowe.

13 Euen vpon all the cedars of Lebanon, that are hie and exalted, and vpon all the okes of Bashan,

14 And vpon all the high ᵏ mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euery hye tower, and vpon euery strong wall,

16 And vpon ˡ all the ships of Tarshish, & vpon all pleasant pictures.

17 And ᵐ hautinesse of men shalbe brought lowe, and the loftinesse of men shalbe abased, and the Lorde shall onely be exalted in that day.

18 And the idoles wil he vtterly destroy.

19 Then they shal go ⁿ into the holes of the rockes, & into the caues of the earth, from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that daye shall man cast away his siluer idoles, & his golden idoles (which they had made themselues to worshippe them) ˣ to the moules and to the backes,

21 To go into the holes of the rockes, and into the tops of the ragged rockes from before the feare of the Lorde, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose ʸ breath is in his nostrels: for wherein is he to be esteemed?

CHAP. III.

1 For the sinne of the people God will take away the wise men, and giue them foolish princes. 14 The couetousnesse of the gouernours. 16 The pride of the women.

1 FOr lo, the Lord God of hostes wil take away from Jerusalem & from Judah the ᶻ stay & the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, ᵃ the iudge and the Prophet, the prudent and the aged,

3 The captaine of fifte, and the honorable, and the counseller, and the cunning artificer, and ᵇ the eloquent man.

4 And I wil appoint ᶜ children to be their princes, and babes shall rule ouer them.

5 The people shall be ᵈ oppressed one of another, & euery one by his neyghbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euery one shall ᵉ take holde of his brother of the house of his father, and say, Thou hast clothing: thou shalt bee our prince, & let this fall be vnder thine hand.

7 In that day he shall ᵍ sweare, saying, I cannot be an helper: for there is no bread in mine house, nor clothing: therfore make me no prince of the people.

8 Doubtles Jerusalem is fallen, and Judah is fallen down, because their tongue and workes are against the Lord, to prouoke the eyes of his glory.

9 The ʰ triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Woe be vnto their soules: for they haue rewarded euill vnto themselues.

10 ⁱ Say ye, Surely it shalbe well with the iust: for they shall eate the fruite of their workes.

11 Woe be to the wicked, it shalbe euill with him: for the reward of his handes shalbe giuen him.

12 ᵏ Children are extortioners of my people, and women haue rule ouer them: O my people, they that leade thee, cause thee to erre, & destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the ˡ Ancients of his people and the princes thereof: for ye haue eaten vp the vineyarde: the spoyle of the poore is in your houses.

15 What haue ye to doe, that ye beate my people to pieces, ᵐ and grinde the faces of the poore, saith the Lord, euen the Lord of hostes?

16 The Lorde also saith, ⁿ Because the daughters of Zion are hautie, and walke with ᵒ stretched out necks, and with ᵖ wandering eyes, walking and ᵠ mincing as they go, and making a ʳ tinkling with their feete,

17 Therfore shal the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lorde take away the ornament of the slippers, and the calles, and the round tiers,

19 The sweete balles, and the bracelets, & the bonnets,

20 The tyres of the head, and the sloppes, and the head bands, and the tablets, and the earings,

21 The rings and the nuselers, ˢ

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses, and the fine linnen,

ª Because they trusted in their abundance and prosperitie, he sheweth ᵗ they should be taken from them.

ᵇ The temporal gouernour and the minister.

ᶜ By these he meaneth that God would take away euery thing that was in any estimation, and wherein they had any occasion to vaunt themselues.

ᵈ Not only in age, but in wit, maners, knowledge and strength.

ᵉ For lacke of good regiment and order.

ᶠ He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe founde able or willing to be their gouernour.

ᵍ Feare shal rather cause him to forsweare himselfe, then to take such a dangerous charge vpon him.

ʰ When God shall examine their deedes, whereupon they nowe set an impudent face, he shal finde the marke of their impietie in their forehead.

ⁱ Be ye that are godly assured that God will defend you in the middes of their troubles.

ᵏ Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

ˡ Meaning, that the rulers and gouernors had destroyed his Church, and not preserued it, according to their duetie.

ᵐ That is, ye shewe all cruelrie against them.

ⁿ He menaceth the people, because of the arrogancie and pride of their women, which gaue themselues to all wantonnesse and dissolution.

ᵒ Which declared their pride.

ᵖ As a signe, that they were not chaste.

ᵠ Which shewed their wantonnesse.

ʳ They decked then in slippers that did creake, or had litle plates sowed vpon them, which tinkled as they went.

ˢ Abbot dolorg

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f In rehearsing all these things particularly, he sheweth how righteousnes, and vanitie of such as cānot be content with comely apparell according to their degree.

and the hoodes, and the f lames.
24 And in steade of sweete sauour, there shalbe stinke, & in steade of a girdle, a rent, and instead of dressing of the heare, baldnes, & instead of a stomacher, a girding of sackcloth, & burning in stead of beautie.
25 Thy men f shall fall by the swoorde, and thy strength in the battell.
26 Then shall her gates mourne and lament, and she, being desolate, shall sit vpon the ground.

t Meaning, that God will not only punish the women, but their husbands, which haue suffred this dissolutenes, and also the common weale, which hath not remedied it.

CHAP. IIII.

1 *The small remnant of men after the destruction of Ierusalem.* 2 *The graces of God vpon them that remaine.*

a When God shal execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnes, shall seeke vnto men, and offer themselues to any condition.
b Be thou our husband, and let vs be called thy wiues.
c For so they thought it, to be without an head and husband.
d He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should bee as plentifull towarde the faithfull, as though they sprang out of the earth, as Chap. 45. 8.

1 a ND in that day shall a seuen women take holde of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely b let vs be called by thy name, and take away our c reproch.
2 In that day shall the d bud of the Lord be beautifull and glorious, and the fruite of the earth shalbe excellent and pleasant for them that are escaped of Israel.
3 Then he that shall be left in Sion, and he that shall remaine in Ierusalem, shall bee called holy, and euery one shall be e written among the liuing in Ierusalem,
4 When the Lorde shall wash the filthines of the daughters of Sion, and purge the f blood of Ierusalem out of the middes thereof by the spirit of g iudgement, and by the spirit of burning.
5 And h Lord shall create vpon euery place of mount Sion, and vpon the assemblies thereof, h a cloude and smoke by day, and the shining of a flaming fire by night: for vpon all the i glory shalbe a defence.
6 And a couering shalbe for a shadowe in the day for the heate, & a place of refuge & a couert for the storme k and for the raine.

e The booke of the Lord meane Christ. e He alludeth to the booke of life, whereof reade Exodus 32. 32. meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting. f That is, the cruelties, extortion, auarice, & all wickednes. g When things shalbe redressed, that were amisse. h He alludeth to the pillar of the cloud, Exod. 13. 21. meaning, that Gods fauour and protection should appeare in euery place. i The faithfull are called the glory of God, because his image, and tokens of his grace shine in them. k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 *Under the similitude of the vineyard he describeth the state of the people.* 8 *Of their auarice.* 11 *Their drunkennes.* 13 *Of their captiuitie.*

1 The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.

1 NOwe will a I sing to my b beloued a song of my beloued to his vineyard. * My beloued had a c vineyard in a very fruitfull hill,
2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, d and he built a towre in the middes thereof, and made a winepresse therein: then he looked that it should bring forth grapes: but it brought e forth wilde grapes.
3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me, and my vineyard.
4 What could I haue done any more to my vineyard that I haue not done vnto it? why haue I looked that it should bring forth grapes, and it bringeth forth wilde grapes?
5 And nowe I will tell you what I will do to my vineyard: I g will take away the hedge thereof, and it shalbe eaten vp: I will breake the wall thereof, and it shalbe troden downe:
6 And I will lay it waste: it shall not be cutte, nor digged, but briers, and thornes shall growe vp: I will also command the cloudes that they raine no raine vpon it.
7 ¶ Surely the vineparde of the Lorde of hostes is the house of Israel, and the men of Iudah are his pleasant plant, and he looked for h iudgement, but beholde oppression: for righteousnesse, but beholde i a crying.
8 Woe vnto them that ioyne house to house, and lay field to field, till there be no k place, that ye may be placed by your selues in the middes of the earth.
9 This is in mine l eares, saith the Lorde of hostes. Surely many houses shalbe desolate, euen great and faire, without inhabitant.
10 For ten acres of vines shall yeeld one m bath, and the seede of an homer shall yeeld an n ephah.
11 ¶ Woe vnto them, that o rise vp early to followe drunkennes, and to them that continue vntill q night, till the wine doe inflame them.
12 And the harpe and viole, timbrel, and pipe, & wine are in their feastes: but they regard not the r worke of the Lord, neither consider the worke of his hands.
13 Therefore my people f is gone into captiuitie, because they had t no knowledge, and the glory thereof are men famished, and the multitude thereof is dryed vp with thirst.
14 Therefore u hell hath inlarged it selfe, and hath opened his mouth, without measure, and their glory, and their multitude and their pompe, and he that reioyceth among them, shall descende into it.
15 And man shall be brought downe, and man shalbe humbled, euen the eyes of the proude shalbe humbled.
16 And the Lord of hostes shalbe exalted in iudgement, and the holy God shalbe sanctified in iustice.

d He spared no diligence nor cost.
e In the seuenth verse he declareth what they were.
f He maketh them iudges in their own cause, for as much as it was euident that they were the cause of their owne ruine.
g I will take no more care for it: meaning that he would take from them his word and ministers, and all other comforts, & send them contrary plagues.
h Iudgement & righteousnes are true fruits of the feare of God, and therefore in the cruell oppressers there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I haue heard complaint, & cry of the poore.
m Which containeth about ten pottels: so that euery acre should but yeeld one pottell.
n Which containeth an hundreth pottels.
o An Ephah containeth ten pottels, and is in drie things as much as bath is in licours.
p That spare no paine nor diligence to followe their lustes.
q Which are neuer weary of their rioting and excessiue pleasures: but vse all meanes to prouoke to the same.
r They regarde not the prouident care of God ouer them, nor for what ende he hath created them.
f That is, shall certainely goe: for so the Prophetes vse to speake, as though the thing which shall come to passe, were done already.
t Because they would not obey the worde of God.
u Meaning, the graue shall swallowe vp them that shall die for hunger and thirst, and yet for all this great destruction it shall neuer be saciate,

x God comforteth the poore lambes of his Church, which had bene strangers in other countries, promising that they should dwell in those places againe, whereof they had bene deprived by the fat and cruell tyrants.

y Which vse all allurements, occasions, and excuses to harden their conscience in sinne.

z He sheweth what are the wordes of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.

a Which are not ashamed of sinne, nor care for honesty, but are growen to a desperate impietie.

b Which are contemners of all doctrine and admonition.

c Which are neuer wearie, but shewe their strength, & brag in gluttonie and drunkennes.

d Both they and their posteritie, so that nothing shalbe left.

e He sheweth that God had so sore punished this people, that the dumme creatures, if they had bene so plagued, would haue bene more sensible, & therefore his plagues must cõtinue, till they begin to feele them. f He will make the Babylonians to come against them at his becke, and to fight vnder his standerd. g They shalbe prompt, and lustie to execute Gods vengeance. h The enemie shall haue none impediment. i Whereby is declared the crueltie of ỹ enemies. k The Iewes shall finde no succour. l In the land of Iudah.

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17 Then shall x the lambes feed after their maner, and the strangers shal eate the desolate places of the fat.

18 ¶ Woe vnto them, that draw iniquitie with y cordes of vanitie, & sinne, as with cart ropes:

19 Which say, z Let him make speede: let him hasten his worke, that we may see it: and let the counsell of the holy one of Israel drawe neere and come, that we may know it.

20 Woe vnto them that speake good of euill, a and euill of good, which put darkenes for light, and light for darkenes, that put bitter for swete, & swete for sowre.

21 Woe vnto them that are b wise in their owne eyes, & prudent in their owne sight.

22 Woe vnto them that are c mightie to drinke wine, and to them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the stubble, and as the chaffe is consumed of the flame: so their d rote shal be as rottennesse, and their bud shall rise vp like dust, because they haue cast off the Lawe of the Lorde of hostes, and contemned the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his e hand vpon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streetes, and for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift vp a signe f vnto the nations a farre, & will hisse vnto them from the ende of the earth: and beholde, they shall come hastily with speede.

27 None shal s faint nor fall among them: none shall slumber nor sleepe, neither shall the girdle of his loines be loosed, nor h the latchet of his shoes be broken:

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like a whirlewinde.

29 His roaring shalbe like a lion, & he shall roare like lions whelps: they shal i roare, and lay holde of the prey: they shall take it away, and none shall deliuer it.

30 And in that day they shall roare vpon them, as the roaring of the sea: and if k they looke vnto the earth, behold darknesse, and sorowe, and the light shall be darkened in their l skie.

CHAP. VI.

1 Isaiah sheweth his vocation by the vision of the diuine maiestie. 9 He sheweth the obstinacie of the people. 11 The destruction of the lande. 13 The remnant reserued.

1 IN the yere of the death of king Vzziah, a I sawe also the Lorde sitting vpon an b high throne, & lifted vp, and the lower c partes therof filled the temple.

2 The d Seraphims stode vpon it: euery one had sixe wings: with twaine he couered his e face, and with twaine he couered his f farte, & with twaine he did g flie.

3 And one cried to another, & saide, h Holy, holy, holy is the Lorde of hostes: the whole i world is full of his glory.

4 And the lintels of the doore cheekes k moued at the voyce of him that cried, and þ house was filled with smoke.

5 Then I said, l Woe is me: for I am vndone, because I am a man of polluted lippes, and I dwell in the middes of a people of polluted lippes: for mine eyes haue seene the king and Lord of hostes.

6 Then flewe one of the Seraphims vnto mee with an hote cole in his hande, which he had taken from the m altar with the tongs:

7 And he touched my mouth, and said, Lo, this hath touched thy lippes, and thine iniquitie shalbe taken away, & thy n sinne shalbe purged.

8 Also I heard the voyce of the Lord, saying, Whome shall I send? & who shall go for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say vnto this people, o Ye shall heare in deede, but ye shall not vnderstand: ye shall plainely see, and not perceiue.

10 Make the heart of this people fat, make their eares heauie, & shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstande with their hearts, and conuert, and be heale them.

11 Then said I, Lord, p howe long? And he answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate,

12 And the Lorde haue removed men farre away, and there be a great desolation in the middes of the land.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is, by visible signes, as Iohn Baptist saw the holy Ghost in the fourme of a doue.

b As a iudge ready to giue sentence.

c Of his gouernment, or of his throne.

d They were Angels, so called because they were of a fierie colour, to signifie that they burnt in the loue of God, or were light as fire to execute his will.

e Signifying, that they were not able to endure the brightnesse of Gods glorie.

f Whereby was declared that man was not able to see the brightnes of god in them.

g Which thing declareth the prompt obedience of the Angels to execute Gods commandement.

h This oft repetition signifieth that the holy Angels cannot satisfie themselues in praising God, to teach vs that in al our liues we should giue our selues to the continuall praise of God. i His glory doth not onely appeare in the heauens, but through all the worlde, and therefore all creatures are bounde to praise him. k Which thinges were to confirme the Prophet, that it was the voyce of man: and by the smoke was signified the blindnesse that shoulde come vpon the Iewes. l He speaketh this for two causes: the one, because he that was a mortall creature, & therefore had more neede to glorifie God then the Angels, did it: and the other, because the more neere that man approcheth to God, the more doeth hee knowe his owne sinne, and corruption. m Of the burnt offrings, where ỹ fire neuer went out. n This declareth that man cannot render true obedience to God, till he haue purged vs. o Whereby is declared that for the malice of man God will not immediately take away his worde, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saued: hereby he exhorteth the ministers to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Matth 13. 14. Actes 28. 26 rom 11. 8. p Ashe was moued with the zeale of Gods glory, so was hee touched with charitable affection toward the people.

q Meaning, the tenth part: or as some write, it was reuealed to Esaiah for the confirmation of his prophecie, that tenne Kinges shoulde come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewnesse they shall seeme to be eaten vp: yet they shall after florish as a tree, which in winter loseth his leaues, and seemeth to bee dead, yet in summer is freth, and greene.

13 But yet in it shalbe q a tenth, and shall returne, and shalbe eaten vp as an elme r or as an oke, which haue a substance in them, when they cast their leaues: so the holy seede shalbe the substance thereof.

CHAP. VII.

1 *Ierusalem besieged.* 4 *Esaiah comforteth the King.* 14 *Christ is promised.*

1 AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah King of Iudah, Rezin a King of Aram b came vp, and Pekah a sonne of Remaliah King of Israel, to Ierusalem to fight against it, but he coulde not ouercome it.

2 And it was tolde the house of c Dauid, saying, Aram is ioyned with d Ephraim: therfore his heart was e moued, and the heart of his people, as the trees of the forest are moued by the winde.

3 ¶ Then said the Lord vnto Esaiah, Goe forth nowe to meete Ahaz (thou f and f She-ar-iashub thy sonne) at the ende of the conduite of the vpper poole, in the path of the fullers fielde,

4 And say vnto him, Take heede, g be still: feare not, neither be faint hearted for the two tailes of these smoking h firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne:

5 Because Aram hath taken wicked counsell against thee, and Ephraim, and Remaliahs sonne, saying,

6 Let vs goe vp against Iudah, and let vs waken them vp, & make a breach therein for vs, & set a King in the middes therof, euen the sonne of i Tabeal.

7 Thus saith the Lorde God, It shall not stand, neither shall it be.

8 For the head of Aram is Damascus, and the head of Damascus is Rezin: & within fiue and k threscore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs sonne. If ye beleeue not, surely ye shall not be established.

10 ¶ And the Lorde spake againe vnto Ahaz, saying,

11 Aske l a signe for thee of the Lorde thy God: aske it, either in the depth, or in the height aboue.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

13 Then he said, Heare you now, O house of Dauid, Is it a small thing for you to grieue l men, that ye will also grieue my God?

14 Therefore the Lord m himselfe will giue you a signe. Beholde, the virgine shall conceiue and beare a sonne, and she shall call his name n Immanu-el.

15 n Butter and honie shall he eate, till he haue knowledge to refuse the euill, and to chuse the good.

16 For afore the o childe shall haue knowledge to eschewe the euill, & to chuse the good, the land, that thou abhorrest, shalbe forsaken of both her Kings.

17 The Lord shall bring vpon thee, and vpon thy people, and vpon thy fathers house (the dayes that haue not come from the day that p Ephraim departed from Iudah) euen the King of q Assyr.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost part of the floods of Egypt, & for the bee which is in the land of Assyr,

19 And they shall come and shall light all in the desolate valleis, and in the holes of the rockes, and vpon all thornie places, and vpon all bushie s places.

20 In that day shall the Lord shaue with a rasor that is hired, euen by them beyonde the Riuer, by the King of Assyr, the head and the heare of the t feete, and it shall consume the beard.

21 And in the same day shall a man u nourish a yong kowe, and two sheepe.

22 And for the x abundance of milke that they shall giue, he shall eate butter: for butter & honie shall euery one eate, which is left within the land.

23 And at the same day euery place, where m shall be a thousand vines, shall be at a thousande pieces of siluer: so it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the lande shalbe briers and thornes.

25 But on z all the mountaines, which shalbe digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes and for the treading of sheepe.

1 Kin.16.5. 2 Or, Syria. a Towit, the second time: for in the first battel Ahaz was ouercome. b Meaning, the Kings house. c That is, Israel, because that tribe was the greatest, Gen. 49. d For feare. e That is to say, The rest shall returne: which name Esaiah gaue his sonne, to signifie, that the rest of the people shoulde returne out of their captiuitie. f Which haue but a litle smoke, & shall quickly be quenched. g Which was an Israelite, and as some eth, enemie to the house of Dauid. h Counting fro the fiue and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Esaiah confirmeth that the Israelites should be led into perpetuall captiuitie, which thing came to passe within twentie yeere after that Esaiah did this message. i For the confirmation of this thing, that thine enemies shall be destroyed and thou preserued. k Not to beleeue Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aide and helpe of our infirmitie, is to rebell against him. l You thinke you haue to doe with men, when ye contemne Gods messengers: but it is God, against whom you bende your selues. m Forasmuch as thou art vnworthie, the Lord for his own promes sake will giue a signe, which shall be, that Christ the Sauiour of his Church, and the effect of all signes and miracles shalbe reueiled. n *Or, God with vs, which name can agree to none, but to him, that is both God & man.* n Meaning, that Christ is not only God, but man also, because hee shall be nourished as other men, vntill the age of discretiō. o Not meaning Christ, but any childe: for before a childe can come to the yeeres of discretion, the Kings of Samaria and Syria shall be destroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whom thou hast put thy trust. r Meaning, the Egyptians: for by reason the countrey is hote and moyst, it is full of flies, as Assyria is full of bees. s Signifying, that no place shall be free from them. t That is, that which is from the bellie downeward: meaning, that he woulde destroy both great and small. u He that before had a great nomber of cattell, shall be content with one kowe and two sheepe. x The nomber of men shall be so small, that a fewe beastes shall be able to nourish all abundantly. y As they that goe to seeke wilde beastes among the bushes. z The mountaines contrary to their wont, shall be tilled by such as shall flee to them for succour.

CHAP. VIII.

1 *The captiuitie of Israel and Iudah by the Assyrians.* 6 *The infidelitie of the Iewes.* 9 *The destruction of the Assyrians.* 14 *Christ the stone of stumbling to the wicked.* 19 *The word of God must be inquired at.*

1 MOreouer, the Lorde sayde vnto me, Take thee a a great role, & write in it b with a mans penne, Make speede to the spoyle: haste to the pray.

a That thou mayest write in great letters, to the intent it may be more easily read. b Meaning, after the common facion: because all men might reade it.

2 Then

c Because the thing was of great importance, hee tooke these two witnesses, which were of credite with the people, when he set this vp vpon the doore of the Temple, albeit Vriah was a flattring hypocrite, 2.King.16.11.

d Meaning, to his wife, and this was done in a vision.

* Or, Make speede to the spoile: haste to the pray.

e Before any childe be able to speake.

f That is, the armie of Assiria.

g Which was a fountaine at the foote of mount Zion, out of the which ran a smal riuer through the citie: meaning, that they of Iudah, di. trusting their owne power, which was smal, desired such power and riches as they saw in Syria and Israel.

h That is, the Assyrians, which dwell beyond Euphrates.

i It shalbe ready to drowne them.

k He speaketh this to Messiah or Christ, in whom the faithfull were comforted, & who would not suffer his Church to be destroyed vterly.

2 Then I toke vnto mee * faithfull witnesses to recorde, Vriah the Priest, and Zechariah the sonne of Jeberechiah.
3 After, I came vnto the d Prophetesse, which conceiued, and bare a sonne. Then sayde the Lorde to mee, Call his name, e Maher-shalal hash-baz.
4 For before e the childe shal haue knowledge to crie, My father, and my mother, f hee shall take away the riches of Damascus and the spoyle of Samaria, before the king of Asshur.
A
5 ¶ And the Lorde spake yet againe vnto me, saying,
6 Because this people hath refused the waters of g Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,
7 Nowe therefore beholde, the Lord bringeth vp vpon them the waters of h the River mightie and great, euen the king of Asshur with all his glory, and he shal come vp vpon all their riuers, and goe ouer all their bankes,
8 And shall breake into Iudah, and shall ouerflowe and passe through, and shall come vp to the i neck, and the stretching out of his winges shall fill the breadth of thy land, O k Immanu-el.
9 Gather together on heapes, O ye l people, and ye shalbe broken in pieces, and hearken all ye of farre countreys: girde your selues, and you shalbe broken in pieces: girde your selues, and you shall be broken in pieces.
10 Take counsell together, yet it shall bee brought to nought: pronounce a decree, yet shal it not stand: for God is with vs.
11 For the Lorde spake thus to me in taking m of mine hand, and taught me, that I shoulde not walke in the way of this people, saying,
12 Say yee not, A n confederacie to all them, to whom this people saith a confederacie, neither feare you o their feare, nor be afraide of them.
13 p Sanctifie the Lord of hostes, & let him be your feare, and let him be your dread,
14 And he shall be as a q Sanctuarie: but as a stumbling stone, and as a rocke to fall vpon, to both the houses of Israel, and as a snare and as a net to the inhabitants of Jerusalem.
15 And many among them shall stumble and shall fall, and shalbe broken and shall be snared, and shalbe taken.
16 r Binde vp the testimonie: seale vp the

l Lawe amongst my disciples.
17 Therefore I will waite vpon the Lorde that hath hid his face from the house of Jaakob, and I will looke for him.
18 Beholde, I and the s children whome the Lorde hath giuen me, are as signes & as wonders in Israel, t by the Lorde of hostes, which dwelleth in mount Zion.
19 And when they shall say vnto you, Enquire at them that haue a spirite of diuination, and at the southsayers, which whisper and murmure, u Shoulde not a people enquire at their God? from the x liuing to the dead?
20 To the y Lawe, and to the testimonie, if they speake not according to this worde: it is because there is no z light in them.
21 Then he that is afflicted and famished, shall goe to and fro in a it: and when he shall be hungry, he shall enen fret himselfe, b and curse his king and his gods, and shall looke vpward.
22 And when he shall looke to the earth, beholde trouble, & c darkenesse, vexation and anguish, & he is driuen to darkenesse.

s Meaning, them that were willing to heare & obey the worde of God, & shame the world hateth as though they were monsters and not worthy to liue.
t This was a consolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lord.
u Answere the wicked then.
x Should not Gods people seeke succour onely at him?
x That is, Will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the worde of God where his will is declared.
z They haue no knowledge, but are blinde leaders of the blinde.
a That is, in Iudah, where they should haue had rest, if they had not thus grieuously offended God.
b In whom afore they put their trust.
c They shal thinke that heauen and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophecie of Christ. 14 The destruction of the tenne tribes for their pride and contempt of God.

1 YEt a the darkenesse shall not be according to the affliction, b that it had when at the first he touched lightly c the lande of Zebulun & the lande of Naphtali, nor afterwarde when he was more grieuous by the way of the sea beyonde Jorden in Galile of c the Gentiles.
2 The people that d walked in darkenes, haue seene a great e light: they that dwelled in the lande of the shadowe of death, vpon them hath the f light shined.
3 Thou hast g multiplied the nation, & not increased their ioy: they haue reioyced before thee according to the ioy in harueste, & as men reioyce whe they deuide a spoyle.
4 For h the yoke of their burthen, and the staffe of their shoulder, and the rodde of their oppressour hast thou broken as in the day of Midian.
5 Surely euery battell of the warriour is

a Meaning, after these great threatnings, promising to restore them to great glory in Messiah.
b Whereas Israel was punished, first by Tilglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmaneser who caryed the Israelites away captiues.
c Whereas the Iewes and Gentiles dwelt together by reason of those twelue cities, which Salomon gaue to Hiram.
d Which were captiue in Babylon: and the Prophet speaketh of the thing, which should come to passe three score yeeres after, as though it were now done.
e Meaning, the comfort of their deliuerance.
f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospel, Mat.4.15,16.
g Their nomber was greater whe they went into captiuity, then whe they returned, but their ioy was greater at their returne, Hag.2.10.
h Thou gauest them perfite ioye, by deliuering them and by destroying the tyrants that had kept them in cruel bondage, as thou didst deliuer them by Gideon from the Midianites, Iudg.7,12.

with noyſe, & with tumbling of garments in blood: but this ſhall be with burning and deuouring of fire.

6 For vnto vs a Childe is borne, and vnto vs a Sonne is giuen: and the gouernement is vpon his ſhoulder, and he ſhall call his Name Wonderfull, Counſeller, The mightie God, The euerlaſting father, The prince of peace.

7 The increaſe of his gouernement & peace ſhall haue none ende: he ſhall ſit vpon the throne of Dauid, & vpon his kingdome, to order it, and to ſtabliſh it with iudgement and with iuſtice, from henceforth, euen for euer: the zeale of the Lorde of hoſtes will performe this.

8 The Lorde hath ſent a word into Iaakob, and it hath lighted vpon Iſrael.

9 And all the people ſhall knowe, euen Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of the heart,

10 The bricks are fallen, but wee will builde it with hewen ſtones: the wilde figge trees are cut downe, but wee will change them into cedars.

11 Neuertheles the Lorde will raiſe vp the aduerſaries of Rezin againſt him, and ioyne his enemies together.

12 Aram before and the Philiſtims behinde, and they ſhal deuoure Iſrael with open mouth: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

13 For the people turneth not vnto him that ſmiteth them, neyther doe they ſeeke the Lorde of hoſtes.

14 Therefore will the Lorde cut off from Iſrael head and taple, branch and ruſh in one day.

15 The ancient and the honorable man, he is the head: and the prophet that teacheth lyes, he is the taple.

16 For the leaders of the people cauſe them to erre: and they that are ledde by them, are deuoured.

17 Therefore ſhall the Lorde haue no pleaſure in their yong men, neither wil hee haue compaſſion of their fatherleſſe and of their widowes: for euery one is an hypocrite and wicked, and euery mouth ſpeaketh follie: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

18 For wickednes burneth as a fire: it deuoureth the briers and the thornes, & will kindle in the thicke places of the foreſt: and they ſhall mount vp like the liftings vp of ſmoke.

19 By the wrath of the Lorde of hoſtes ſhal the land be darkened, and the people ſhall be as the meate of the fire: no man ſhall ſpare his brother.

20 And he ſhall ſnatche at the right hand, and be hungry: & he ſhall eate on the left hand, and ſhall not be ſatisfied: euery one ſhall eate the flesh of his owne arme.

21 Manaſſeh, Ephraim: and Ephraim Manaſſeh, and they both ſhall be againſt Iudah: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

CHAP. X.

1 Of wicked lawmakers. 5 God will punish his people by the Assyrians, and after destroy them. 21 The remnant of Israel shalbe saued.

1 WO vnto them that decree wicked decrees, & write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may ſpoyle the fatherleſſe.

3 What will ye do now in the day of viſitation, and of deſtruction, which ſhall come from farre? to whom will ye flee for helpe? and where will ye leaue your glory?

4 Without me euery one ſhall fall among them that are bounde, and they ſhall fall downe among the ſlaine: yet for all this his wrath is not turned away, but his hande is ſtretched out ſtill.

5 O Aſſhur, the rod of my wrath: & the ſtaffe in their hands is mine indignation.

6 I will ſend him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to take the ſpoile and to take the pray, and to treade them vnder feete like the mire in the ſtreete.

7 But he thinketh not ſo, neither doth his heart eſteeme it ſo: but he imagineth to deſtroy and to cut off not a few nations.

8 For he ſayth, Are not my princes altogether Kings?

9 Is not Calno as Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hande hath founde the kingdomes of the idoles, ſeeing their idoles were aboue Ieruſalem, and aboue Samaria:

11 Shall not I, As I haue done to Samaria, and to the idoles thereof, ſo do to Ieruſalem and to the idoles thereof?

12 But when the Lorde hath accompliſhed all his worke vpon mount Zion and Ieruſalem, I will viſite the fruit of the proude heart of the king of Aſſhur, & his glorious and proude lookes,

13 Becauſe he ſaid, By the power of mine owne hand haue I done it, & by my wiſdom, becauſe I am wiſe: therfore I haue remooued the borders of the people, & haue ſpoyled their treaſures, and haue pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, & as one gathereth egges that are left, ſo haue I gathered all the earth: & there was none to moue the wing or to open the mouth, or to whiſper.

15 Shall the axe boaſt it ſelfe againſt

a Which write & pronoūce a wicked ſentence to oppreſſe the poore: meaning that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhoulde be firſt puniſhed

b To wit, from Aſſyria.

c Your riches and autoritie, that they may be ſafe, and that ye may receiue them againe.

d Becauſe they haue forſaken me, ſome ſhal go into captiuity, & the reſt ſhall be ſlaine.

e God calleth for the Aſſyrians to be the executioners of his vengeance.

f That is, the Aſſyrians againſt the Iewes, which are but hypocrites: and in this ſixt and ſeuenth verſe is declared the difference of the worke of God and of the wicked in one very thing and acte: for Gods intention is to chaſtiſe them for their amēdmēt, & the Aſſyrians purpoſe is to deſtroy them to enriche themſelues: thus in reſpect of Gods iuſtice, it is Gods worke, but in reſpect of their owne malice, it is the worke of the deuill.

g Seeing that I haue ouercome, aſwell one citie as an other, ſo that none coulde reſiſt, ſhall Ieruſalem be able to eſcape mine hands?

h When he hath ſufficiently chaſtiſed his people (for he beginneth at his own houſe) then will he burne the roddes.

i Meaning, of Sancherib.

k Here we ſee that no creature is able to do any thing, but as God appoynteth him, and that they are all but his inſtruments to doe his worke, though the intentions be diuers, as verſe 6.

1 He ſpeaketh of the deliuerance of his Church, which he hath & ſhewed miraculouſly from his enemies, but eſpecially by the comming of Chriſt, of whom he proſpeciech in the next ende.

a The author of comforte, and by whome the Church and euery member thereof ſhall be preſerued for euer, and haue immortall life.

b His ſingular loue and care for his elect.

a This is an obſcure prophecie againſt them of Samaria, which were mockers and contemners of Gods promiſes and menaces.

b Were but weake, when the enemie ouercame vs, but we all make our ſelues ſo ſtrong, that we will not take care for our enemies, nor feare Gods threatnings.

c Iotam King of Syria, who was a ſcourge with Rezin, was ſlaine by the Aſſyrians, and ſo likewiſe Ioram, Aram, that is, the Syrians were againſt Iſrael, which on the other ſide were aſſiſted by the Philiſtims.

d Wickednes, as a flame, kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

e Though there were no forren enemie, yet they ſhall deſtroy one another.

f Their greedineſſe ſhalbe inſatiable, ſo that one brother ſhall eate vp another, as though he ſhould eate his owne fleſh.

him that heweth therewith? or ſhall the ſawe exalt it ſelfe againſt him p moueth it? as if the rodde ſhould lift vp it ſelfe againſt him that take it vp, or the ſtaffe ſhoulde exalt it ſelfe, as it were no wood.

16 Therefore ſhall the Lorde God of hoſtes ſende among his fat men, leanneſſe, and vnder his glorie he ſhal kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhalbe as a l fire, and the Holy one thereof as a flame, and it ſhall burne, and deuoure m his thornes and his bryers in one day:

18 And ſhall conſume the glory of his foreſt, and of his frutfull fieldes both ſoule n and fleſh: and he ſhalbe as the o fainting of a ſtanderd bearer.

19 And the reſt of the trees of his foreſt ſhalbe fewe, that a childe may tell them.

20 ¶ And at that day ſhall the remnant of Iſrael, & ſuch as are eſcaped of the houſe of Iaakob, ſtaie no more vpon him that ſmote them, but ſhall ſtay vpon the Lord, the holy one of Iſrael in truetly.

21 The remnant ſhall returne, euen the remnant of Iaakob vnto the mightie God.

22 For though thy people, O Iſrael, be as the ſande of the ſea, yet ſhall the remnant of them returne. The conſumption q decreede ſhall ouerflowe with righteouſneſſe.

23 For the Lorde God of hoſtes ſhall make the conſumption, euen r determined, in the middes of all the lande.

24 Therefore thus ſayth the Lorde God of hoſtes, O my people, that dwelleſt in Zion, be not afraid of Aſſhur: he ſhall ſmite thee with a rod, and ſhall lift vp his ſtaffe againſt thee after the maner of ſ Egypt:

25 But yet a verie litle time, and t wrath ſhalbe conſumed, and mine anger in their deſtruction.

26 And the Lorde of hoſtes ſhall rayſe vp a ſcourge for him, according to the plague of u Midian in the rocke Oreb: and as his ſtaffe was vpon the v Sea, ſo he will lift it vp after the maner of Egypt.

27 And at that day ſhall his burden be taken away from off thy ſhoulder, and his yoke from off thy necke: & the yoke ſhall be deſtroyed becauſe of x the anoynting.

28 He is come y to Aiath: he is paſſed into Migron: at Michmath ſhall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cauſe Laiſh to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themſelues together.

32 Yet there is a time that he will ſtay at Nob: he ſhall lift vp his hande towarde the mount of the daughter Zion, the hill of Ieruſalem.

33 Beholde, the Lorde God of hoſtes ſhall cut off the z bough with feare, and they of high ſtature ſhall be cut off, and the hie ſhall be humbled.

34 And he ſhall cut awaye the thicke places of the foreſt with yron, and Lebanon ſhall haue a mightie fall.

CHAP. XI.

1 Chriſt borne of the roote of Iſhai. 2 His vertues and kingdome. 6 The fruits of the Goſpell. 10 The calling of the Gentiles.

1 BVt there ſhall come a a rodde forth of the ſtocke of Iſhai, and a graffe ſhall growe out of his rootes.

2 And the Spirit of the Lord ſhall reſt vpon him: the Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge, and of the feare of the Lord,

3 And ſhal make him prudent in the feare of the Lorde: for he ſhall not iudge after the ſight of his eyes, neither reproue by the hearing of his eares.

4 But with righteouſneſſe ſhall he iudge the poore, and with equitie ſhall he reproue for the meeke of the earth: and he ſhall b ſmite the earth with the rod of his mouth, and with the breath of his lippes ſhall he ſlay the wicked.

5 And iuſtice ſhall be the girdle of his loynes, and faithfulneſſe the girdle of his reines.

6 The c wolfe alſo ſhall dwell with the lambe, and the leoparde ſhall lie with the kid, and the calfe, and the lyon, and the fat beaſt together, and a litle childe ſhall leade them.

7 And the kowe and the beare ſhall feede: their yong ones ſhall lie together: and the lion ſhall eate ſtrawe like the bullocke.

8 And the ſucking child ſhal play vpon the hole of the aſpe, & the wained childe ſhall put his hand vpon the cockatriſe hole.

9 Then ſhall none hurt nor deſtroy in all the mountaine of mine holineſſe: for the earth ſhalbe full of the knowledge of the Lorde, as d the waters that couer the ſea.

10 And in that day p roote of Iſhai, which ſhall ſtande vp for a ſigne vnto the e people, the nations ſhall ſeeke vnto it, and his f reſt ſhall be glorious.

11 And in p ſame day ſhall the Lord ſtretch out his hand g againe the ſecond time, to poſſeſſe the remnant of his people, (which ſhalbe left) of Aſſhur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the ſea.

12 And he ſhall ſet vp a ſigne to the nations, and aſſemble the diſperſed of Iſrael, and gather the ſcattred of Iudah from the foure corners of the worlde.

13 The

a Becauſe the captiuitie of Babylon was a figure of ſpiritual captiuity vnder ſinne, he ſheweth y our true deliuerace muſt come by Chriſt, for as Dauid came out of Iſhai a man vnder dignitie: ſo Chriſt ſhould come of a poore carpenters houſe, as our b All theſe properties canagree to none but only vnto Chriſt: for it is he that toucheth the hearetes of the faithfull & mortifieth their concupiſcences: and to the wicked he is the ſauour of death and to them that ſhall periſh: ſo that al the worlde ſhall be ſmitten with this rod, which is his worde.

c Men becauſe of their wicked affections are named by the names of beaſts, wherein the like affections reigne: but Chriſt by his Spirit ſhall reforme them, and worke in them ſuch mutuall charitie, that they ſhal be like lambes, fauouring and louing one another, and caſt off all their cruell affections, Chap. 65. 25.

d It ſhall be in as great abundance as the waters in the ſea.

e He prophecieth of the calling of the Gentiles. f That is, his Church, which he alſo calleth his reſt, Pſal. 132. 14.

g For God firſt deliuered his people out of Egypt, and nowe promiſeth to deliuer them out of their enemies handes, as from the Parthians, Perſians, Caldeans and them of Antiochia, among whome they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people, being diſperſed through all the worlde.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Aſſyrians.

n To wit, body & ſoule vtterly.

o When the battell is loſt, & the ſtanderd taken.

p This is the end of Gods plagues towardes his, to bring them to him and to forſake all truſt in others.

q This ſmal nõber, which ſeemed to be conſumed, & yet according to Gods decree is ſaued, ſhalbe ſufficient to fill all the worlde with righteouſneſſe.

r God will deſtroy this land as he hath determined, & after ſaue a ſmall portion.

ſ As the Egyptians did puniſh thee.

t Reade Chap. 9.4.

u When the Iſraelites paſſed through by the lifting vp of Moſes rod, and the enemies were drowned, Exod. 14.28.

x Becauſe of the promes made to that kingdome, whereby Chriſts Kingdome was prefigured.

y He deſcribeth by what way the Aſſyrians ſhould come againſt Ieruſalem to confirme y faithfull, when it ſhoulde come to paſſe, y as their plague was come, ſo ſhould they be deliuered.

z Feare and deſtruction ſhall come vpon Iudah: for the princes and the people ſhall all be led away captiues.

Thankesgiuing.

13 The hatred also of Ephraim shal depart, and the aduersaries of Iudah shal be cut off: Ephraim shall not enuie [a] Iudah, neither shall Iudah vexe Ephraim.

14 But they shall flie vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shalbe the stretching out of their handes, and the children of Ammon in their obedience.

15 The Lorde also shall vtterly destroy the [i] tongue of the Egyptians sea, and with his mightie winde shall lift vp his hand [k] ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shoes.

16 And there shalbe a path to the remnant of his people, which are left of Ashur, like as it was vnto Israel in the day that he came vp out of the lande of Egypt.

a Here bee declareth the ende that shalbe in his Church, and their victorie against their enemies.

i Meaning, a corner of the sea, that entereth into the lande, and hath the name of a tongue.

k To wit, Nilus the great riuer of Egypt, which entereth into the sea with seuen streames.

CHAP. XII.

A thankesgiuing of the faithfull for the mercies of God.

1 He sheweth how the Church shal praise God, when they are returned from their captiuitie.

1 AND thou [a] shalt say in that day, O Lorde, I will praise thee: though thou wast angry with mee, thy wrath is turned away, and thou comfortest me.

2 Beholde, God is my [b] saluation: I will trust, and will not feare: for the Lorde God is [*] my strength and song: he also is become my saluation.

3 Therefore with ioy shall ye [c] drawe waters out of the welles of saluation.

4 And ye shall say in that day, [*] Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lorde, for he hath done excellent things: this is knowen in all the worlde.

6 Crie out, and showte, [d] O inhabitant of Zion: for great is the holy one of Israel in the middes of thee.

b One saluation signifieth onely in God, who giueth vs an assured confidence, audacitie, and occasion to praise him for the same. Exod.15. psal.118.

c The graces of God shalbe so abundant, that ye may receiue them in as great plentie, as waters out of a fountaine that is full. 1 Chron.16.8.

d Ye that are of the Church.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

1 That is, the great calamitie, which was prophecied to come vpon Babel, as a most grieuous burden, which they were not able to beare. In these twelue chapters following, he speaketh of the plagues, wherewith God would smite these strange nations, (whome they knewe) to declare that God chastised the Israelites at his children, and these other as his enemies: and also that if God spare not these that are ignorant, that they must not thinke strange, if he punished them, which haue knowledge of his Law and keepe it not. b To wit, to the Medes and the Persians. c That is prepared and appointed to execute my iudgementes. d Which willingly go about the worke whereunto I appoint them, but how the wicked do this, reade chap.10.6.

1 THE [a] burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standarde vpon the hie mountaine: lift vp the voyce vnto them: wagge the [b] hand, that they may go into the gates of the nobles.

3 I haue commanded them that I haue [c] sanctified: and I haue called the mightie to my wrath, and them that reioyce in my [d] glory.

4 The noise of a multitude is in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lorde of hostes nombreth the hoste of the battell.

5 They come from a farre countrey, from the ende of the heauen: euen the Lorde with the [e] weapons of his wrath to destroy the whole land.

6 Howle [f] you, for the day of the Lorde is at hande: it shall come as a destroyer from the Almightie.

7 Therefore shall all handes be weakened, and all mens hearts shall melt.

8 And they shall be afrayde: anguish and sorowe shall take them, and they shall haue paine, as a woman that trauelleth: euery one shall be amased at his neighbour, and their faces shalbe like [g] flames of fire.

9 Beholde, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waste: and he shall destroy the sinners out of it.

10 For the [h] starres of heauen and the planets thereof shall not giue their light: the sunne shalbe darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednesse vpon the [i] worlde, and their iniquitie vpon the wicked, and I will cause the arrogancie of the [k] proude to cease, & will cast downe the pride of tyrants.

12 I will make a [l] man more precious then fine golde, euen a man about the wedge of golde of Ophir.

13 Therefore I will shake the heauen, and the earth shall remoue out of her place in the wrath of the Lorde of hostes, and in the day of his fierce anger.

14 And [m] it shall be as a chased doe, and as a sheepe that no man taketh vp: euery man shall turne to his owne people, and flee eche one to his owne land.

15 Euery one that is founde, shalbe striken through: and whosoeuer ioyneth himselfe, shall fall by the sworde.

16 [*] Their [n] children also shall be broken in pieces before their eyes: their houses shal be spoiled, and their wiues rauished.

17 Beholde, I will stirre vp the Medes against them, which shall not regarde siluer, nor be desirous of golde.

18 With bowes also shall they destroy the children, and shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beautie and pride of the Chaldeans, shall be as the destruction of God [*] in Sodom and Gomorah.

20 It shall not be inhabited for euer, neyther shall it be dwelled in from generation to generation: neither shall the [o] Arabian pitche his tentes there, neyther shall the shepheardes make their foldes there.

21 But [p] Zim shall lodge there, and their houses shall be full of Ohim: Ostriches shall dwell there, and the Satyres shall daunce there.

22 And [q] wilde

e The armie of the Medes and the Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger, and griefe shalbe so much, that their faces shall burne as fire.

h They that are ouercome, shall thinke that all the powers of heauen & earth are against thē, Ezek.32.7. ioel.3.15. mat.24.29.

i He compareth Babylon to the whole world, because they so esteemed themselues by reason of their great empire.

k He noteth the principall vice, whereunto they were most giue, as are all that aboūd in wealth.

l He noteth the great slaughter that shall be, seeing the enemie shall neither for golde, or siluer spare a mans life, as verse 17.

m Meaning, the power of Babylon with their hired souldiers, *Psal.137.9.*

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great. *Gen.19.24. iere.50.40.*

o Who vseth to goe from countrey to countrey to finde pasture for their beastes, but there shall they finde none.

p Which were eyther wilde beasts, or foules, or wicked spirites, whereby Satan deluded man as by the foresaid beastes, gobblins, and such like

q And fearefull

22 And Iim shall crie in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, and the dayes thereof shal not be prolonged.

CHAP. XIIII.

1 The returne of the people from captivitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistims.

a He sheweth why God will haste to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shalbe ioyned with the Church and worship God.

c Signifying that Iewes shoulde be superiors to the Gentiles, & that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are broght to the subiection of Christ, 2. Cor. 10. 5.

d That is, hee suffered all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there cã be no rest nor quietnes, and also how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared, lest thou shouldest trouble & dead, as thou didest & liuing: and here he derideth the proude tyrannie of the wicked, which know not that al creatures wish their destruction that they may reioyce.

1 FOr a the Lorde will haue compassion of Iaakob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shal ioyne himselfe vnto them, and they shall cleaue to the house of Iaakob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lorde, for c seruants & handmaides: and they shall take them prisoners, whose captiues they were, & haue rule ouer their oppressours.

3 ¶ And in that day when the Lorde shall giue thee rest from thy sorowe, and from thy feare, and from the sore bondage, wherein thou didest serue,

4 Then shalt thou take vp this prouerbe against the king of Babel, and say, Howe hath the oppressor ceased? and the golde thirstie Babel rested?

5 The Lorde hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, hee did d not let.

7 The whole worlde is at e rest & is quiet: they sing for ioy.

8 Also the firre trées reioyced of thée, and the cedars of Lebanon, saying, Since thou art laid downe, no hewer came vp against vs.

9 Hel beneath is moued for thée to f mete thée at thy comming, rayling vp the dead for thee, euen all the princes of the earth, and hath rayled from their thrones all the kings of the nations.

10 All they shall crie, and say vnto thée, Art thou become weake also as we? art thou become like vnto vs?

11 Thy pompe is brought downe to the graue, and the sounde of thy violes: the worme g is spread vnder thee, and the wormes couer thee.

12 Howe art thou fallen from heauen, O h Lucifer, sonne of the morning? and cut downe to the grounde, which didest cast lottes vpon the nations?

13 Yet thou saydest in thine heart, I will ascende into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the i North.

g In stead of thy costly carpets & couerings.

h Thou that thoughtest thy selfe most glorious, and as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer, to whom Nebuchad-nezzar is compared, i Meaning, Ierusalem, whereof the Temple was on the North-side, as Psalm. 48. 2. whereby hee meaneth that tyrants fight against God, when they persecute his Church, and woulde set themselues in his place.

14 I will ascende aboue the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall k looke vpon thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the kingdomes?

17 He made the worlde as a wildernes, & destroyed the cities thereof, & opened not l the house of his prisoners.

18 All the kings of the nations, euen they all sleepe in glorie, euery one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: like the rayment of those that are slaine, and thrust through with a sworde, which goe downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne lande, and slayne thy people: the seede of the wicked shall not be renoumed for euer.

21 n Prepare a slaughter for his children, for the iniquitie of their fathers: let them not rise vp nor possesse the lande, nor fill the face of the worlde with enemies.

22 ¶ For I will rise vp against them (saith the Lorde of hostes) and wil cut off from Babel the name & the remnant and the sonne, and the nephewe, (sayth the Lorde:

23 And I will make it a possession to the o hedgehog, and pooles of water, and I will sweepe it with the besome of destruction, (sayth the Lorde of hostes.

24 The Lorde of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, and as I haue consulted, it shall stand:

25 p That I wil breake to pieces Asshur in my lande, and vpon my mountaines will I treade him vnder foote: so that his yoke shall depart from q them, and his burden shall be taken from off their shoulder.

26 This is the counsell that is consulted vpon the whole worlde, and this is the hand stretched out ouer all the nations.

27 Because the Lorde of hostes hath determined it, and who shall disanull it? & his hand is stretched out, and who shall turne it away?

28 ¶ In the yeere that King Ahaz died, was this r burden.

29 Reioyce not, (thou whole s Palestina) because the rodde of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrise, and the fruite thereof shall be a fyrie flying serpent.

30 For the t first borne of the poore shall be fedde, and the needy shall lie downe in safetie: and I wil kill thy roote with famine, and u it shall slay thy remnant.

31 Howle, O gate, cry O citie: thou whole lande of Palestina art dissolued, for there shall come from the x North a smoke, and none shalbe y alone, at his time appointed.

32 What

k In marueiling at thee.

l To set them at libertie: noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was to abhorred.

n He calleth to the Medes and Persians and all those ¶ should execute Gods vengeance,

o Or, turtle,

p As I haue begun to destroy the Assyrians in Sancherib, so wil I continue, and destroy them wholy, when I shall deliuer you from Babylon.

q From the Iewes.

r Reade Chap. 13. 1.

s He willeth the Philistims not to reioyce becaus the Iewes are diminished in their power: for their strength shalbe greater then euer it was.

t Which were brought to most extreme miserie.

u To wit, my people.

x That is, from the Iewes, or Assyrians: for they were both North from Palestina.

y But they shall be all ready, and ioyne together.

32 What ſhall then one anſwer y the meſ-
ſengers of the Gentiles? That the Lorde
hath eſtabliſhed z Zion, and the poore of
of his people ſhall truſt in it.

y Which ſhall come to enquire of the ſtate of the Church.
z They ſhall anſwere, that the Lorde doeth defende his Church, and them that ioyne themſelues thereunto.

CHAP. XV.

A prophecie againſt Moab.

1 The a burden of Moab. Surely b Ar
of Moab was deſtroyed, & brought
to ſilence in a night: ſurely Kir of
Moab was deſtroyed, and brought to ſi-
lence in a night.
2 c He ſhall go vp to the temple, and to Di-
bon to the hie places to weepe: for d Ne-
bo and for Medeba ſhall Moab howle:
vpon all e their heades ſhall be baldneſſe,
and euery beard ſhauen.
3 In their ſtreets ſhall they be girded with
ſackecloth: on the toppes of their houſes,
& in their ſtreetes euery one ſhall howle,
and come downe with weeping.
4 And Heſhbon ſhall cry, & Elealeh: their
voyce ſhalbe heard vnto Jahaz: therefore
the warriers of Moab ſhall ſhoute: the
ſoule of euery one ſhall lament in himſelf.
5 Mine f heart ſhall crie for Moab: his fu-
gitiues ſhall flee vnto Zoar, g an heiffer of
three yeere old: for they ſhall goe vp with
weeping by the mounting vp of Luhith:
and by the way of Horonaim they h ſhall
raiſe vp a cry of deſtruction.
6 For the waters of Nimrim ſhalbe dry-
ed vp: therefore the graſſe is withered,
the herbes conſumed, and there was no
greene herbe.
7 Therefore what euery man hath left, and
their ſubſtance ſhall they beare to the
i brooke of the willowes.
8 For the cry went round about the bor-
ders of Moab: and the howling thereof
vnto Eglaim, and the ſkriking thereof
vnto Beer Elim,
9 Becauſe ÿ waters of Dimon ſhalbe full
k of blood: for I will bring more vpon Di-
mon, euen lions l vpon him that eſcapeth
of Moab, and to the remnãt of the lande.

a Read cha. 13. 1.
b The chiefe citie, whereby the whole countrey was meant.
c The Moabites ſhall flee to their idoles for ſuccour, but it ſhall be too late.
d Which were cities of Moab.
e For as in the Weſt partes the people vſed to let their heare grow long, when they mourned, ſo in ÿ Eaſt parts they cut it off.
f The Prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great iudgemẽt of God ÿ ſhould come vpõ them.
g Meaning, that it was a city that euer liued in pleaſure, and neuer felt ſorowe.
h He deſcribeth the miſerable deſtruction, and flight of the Moabites.
i To hide them ſelues, and their goods there. k Of them that are ſlaine. l So ÿ by no meanes they ſhould eſcape the hande of God: thus will God puniſh the enemies of his Church.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

1 Send a ye a lambe to ÿ ruler of ÿ world
from the rocke of the wildernes, vnto
the mountaine of the daughter Zion.
2 For it ſhall be as a birde that b flieth, and
a neſt forſaken: the daughters of Moab
ſhalbe at the foordes of Arnon.
3 Gather a counſell, execute iudgement:
c make thy ſhadowe as the night in the
midday: hide them that are chaſed out:
bewray not him that is fled.
4 Let my baniſhed dwell with thee: Moab
be thou their couert from the face of the
deſtroyer: for the extortioner d ſhal ende:
the deſtroyer ſhalbe conſumed, & the op-
preſſour ſhall ceaſe out of the land.
5 And in mercy ſhall the throne be prepa-
red, and e he ſhall ſit vpon it in ſtedfaſtnes,
in the tabernacle of Dauid, iudging, and
ſeeking iudgement, and haſting iuſtice.
6 We haue heard of the pride of Moab,
(he is very proud) euen his pride, and his
arrogancie, and his indignation, but his
f lies ſhall not be ſo.
7 Therefore ſhall Moab howle vnto Mo-
ab: euery one ſhall howle: for the founda-
tions of Kir-hareſeth ſhall ye mourne, yet
they ſhalbe g ſtriken.
8 For the vineyards of Heſhbon are cut
downe, & the vine of Sibmah: h the lords
of the heathen haue broken the principall
vines thereof: they are come vnto i Jaa-
zer: they wandred in the wilderneſſe: her
goodly branches ſtretched out thẽ ſelues,
and went ouer the ſea.
9 Therefore will k I weepe with the wee-
ping of Jaazer, and of the vine of Sib-
mah, O Heſhbon: and Elealeh, I will
make thee drunke with my teares, be-
cauſe vpon thy ſommer fruites, & vpon
thy haruest l a ſhouting is fallen.
10 And gladneſſe is taken away, and ioye
out of the plentiful field: and in the vine-
yardes ſhall be no ſinging nor ſhouting
for ioy: the treader ſhall not treade wine
in the wine preſſes: I haue cauſed the re-
ioycing to ceaſe.
11 Wherefore, my m bowels ſhall ſounde
like an harpe for Moab, & mine inwarde
parts for Ker-hareſh.
12 And when it ſhall appeare that Moab
ſhall be wearie of his hie places, then
ſhall he come to his n temple to pray, but
he ſhall not preuaile.
13 This is the worde that the Lorde hath
ſpoken againſt Moab ſince that time.
14 And now the Lord hath ſpoken, ſaying,
o In three yeeres, as the yeeres of an
p hireling, and the glory of Moab ſhall be
contemned in al the great multitude, and
the remnant ſhalbe very ſmall and feeble.

a That is, offer a ſacrifice, whereby he derideth their long delay, which would not repent, when the Lord called thẽ, ſhewing them that it is now too late, ſeeing the vengeance of God is vpon thẽ.
b There is no remedy, but you muſt flee. c He ſheweth what Moab ſhould haue done, when Iſrael their neighbour was in affliction, to whom becauſe they would giue no ſhadow nor comfort, they are now left comfortleſſe. d The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.
e Meaning, Chriſt.
f Their vaine confidence, and proude bragges ſhal deceiue thẽ, as Ierem. 48. 2.
g For all your mourning, yet the citie ſhall be deſtroyed, euen vnto the foundations.
h That is, the Aſſyrians, & other enemies.
i Meaning, that the countrey of Moab was nowe deſtroied, and al ÿ precious things therof were caried into the borders, yea, into other countreis, and ouer the ſea.
k He ſheweth that their plague was ſo great, ÿ it woulde haue moued any man to lament with them, as Pſal. 141. 5.
l The enemies are come vpon thee, and ſhoute for ioy, whẽ they cary thy commodities from thee, as Iere. 48. 33.
m For very ſorowe and compaſſion.
n They ſhall vſe all meanes to ſecke helpe of their idoles & all in vaine: for Chemoz their great god ſhall not be able to helpe them. o He appointed a certaine time to puniſh ÿ enemies in. p Who will obſerue iuſtly the time, for the which he is hired, and ſerue no longer, but will euer long for it.

CHAP. XVII.

A Prophecie of the deſtruction of Damaſcus and Ephraim. 7 Calamitie moueth to repentance.

1 The a burden of b Damaſcus. Beholde,
Damaſcus is taken away from being
a citie, for it ſhall be a ruinous heape.
2 The cities of c Aroer ſhalbe forſaken: they
ſhalbe for the flocks: for they ſhal lie there,
and none ſhall make them afraid.
3 The munition alſo ſhall ceaſe from d E-
phraim, and the kingdome from Da-
maſcus, and the remnant of Aram ſhall
be as the e glory of the children of Iſrael,

a Reade Chap. 13. 1.
b The chiefe citie of Syria.
c It was a countrey of Syria by the riuer Arnon.
d It ſeemeth ÿ the Prophet would comfort the Church in declaring the deſtruction of theſe two Kings, of Syria and Iſrael, when as they had conſpired the ouerthrow of Iudah. e The ten tribes gloried in their multitude, and aliance with other nations: therfore he ſayth ÿ they ſhall be brought down & the Syriãs alſo.

saith the Lorde of hostes.

f Meaning, of the ten tribes, which boasted themselues of their nobilitie, prosperitie, strength and multitude.

4 And in that day the glory of f Iaakob shall be impouerished, and the fatnesse of his flesh shall be made leane.

g As the abundance of corne doeth not feare the harueſt men that should cut it downe: no more shall the multitude of Israel make the enemies to shrink, whom God shall appoynt to destroy them.

5 And it shall be as when the harueſt man gathereth g the corne, and reapeth the eares with his arme, and he shall be as he that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes shall i be left in it, as the shaking of an olme tree, two or three berries are in the toppe of the vpmoſt boughes, and foure or fiue in the hie branches of the fruite thereof, saieth the Lord God of Israel.

h Which valley was plentifull & fertile.

7 At that day shal a man looke to his k maker, and his eyes shall looke to the holye one of Israel.

i Because God would haue his couenant stable, he promiseth to reserue some of this people, and to bring them to repentance.

8 And he shall not looke to the altars, the workes of his owne handes, neither shall he looke to those things, which his owne fingers haue made, as groues & images.

9 In that day shall the cities of their strength be as the forsaking of boughes and branches, which l they did forsake, because of the children of Israel, & there shalbe desolation.

10 Because thou hast forgotten the God of thy saluation, and hast not remembred the God of thy strength, therefore shalt thou set pleasant plants, and shalt graffe strange m vine branches:

k He sheweth § Gods correctiõs euer bring forth some fruite, and cause his to turne frõ their sinnes, and to humble themselues to him.

11 In the day shalt thou make thy plant to growe, and in the morning shalt thou make thy seede to florish: but the harueſt shalbe gone in the day n of possession, and there shall be desperate sorowe.

l As the Canaanites left their cities, when God did place the Israelites there, so the cities of Israel shall no more be able to defend their inhabitants, then bushes, when God shall send the enemie to plague them.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightye waters.

13 The people shall make a sounde like the noise of many waters: but God shall p rebuke them, and they shall flee farre off, and shall bee chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirlewinde.

14 And loe, in the euening there is q trouble: but afore the morning it is gone. This is the portion of them that spoyle vs, and the lotte of them that robbe vs.

m Which are excellent, and brought out of other countreys. n As the Lorde threateneth the wicked in his lawe, Leuit. 26. 16. o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrias, which were infinite in nomber, and gathered of many nations. p Hee addeth this for the consolation of the faithfull, which were in Israel. q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

CHAP. XVIII.

1 Of the enemies of the Church. 7 And of the vocation of the Gentiles.

1 OH, the r lad shadowing with wings, which is beyonde the riuers of Ethiopia,

2 Sending ambassadours by the sea, euen in vessels of s reedes vpon the waters, saying, t Goe, ye swift messengers, to a nation that is scattered abroad, and spoiled, vnto a terrible u people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder foote, whose lande the x floods haue spoyled.

r He meaneth that part of Ethiopia, which lyeth toward the Sea, which was so full of shippes, that the sayles (which he compareth to wings) seemed to shadowe the sea.

3 All ye the inhabitants of the world and dwellers in the earth, shall see when y hee setteth vp a signe in the mountaines, and when he bloweth the trumpe, ye shal heare.

4 For so the Lord said vnto me, I will rest and beholde in my tabernacle, as z the heate drying vp the raine, and as a cloude of dewe in the heate of harueſt.

5 For afore the harueſt when the floure is finished, and the fruite is riping in the floure, then he shall cut downe the branches with hookes, and shall take away, and cut off the boughes:

6 They shalbe left together vnto a foules of the mountaines, and to the a beastes of the earth: for the foule shall sommer vpon it, and euery beast of the earth shall winter vpon it.

7 At that time shall a b present be brought vnto the Lorde of hostes, (a people that is scattered abroade, and spoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose lande the riuers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Sion.

s In the Assyrians, as Chap. 8. 7. t When the Lorde prepareth to fight against the Ethiopians. u I will staye a while from punishing the wicked. x Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them off. y Not onely men shall contemne them, but the bruite beastes. z Meaning, that God will pitie his Church, and receiue that litle remnant as an offring vnto him selfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. 18 Of their conuersion to the Lorde.

1 THe a burden of Egypt. Beholde, the b Lorde rideth vpon a swift cloude, and shall come into Egypt, and the c idoles of Egypt shall be mooued at his presence, & the heart of Egypt shall melt in the middes of her.

2 And I will set the Egyptians against d Egyptians: so euery one shall fight against his brother, and euery one against his neighbour, citie against citie, & kingdome against kingdome.

3 And the e spirite of Egypt shall faile in the middes of her, and I will destroy their counsell, and they shall seeke at the idoles, and at the sorcerers, and at them that haue spirites of diuination, and at the southsayers.

4 And I will deliuer the Egyptians into the hand of cruell lordes, and a mightie King shall rule ouer them, saith the Lord God of hostes.

a Read Chap. 13.1. b Because the Egyptians trusted in the defence of their countrey, c of their idoles, & in the multitude of their men, the Lorde sheweth that he will ouer throw the nations in a swift cloude, and that their idoles shall tremble at his comming, and that mens hearts shall faint. d As he caused the Ammonites, Moabites, and Idumeans to kill one another, when they came to destroy the Church of God, 2. Chron. 20. 22. chap 49. 26. e Meaning, their policie, and wisedome.

5 Then

5 Then the waters of the ſea ſhall e fayle,
and the riuer ſhalbe dried vp, & waſted.
6 And the f riuers ſhall goe farre away:
the riuers of defence ſhalbe emptied and
dried vp: the reedes and flagges ſhall be
cut downe.
7 The graſſe in the riuer, and at the g head
of the riuers, and all that groweth by the
riuer, ſhall wither, and be driuen away,
and be no more.
8 The fiſhers alſo ſhall h mourne, and all
they that caſt angle into the riuer, ſhall
lament, and they that ſpread their net
vpon the waters, ſhalbe weakened.
9 Moreouer, they that worke in flaxe of di-
uers ſortes, ſhalbe confounded, and they
that weaue nets.
10 For their nettes ſhalbe broken, and all
they, that make pondes, ſhall be heauie
in heart.
11 Surely the princes of i Zoan are fooles:
the counſell of the wiſe counſellers of
Pharaoh is become fooliſh: howe ſay ye
vnto Pharaoh, I k am the ſonne of the
wiſe? I am the ſonne of the ancient kings?
12 Where are nowe thy wiſemen, that
they may tell thee, or may knowe what
the Lorde of hoſtes hath determined a-
gainſt Egypt?
13 The princes of Zoan are become fooles:
the princes of l Noph are deceyued, they
haue deceiued Egypt, euen the m corners
of the tribes thereof.
14 The Lorde hath mingled among them
the ſpirit n of errours: and they haue cau-
ſed Egypt to erre in euery worke thereof,
as a drunken man erreth in his vomite.
15 Neither ſhall there be any worke in E-
gypt, which the head may o doe, nor the
tayle, the branch nor the ruſh.
16 In that day ſhall Egypt be like vnto
women: for it ſhall be afrayde & feare be-
cauſe of the mooning of the hand of the
Lord of hoſtes, which he ſhaketh ouer it.
17 And the land of Iudah ſhall be a feare
p vnto Egypt: euery one that maketh
mention of it, ſhalbe afrayde thereat, be-
cauſe of the counſell of the Lord of hoſtes,
which he hath determined vpon it.
18 In that day ſhall fiue cities in the land
of Egypt q ſpeake the language of Cana-
an, and ſhall r ſweare by the Lorde of
hoſtes: one ſhalbe called the citie of ſ de-
ſtruction.
19 In that day ſhall the altar of the Lorde
be in the middes of the land of Egypt,
and t a pillar by the border thereof vnto
the Lorde.
20 And it ſhalbe for a ſigne & for a witnes
vnto the Lorde of hoſtes in the land of E-
gypt: for they ſhall crye vnto the Lorde,
becauſe of the oppreſſers, and he ſhal ſend
them u a Sauiour and a great man, and
ſhall deliuer them.
21 And the Lorde ſhalbe knowen of the E-
gyptians, and the Egyptians ſhal know
the Lorde in that day, and doe x ſacrifice
and oblation, and ſhall vowe vowes vnto
the Lord, and performe them.
22 So the Lord ſhall ſmite Egypt, he ſhall
ſmite and heale it: for he ſhall returne vn-
to the Lorde, and he ſhalbe intreated of
them and ſhall heale them.
23 In that day ſhall there be a path from
y Egypt to Aſſhur, and Aſſhur ſhal come
into Egypt, and Egypt into Aſſhur: ſo
the Egyptians ſhall worſhip w Aſſhur.
24 In that day ſhall Iſrael be the thirde
with Egypt and Aſſhur, euen a bleſſing
in the middes of the land.
25 For the Lord of hoſtes ſhal bleſſe it, ſay-
ing, Bleſſed be my people Egypt and
Aſſhur, the worke of mine handes, and
Iſrael mine inheritance.

e He ſheweth that the ſea and Nilus their great defence, whereby they thought themſelues moſt ſure, ſhould not be able to defẽd them from his anger, but that he would ſend ỹ Aſſyrians among them, that ſhould kepe them vnder as ſlaues. f For Nilus ran into the ſea by ſeuen ſtreames, as though they were ſo many riuers. g The Ebrewe worde is mouth, whereby they meane ỹ ſpring, or of the which the water guſheth out as out of a mouth. h The ſcriptures vſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreys are enriched. i Called alſo Tanes, a famous citie vpon Nilus. k He noteth the flatterers of Pharaoh who perſuaded the king that he was wiſe, and noble, and ỹ he himſelfe was moſt auncient, and ſo he flattered himſelfe, ſaying, I am wiſe. l Or Memphis, otherwiſe Alexandria, & now called the great Caira. m The principal vpholders thereof are the chiefeſt cauſe of their deſtruction. n For the ſpirit of wiſedome he hath made them drunken & giddy with the ſpirit of errour. o Neither the great nor the ſmall, the ſtrong nor the weake. p Conſidering that through their occaſion the Iewes made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall feare leaſt the like light vpon them. q Shall make one confeſſion of faith with the people of God: by the ſpeach of Canaan, meaning, the language wherein God was then ſerued. r Shall renounce their ſuperſtitions, and proteſt to ſerue God aright. ſ Meaning, of ſixe cities fiue ſhould ſerue GOD, and the ſixt remaine in their wickedneſſe: and ſo of the ſixth part there ſhoulde bee but one left.

t There ſhalbe euident ſignes and tokens, that Gods religion is there: which maner of ſpeach is taken of the Patriarkes and ancient times, when God had not as yet appointed ỹ place, and full maner howe he would be worſhipped. u This declareth that this prophecy ſhould be accompliſhed in the time of Chriſt. x By theſe ceremonies hee comprehendeth the ſpirituall ſeruice vnder Chriſt. y By theſe two nations, which were then chiefe enemies of the Church, he ſheweth that the Gentiles, and the Iewes ſhould be ioyned together in one fayth and religion, and ſhoulde bee all one folde vnder Chriſt their ſhepheard.

CHAP. XX.

2 The three yeeres captiuitie of Egypt & Ethiopia deſcribed by the three yeeres going naked of Iſaiah.

1 IN the yeere that a Tartan came to
b Aſhdod, (when c Sargon king of Aſ-
ſhur ſent him) and had fought againſt
Aſhdod, and taken it,
2 At the ſame time ſpake the Lorde by the
hand of Iſaiah the ſonne of Amoz, ſay-
ing, Goe, and looſe the d ſackcloth from
thy loynes, & put off thy ſhooe from thy
foote. And he did ſo, walking naked and
barefoote.
3 And the Lord ſayd, Like as my ſeruant
Iſaiah hath walked naked, & barefoote
three yeeres, as a ſigne and wonder vpon
Egypt, and Ethiopia,
4 So ſhall the king of Aſſhur take away
the captiuitie of Egypt, and the captiui-
tie of Ethiopia, both yong men and olde
men, naked & barefoote, with their but-
tocks vncouered, to the ſhame of Egypt.
5 And they ſhall feare, and be aſhamed of
e Ethiopia their expectation, and of E-
gypt f their glorie.
6 Then ſhall the inhabitant of this g yle
ſay in that day, Beholde, ſuch is our ex-
pectation, whither we fled for helpe to be
deliuered from the king of Aſſhur, and
how ſhal we be deliuered?

a Who was a captaine of Saneherib, 2. King. 18.17. b A citie of the Philiſtims. c The Ebrewes write that Saneherib was ſo called. d Which ſignifieth that the Prophet did lament the miſerie that he ſawe prepared, before the three yeres, that he went naked and barefooted. e In whoſe ayde they truſted. f Of whom they boaſted, and gloryed. g Meaning, Iudea, which was compaſſed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the deſtruction of Babylon by the Perſians and Medes. 11 The ruine of Idumea, 13 and of Arabia.

1 THe burden of a the deſert ſea. As the
whirlewindes in the South vſe to
paſſe from the wilderneſſe, ſo ſhall it
b come

a On ỹ ſea ſide betwene Iudea, and Caldea was a wilderneſſe, wherby he meaneth Caldea.

b That is, the ruine of Babylon by the Medes & Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be ouercome of the Medes and Persians. & this he prophecied an hundreth yeere before it came to passe.
d By Elam, he meaneth y Persians.
e Because they shal find no succour, they shall mourne no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He propheciech the death of Belthazzar, as Dan. 5. 30. who in the middes of his pleasures was destroyed.
h Whiles they are eating and drinking, they shalbe commanded to runne to their weapons.
i To wit, in a vision by the Spirit of Prophecie.
k Meaning, chariots of men of warre, and others that caried the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman whome Isaiah set vp, tolde him, who came towarde Babylon, and the Angel declared that it should be destroyed: all this was done in a vision. *Iere.* 51. 8. *reuela.* 14. 8.
n Meaning, Babylon. *Ebr. sonne.*
o Which was a citie of the Ishmaelites, and was so named of Dumah, Gene. 25. 14.
p A mountaine of the Idumeans.
q He describeth the vnquietnesse of the people of Dumah, who were night and day in feare of their enemies, and euer ranne to and fro to enquire newes.
r For feare, the Arabians shall flee into the woods, and hee appointeth what waye they shall take.
s Signifying that for feare they shall not tarie to eate or drinke.
t Hee appointeth them respit for one yeere onely, and then they shoulde bee destroyed.
u Reade chapter 16. 14.

b come from the horrible land.

2 A grieuous vision was shewed vnto me, The c transgressour against a transgressour, and the destroyer against a destroyer. Goe vp d Elam, beslege Media: I haue caused all the mourning e thereof to cease.

3 Therefore are my f lopnes filled with sorowe: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amased when I sawe it.

4 Mine heart fayled: fearefulnes troubled me: the night g of my pleasures hath he turned into feare vnto me.

5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, ye princes, anoynt the shield.

6 For thus hath the i Lord sayd vnto me, Go, set a watchman, to tell what he seeth.

7 And he sawe a charet with two horsemen: k a charet of an asse, and a charet of a camel: and he hearkened and tooke diligent heede.

8 And he cryed, A l lion: my Lord, I stand continually vpon the watch towre in the day time, and I am set in my watch euery night:

9 And behold, this mans charet commeth with two horsemen. And m he answered and sayde, "Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.

10 O n my threshing, and the "corne of my flooze. That which I haue heard of the Lord of hostes, the God of Israel, haue I shewed vnto you.

11 ¶ The burden of o Dumah. He calleth vnto me out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman sayd, The q morning commeth, and also the night. If ye will aske, enquire: returne and come.

13 ¶ The burden against Arabia. In r the forest of Arabia shall ye tarie all night, euen in the wayes of Dedanim.

14 O inhabitants of the land of Tema, Bring forth s water to meete the thirstie, & preuent him that fleeth with his bread.

15 For they flee from the drawen swordes, euen from the drawen swoorde, and from the bent bowe, and from the grieuousnes of warre.

16 For thus hath the Lord sayd vnto me, Yet a yere t according to the yeres of an u hireling, and all the glorie of Kedar shal faple.

17 And the residue of the number of the x strong archers of the sonnes of x Kedar shalbe fewe: for the Lord God of Israel hath spoken it.

x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Iewes that there is no place for refuge or to escape Gods wrath, but only to remaine in his Church, and to liue in his feare.

CHAP. XXII.

1 He propheciith of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatning against Shebna, 20 To whose office Eliakim is preferred.

1 The burden of the a valley of vision. What b ayleth thee nowe that thou art wholly gone vp vnto the house toppes?

a Meaning Iudea, which was copassed about with mountaines, and was called the valley of vision, because it was full of Prophets, which were always there, whom they named Seers.

2 Thou that art full of c noyse, a citie full of bruite, a ioyous citie: thy slayne men shall not be slayne d with swoorde, nor dye in battel.

b He speaketh to Ierusalem, whose inhabitants were fled vp to the housetoppes for feare of their enemies.
c Which was wont to be full of people and ioye.
d But for hunger.

3 All thy princes shall flee together from the bowe: they shalbe e bound: all that shalbe found in thee, shall be bound together, which haue fled from f farre.

e And led into captiuitie.
f Which haue fled from other places to lende them succour.

4 Therefore sayd I, turne away from me: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.

g He sheweth what is the dutie of the godly, when Gods plagues hang ouer the church, and specially of the ministers, Iere. 9. 1.

5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.

h That is, the shoute of the enemies whome God had appointed to destroy the citie.

6 ¶ And Elam i bare the quiuer in a mans charet with horsemen, and Kir vncouered the shield.

i He putteth them in minde howe God deliuered them oute from Sancherib, who brought the Persians and Cyrenians with him, that they might by returning to God, auoyde y great plague which they should els suffer by Nebuchad-nezzar.

7 And thy chiefe valleys were full of charets, and the horsemen set themselues in araye against the gate.

8 And he discouered the k couering of Iudah: and thou diddest looke in that day to the armour of the house of the forest.

k The secret place where the armour was: to wit, in the house of y forest, 1. King. 7. 2.

9 And ye haue seene y l breaches of the citie of Dauid: for they were many, and ye gathered the waters of the lower poole.

l Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of Dauid which was within the compasse of the other.

10 And ye nombred the houses m of Ierusalem, & the houses haue ye broken down to fortifie the wall,

m Either to pull downe such as might hurt, or els to knowe what mentles were able to make.

11 And haue also made a ditch betweene the two walles, for the n waters of the olde poole, and haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of old.

n To prouide if neede should be of water.
o To God that made Ierusalem: that is, they trusted more in their worldly meanes then in God.

12 And in that day did the Lorde God of hostes call vnto weeping and mourning, and to baldnes & girding with sackcloth.

13 And behold, ioy and gladnes, slaying oxen and killing sheepe, eating flesh, and

drinking

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drinking wine, p eating and drinking: for
to morowe we ſhall dye.
14 And it was declared in the eares of the
Lord of hoſtes. Surely this iniquitie ſhal
not be purged from you, till ye dye, ſayth
the Lord God of hoſtes.
15 Thus ſaith the Lord God of hoſtes, Go,
get thee to that q treaſurer, to Shebna,
the ſteward of the houſe, and ſay,
16 What haſt thou to doe here? and whom
haſt thou r here? that thou ſhouldeſt here
hew thee out a ſepulchre, as he that hew-
eth out his ſepulchre in an hie place, or
that graueth an habitation s for himſelfe
in a rocke?
17 Beholde, the Lord will carie thee away
with a great captiuitie, and wil ſurely co-
uer thee.
18 He will ſurely rolle and turne thee like a
ball in a large countrey: there ſhalt thou
dye, and there the charets of thy glorie
ſhalbe the t ſhame of thy lordes houſe.
19 And I will driue thee from thy ſtation,
& out of thy dwelling wil he deſtroy thee.
20 And in that day wil I u cal my ſeruant
Eliakim the ſonne of Hilkiah,
21 And with thy garments will I clothe
him, and with thy girdle will I ſtreng-
then him: thy power alſo will I commit
into his hand, and he ſhalbe a father of
the inhabitants of Ieruſalem, and of the
houſe of Iudah.
22 And the x key of the houſe of Dauid wil
I lay vpon his ſhoulder: ſo he ſhall open,
and no man ſhal ſhut: and he ſhall ſhut,
and no man ſhall open.
23 And I will faſten him as a y naile in a
ſure place, and he ſhall bee for the throne
of glorie to his fathers houſe.
24 And they ſhall hang vpon him all the
glorie of his fathers houſe, euen of the ne-
phewes and poſteritie z all ſmall veſſels,
from the veſſels of the cuppes, euen to all
the inſtruments of muſicke.
25 In that day, ſayth the Lorde of hoſtes,
ſhal the a nayle, that is faſtened in the ſure
place, depart and ſhalbe broken, and fall:
and the burden, that was vpon it, ſhalbe
cut off: for the Lord hath ſpoken it.

p In ſteade of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets, ſaying, Let vs eate and drinke: for our Prophets ſay, that we ſhal dye tomorowe. q Becauſe the Hebrue worde doth alſo ſignifie one that doth nouriſh and cheriſh, there are of the learned that thinke, that this wicked man did nouriſh ſecrete friendſhip with the Aſſyrians & Egyptiãs, to betray the church, and to prouide for himſelfe againſt all dangers: in ỹ meane time he packt craftily and gate of the beſt offices into his hand vnder Hezekiah, aſpiring to the hieſt. r Meaning, that Shebna a ſtranger and come vp of nothing. s Whereas he thought to make his name immortal by his famous ſepulchre, he died moſt miſerably among the Aſſyrians. t Signifying that whatſoeuer dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe Princes, by whome they are preferred. u To be ſteward againe, out of the which office he had bene put by the craft of Shebna. x I will commit vnto him the full charge and gouernement of the Kinges houſe. y I will eſtabliſh him & confirme him in his office: of this phraſe reade Ezra 9.9. z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall haue praiſe and glorie by this faithfull officer. a He meaneth Shebna, who in mans iudgement ſhoulde neuer haue fallen.

CHAP. XXIII.

1 *A prophecie againſt Tyrus.* 17 *A promiſe that it ſhalbe reſtored.*

1 THe a burden of Tyrus. Howle, yee
ſhippes of b Tarſhiſh: for c it is de-
ſtroyed, ſo that there is none houſe:
none ſhal come from the land of d Chit-
tim: it is e reueiled vnto them.
2 Be ſtil, ye that dwel in the yles: the mar-
chants of Zidon, and ſuch as paſſe ouer
the ſea, haue f repleniſhed thee.
3 The g ſeede of Nilus growing by the a-
bundance of waters, and the harueſt of
the riuer was her reuenues, and ſhe was a
marte of the nations.
4 Be aſhamed, thou Zidon: for the h ſea
hath ſpokẽ, euen ỹ ſtrength of the ſea, say-
ing, I haue not i trauailed, nor brought
foorth children, neither nouriſhed yong
men, nor brought vp virgins.
5 When the fame commeth to the Egyp-
tians, they ſhalbe k ſore, concerning the
rumour of Tyrus.
6 Goe you ouer to l Tarſhiſh: howle, yee
that dwell in the yles.
7 Is not this that your glorious citie? her
antiquitie is of ancient dayes: her owne
feete ſhall leade her a farre off to be a ſo-
iourner.
8 Who hath decreed this againſt Tyrus
(that m crowneth men) whoſe marchants
are princes? whoſe chapmen are the no-
bles of the world?
9 The Lord of hoſtes hath decreed this, to
ſtaine the pride of all glorie, and to bring
to contempt all them that be glorious in
the earth.
10 Paſſe through thy lande like a flood to
the n daughter of Tarſhiſh: there is no
more ſtrength.
11 He ſtretched out his hand vpon ỹ ſea:
he ſhooke the kingdomes: the Lorde hath
giuen a commandement concerning the
place of marchandiſe, to deſtroy the po-
wer thereof.
12 And he ſayde, Thou ſhalt no more re-
ioyce when thou art oppreſſed: o O vir-
gine p daughter of Zidon: riſe vp, goe o-
uer vnto Chittim: yet there thou ſhalt
haue no reſt.
13 Behold the land of the Chaldeans: this
was no people: q Aſſhur foũded it by the
inhabitants of the wildernes: they ſet vp
the towres thereof: they raiſed the pala-
ces thereof and he r brought it to ruine.
14 Howle ye ſhippes of Tarſhiſh, for your
s ſtrength is deſtroyed.
15 And in that day ſhall Tyrus be forgot-
ten ſeuentie yeeres, (according to ỹ yeeres
of one King) at the ende of t ſeuentie
yeeres ſhall Tyrus u ſing as an harlot.
16 Take an harpe, and go about the citie:
(thou harlot that haſt bene forgotten)
x make ſweete melodie, ſing moe ſongs
that thou mayeſt be remembred.
17 And at the ende of ſeuentie yeeres ſhall
the Lord viſite Tyrus, & ſhe ſhall returne
to her y wages, & ſhal commit fornication

a Read cha. 13. 1. b Ye of Cilicia (come thither for marchãdiſe. c Tyrus is deſtroyed by Nebuchadnezzar. d By Chittim they meant all the yles & countreys Weſtward from Paleſtina. e All men know of this deſtruction.

f Haue haunted thee, and enriched thee. g Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus. h That is, Tyrus, which was the chiefe port of the Sea. i I haue no people left in me, & am as a barren woman that neuer had childe. k Becauſe theſe two countreys were ioyned in league together. l Tyrus willeth other marchants to go to Cilicia, and to come no more there. m Who maketh her marchants like Princes. n Thy ſtrength will no more ſerue thee: therfore flee to other countreys for ſuccour. o For Tyrus was neuer touched nor afflicted before. p Becauſe Tyrus was built by them of Zion. q The Caldeans which dwelt in tents in the wildernes, were gathered by the Aſſyrians into cities. r The people of the Caldeãs deſtroyed the Aſſyrians: whereby the Prophet meaneth, that ſeeing the Caldeans were able to ouercome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to ouerthrowe Tyrus. s That is, Tyrus, by whom yee are enriched. t Tyrus ſhall lie deſtroyed ſeuentie yeeres, which he calleth the reigne of one King, or a mans age. u Shal vſe all craft and ſubtiltie to entiſe men againe to her. x Shee ſhall labour by all meanes to recouer her firſt credit, as an harlot when ſhe is long forgotten, ſeeketh by all meanes to entertaine her louers. y Though ſhee haue bene chaſtiſed of the Lorde, yet ſhe ſhall returne to her olde wicked practiſes, and for gayne ſhall giue her ſelfe to all meńs luſtes like an harlot.

with all the kingdomes of the earth, that are in the world.

18 Yet her occupying and her wages shall be [z] holy vnto the Lorde: it shall not bee laped vp nor kept in store, but her marchandise shalbe for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.

z He sheweth that God yet by the preaching of the Gospell will call Tyrus to repentance, and turne her heart from auarice and filthie gaine, vnto the true worshipping of God and liberalitie towarde his Saintes.

CHAP. XXIIII.

A prophecie of the curse of God for the sinnes of the people. 13 A remnãt reserued, shal praise the Lord.

a This prophecie is as a cõclusiõ of that, which hath bin threatned to the Iewes & other nations, frõ the 13. Chap. and therfore by ỹ earth he meaneth those lãds, which were before named.

1 BEholde, the Lord maketh the [a] earth emptie, and he maketh it waste: he turneth it vpside downe, and scattereth abroade the inhabitantes thereof.

2 And there shalbe like people, like [b] priest, and like seruant, like master, like mayde, like mistresse, like buier, like seller, like lender, like borower, like giuer, like taker to vsurie.

3 The earth shall bee cleane emptied, and vtterly spoyled: for the Lorde hath spoken this word.

b Because this was a name of dignitie, it was also applied to thẽ, which were not of Aarons familie, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. & by these words the Prophet signifieth an horrible confusion, where there shal be neither religiõ, order, nor policie, Hosea. 4. 9.

4 The earth lamenteth and fadeth away: the worlde is feebled and decayed: the proude people of ỹ earth are weakened.

5 The earth [c] also deceiueth, because of the inhabitantes thereof: for they transgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

c That is, vnder ỹ sinne of ỹ people, whõ ỹ earth deceiued of their nourriture, because they deceiued God of his honor.

6 Therefore hath the [d] curse deuoured the earth, and the inhabitantes thereof are desolate. Wherefore the inhabitantes of the land are [e] burned vp, & few men are left.

d Written in ỹ Law, as Leu. 26. 14. deut. 28. 16. thus ỹ Prophets vsed to applie particularly the menaces & promises, which are generall in the Lawe.

7 The wine faileth, ỹ vine hath no might: all that were of merry heart, do mourne.

8 The mirth of tabets ceaseth: the noyse of them that reioyce, endeth: the ioye of the harpe ceaseth.

9 They shal not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: euery house is shut vp, that no man may come in.

11 There is a crying for wine in ỹ stretes: all ioye is darkened: the [g] mirth of the worlde is gone away.

12 In the citie is left desolation, and the gate is smitten with destruction.

e With heate & drought, or els, that they were consumed with the fire of Gods wrath. f Which as it was without order, so nowe should it be brought to desolation and confusion: and this was not onely meant of Ierusalem, but of all the other wicked cities. g Because they did not vse Gods benefites aright, their pleasures should faile, and they fal to mourning.

13 ¶ Surely thus shall it bee in the midst of the earth, among the people, [h] as the shaking of an olive tree, & as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shoute for the magnificence of the Lorde:

h He comforteth the faithful, declaring that in his great desolation the Lorde will assemble his Church, which shall prayse his name, as chap. 10. 22.

they shall reioyce from [i] the sea.

15 Wherefore prayse ye the Lord in the valleis, euen the name of the Lorde God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard prayses, euen glorie to the [k] Iust. & I said, [l] My leannesse, my leannesse, wo is me: the transgressours haue offended: yea, the transgressours haue grieuously offended.

17 Feare, and the pit, and the snare are vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: & he that commeth vp out of the pit, shalbe taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe remoued like a tent, and the iniquitie thereof shall be heauie vpon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lorde [n] visite the hoste aboue that is on hie, euen the Kinges of the worlde that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be [o] visited.

23 [p] Then the moone shalbe abashed, and the sunne ashamed, when the Lorde of hostes shall reigne in mount Sion and in Ierusalem: and glorie shall be before his ancient men.

i From the vtmost coastes of the world, where the Gospel shall be preached, as vers. 16.

k Meaning, to God, who will publish his Gospell through all the world.

l I am consumed with care, considering the affliction of the Church, both by forren enemies, & domestical.

m Some reade, my secret: my secret: that is, it was reueiled to the Prophet, that ỹ good should be preserued & the wicked destroyed.

n Meaning, that Gods wrath and vengeãce should be ouer & vnder them: so that they should not escape no more then they did at Noahs flood.

n There is no power so high or mightie, but God will visit him with his rodes.

o Not with his rods, as vers. 21. but shalbe comforted.

p When God shall restore his Churche, the glorie thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shall be darke in comparison thereof.

CHAP. XXV.

A thanksgiuing to God in that that he sheweth him selfe iudge of the world, by punishing the wicked and maintaining the godly.

1 O Lord, thou [a] art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderfull thinges, according to the counsels of olde, with a stable trueth.

a Thus the Prophet giueth thankes to God, because hee will bring vnder subiection these nations by his corrections, and make thẽ of his Church which before were his enemies.

2 For thou hast made of a [b] citie an heape, of a strong citie, a ruine: euen the palace [c] of strangers of a citie, it shall neuer bee built.

b Not onely of Ierusalem, but also of these cities, which haue bene thine enemies.

c That is, a place where as all vagabondes may liue without danger, and as it were, at ease, as in a palace.

3 Therefore shall the [d] mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.

d The arrogant and proude, which before would not knowe thee, shall by thy corrections feare and glorifie thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needy in his trouble, a refuge against the tempest, a shadowe against the heate: for the blast

c of the mightie is like a stoyme against the wall.

5 Thou shalt bring downe the noyse of the strangers, c as the heate in a dry place: thou wilt bring downe the song of the mightie, as c the heate in the shadow of a cloude.

6 And in this h mountaine shall the Lord of hostes make vnto all people a feast of fat things, euen a feast of fined wines, and of fat things full of marowe, of wines fined and purified.

7 And he will destroy in this mountaine i the couering that coureth all people, and the vaile that is spred vpon all nations.

8 He will destroy death for euer: and the Lord God will k wipe away the teares from all faces, & the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: wee will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shall be threshed vnder him, euen as straw is threshed in m Madmenah.

11 And he shall stretch out his hand in the middes of them (as he that swimmeth, stretcheth them out to swimme) and with the strength of his handes shall he bring downe their pryde.

12 The defence also of the height of thy walles shall hee bring downe and laye lowe, and cast them to the grounde, euen vnto the dust.

c The rage of the wicked is restrained, till God make the force thereof.

d Meaning, that as the heate is assuaged by reaine, so shal God bring downe the rage of the wicked.

e As a cloude hideth from the heate of the sunne, so shall God allarage the raging of the wicked against the godly.

f Towne, in Zion, whereby he meaneth his church, which should make Christ bee disalowed of the Iewes and the Gentiles, and is here defended vnder the figure of a stately banket. Mat. 22.2.

g Meaning, that ignorance and blindnes, wherein we are kept vnder Christ. h We will take away all occasion of sorowe, & all his with perfection, Reuel. 7.17. & 21.4.

i By Moab are meant all the enemies of his Church, k Esai. 1.Chro. 2.49. and another in the lande of Moab, Iere. 48.2 which seemeth to haue bene a plentifull place of corne, Chap. 25.

CHAP. XXVI.

A song of the faithfull, wherein is declared, in what consisteth the saluation of the church, and wherein they ought to trust.

1 This song was 1 In that day shall a this song be sung in the lande of Iudah, We haue a strong made to comfort the faithfull, when their captiuitie should cease, assuring the ende of their deliuerance, for which they should sing this song.

citie: b saluation shall God set for walles and bulwarkes.

2 c Open ye the gates that the righteous nation, which keepeth the truetly, may enter in.

3 By an assured d purpose wilt thou preserue perfite peace, because they trusted in thee.

4 Trust in the Lord for euer: for in the Lord God is strength for euermore.

b Gods protection and defence shalbe sufficient for vs.

5 For he will bring downe them that dwel on hie: e the hie citie he will abase: euen vnto the ground will hee cast it downe, and bring it vnto dust.

c The citie reuiued after the captiuitie to Ierusalem.

6 The foote shall treade it downe, euen the

d Thou hast decreed so, and thy purpose can not be changed.

e There is no power so hie, that can let God, when he will deliuer his.

forte of the f poore, and the steppes of the needie.

f God will set the poore afflicted ouer the power of the wicked.

7 The way of the iust is rightousnesse: thou wilt make equall the rightous path of the iust.

g We haue constantly abid in the aduersities wherewith thou hast afflicted vs.

8 Also we, O Lord, haue waited for thee in the way of thy g iudgements: the desire of our soule is to thy Name, and to the remembrance of thee.

h Meaning, that by afflictions mē shall learne to feare God.

9 With my soule haue I desired thee in the night, and with my spirite within me will I seeke thee in the morning: for seeing thy iudgements are in the earth, the inhabitants of the world shall learne h righteousnesse.

i The wicked, thogh God show them euident signes of his grace, shalbe neuer the better.

10 Let mercie i be shewed to the wicked, yet he will not learne righteousnesse: in the land of vprightnes will hee doe wickedly, and will not behold the maiestie of the Lord.

k Through enuy and indignation against thy people.

11 O Lord, they will not beholde thine hie hande: but they shall see it, and be confounded with k the zeale of the people, and the fire of thine l enemies shall deuoure them.

l The fire & vengeance, wherewith thou doest destroy thine enemies.

12 Lord, vnto vs thou wilt ordaine peace: for thou also hast wrought all our workes for vs.

13 O Lord our God, other m lordes beside thee haue ruled vs, but we will remember thee onely, and thy Name.

m The Babylonians, which haue not gouerned according to thy worde.

14 The n dead shall not liue, neither shall the dead arise, because thou hast visited and scattered them, and destroyed all their memorie.

n Meaning, that the reprobate, euen in this life shall haue the beginning of euerlasting death.

15 Thou hast increased o the nation, O Lord: thou hast increased the nation: thou art made glorious: thou hast enlarged all the coasts of the earth.

o To wit, the company of the faithfull by the calling of the Gentiles.

16 Lord, in trouble haue they p visited thee: they powred out a prayer when thy chastening was vpon them.

p That is, the faithfull by thy rods were moued to pray vnto thee for deliuerance. 4 Esd 2.27.

17 Like as a woman with childe, that draweth neere to the trauaile, is in sorowe, and cryeth in her paines, so haue we bene in thy q sight, O Lord.

q To wit, in extreme sorow.

18 We haue conceiued, wee haue borne in payne, as though wee should haue brought forth r wynde: there was no helpe in the earth, neither did the inhabitants of s the world fall.

r Our sorowes had none ende, neither did we enioy the comfort, that wee looked for.

19 ¶ t Thy dead men shall liue: euen with my body shall they rise. Awake, and sing, ye that dwell in dust: for thy u dewe is as the dewe of herbes, and the earth shal cast out the dead.

s The wicked & men without religion were not destroyed.

20 Come, my people: x enter thou into thy chambers, and shut thy doores after thee: hide thy selfe for a very litle while, vntill the indignation passe ouer.

t He comforteth the faithfull in their afflictions, shewing them that euen in death they shall haue life: and that they should most certainely rise to glorie: the contrarie should come to wicked, as vers. 14.

21 For loe, the Lord commeth out of his place, to visite the vnquitie of the inhabitantes of the earth vpon them: and the

u As herbes, dead in wynter, florish againe by the raine in the spring time: so they that lye in the dust, shall rise vp to ioye when they feele the dewe of Gods grace.

x He exhorteth the faithfull to be patient in their afflictions, and to wayte vpon Gods worke.

y The earth ſhall vomit and caſt out the innocent blood, which it hath drunke, that it may cry for vengeance againſt the wicked.

earth ſhall diſcloſe her y blood, and ſhall no more hide her ſlaine.

CHAP. XXVII.

A prophecie againſt the kingdome of Satan, 2 And of the ioye of the Church for their deliuerance.

a At the time appointed.
b That is, by his mightie power and by his word.
He prophecieth here of the deſtructiō of Satan & his kingdome vnder the name of Liuiathan, Aſſhur and Egypt.
c Meaning, of ỹ beſt wine, which this vineyard, ỹ is, the Church, ſhould bring forth as moſt agreeable to the Lord.
d Therefore he will deſtroy the kingdome of Satā, becauſe he loueth his Church for his own mercies ſake, & can not be angry with it, but wiſheth ỹ he may powre his anger vpon the wicked infidels, whom he meaneth by briers & thornes.
e He marueileth, that Iſrael will not come by gentlenes, except God make them to feele his rods, & ſo bring them vnto him.
f Though I afflict and diminiſh my people for a time, yet ſhal the roote ſpring againe and bring forth in great abundance.

1 IN that a day the Lorde with his ſore & great and mightie b ſworde ſhall viſite Liuiathan, that pearcing ſerpent, euen Liuiathan, that crooked ſerpent, and hee ſhall ſlay the dragon that is in the ſea.
2 In that day ſing of the vineparde c of red wine.
3 I the Lorde doe keepe it: I will water it euery moment: leaſt any aſſayle it, I will keepe it night and day.
4 Anger d is not in mee: who would ſet the bryers and the thornes againſt me in battell? I would goe thorough them, I would burne them together.
5 Or will he e feele my ſtrength, that hee may make peace with me, and bee at one with me?
6 Hereafter, Iaakob ſhall take roote: Iſrael ſhall floriſh and growe, and the world ſhalbe filled with fruit.
7 Hath he ſmitten f him as he ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlaine by him?
8 In g meaſure in the branches thereof wilt thou contend with it, when he bloweth with his rough winde in the day of the Eaſtwynde.
9 By this therefore ſhall the iniquitie of Iaakob be purged, and this is all the h fruit, the taking away of his ſinne: when he ſhall make all the ſtones of the altars, as chalke ſtones, broken in pieces, that the groues and images may not ſtand vp.
10 Yet the k defenced citie ſhalbe deſolate, and the habitation ſhalbe forſaken, and left like a wildernes. There ſhall the calfe feede, and there ſhall he lie, and conſume the branches thereof.
11 When the boughes of it are drie, they ſhalbe broken: the l women come, and ſet them on fire: for it is a people of noue vnderſtanding: therefore he that made them, ſhall not haue compaſſion of them, and he that formed them, ſhall haue no mercy on them.
12 And in that day ſhall the Lorde threſh from the chanell of the m River vnto the riuer of Egypt, and ye ſhall be gathered, one by one, O children of Iſrael.
13 In that day alſo ſhall the great trumpe be n blowen, and they ſhall come, which periſhed in the land of Aſſhur: and they that were chaſed into the lande of Egypt, and they ſhall worſhip the Lorde in the holy mount at Ieruſalem.

g He ſheweth that God puniſheth his in mercie, and his enemies in iuſtice. h That is, thou wilt not deſtroy the roote of thy Churche, though the branches thereof ſeeme to periſh by the ſharpe winde of affliction. i He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatrie, and the monumentes thereof deſtroyed. k Notwithſtanding his fauour that he will ſhewe them after, yet Ieruſalem ſhalbe deſtroyed, and graſſe for cattell ſhall growe in it. l God ſhall not haue needle of mighty enemies: for the very women ſhal doe it, to their great ſhame. m Hee ſhall deſtroye all from Euphrates to Nilus: for ſome fledde towarde Egypt, thinking to haue eſcaped.
n In the time of Cyrus, by whom they ſhould be deliuered: but this was chiefly accompliſhed vnder Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkennes of Iſrael. 9 The vntowardnes of them that ſhould learne the worde of God. 24 God doeth all thinges in time and place.

WO to the a crowne of pride, the drunkards of Ephraim: for his glorious beautie ſhalbe a fading floure, which is vpon the head of the b valley of them that be fat, and are ouercome with wine.
2 Beholde, the Lorde hath a mightie and c ſtrong hoſte, like a tempeſt of hayle, and a whirlewinde that ouerthroweth, like a tempeſt of mightie waters that ouerflowe, which throwe to the ground mightily.
3 They ſhall be troden vnderfoote, euen the crowne and the pride of the drunkards of Ephraim.
4 For his glorious beautie ſhall bee a fading floure, which is vpon the head of the valley of them that be fat, & as d the haſtie fruit afore ſommer, which when he that looketh vpon it, ſeeth it, while it is in his hande, he eateth it.
5 In that day ſhall the Lorde of hoſtes be for a crowne of glorie, and for a diademe of beautie vnto the e reſidue of his people:
6 And for a ſpirit of iudgemēt to him that ſitteth in iudgement, and for f ſtrength vnto them that turne away the battell to the gate.
7 But g they haue erred becauſe of wyne, and are out of the way by ſtrong drinke: the prieſt and the Prophet haue erred by ſtrong drinke: they are ſwallowed vp wyth wine: they haue gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.
8 For all their tables are full of filthy vomiting: no place is cleane.
9 h Whome ſhall hee teache knowledge? and whom ſhall he make to vnderſtande the thinges that he heareth? them that are weined from the milke and drawen from the breaſtes.
10 For i precept muſt be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle, and there a litle.
11 For with a ſtammering k tongue and with a ſtrange language ſhall hee ſpeake vnto this people.
12 Vnto whome l he ſayde, m This is the reſt:

a Meaning, the proud kingdome of the Iſraelites, which were drunken with worldly proſperitie.
b Becauſe ſome Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the fertilitie of them, that had abundance of worldly proſperitie, & were, as it were, crowned therewith, as with garlick.
c He ſeemeth to meane Aſſyrians, by whom ten Tribes were caried away.
d Which is not of long continuance, but in ſome ripe, & firſt eate.
e Signifying, that faithfull, which put not their truſt in any worldly proſperitie, but make God their glory, ſhalbe preſerued.
f He will giue counſell to the gouernour, and ſtrength to the captaine, to driue the enemies in at their owne gates.
g Meaning, the hypocrits, which were amōg thē, & were altogether corrupt in life and doctrine.
h For they were fooliſh, and as vnmeete as yong babes.
i They muſt haue one thing oft times tolde.
k Let one teache what he can, yet they ſhall no more vnderſtand him, then if he ſpake in a ſtrange language.
l That is, the Prophet, whome God ſhoulde ſende.
m This is the doctrine, whereupon ye ought to ſtay and reſt.

reſt:

J. pd. Fuller, miscellan. 6. lib. 12 cap. 8. 30. vol. Angl. con. 11.

rest: n giue rest to him that is weary: and
this is the refreshing, but they woulde
not heare.
13 Therefore shall the word of the o Lorde
be vnto them precept vpon precept, pre-
cept vpon precept, line vnto line, line vn-
to line, there a litle and there a litle; that
they may go, and fall backeward, and bee
broken and be snared and be taken.
14 Wherefore, heare the word of the Lord,
yee scornefull men that rule this people,
which is at Ierusalem.
15 Because ye haue saide, We haue made
a p couenant with death, and with hell
are wee at agreement: though a scourge
runne ouer, and passe through, it shall
not come at vs: for we haue made q false-
hoode our refuge, and vnder vanitie are
we hid,
16 Therefore thus sayeth the Lorde God,
Beholde, I will laye in Zion a stone, a
r tryed stone, a precious corner stone, a
sure fundation. He that beleeueth, s shal
not make haste.
17 Iudgement also will I lay to the rule,
and t righteousnes to the ballance, & the
u hayle shall sweepe away the vaine con-
fidence, and the waters shall ouerflowe
x the secrete place.
18 And your couenant with death shall be
disanulled, and your agreement with hell
shall not stand: when a scourge shal runne
ouer and passe through, then shall ye bee
trode downe by it.
19 When it passeth ouer, it shall take you
away: for it shall passe through euerie
morning in the day, and in the night, and
there shall be only y feare to make you to
vnderstand the hearing.
20 For the bedde is z streight that it can-
not suffice, and the couering narow that
one cannot wrap himselfe.
21 For the Lorde shall stande as in mount
a Perazim: he shalbe wroth as in þ val-
ley b of Gibeon, þ he may do his worke,
his strange worke, and bring to passe his
acte, his strange acte.
22 Nowe therefore be no mockers, least
your bondes increase: for I haue heard
of the Lorde of hostes a consumption, e-
uen determined vpon the whole earth.
23 Hearken ye, and heare my voyce: hear-
ken ye, and heare my speache.
24 Doeth the plowman plow all the day,
to sowe? doeth he open, and breake the
clottes of his ground?
25 When he hath made it c plaine, will he
not then sowe the fitches, and sowe cum-
min, and cast in wheate by measure, and
the appoynted barley and rye in their
place?
26 For his God doth instruct him to haue
discretion, and doth teach him.
27 For fitches shall not bee threshed with
a threshing instrument, neyther shall
a cart wheele bee turned about vpon
the cummin: but the fitches are bea-
ten out with a staffe, and cummin with
a rodde.
28 Bread corne when it is threshed, hee
doeth not alway thresh it, neither doeth
the wheele of his cart still make a noyse,
neyther will he breake it with the teeth
thereof.
29 This also commeth from the Lorde of
hostes, which is wonderfull in counsell,
and excellent in workes.

CHAP. XXIX.

1 *A prophecie against Ierusalem.* 13 *The vengeance of God on them that follow the traditions of man.*

1 AH a altar, altar of the citie that Da-
uid dwelt in: adde yeere vnto yeere:
b let them kill lambes.
2 But I will bring the altar into distresse,
and there shalbe heauinesse and sorowe,
and it shalbe vnto me like c an altar.
3 And I wil besiege thee as a circle, & fight
against thee on a mount, and will cast vp
ramparts against thee.
4 So shalt thou bee humbled, and shalt
speake out of the d grounde, and thy
speache shall bee as out of the dust: thy
voyce also shall bee out of the grounde
like him that hath a spirit of diuination,
and thy talking shall whisper out of the
dust.
5 Moreouer, the multitude of thy e stran-
gers shalbe like smal dust, and the multi-
tude of strong men shall be as chaffe that
passeth away, and it shalbe in a moment,
euen suddenly.
6 Thou shalt bee visited of the Lorde of
hostes with thunder, and shaking, and a
great noyse, a whirlewinde, & a tempest,
and a flame of a deuouring fire.
7 And the f multitude of all the nations
that fight against the altar, shall bee as
a dreame or vision by night: euen all
they that make the warre against it, and
strong holdes against it, and laye siege
vnto it.
8 And it shall bee like as an hungry man
dreameth, and beholde, g he eateth: and
when he awaketh, his soule is emptie:
or like as a thirstie man dreameth, and
loe, he is drinking, and when hee awa-
keth, beholde, he is faint, and his soule
longeth: so shal the multitude of all nati-
ons be that fight against mount Zion.
9 h Stay your selues, and wonder: they
are blinde, and make you blinde: they are
drunken, but not with wine: they stag-
ger, but not by strong drinke.
10 For the Lorde hath couered you with a

n Shew to them that are weary and haue neede of rest, what is the true rest. o Because they will not receiue the word of God when it is offred, it commeth of their owne malice, after their hearts be so hardened that they care not for it, as before, Chap. 6. p They thought they had shiftes to auoide Gods iudgements, and that they could escape though al other perished. q Though the prophets condemned their idoles & vaine trust of falsehood and vanitie, yet the wicked thought in themselues that they would trust in these things. r That is, Christ, by whom all the building must be tried, and vpholde, Psal. 118. 22. matt. 21. 42. acts 4. 11. rom. 9. 33. 1. Pet. 2. 6. s He shall be quiet, and seeke none other remedies, but be content with Christ. t In the restitution of his Church, iudgement and iustice shal reigne. u Gods correctiones and affliction. x Affliction shal discouer their vaine confidence, which they kept secret to themselues. y Terror and destruction shall make you to learne that, which exhortations and gentlenes could not bring you vnto. z Your affliction shalbe so sore, that you are not able to endure it. a When Dauid ouercame the Philistims, 2. Sam. 5. 20. 1. Chro. 14. 11. b Where Iosua discomfited the fiue kings of the Amorites, Iosh. 10. 12. c As the plowe man hath his appointed time, and diuers instrumentes for his labour, so hath the Lorde for his vengeance: for hee punisheth some at one time, and some at another, some after one sort, and some after another, so that his chosen seede is beaten, and tried, but not broken, as are the wicked.

a The Ebrewe word Ariel signifieth the Lion of god, & signifieth þ Altar, because the altar seemed to deuoure þ sacrifice that was offred to God, as Ezek. 43. 16. b Your vaine confidence in your sacrifices shall not last long. c Your citie shal be full of blood, as an altar wheron thei sacrifice. d Thy speache shalbe no more so lofty, but abased, & low as the very charmers, which are in low places, & whisper, so that their voice can scarse be heard. e Thine hired souldiers, in whom thou trustest, shalbe destroyed, as dust or chaffe in a whirlwinde. f The enemies that I will bring to destroy thee, and that, which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night. Some reade, as if this were a comfort to the Church for the destruction of their enemies. g That is, hee thinketh that hee eateth. h Muse hereon as long as ye list, yet shall ye finde nothing, but occasion to be astonied: for your prophets are blinde, and therefore cannot direct you.

spirit of slumber, and hath shut vp your eyes: the Prophets, & your chiefe Seers hath he couered.

11 And the vision of them all is become vnto you, as the wordes of a booke that is sealed vp, which they deliuer to one that can reade, saying, Reade this, I pray thee. Then shall he say, I can i not: for it is sealed.

12 And the booke is giuen vnto him that can not reade, saying, Reade this, I pray thee. And he shall say, I can not reade.

13 Therefore the Lorde sayde, Because this people k come nere vnto me with their mouth, and honour me with their lippes, but haue removed their heart farre from me, and their l feare towarde me was taught by the precept of men,

14 Therefore beholde, I will againe doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for m wisedome of their wise men shall perish, and the vnderstanding of their prudent men shalbe hid.

15 Woe vnto them that n seeke deepe to hide their counsell from the Lorde: for their workes are in darkenes, and they say, Who seeth vs? and who knoweth vs?

16 Your turning of deuices shall it not be esteemed o as the potters clay? for shall the worke say of him that made it, Hee made me not? or the thing formed, say of him that fashioned it, Hee had none vnderstanding?

17 Is it not yet but a litle while, and Lebanon shalbe p turned into Carmel? and Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blinde shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruell man shall cease, and the scornefull shalbe consumed: and all that hasted to iniquitie, shalbe cut off:

21 Which made a man to sinne in the q worde, and tooke him in a snare: which reproued them in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lorde vnto the house of Iaakob, euen he that redeemed Abraham, Iaakob shall not nowe be confounded, neither now shall his face be pale.

23 But when he seeth his children, the worke of mine handes, in the middes of him, they shall sanctifie my Name, and sanctifie the holy one of Iaakob, & shall feare the God of Israel.

24 Then they that erred in spirite, r shall haue vnderstanding, and they that murmured, shall learne doctrine.

i Meaning, that it is all alike, eyther to reade, or not to reade, except God open the heart to vnderstand.

k Because they are hypocrites & not sincere in hart, as Mat. 15.8

l That is, their religiō was learned by mans doctrine, and not by my worde.

m Meaning, that where as God is not worshipped according to his word, both magistrates and ministers are but fooles, and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft, sayth the Lorde, you can not be able to escape mine handes, no more then the clay, that is in the potters handes, hath power to deliuer it selfe,

p Shal there not be a change of all things? and Carmel, that is a plentiful place in respect of that it shall be then, may be taken as a forest, as Chap. 32.15. and thus he speaketh to comfort the faithfull.

q They † went about to finde fault with the Prophets wordes, and woulde not abide admonitions, but woulde intangle them and bring them into danger.

r Signifying, that except God giue vnderstanding, and knowledge, man cannot but fall erre, and murmure against him.

CHAP. XXX.

1 He reproueth the Iewes which in their aduersitie vsed their owne counsell, 2 And sought helpe of the Egyptians, 10 Despising the Prophetes. 16 Therefore he sheweth what destruction shall come vpon them, 18 But offereth mercy to the repentant.

1 WOe to the a rebellious children, saith the Lord, that take counsel, but not of me, and b couer with a couering, but not by my spirite, that they may lay sinne vpon sinne:

2 Which walke forth to goe downe into Egypt (& haue not asked at my mouth) to strengthen themselues vp the strength of Pharaoh, and trust in the shadowe of Egypt.

3 But the strength of Pharaoh shall be your shame, & the trust in the shadowe of Egypt your confusion.

4 For his c princes were at Zoan, and his Ambassadours came vnto Hanes.

5 They shall be all ashamed of the people, that cannot profite them, nor helpe nor doe them good, but shalbe a shame and also a reproche.

6 ¶ The d burden of the beastes of the South, in a lande of trouble and anguish, from whence shall come the yong and olde lyon, the viper and fiery flying serpent agaynst them that shall beare their riches vpon the shoulders of the colts, and their treasures vpon the bounches of the Camels, to a people that can not profite.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore haue I cryed vnto e her, Their strength f is to sit still.

8 Nowe goe, and write g it before them in a table, and note it in a booke that it may bee for the h last day for euer and euer:

9 That it is a rebellious people, lying children, and children that would not i heare the Lawe of the Lord.

10 Which say vnto the Seers, See not: and to the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs: prophecie k errours.

11 Depart out of the way: go aside out of the path: cause the holy one of Israel to cease from vs.

12 Therefore thus saith the holy one of Israel, Because you haue cast off this worde, and trust in l violence, and wickednes, and stay thereupon:

13 Therefore this iniquitie shall bee vnto you as a breache that falleth, or a swelling in an hie wall, whose breaking commeth suddenly in a moment,

14 And the breaking thereof is like the breaking of a potters potte, which is broken without pitie, and in the breaking thereof is not founde m a sheard to take fire out of the hearth, or to take water

a Who contrary to their promes, take not me for their protectour, and contrary to my commandement, seeke helpe at strangers.

b They seeke shiftes to cloke their doings, and not godly meanes,

c The chiefe of Israel went into Egypt in Ambassie to seeke helpe, & about at these cities.

d That is, a hevie sentence or prophecie against the beast that caried their treasures into Egypt, by the wildernes, which was South from Iudah: signifying that if † beath should not be spared, the men should be punished much more grieuously.

e To wit, to Ierusalem.

f And not to come to and seeke helpe.

g That is, the prophecie.

h That it may be a witnes against them for all posteritie.

i He sheweth what was the cause of their destruction, and bringeth also al misery to mind, because they would not heare the worde of God, but delight to be flattered, & led in errour.

k Threatneth not by the word of God, neither be so rigorous, nor talke vnto vs in the Name of the Lord, as Ieremie. 11.21.

l Meaning, in their stubbornes against God, and the admonitions of his Prophets.

m Signifying, that the destruction of the wicked shalbe without recouerie.

ter out of the pit.

15 For thus saith the * Lorde God, the holye one of Israel, In rest and quietnesse shall ye bee saued: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye haue saide, No, but wee will flee awaye upon ° horses. Therefore shall ye flee. Wee will ride upon the swiftest. Therefore shall your persecuters bee swifter.

17 A thousande as one shall flee at the rebuke of one: at the rebuke of fiue shall ye flee, till ye be left as a shippe mast upon the ? top of a mountaine, and as a beacken upon an hill.

18 Yet therefore will the Lorde waite, that he may haue ¶ mercie upon you, & therefore will he be exalted, that hee may haue compassion upon you: for the Lord is the God of * iudgement. Blessed are all they that waite for him.

19 Surely a people shall dwell in Zion, and in Ierusalem: thou shalt weepe no more: he will certainely haue mercie upon thee at the voyce of thy crye: when he heareth thee, hee will answere thee.

20 And when the Lorde hath giuen you the bread of aduersitie, and the water of affliction, thy rayne shall bee no more kept backe, but thine eyes shall see thy * raine.

21 And thine eares shall heare a woorde behinde thee, saying, This is the way, walke ye in it, when thou turnest to the right hande, and when thou turnest to the left.

22 And ye shall ° pollute the couering of the images of siluer, and the riche ornament of thine images of golde, and cast them away as a menstruous cloth, and thou shalt saye vnto it, ° Get thee hence.

23 Then shall hee giue rayne vnto thy seede, when thou shalt sowe the ground, and breade of the encrease of the earth, and it shall bee fatte and ople: in that day shall thy cattell be fedde in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane prouender, which is winowed with the shouel and with the fanne.

25 And vpon euery hie * mountaine, and vpon euery hie hill shall there be riuers and streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreouer, the light of the moone shall be as the light of the ? sunne, & the light of the sunne shall be seuen folde, and like the light of seuen dayes in the day that the Lorde shall binde vp the breache of his people, and heale the stroke of their wound.

27 Behold, * the Name of the Lord cometh from farre, his face is burning, and the burden thereof is heauy: his lippes are full of indignation, and his tongue is as a deuouring fire.

28 And his spirit is as a riuer that ouerfloweth vp to the necke: it druideth asunder, to fanne the nations with the fanne of ° vanitie, and there shall be a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the ᵇ night, when a solemne feast is kept: and gladnesse of heart, as hee that cometh with a pipe to go vnto the mount of the Lorde, to the mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be heard, and shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and haile stones.

31 For with the voyce of the Lorde shall Asshur be destroyed, which smote with the ᶜ rodde.

32 And in euery place that the staffe shall passe, it shall ᵈ cleane fast, which the Lorde shall lay vpon him with ᵉ tabrets and harpes: and with battels, and lifting vp of handes shall he fight ᶠ against it.

33 For ᵍ Tophet is prepared of olde: it is euen prepared for the ʰ king: he hath made it ⁱ deepe and large: the burning thereof is fire and much wood: the breath of the Lorde, like a riuer of brimstone, doeth kindle it.

a To driue them to nothing: and thus God consumeth the wicked by that meanes, whereby hee clenseth his.
b Ye shal reioice at the destruction of your enemies, as they that sing for ioy of the solemne feast, which began in the euening.
c Gods plague.
d It shall destroy.
e With ioy and assurance of the victorie.
f Against Babel: meaning, the Assyrians and Babylonians.
g Here it is taken for hell, where the wicked are tormented, read 2. King. 23.10.
h So that their estate or degree can not exempt the wicked.
i By these figuratiue speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

1 WOe vnto them that * goe downe into Egypt for helpe, and stay vpon horses, and trust in charets, because they are many, and in horsemen, because they be very strong: but they looke not vnto the holy one of Israel, nor ᵇ seeke vnto the Lord.

2 But he yet is ° wisest: therefore he will bring euill, & not turne backe his woorde, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Nowe the Egyptians are men, and not God, and their horses flesh, and not spirite: and when the Lord shall stretch out his hande, the ᵈ helper shall fall, and hee that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lorde spoken vnto me, As the lion or lions whelpe roareth vpon his pray, against whome if a multitude of the shepheardes bee called, hee will not be afrayde at their voyce, neither will humble him selfe at their noyse: so shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians at first, because the Lorde had commaunded them neuer to returne thither, Deuteron. 17.16. and 28.68. least they should forget the benefite of their redemption: and secondly, least they should be corrupted with the superstition and idolatrie of the Egyptians, and so forsake God, Iere. 2.18. b Meaning, that they forsake the Lord, that put their trust in worldly things: for they can not trust in both. c And knoweth their craftie enterprises and will bring all to nought. d Meaning, both the Egyptians and the Israelites.

the

e He ſhaweth the Iewes, that if they would put their truſt in him, he is ſo able that none can reſiſt his power: and ſo carefull ouer them, as a birde ouer her yong, which euer flyeth about them for their defence: which ſimilitude the Scripture vſeth in diuers places, as Deut. 32.11. matth. 23. 37.

the Lorde of hoſtes come f downe to fight for mount Sion, and for the hill thereof.

5 As birdes that flye, ſo ſhall the Lorde of hoſtes defende Ieruſalem by defending and deliuering, by paſſing through and preſeruing it.

6 O ye children of Iſrael, turne againe, in as much as ye are g ſunken deepe in rebellion.

7 For in that day euery man ſhall h caſt out his idoles of ſiluer, and his idoles of golde, which your handes haue made you, euen a ſinne.

8 i Then ſhall Aſſhur fall by the ſworde, not of man, neyther ſhall the ſworde of man deuoure him, and hee ſhall flee from the ſworde, and his young men ſhall faint.

9 And he ſhall go for feare to his k tower, and his princes ſhall bee afraide of the ſtandart, ſaith the Lord, whoſe l fire is in Sion, and his fornace in Ieruſalem.

f He toucheth their conſcience that they might earneſtly feele their grieuous ſinnes, and ſo truely repent, for as much as now they are almoſt drowned and paſt recouerie. g By theſe fruites your repentance ſhalbe knowen, as Chap. 2.18. h When your repentance appeareth. i This was accompliſhed ſoone after when Sancheribs armie was diſcomfited, and he fled to his caſtle in Niniueh for ſuccour. k To deſtroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers deſcribed by the gouernment of Hezekiah, who was the figure of Chriſt.

1 Beholde, a a King ſhall reigne in iuſtice, and the princes ſhall rule b in iudgement.

2 And that man ſhall bee as an hyding place from the winde, and as a refuge for the tempeſt: as riuers of water in a dry place, and as the ſhadowe of a great rocke in c a weary land.

3 The eyes of d the ſeeing ſhall not bee ſhut, and the eares of them that heare, ſhall hearken.

4 And the heart of the foliſhe ſhall vnderſtande knowledge, and the tongue of the ſtutters ſhall be readye to ſpeake diſtinctly.

5 e Nigarde ſhall no more be called liberall, nor the churle riche.

6 But the nigarde will ſpeake of nigardneſſe, and his heart will worke iniquitie, and doe wickedly, and ſpeake falſely againſt the Lord, to make emptie the hungrye ſoule, and to cauſe the drinke of the thirſtie to fayle.

7 For the weapons of the churle are wicked: he deuiſeth wicked counſels, to vndoe the poore with lying wordes, and to ſpeake againſt the poore in iudgement.

8 But the liberall man will deuiſe of liberall thinges, and hee will continue his liberalitie.

9 ¶ Riſe vp, yee women that are at eaſe: heare my voyce, ye f careles daughters: hearken to my wordes.

10 Ye women, that are careles, ſhall be in feare g aboue a yeere in dayes: h for the vintage ſhall fayle, and the gathering ſhal come no more.

11 Ye women, that are at eaſe, be aſtonied: feare, O ye careleſſe women: put off the clothes: make bare, and girde ſackecloth vpon the loines.

12 Men ſhall lament for the i teates, euen for the pleaſant fieldes, and for the fruitfull vine.

13 Vpon the lande of my people ſhall growe thornes and briers: yea, vpon all the houſes of ioye in the citie of reioycing,

14 Becauſe the palace ſhall be forſaken, & the k noyſe of the citie ſhall be left: the tower and fortreſſe ſhall be dennes for euer, and the delite of wilde aſſes, and a paſture for flockes,

15 Vntill the l Spirit be powred vpon vs from abour, and the wildernes become a fruitefull fielde, and the i plenteous field be counted as a foreſt.

16 And iudgement ſhall dwell in the deſert, and iuſtice ſhall remayne in the fruitfull fielde.

17 And the worke of iuſtice ſhall be peace, euen the worke of iuſtice and quietnes, and aſſurance for euer.

18 And my people ſhall dwell in the tabernacle of peace, and in ſure dwellings, and in ſafe reſting places.

19 When it hayleth, it ſhall fall on the foreſt, and the m citie ſhalbe ſet in the lowe place.

20 Bleſſed are yee n that ſowe vpon all waters, and o driue thither the feete of the oxe and the aſſe.

a This prophecy is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him. b By iudgement and iuſtice is meant an vpright gouernement, both in policie and religion. c Where men are wearie with trauelling, for lacke of water. d He promiſeth to giue the true light, which is ſ pure doctrine of Gods worde, and vnderſtanding, and zeale of the ſame, contrary to the threatenings againſt the wicked, Chap. 6.9. & 29.10. e Vice ſhall no more be called vertue, nor vertue eſteemed by power, and riches. f He propheſieth of ſuch calamitie to come, that they will not ſpare the women and children, and therefore willeth them to take heede and prouide.

g Meaning, that the affliction ſhould continue long, and when one yeere were paſt, yet they ſhoulde looke for newe plagues. h God will take from you the meanes and occaſions, which made you to contemne him: to wit, aboundance of worldly goods. i By the teates, he meaneth the plenteſull fieldes, where by men are nouriſhed, as children with the teate: or, the mothers for ſorrowe and leanneſſe, ſhall lacke milke. k *Or, multitude.* k That is, when the Churche ſhall be reſtored: thus the Prophets after they haue denounced Gods iudgements againſt the wicked, vſe to comfort the godly, leaſt they ſhould faint. l The fielde which is nowe fruitfull, ſhall be but as a barren foreſt in compariſon of that it ſhall be then, as Chap. 29.17. which ſhall be fulfilled in Chriſtes time: for then they that were before as the barren wildernes, being regenerate, ſhall be fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring forth fruites in ſuch abundance, that their former life ſhall ſeeme but as a wildernes where no fruites were. m They ſhall not neede to builde it in hie places for feare of the enemie: for God will defende it, and turne away the ſtormes from hurting of their commodities. n That is, vpon fatte grounde and well watred, which bringeth foorth in aboundance: or in places which before were couered with waters, and nowe made drie for your vſes. o The fieldes ſhall bee ſo ranke, that they ſhall ſende out their cattell to eat vp the freſh croppe, which abundance ſhall be ſignes of Gods fauour and loue towardes them.

CHAP. XXXIII.

The deſtruction of them, by whome God hath puniſhed his Church.

1 Woe to thee that a ſpoyleſt, and waſt not ſpoyled: and doeſt wickedly, and they did not wickedly againſt thee: when thou ſhalt b ceaſe to ſpoyle, thou ſhalt be ſpoyled: when thou ſhalt make an ende of doing

a Meaning, the enemies of the Church, as were the Caldeans, and Aſſyrians: but chiefly of Sancherib, but not only. b When thine appointed time ſhall come that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhalbe giuen to others, as Amos 5.11.

wicked-

wickedly, c they shall doe wickedly a- 17 Thine eyes shall a see the King in his u They shall
gainst thee. glory: they shall beholde the land x farre see Hezekiah
2 d O Lorde, haue mercie vpon vs, wee off. deliuered from
haue waited for thee: be thou, which wast 18 Thine heart y shall meditate feare, his enemies
e their arme in the morning, our helpe Where is the scribe? where is the re- and restored to
also in time of trouble. ceiuer? where is hee that counted the honour and glo-
3 At the noyse of the tumult, the f people towres? rie.
fled: at thine g exalting the nations were 19 Thou shalt not see a fierce people, a x They shall be
scattered. people of a darke speache, that thou no more thut in
4 And your spoyle shall be gathered like canst not perceiue, and of a stammering as they were by
the gathering of h caterpillers: and i hee tongue that thou canst not vnderstand. Sanecherib, but
shall goe against him like the leaping of 20 Looke vpon Zion the citie of our so- goe where it
grashoppers. lemne feastes: thine eyes shall see Je- pleaseth them.
5 The Lorde is exalted: for he dwelleth on rusalem a quiet habitation, a taberna- y Before that
hye: he hath filled Zion with iudgement cle that can not bee remooued: and the this libertie cō-
and iustice. stakes thereof can neuer bee taken a- meth, thou shalt
6 And there shall bee stabilitye of k thy waye, neyther shall anye of the coydes think that thou
times, strength, saluation, wisedome and thereof be broken. artein great dan-
knowledge: for the feare of the Lord shall 21 For surely there the mightie Lorde will ger: for the ene-
be his treasure. bee vnto vs, as a place z of flooddes and mie shall so
7 Beholde, l their messengers shall crye broade ryuers, whereby shall passe no sharpely assayle
without, & the m ambassadours of peace shippe with oares, neyther shall great you, that one
shall weepe bitterly. shippe passe thereby. shall crye,
8 The n pathes are waste: the wayfaring 22 For the Lord is our iudge, the Lorde Where is the
man ceaseth: hee hath broken the cou- is our lawgiuer: the Lorde is our King, he clarke that wri-
nant: he hath contemned the cities: hee will saue vs. teth the names
regarded no man. 23 Thy a coydes are loosed: they coulde of them that
9 The earth mourneth and languisheth: Le- not well strengthen their mast, neyther are taxed? ano-
banon is ashamed, and hewen downe: could they spreade the sayle: then shall ther, Where
o Sharon is like a wildernesse, and Ba- the b praye bee deuided for a greate is the receiuer?
shan is shaken and Carmel. spoyle: yea, the lame shall take away the another shall
10 Nowe will I p arise, sayth the Lorde: praye. crie for him
nowe will I be exalted, nowe will I lift 24 And none inhabitant shall saye, I am that valueth the
vp my selfe. sicke: the people that dwell therein, shall rich houses, but
11 q Ye shall conceiue chaffe, and bring forth haue their iniquitie forgiuen. God will deliuer
stubble: the fire of your breath shall de- you from this
voure you. feare. z Let vs bee content with this small riuer of Shiloah,
12 And the people shalbe as the burning and not desire the great streames and riuers, whereby the ene-
of lime: and as the thornes cut vp, shall mies may bring in shippes and destroy vs. a He denieth the
they be burnt in the fire. Assyrians and enemies of the Church, declaring their destruction
13 Heare, ye that are r farre off, what I as they that perish by shipwracke. b He comforteth ℣ Church,
haue done, and ye that are neere, knowe and sheweth that they shalbe enriched with all
my power. bodie and soule.
14 The ſ sinners in Zion are afrayde: a
feare is come vpon the hypocrites: who
among vs shall dwell with the deuou- CHAP. XXXIIII.
ring fire? who among vs shall dwell with
the euerlasting burnings? *He sheweth that God punisheth the wicked for the*
15 He that walketh in iustice, and spea- *loue that he beareth toward his Church.*
keth righteous things, refusing gaine of
oppression, shaking his handes from ta- COme neere, ye a nations and heare, a He prophe-
king of giftes, stopping his eares from and hearken, ye people: let the cieth of the de-
hearing of blood, and shutting his eyes earth heare and all that is therein, struction of
from seeing euill, the world and all that proceedeth there- the Edomites,
16 Hee shall dwell on t hye: his defence of. and other na-
shall be the munitions of rockes: breade 2 For the indignation of the Lorde is tions which
shall be giuen him, and his waters shalbe vpon all nations, and his wrath vpon were enemies to
sure. all their armies: hee hath b destroyed the Church.
them and deliuered them to the slaugh- b God hath
ter. determined in
3 And their slayne shall bee cast out, and his counsell, and
their stinke shall come vp out of their hath giuen sen-
bodies, and the mountaines shalbe mol- tence for their
ted with their blood. destruction.
4 And all the hoste of heauen c shall be c He speaketh
dissolued, and the heauens shall be fol- this in respect of
den like a booke: and all their hostes mans iudge-
shall fall as the leafe falleth from the ment, who in
vine, and as it falleth from the figge great feare and
tree. horrible trou-
5 For my sworde shall be d drunken in the bles thinketh
heauen: that heauen
and earth perisheth. d I haue determined in my secret counsell
and in the heauens to destroy them, till my sworde bee wearie
with sheading blood.

c The Caldeans shall doe like vnto the Assyrians, as the Assyrians did to Israel: and the Iewes and Persians shall do the same to the Caldeans.
d He declareth hereby what is the duetie required of the faithfull when troubles come, to runne and seeke helpe of God.
e Which helpeth our fathers so soone as they called vpon him.
f That is, the Assyrians. Beddeleant the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.
g When thou, O Lorde, didst lift vp thine arme to punishment enemies.
h That is as caterpillers deuoure with your number the whole world, shall not you strength to resist your enemies the Caldeans, but shall be gathered on a heape & deuoured.
i Meaning, the Medes and Persians against the Caldeans.
k That is, in the dayes of Hezekiah.
l Sent from Sanecherib.
m Whome they of Ierusalem sent to treat of peace.
n These are the wordes of the Ambassadours, when they returne from Sanecherib.
o Which was a pleasant country, meaning, that Sanecherib woulde destroye all.
p To helpe and deliuer my Church.
q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.
r His vengeance shalbe so great, that all the world shall talke thereof.
ſ Which do not beleeue the words of the Prophet and the assurance of their deliuerer.
t Meaning, that God will be a sure defence to all them that liue according to his worde.

heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

e They had an opinion of holines becawse they came of the Patriarke Izhak, but in effect were accursed of God, and enemies vnto his Church, as the Papistes are.

6 The swoorde of the Lorde is filled with blood: it is made fatte with the fatte and with the blood of the f lambes and the goates, with the fat of the kidneis of the rammes: for the Lorde hath a sacrifice in g Bozrah, and a great slaughter in the land of Edom.

f That is, both of yong and olde, poore and rich of his enemies.

7 And the h Vnicornes shall come downe with them, and the heiffers with the bulles, and their lande shall bee dronken with blood, and their dust made fat with fatnesse.

g That famous citie shalbe consumed as a sacrifice burnt to ashes.

8 For it is the day of the Lords vengeance, and the yere of recompence for the iudgement of Zion.

h The mightie and rich shall be aswell destroyed as the inferiours.

9 And the ryuers thereof shall bee turned into pitche, and the dust thereof into i brimstone, and the lande thereof shall be burning pitch.

i He alludeth to the destruction of Sodom and Gomorah, Genesis 19.

10 It shall not be quenched night nor day: the smoke thereof shall goe vp euermore: it shall be desolate from generation to generation: none shall passe thorough it for euer.

11 But the pelicane k and the hedgehogge shall possesse it, and the great owle, and the rauen shall dwell in it, and her shall stretche out vpon it the line l of vanitie, and the stones of emptinesse.

k Reade Chap. 13.21. and Zephan. 2.14.

12 m The nobles thereof shall call to the kingdome, and there shall be none, and all the Pyinces thereof shall be as nothing.

l In vaine shall any man go about to builde it againe.

m Meaning, there shall be neither order nor policie, nor state of common weale.

13 And it shall bring foorth thornes in the palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for ostriches.

14 There shall n meete also Zijm and Jjm, and the Satyre shall crye to his fellowe, and the shricheowle shall rest there, and shall finde for her selfe a quiet dwelling.

n Reade Chap. 13.21.

15 There o shall the owle make her nest, and laye, and hatche, and gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her make.

o Signifying, that Idumea shoulde be an horrible desolation and barren wildernesse.

16 Seeke in the p booke of the Lorde, and reade: none of q these shall fayle, none shall want her make: for r his mouth hath commaunded, and his very Spirite hath gathered them.

p That is, in the Lawe where such curses are threatned against the wicked.

17 And he hath cast the lot for them, and his hande hath deuided it vnto them by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

q To wit, beastes and foules. r That is, the mouth of the Lord. s Hee hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

1 The great ioye of them that beleeue in Christ. 3 Their office which preache the Gospell. 8 The fruites that followe thereof.

1 THe a desert and the wildernesse shall reioyce: and the waste ground shall be gladde and flourishe as the rose.

a He prophesieth of the full restauration of the Churche, both of the Iewes and Gen. tiles vnder Christ, which shalbe fully accomplished at the last day: albeit as yet it is compared to a desert and wildernesse.

2 It shall flourish abundantly and shall greatly reioyce also and ioye: the glorye of Lebanon shall be giuen vnto it: the beautie of b Carmel, and of Sharon, they shall c see the glorie of the Lorde, and the excellencie of our God.

b The Church which was before compared to a barren wildernes, shall by Christ bee made most plenteous and beautifull.

c He sheweth that the presence of God is the cause that the Church doth bring forth fruit and florish.

3 d Strengthen the weake handes, and comfort the feeble knees.

d He willeth all to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may prudently abide the comming of God, which is at hande.

4 Saye vnto them that are fearefull, Bee you strong, feare not: beholde, your God commeth with e vengeance: euen God with a recompence, he will come and saue you.

e To destroy your enemies.

5 Then shall the eyes of the f blinde bee lightened, and the eares of the deafe bee opened.

f When the knowledge of Christ is reueiled.

6 Then shall the lame man leape as an harte, and the dumme mans tongue shall sing: for in the g wildernesse shall waters breake out, and ryuers in the desert.

g They that were barren & destitute of the graces of God, shall haue them giuen by Christ.

7 And the dry e grounde shalbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lape, shall be a place for reedes and rushes.

h It shall be for the Saintes of God & not for the wicked.

8 And there shall be a path and a wap, and the way shalbe called h holy: the polluted shall not passe by it: for i he shall be with them, and walke in the way, & the fooles shall not erre.

i God shall leade and guide them, alluding to the bringing forth of Egypt.

9 There shall be k no lyon, nor noysome beastes shall ascende by it, neither shall they be founde there, that the redeemed map walke.

k As he threatned to the wicked to be destroyed hereby, Chap. 34.

10 Therefore the l redeemed of the Lorde shall returne and come to Zion with prayse: and euerlasting ioy shall be vpon their heades: they shall obtaine ioye and gladnesse, and sorowe and mourning shall flee awaye.

l Whom the Lorde shall deliuer from the captiuitie of Babylon.

CHAP. XXXVI.

1 Sanacherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

1 NOwe a in the b fourteenth yeere of King Hezekiah, Sanacherib King of Asshur came vp against all the stronge cities of Iudah, and tooke them.

a This historie is rehearsed, because it is a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliuerance.

b When hee had abolished superstition and idolatrie, and restored religion, yet God would exercise his Churche to trie their faith and patience.

2 And the King of Asshur sent Rabshakeh from Lachish towarde Ierusalem vnto King Hezekiah, with a great hoste, and hee stoode by the conduyte of the vpper poole in the pathe of the fullers fielde.

3 Then came forth vnto him Eliakim the

sonne of Hilkiah ÿ e steward of the house,
and Shebna d the chanceller, and Ioah
the sonne of Asaph the recorder.
4 And e Rabshakeh saide vnto them, Tell
you Hezekiah, I praye you, Thus sayth
the great King, the king of Asshur, What
confidence is this, wherein thou trustest?
5 I say, f Surely I haue eloquence, but coun-
sell & strength are for the warre: on whom
then doest thou trust, that thou rebellest
against me?
6 Loe, thou trustest in this broken staffe of
reed on Egypt, wherupon if a man leane,
it will go into his hand, and pearce it: so
is g Pharaoh king of Egypt, vnto al that
trust in him.
7 But if thou saye to mee, Wee trust in the
Lorde our God: Is not that hee, whose
hie places and whose altars Hezekiah
tooke downe, and sayde to Iudah and to
Ierusalem, Yee shall worship before this
altar?
8 Now therefore giue hostages to my lord
the king of Asshur, and I will giue thee
two thousande horses, if thou be able on
thy part to set riders vpon them.
9 For howe canst thou h despise any cap-
taine of the ɦ least of my lords seruants?
and put thy trust on Egypt for charets
and for horsemen?
10 And am I nowe come vp without the
Lord to this land to destroy it? The Lord
saide vnto me, i Go vp against this lande
and destroy it.
11 ¶ Then said Eliakim, and Shebna and
Ioah vnto Rabshakeh, k Speake, I pray
thee, to thy seruauntes in the Aramites
language, (for we vnderstande it) & talke
not with vs in the Iewes tongue, in the
audience of the people that are on the
wall.
12 Then sayde Rabshakeh, Hath my ma-
ster sent me to thy master, and to thee to
speake these wordes, and not to the men
that sit on the wall? that they may eate
their owne doung, and drinke their owne
“ pisse with you?
13 So Rabshakeh stoode, and cryed with a
loude voyce in the Iewes language, and
sayd, Heare the wordes of the great king,
of the King of Asshur.
14 Thus sayth the king, Let not Hezekiah
deceiue you: for he shall not be able to de-
liuer you.
15 Neyther let Hezekiah make you to trust
in the Lord, saying, The Lorde will surely
deliuer vs: this citie shall not be giuen o-
uer into the hand of the king of Asshur.
16 Hearken not to Hezekiah: for thus
sayth the King of Asshur, Make l ap-
poyntment with me, & come out to me,
that euery man may eate of his owne
vine, and euery man of his owne figtree,
and drinke euery man the water of his
owne well,

e For he was now restored to his office as Isaiah had prophecied, Chap. 22.
d This declareth that there were fewe godlie to be found in the Kings house, when he was driuen to send this wicked man in such a weightie matter.
e Saneheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsly charging him, that he put his trust in his owne eloquẽce, whereas his onely confidence was in the Lord.
g Satan laboureth to pull the godly King from one vaine confidence to another, to wit, from God to the Egyptians, whose power was weak and would deceiue them: to yelde himselfe to the Assyrians, and so not to hope for any helpe of God.
ɦ Or, meane lordes.
h He reproched to Hezekiah his small power, which is not able to resiste one of Saneheribs least captaines.
i Thus the wicked to deceiue vs will pretend the Name of the Lorde, but we must trie the spirits whether they be of God or no.
k They were afraid, lest by his wordes he should haue stirred the people against the King, & also pretended to grow to some appoyntment with him. “ Ebr. the water of their feete. l The Ebrewe worde signifieth blessing: whereby this wicked captayne would haue persuaded the people, that their condition should be better vnder Sanecherib then vnder Hezekiah.

17 Till I come and bring you to a land like
your owne lande, euen a lande of wheate
and wine, a lande of bread and vine-
yardes,
18 Least Hezekiah deceiue you, saying,
The Lorde will deliuer vs. Hath any of
the gods of the nations deliuered his
lande out of the hande of the King of As-
shur?
19 Where is the god of m Hamath, and of
Arpad? where is the god of Sepharua-
im? or howe haue they deliuered Sama-
ria out of mine hand?
20 Who is he among all the gods of these
landes, that hath deliuered their coun-
trey out of mine hande, that the Lorde
shoulde deliuer Ierusalem out of mine
hande?
21 Then they n kept silence, and answered
him not a worde: for the kings comman-
dement was, saying, Answere him not.
22 Then came Eliakim the sonne of Hil-
kiah the steward of the house, and Sheb-
na the chanceller, and Ioah the sonne of
Asaph the recorder, vnto Hezekiah with
rent clothes, and tolde him the wordes of
Rabshakeh.

m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how euery towne had his peculiar idole, and howe the wicked make God an idole, because they doe not vnderstande ÿ God maketh thẽ his scourge, and punisheth cities for sinne.
n Not that they did not shew by euident signes that thei did detest his blasphemie: for they had nowe rent their clothes, but they knewe it was in vaine to vse long reasoning with this infidell, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

1 Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 16 Hezekiahs prayer. 36 The armie of Sanehetib is slayne of the Angell, 38 And he him selfe of his owne sonnes.

1 And * when ÿ King Hezekiah heard
it, he a rent his clothes, and put on
sackecloth and came into the house
of the Lord.
2 And he sent Eliakim the stewarde of the
house, and Shebna the chanceller, with
the elders of the Priests, clothed in sacke-
cloth, vnto b Isaiah ÿ Prophet, the sonne
of Amoz.
3 And they said vnto him, Thus saith He-
zekiah, This day is a day of tribulation
and of rebuke & blasphemie: for the chil-
dren are come to the c birth, and there is
no strength to bring forth.
4 If so be the Lorde thy God hath d heard
the wordes of Rabshakeh, whom the king
of Asshur his master hath sent to raile on
the liuing God, and to reproch him with
wordes which the Lorde thy God hath
heard, then e lift thou vp thy praier for the
remnant that are left.
5 So the seruants of the King Hezekiah
came to Isaiah.
6 And Isaiah sayde vnto them, Thus say
vnto your master, Thus sayth the Lorde,
Be not afraide of ÿ words that thou hast
heard, wherewith the seruants of ÿ king
of Asshur haue blasphemed me.
7 Beholde, I wil sende a blast vpon him,

* 2.King.19.1.
a In signe of griefe and repentance.
b To haue comfort of him by the worde of God, that his faith might be confirmed & so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke vnto God & his ministers.
c We are in as great sorowe as a woman that traueileth of childe, and can not be deliuered.
d That is, will declare by effect that he hath heard it: for whẽ God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause. e Declaring that the ministers office doth not onely stand in comforting by the word, but also in praying for the people.

and

f Of the Egyptians and Ethiopians, that shall come & fight against him.

g Which was a citie toward Egypt, thinking thereby to haue stayed the force of his enemies.

h Thus God would haue him to vtter a most horrible blasphemie before his destruction: as to call the author of all truth a deceiuer: some gather hereby that Shebna had disclosed vnto Sancherib the answere that Isaiah sent to the King.

i Which was a city of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abrahã came after his fathers death.

l He groundeth his prayer on Gods promes, who promised to heare them from betweene the Cherubims.

m Meaning, of the ten tribes.

n He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby thrugh all the world.

o Whome God had chosen to him selfe, as a chaste virgine, and ouer whom he had care to preserue her frõ the lusts of the tyrant, as a father would haue ouer his daughter.

p Declaring here by, that they that are enemies to Gods Church, fight against him, whose quarel his Church only maintaineth.

and he shall heare a f noyse, and returne to his owne lande, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and founde the king of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 He heard also men say of Tirhakah, king of Ethiopia, Beholde, he is come out to fight against thee: and when he heard it, he sent other messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah king of Judah, saying, Let not thy God h deceiue thee, in whom thou trustest, saying, Jerusalem shall not bee giuen into the hand of the king of Asshur.

11 Beholde, thou hast heard what the kings of Asshur haue done to all landes in destroying them, & shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? as i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hande of the messengers and read it, and he went vp into the house of the Lorde, & Hezekiah spred it before the Lord.

15 And Hezekiah prayed vnto the Lorde, saying,

16 O Lorde of hostes, God of Israel, which l dwellest betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lorde, and heare: open thine eyes, O Lorde, & see, & heare all the wordes of Sancherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lorde, that the Kings of Asshur haue destroyed all lands, & m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, euen wood or stone: therefore they destroyed them.

20 Now therefore, O Lorde our God, saue thou us out of his hande, that n all the kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent vnto Hezekiah, saying, Thus saith the Lorde God of Israel, Because thou hast prayed vnto me, concerning Sancherib king of Asshur,

22 This is the worde that the Lorde hath spoken against him, O o virgine, daughter of Zion, he hath despised thee, & laughed thee to scorne: O daughter of Jerusalem, he hath shaken his head at thee.

23 Whom hast thou rayled on & blasphemed? & against whome hast thou exalted thy voyce, & lifted vp thine eyes on hie? euen against the p holy one of Israel.

24 By thy seruantes hast thou railed on the Lorde, and saide, By the multitude of my charets I am come vp to the toppe of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, and the faire firre trees thereof, & I will go vp to the heights of his top and to the forest of his fruitfull places.

25 I haue digged q and drunke the waters, and with the plant of my feete haue I dried all the riuers closed in.

26 Hast thou not heard how I haue of old time made it, r and haue formed it long agoe? and should I nowe bring it, that it should be destroyed, and layed on ruinous heapes, as cities defensed,

27 Whose inhabitants s haue smal power, and are afrayd and confounded? they are like the grasse of the fielde & greene herbe, or grasse on the house tops, or corne blasted afore it be growen.

28 But I know thy dwelling, & thy t going out, and thy comming in, and thy furie against me.

29 Because thou rageste against me, & thy tumult is come vp vnto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lips, & will bring thee backe againe the same waye thou x camest.

30 And this shall be a y signe vnto thee, O Hezekiah, Thou shalt eate this yeere such as groweth of it selfe: and the z seconde yeere, such things as growe without sowing: & in the third yere, sow ye & reape, and plant vineyardes, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Judah, shall againe take roote downeward and beare fruite vpwarde.

32 For out of Jerusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hostes shall doe this.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shall not enter into this citie, nor shoote an arrowe there, nor come before it with shielde, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defende this citie to saue it, for mine owne sake, and for my seruaunt b Dauids sake.

36 ¶ * Then the Angell of the Lorde went out, and smote in the campe of Asshur an hundreth, foure score, and fiue thousande: so when they arose early in the morning, beholde, they were all dead corpses.

q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power in that that his armie is so great, that it is able to drie vp whole riuers, and to destroy the waters, which the Lord had closed in.

r Signifying, that God made not his Church to destroy it, but to preserue it, and therfore he saith that he formed it of olde, euen in his eternall counsel, which cannot be changed.

s Ebr. are short in head.

t He sheweth that the state & power of mã florishing often endureth but a moment in respect of the Church, which shal remaine for euer, because God is the maintener therof.

t Meaning, his counsels and enterprises.

u Because Sancherib shewed himself, as a rauening fish and furious beast, in vexing these soules, he saith he will take him & guide him.

x Thou shalt lose thy labour.

y God giueth signes after two sortes: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some goe after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefites of God in our remembrance, of the which sort this here is. z He promiseth that for two yeeres the grounde of it selfe shoulde feede them. a They whome God had deliuered out of the handes of the Assyrians, shall prosper: and this properly belongeth to the Church. b For my promise sake made to Dauid. 2. *King.* 19. 35. 2. *chron.* 32. 21. *Iob.* 1. 18. *eccles.* 48. 21. 1. *mac.* 7. 41. 2. *mac.* 8. 19.

37 So Sanherib king of Assur departed, and went awap and returned and dwelt at [e] Niniueh.

38 And as he was in the Temple worshipping of Nisroch his god, Adrammelech and Sharezer his sonnes [f] slew him with the swoꝛd, and they escaped into the land of [g] Ararat: and [d] Esarhaddon his sonne reigned in his stead.

e Which was the chiefest citie of the Assyrians, Esa.37. f Who was also called Sardanapalus, whose ouerthrow after Sacheribs death, the Caldeans ouercame the Assyrians by Merodach this King.

CHAP. XXXVIII.

1 Hezekiah is sicke. 5 He is restored to health by the Lord, and liueth fifteene yeeres after. 10 He giueth thankes for his benefite.

1 [a] About that [a] time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and sayd vnto him, Thus sayeth the Lorde, Put thine house in an oꝛder, foꝛ thou shalt die, and not liue.

2 Then Hezekiah [b] turned his face to the wall, and prayed to the Lord,

3 And sayde, I beseech thee, Lord, remember nowe howe I haue walked before thee in trueth, and with a perfite heart, and haue done that which is good in thy sight: and Hezekiah wept foꝛe.

4 [c] Then came the woꝛd of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I will adde vnto thy dayes fifteene yeeres.

6 And I will deliuer thee [c] out of the hand of the king of Assur, and this citie: foꝛ I will defend this citie.

7 And [d] this signe shalt thou haue of the Lord, that the Lord will do this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the [e] sunne) tenne degrees backeward: so the sunne returned by tenne degrees, by the which degrees it was gone downe.

9 [f] The writing of Hezekiah king of Iudah, when he had bene sicke, and was recouered of his sickenes.

10 I sayd in the [g] cutting off of my dayes, I shall goe to the gates of the graue: I am deprined of the residue of my yeeres.

11 I sayde, [h] I shall not see the Lorde, euen the Lord in the land of the liuing: I shall see man no moꝛe among the inhabitants of the woꝛlde.

12 Mine habitation is departed, and is remooued from me, like a shepheardes tent: I [i] haue cut off like a weauer my life: he will cut me off from the height: from daye [k] to night, thou wilt make an ende of me.

13 I reckoned [l] to [m] morning: but he brake all my bones, like a lyon: frō daꝛ to night wilt thou make an ende of me.

14 Like a crane or a swallow, so did I [n] chatter: I did mourne as a doue: mine eyes [o] were lift vp on high: O Lord, [p] it hath oppressed me, comfoꝛt me.

15 What shall I saye? [q] foꝛ he hath sayde it to me, and he hath done it: I shall walke [r] weakely all my yeeres in the bitternesse of my soule.

16 O Lord, [s] to them that ouerliue them, and to all that are in them, the life of my spirit shall be knowen, that thou causedst me to [t] sleepe, and hast giuen life to me.

17 Behold, foꝛ felicitie I had bitter griefe, but it was thy pleasure to deliuer my soule from the pit of corruption: foꝛ thou hast cast all my [u] sinnes behinde thy backe.

18 Foꝛ [x] the graue can not confesse thee: death can not praise thee: they that goe downe into the pit, can not hope foꝛ thy trueth.

19 But the liuing, the liuing, hee shall confesse thee, as I do this daye: the father to the [y] children shall declare thy trueth.

20 The Lorde was ready to saue me: therefoꝛe we will sing my song, all the dayes of your life in the house of the Lord.

21 Then said Isaiah, take a lumpe of figges and [z] lay it vpon the boyle, and he shall recouer.

22 Also Hezekiah [a] had sayd, What is the signe, that I shall goe vp into the House of the Lord?

a By my sinne I haue prouoked God to take my life from me.

k That is, in one day, or shortly.

l Ouer night I thought that I should liue till morning, but my panges in the night perswaded me the contrary: he sheweth the horrour, that the faithfull haue, when they apprehende Gods iudgement against their sinne.

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m I was so oppressed with sorow that I was not able to vtter my wordes, but one-ly to grone and sigh.

n To wit, sorow and griefe both of body and minde.

o God hath declared by his Prophet that I shall die, and therefore I will yeelde vnto him.

p I shall haue no release, but continuall sorrowes whiles I liue.

q They that shall ouerliue the men that are nowe aliue, and all they that are in these yeeres shall acknowledge this benefite.

r That after that thou haddest condemned me to death, thou restoredst me to life.

s Whereas I thought to haue liued in rest and ease, being deliuered from mine enemie, I had griefe vpon griefe.

t He esteemeth more the remission of his sinnes & Gods fauour, then a thousande liues.

u For as much as God hath placed man in this worlde to glorifie him, the godly take it as a signe of his wrath when their dayes were shortened, eyther because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeyng that there are so fewe in earth, that doe regarde it, as Psal.6.5. and 115.17.

x All posteritie shal acknowledge, and the fathers according to their duetie toward their children shall instruct them in thy graces, and mercies towarde me.

y He sheweth what is the vse of the Congregation and Church: to wit, to giue the Lorde thankes for his benefites.

z Reade 2. King. 20.7.

a As verse 7.

CHAP. XXXIX.

Hezekiah is reproued, because he sheweth his treasures vnto the ambassadours of Babylon.

1 [a] At the same time, [a] Merodach Baladan, the sonne of Baladan, king of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne,

a 2. King. 20.12. a This was the first King of Ba-

of

of Babel, sent [b] letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.

2 And Hezekiah was [c] glad of them, and shewed them the house of the treasures, the siluer, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was founde in his treasures: there was nothing in his house, nor in al his kingdom that Hezekiah shewed them not.

3 Then came Iesaiah the Prophet vnto King Hezekiah, and said vnto him, What sayde these men? and from whence came they to thee? And Hezekiah sayde, They are come from a farre country vnto me, from Babel.

4 Then said he, What haue [d] they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

5 And Iesaiah sayd to Hezekiah, Heare the worde of the Lord of hostes,

6 Beholde, the dayes come that all that is in thine house, and which thy fathers haue layde vp in store vntill this day, shal be caryed to Babel: nothing shall be left, sayth the Lord.

7 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall bee [f] eunuches in the palace of the King of Babel.

8 [g] Then sayde Hezekiah to Iesaiah, The worde of the Lorde is good, which thou hast spoken: and he said, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 18 The Prophet reproueth the idolaters, and them that trust not in the Lord.

1 COmfort [a] ye, comfort ye my people, will your God say.

2 Speake comfortably to Ierusalem, and cry vnto her, that her [b] warrefare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lordes hande [c] double for all her sinnes.

3 [d] A voyce cryeth in the [e] wildernesse, [f] Prepare ye the way of the Lorde: make streight in the desert a path for our God.

4 Euery valley shall be exalted, and euery [g] mountaine and hill shalbe made lowe: and the crooked shalbe streight, and the rough places plaine.

5 And the glorie of the Lorde shall bee reuealed, and all [h] flesh shall see it together: for the mouth of the Lorde hath spoken it.

6 A voyce said, Cry. And he sayde, What [a] shall I cry? All flesh is grasse, and all the [b] grace thereof is as the flowre of the field.

7 The grasse withereth, the flowre fadeth, because the [i] Spirit of the Lorde bloweth vpon it: surely the people is grasse.

8 The grasse withereth, the flowre fadeth: but the [m] word of our God shall stand for euer.

9 [k] O Zion, that bringest good tydings, get thee vp into the hie [n] mountaine: O Ierusalem, that bringest good tidings, lift vp thy voyce with strength: lift it vp, be not afraide: say vnto the cities of Iudah, Beholde [o] your God.

10 Behold, the Lord God will come with power, and [p] his arme shall rule for him: behold, his reward is with him, and his worke before him.

11 He shal feede his flocke like a shepheard: hee shall gather the lambes with his arme, and carry them in his bosome, and shall guide them with [q] yong.

12 Who hath measured the waters in his [r] fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath instructed the Spirit of the Lorde? or was [s] his counseller, or taught him?

14 Of whome tooke he counsell, and who instructed him and taught him in the way of iudgement? or taught him knowledge, and shewed vnto him the way of vnderstanding?

15 Behold, the nations are as a droppe of a bucket, and are counted as the dust of the balance: behold, he taketh away the yles as a litle dust.

16 And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offring.

17 All nations before him are as [t] nothing, and they are counted to him, lesse then nothing, and vanitie.

18 To whome then [u] will ye liken God? or what similitude will ye set vp vnto him?

19 The workeman melteth an image, or the goldsmith beateth it out in golde, or [x] the goldsmith maketh siluer plates.

20 Doeth not [x] the poore chuse out a tree

a This is a consolation for the church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure the of their deliuerance both of body and soule. b The time of her affliction. c Meaning, sufficient, as chap. 61.7. and full correction, or double grace, whereas she deserued double punishment. d To wit, of the Prophets. e That is, in Babylon, and other places where they were kept in captiuitie, and miserie. f Meaning, Cyrus and Darius which shoulde deliuer Gods people out of captiuitie, and make them a ready way to Ierusalem: and this was fully accomplished, when Iohn the Baptist brought tidings of Iesus Christs comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliuerance, shalbe remoued.

h This miracle shall be so great, that it shall be knowē through all the world.

i The voyce of God, which spake to the Prophet Isaiah.

k Meaning, all mans wisedome & naturall powers, Iames 1. 10. 1. pet. 1. 24.

l The Spirit of God shall discouer the vanitie in all that seeme to haue any excellencie of them selues.

m Though considering the frailty of mans nature many of the Iewes should perish and fayle be partakers of this deliuerance, yet Gods promises should be fulfilled, and they that remayned, should feele the fruite thereof.

n To publish this benefit through all the worlde.

o He sheweth at one worde the perfection of all mans felicitie, which is to haue Gods presence.

p His power shalbe sufficient without helpe of any other, and shall haue all meanes in him selfe to bring his will to passe.

q He shall shew his care and loue.

r Declaring this as God onely hath all power, so doeth he vse the same for the defence and maintenance of his Church.

s He sheweth God infinite wisedome for the same ende and purpose.

t He speaketh all this to the intent that they should neither feare men, nor put their trust in any, saue onely in God.

u Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon.

x He sheweth the idolaters, seeing that the poore that haue not to suffice their necessities, will defraude them selues to serue their idoles,

that

that will not rot, for an oblation? he ſéeketh alſo vnto him a cunning workeman, to prepare an image, that ſhall not be moued.
21 Knowe ye nothing? haue ye not heard
y it? hath it not bene tolde you from the beginning? haue ye not vnderſtande it by the z foundation of the earth?
22 He ſitteth vpon the circle of the earth, and the inhabitantes thereof are as graſhoppers, he ſtretcheth out the heauens, as a curtaine, and ſpreadeth them out, as a tent to dwell in.
23 Hee bringeth the princes to nothing, & maketh the iudges of the earth, as vanitie,
24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no roote in the earth: for he did euen a blowe vpon them, and they withered, and the whirlewinde will take them away as ſtubble.
25 To whome now wil ye liken me, that I ſhould be like him, ſayth the Holy one?
26 Lift vp your eyes on hie, and beholde who hath created theſe things, and bringeth b out their armies by nomber, and calleth them all by names: by the greatneſſe of his power and mightie ſtrength nothing fayleth.
27 Why ſayeſt thou, O Iaakob, and ſpeakeſt, O Iſrael, c My way is hid from the Lorde, and my iudgement is paſſed ouer of my God?
28 Knoweſt thou not? or haſt thou not heard, that the euerlaſting God, the Lord hath created the d endes of the earth? he neither fainteth, nor is weary: there is no ſearching of his e vnderſtanding.
29 But hee giueth ſtrength vnto him that fainteth, and vnto him that hath no ſtrength, he encreaſeth power.
30 f Euen the yong men ſhall faynt, and be wearie, and the yong men ſhall ſtumble and fall.
31 But they that wayte vpon the Lorde, ſhall renewe their ſtrength: they ſhall lift vp the winges as the egles: they ſhall runne, and not be wearie, and they ſhall walke and not faynt.

x Haue ye not [heard the] worde of God, which plainely condemneth idolatrie?
y Can you not learne by the viſible creatures which God hath made to ſerue your vſes, that you ſhould not ſerue them nor worſhip them?
z Is not that his power appeareth in euery place whereſoeuer we turne our eyes.
a Who hath ſet vnder the infinite number of the ſtarres.
b He rebuketh the Iewes, because they did not reſt on the prouidence of God, but thought that he had forſaken them in their troubles.
c And therefore the power is in his hand to deliuer them when his time commeth.
e Shewing that we muſt patiently abide, and not curiouſly ſearch the ſecrets of Gods counſel in our afflictions.
f They that truſt in their owne vertue, and doe not acknowledge that all commeth of God.

CHAP. XLI.

1 Gods mercy in chuſing his people. 6 Their idolatrie. 27 Deliuerance promiſed to Zion.

1 Keepe a ſilence before mee, O ylandes, and let the people b renewe their ſtrength: let them come néere, and let them ſpeake: let vs come together into iudgement.
2 Who raiſed vp c iuſtice from the Eaſt, & called him to his foote? and gaue the nations before him, and ſubdued the kinges? he gaue them as duſt to his ſworde, & as ſcattered ſtubble vnto his bowe.
3 He purſued them, & paſſed ſafely by the way that he had not gone with his féete.
4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lorde am the e firſt, and with the laſt I am the ſame.
5 The yles ſawe it, and did f feare, and the endes of the earth were abaſhed, drewe néere, and g came.
6 Euery man helped his neighbour and ſayd to his brother, h Be ſtrong.
7 So the workeman comforted the founder, and he that ſmote with the hammer, him that ſmote by courſe, ſaying, It is readie for the ſodering, and he faſtened it with nailes that it ſhould not be moued.
8 ¶ But thou, Iſrael, art my i ſeruant, and thou Iaakob, whome I haue choſen, the ſéede of Abraham my friend.
9 For I haue taken thee from the endes of the earth, and called thée before the chiefe thereof, and ſayd vnto thée, Thou art my ſeruant: I haue choſen thée, and not caſt thée away.
10 Feare thou not, for I am with thee: be not afrayde, for I am thy God: I will ſtrengthen thée, & helpe thee, & wil ſuſteine thée with the k right hand of my iuſtice.
11 Behold, all they that prouoke thee, ſhall be aſhamed, and confounded: they ſhalbe as nothing, & they that ſtriue with thée, ſhall periſh.
12 Thou ſhalt ſéeke them & ſhalt not l finde them: to wit, the men of thy ſtrife, for they ſhalbe as nothing, & the men that warre againſt thée, as a thing of nought.
13 For I the Lord thy God will holde thy right hand, ſaying vnto thee, Feare not, I will helpe thée.
14 Feare not, thou m worme, Iaakob, & ye men of Iſrael: I will helpe thée, ſaith the Lord & thy redéemer þ holy one of Iſrael.
15 Beholde, I will make thee a roller, and a new threſhing inſtrument hauing teeth: thou ſhalt threſh the n mountaines, and bring them to powder, and ſhalt make the hilles as chaffe.
16 Thou ſhalt fanne them, and the winde ſhall carie them awaye, and the whirlewinde ſhall ſcatter them: and thou ſhalt reioyce in the Lorde, and ſhalt glory in the holy one of Iſrael.
17 When o the poore and the néedie ſeeke water, and there is none (their tongue fayleth for thirſt: I the Lorde will heare them: I the God of Iſrael will not forſake them)
18 I will open riuers in the toppes of the hilles, and fountaines in the middes of the valleys: I will make the wilderneſſe as a poole of water, and the waſte p lande as ſprings of water.
19 I will ſet in the wildernes the cedar, the ſhittah tree, and the myrrhe tree, and the pine tree, and I will ſet in the wilderneſſe the firre tree, the elme and the boxe tree together.

a God as though he pleaded his cauſe with al nations requireth ſilence, that he may be heard in iudgement.
b That is, gather all their power and ſupports.
c Who called Abraham (who was the paterne of Gods iuſtice in deliuering his Church) from the idolatrie of the Chaldeans to go to and fro at his commandemēt, and placed him in the lande of Canaan?
d Who hath created man and mainteined his ſucceſſion.
e Though the world ſet vp neuer ſo manie gods, yet thei diminiſh nothing of my glory: for I am all one, vnchangeable, which haue euer bene, and ſhalbe for euer.
f Conſidering mine excellent workes among my people.
g They aſſembled themſelues, and conſpired againſt me to mainteine their idolatrie.
h He noteth the obſtinacie of the idolaters to mainteine their ſuperſtitions.
i And therefore oughteſt not to pollute thy ſelfe with the ſuperſtition of the Gentiles.
k That is, by the force of my promes, in the performance whereof I will ſhew my ſelfe faithful and iuſt.
l Becauſe they ſhalbe deſtroied.
m Thus he calleth them becauſe they were contemned of al the worlde, and that they conſidering their own poore eſtate, ſhould ſeeke vnto him for helpe.
n I will make thee able to deſtroy all thine enemies, be they neuer ſo mighty: and this chiefly is referred to the kingdome of Chriſt.
o That is, they that ſhalbe afflicted in the captiuitie of Babylon.
p God will rather change the order of nature, then they ſhoulde want any thing, that crye to him by true faith in their miſeries: declaring to them hereby that they ſhal lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come so to passe.
r He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be tryed whether they know all things, and can do all things which if they cannot doe, he concludeth that they are no gods, but vile idoles.
s So that a man can not make an idole, but he must doe that, which God detesteth and abhorreth: for he chuseth his own deuices, & forsaketh the Lords.
t Meaning, the Chaldeans.
u That is, Cyrus, who shall do all things in my Name, and by my direction whereby he meaneth, that both their captiuitie, and deliuerance shalbe ordered by Gods prouidence and appointment. x Both of the Chaldeans and others. y Meaning, that none of the Gentiles gods can worke any of these things. z That is, the Israelites, which returne from the captiuitie. a To wit, a continual succession of Prophetes and ministers. b When I looked whether the idoles could do these things, I found that they had neither wisdome nor power to doe any thing: therefore be concludeth that all are wicked, that trust in such vanitie.

20 Therefore let them see & knowe, and let them consider and understande together
3 that the hand of the Lord hath done this, & the holy one of Israel q hath created it.
21 r Stand to your cause, saith the Lorde: bring forth your strong reasons, saith the
King of Iaakob.
22 Let them bring them forth, and let them tell vs what shall come: let them shew the former thinges what they bee, that wee may consider them, and knowe the latter ende of them: eyther declare vs thinges for to come.
23 Shewe the thinges that are to come hereafter, that we may knowe that you are gods: yea, do good or do euill, that we may declare it, and beholde it together.
24 Beholde, ye are of no value, and your making is of nought: man hath s chosen an abomination by them.
25 ¶ I haue raysed vp t from the North, & he shall come: from the East sunne shall u he call vpon my Name, and shall come
upon x princes as vpon clape, and as the potter treadeth mire vnder the foote.
26 Who hath declared from the beginning, that we may knowe? or before time, that we may say, Ye is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth y your wordes.
27 I am the first, that saith to Zion, Beholde, beholde z them: & I will giue to Ierusalem a one that shall bring good tydings.
28 But when b I beheld, there was none, and when I inquired of them, there was no counsellour, and when I demanded of them, they answered not a word.
29 Beholde, they are all vanitie: their worke is of nothing, their images are winde and confusion.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the worlde. 11 The vocation of the Gentiles.

a That is, Christ, who in respect of his manhode is called here seruant, the Prophetes vse to make mention of Christ after that they haue declared any great promes, because he is the foundation whereupon all the promises are made and ratified. b For I haue commaded all my power to him, as to a most faithfull steward. Some reade, I will establish him: to wit, in his office, by giuing him the fulnes of my Spirit. c He only is acceptable vnto me, and they that come vnto me by him: for there is no other meanes of reconciliation, Matth. 12. 18. eph. 1. 4. d He shall declare himselfe gouernour ouer the Gentiles, and call them by his worde, and rule them by his Spirit. e His comming shall not be with pompe and noyse, as earthly princes.

1 Behold, a my seruant: b I will stay vpon him: mine elect, in whome my soule
c deliteth: I haue put my Spirit vpō him: he shall bring forth d iudgement to the Gentiles.
2 Ye shall not e crye, nor lift vp, nor cause
3 his voyce to be heard in the streete.
A f bruised reede shall he not breake, and the smoking g flaxe shal he not quench: he shall bring forth iudgement in h trueth.
4 He shall not faynt nor be discouraged till he haue i set iudgement in the earth: and the k yles shall wayte for his law.
5 Thus sayth God the Lorde (he that created the heauens and spred them abroade: he that stretched forth the earth, and the buddes thereof: he that giueth breath vnto the people vpon it, and spirite to them that walke therein)
6 I the Lorde haue called thee in l righteousnesse, and will holde m thine hand, and I will keepe thee, and giue thee for a n couenant of the people, and for a light of the Gentiles,
7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darknes, out of the prison house.
8 I am the Lorde, this is my Name, and my o glorie will I not giue to another, neither my prayse to grauen images.
9 Behold, the former things are p come to passe, and newe things do I declare: before they come forth, I tell you of them.
10 Sing vnto the Lord a new song, & his prayse from the ende of the earth: ye that go downe to the sea, & all that is therein: the yles and the inhabitants thereof.
11 Let the wildernes and the cities thereof lift vp their voice, the townes that q Kedar doeth inhabite: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.
12 Let them giue glorie vnto the Lorde, and declare his prayse in the yles.
13 The Lord shall go forth as a r giant: he shall stirre vp his courage like a man of warre: he shall shoute and crye, and shall preuaile against his enemies.
14 I haue a long time holden my peace: I haue bene still & refrayned my selfe: nowe will I crye like a s trauailing woman: I will destroy and deuoure at once.
15 I will make waste mountaines & hilles, and drie vp all their herbes, and I will make the floods plandes, and I will drie vp the pooles.
16 ¶ And I wil bring the t blind by a way, that they knewe not, and leade them by paths that they haue not knowen: I will make darkenes light before them, & crooked things straight. These things will I do vnto them, and not forsake them.
17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and saye to the molten images, Ye are our gods.
18 ¶ Heare, ye deafe: and ye blinde, regard, that ye may see.
19 Who is blinde but my u seruant? or

f He will not hurt the weake and feeble, but support & comfort them.
g Meaning, the weeke of a lape, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.
h Although he sawe weake, yet will he not spare the wicked, but will iudge them according to truth and equitie.
i Till he haue set all things in good order.
k The Gentiles shalbe desirous to receiue his doctrine.
l Meaning, vnto a lawfull and iust vocation.
m To stirre, and guide thee.
n As him, by whome the promise, made vnto all nations in Abraham, shalbe fulfilled.
o I will not suffer my glory to be diminished which I should do, if I were not faithfull in performing the same, & the idolaters thereby would extol their idoles aboue me.
p As in time past I haue bene mute in my promises, so will I be in time to come.
q Meaning, the Arabians, vnto whome he comprehendeth all the people of the East.
r He sheweth the weake of the Church. s Ioel
Lorde, and his power in the conseruation of his
haste to execute my vengeance, which I haue
as a woman that desireth to bee deliuered when shee is in trauayle.
t That is, my poore people, which are in perplexitie and care.
u To wit, Israel, which shoulde haue most light because of my Lawe.

deafe

deafe as my [x] meſſenger, that I ſent? who
is blinde as the [y] perfit, and blinde as the
Lordes ſeruant?
20 Seeing many things, but thou keepeſt
them not? opening the eares, but he hea-
reth not?
21 The Lorde is willing for his righteouſ-
nes ſake that he may magnifie the Lawe,
and exalt it.
22 But this people is [z] robbed and ſpoy-
led, and ſhall be all ſnared in dungeons,
and they ſhalbe hid in priſon houſes: they
ſhalbe for a praye, and none ſhall deliuer:
a ſpoyle, and none ſhall ſay, [a] Reſtore.
23 Who among you ſhall hearken to this,
and take heede, & heare for [b] afterwardes?
24 Who gaue Iaakob for a ſpoile, and Iſ-
rael to the robbers? Did not the Lord, be-
cauſe wee haue ſinned againſt him? for
they would not walke in his wayes, nei-
ther be obedient vnto his Lawe.
25 Therefore he hath powred vpon him
his fierce wrath, and the ſtrength of bat-
tell: and it ſet him on fire rounde about,
and he knew not, & it burned him vp, yet
he conſidered not.

x The Prieſt to whom my word is committed, which ſhould ſpecially heare it himſelfe, but cauſe others to heare it. y As the Prieſts and Prophets that ſhould be lights to others? z Becauſe they will not acknowledge this benefite of the Lord, which is ready to deliuer them, he ſuffereth them to be ſpoyled of their enemies through their owne fault and incredulitie. a There ſhalbe none to ſuccour them, or to will the enemie to reſtore that, which he hath ſpoyled. b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lorde comforteth his people. Hee promiſeth deliuerance to the Iewes. 11 There is no God but one alone.

1 BUt nowe thus ſaith the Lorde, [a] that
created thee, O Iaakob: and he that
formed thee, O Iſrael, [b] Feare not: for
I haue redeemed thee: I haue called thee
by thy name, thou art mine.
2 When thou paſſeſt through the [c] waters,
I will be with thee, & through the floods,
that they doe not ouerflowe thee. When
thou walkeſt through the very fire, thou
ſhalt not be burnt, neither ſhall the flame
kindle vpon thee.
3 For I am the Lorde thy God, the holy
one of Iſrael, thy Sauiour: I gaue [d] E-
gypt for thy ranſome, Ethiopia, and Se-
ba for thee.
4 Becauſe thou waſt precious in my ſight,
and thou waſt honourable, and I loued
thee, therefore will I giue [e] man for thee,
and people for thy ſake.
5 Feare not, for I am with thee: I will
bring thy ſeede from the [f] Eaſt, and ga-
ther thee from the Weſt.
6 I will ſay to the North, Giue: and to the
South, Keepe not back: bring my ſonnes
from farre, and my daughters from the
endes of the earth.
7 Euery one ſhalbe called by my [g] Name:
for I created him for my glory, formed
him and made him.
8 I will bring foorth the blinde people, and
they ſhall haue eyes, and the deafe, and
they ſhall haue eares.
9 Let all the nations bee gathered [h] toge-
ther, and let the people be aſſembled: who
among them can declare this and ſhewe
vs former thinges? let them bring foorth
their [i] witneſſes, that they may be iuſti-
fied: but let them [k] heare, and ſay, It is
trueth.
10 You [l] are my witneſſes, ſaith the Lord,
and my [m] ſeruant, whom I haue choſen:
therefore ye ſhall knowe and beleeue mee
and ye ſhall vnderſtand that I am: before
mee there was no God formed, neither
ſhall there be after me.
11 I, euen I am the Lorde, and beſide me
there is no Sauiour.
12 I haue declared, and I haue ſaued, and
I haue ſhewed, whē there was no ſtrāge
god among you: therefore you are my
witneſſes, ſaith the Lord, that I am God.
13 Yea, before the day was, I am, & there is
none that can deliuer out of mine hand: I
will do it, and who ſhall let it?
14 Thus ſaith the Lord your redeemer, the
holy one of Iſrael, For your ſake I haue
ſent to Babel, and [n] brought it downe:
they are al fugitiues, and the Chaldeans
crie in [o] the ſhippes.
15 I am the Lorde your holy one, the crea-
tor of Iſrael, your King.
16 Thus ſaith the Lorde which maketh a
way in [p] the Sea, & a path in the mightie
[q] waters.
17 When he [r] bringeth out the [ſ] charet and
horſe, the armie and the power lie toge-
ther, and ſhal not riſe: they are extinct, and
quenched as towe.
18 Remember ye not the former thinges,
neither regard the things of olde.
19 Beholde, I do a new thing: now ſhal it
come foorth: ſhall you not know it? I wil
euen make a way in the [t] deſert & floods
in the wildernes.
20 The wilde [u] beaſtes ſhall honour me,
the dragons and the oſtriches, becauſe I
gaue water in the deſert and floods in the
wilderneſſe to giue drinke to my people,
euen to mine elect.
21 This people haue I formed for my ſelf:
they ſhall ſhew foorth my praiſe.
22 And thou haſt not [x] called vpon me, O
Iaakob, but thou haſt [y] wearied me, O
Iſrael.
23 Thou [z] haſt not brought me the ſheepe
of thy burnt offerings, neither haſt thou
honoured me with thy ſacrifices. I haue
not cauſed thee to ſerue with an offering,
nor wearied thee with incenſe.

a After theſe threatnings he publiſheth deliuerance to his Church, becauſe he hath regenerated, adopted them, and called them. b When thou ſeeſt dangers & afflictions on euery ſide, remember this benefite and the loue of thy God, and it ſhall encourage thee. c By water and fire, he meaneth all kind of troubles and perils. d I turned Saneheribs power againſt theſe countreis, and made them to ſuffer the affliction which thou ſhouldeſt haue had, & ſo were as the paiment of thy ranſome, Chap.37.9. e I will not ſpare any man rather then thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, then all the wicked in the world. f He prophecieth of their deliuerance from the captiuitie of Babylon, and ſo of the calling of the vniuerſall Church, alluding to that which is written, Deut.30.3. g Meaning, that he coulde not be vnmindefull of them, except he would neglect his owne Name and glory.

h Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idoles are able to do the like, as Chap. 41.22. i To proue that ye thinges, which are ſpoken of them, are true. k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his worde. l The Prophets and people to whome I haue giuen my Lawe. m Meaning ſpecially Chriſt, and by him, all the faithfull. n By Darius and Cyrus. o They ſhall cry when they woulde eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie. p When he deliuered Iſrael from Pharaoh, Exod.14.22. q When the Iſraelites paſſed through Iorden, Ioſhua 3. 17. r When he deliuered his people out of Egypt. ſ Pharaoh and his mightie armie. t Meaning, that their deliuerance out of Babylon ſhoulde be more famous then that from Egypt was, Ierem.23.7. hag.2.10. 2. corinth.5.17. reuel.21.5. u They ſhall haue ſuch abundance of all things as they returne home, euen in the drie and barren places, that the very beaſtes ſhall feele my benefites, and ſhal acknowledge them: much more men ought to be thankefull for the ſame. x Thou haſt not worſhipped me as thou oughteſt to haue done. y Becauſe thou haſt not willingly receiued that which I did commaunde thee, thou diddeſt grieue me. Wherby he ſheweth that his mercies were the onely cauſe of their deliuerance, foraſmuch as they had deſerued the contrary. z Meaning, in true faith and obedience.

a Either for the composition of the sweete ointment, Exod. 30. 34, or for the sweete incense, Exod. 30.7.
b Thou hast made mee to beare an heauie burden by thy sinnes.
c If I forget any thing that may make for thy iustification, put me in remembrance and speake for thy selfe.
d Thine auncesters. e Thy Priestes and thy Prophets. f That is, reiected, abhorred and destroyed them in the wildernes, and at other times.

24 Thou boughtest me no sweete a sauour with money, neither hast thou made me drunke with the fat of thy sacrifices, but thou hast made mee b to serue with thy sinnes, and wearied mee with thine miquities.
25 I, euē I am he that putteth away thine iniquities for mine owne sake, & will not remember thy sinnes.
26 Put mee in c remembrance: let vs bee iudged together: count thou that thou mayest be iustified.
27 Thy d first father hath sinned, and thy e teachers haue transgressed against me.
28 Therefore I haue f prophaned the rulers of the Sanctuarie, & haue made Iaakob a curse, and Israel a reproche.

CHAP. XLIIII.

5 The Lord promiseth comfort and that he will assemble his Church of diuers nations. 9 The vanitie of idoles. 17 The beastlines of idolaters.

1 YEt now heare, O Iaakob my seruāt, and Israel, whom I haue chosen.
a He created & chose thee from the beginning, of his owne mercie, and before thou couldest merite any thing.
b Whom God accepteth as righteous: or which haddest occasion thereunto because of the Lawe, and of thine holy vocation.
2 Thus saith the Lord, that made thee, and formed a thee from the wombe: he will helpe thee. Feare not, O Iaakob, my seruant, and thou righteous, b whome I haue chosen.
c Because man of himselfe is as the dry & barre land, he promiseth to moisten him with the waters of his holy Spirit, Ioel. 2.28, ioh. 7.38. actes 2.17.
3 For I will powre water vpon the c thirstie, and floods vpon the drie grounde: I will powre my Spirit vpon thy seed, and my blessing vpon thy buddes,
d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.
4 And they d shall growe as among the grasse, and as the willowes by the riuers of waters.
5 One shall say, I am the Lordes: another e shalbe called by the name of Iaakob: and another shal subscribe with his hand vnto the Lorde, and name himselfe by the name of Israel.
e Because man of himselfe is as the dry & barre land, he promiseth to moisten him with the waters of his holy Spirit, Ioel. 2.28, ioh. 7.38. actes 2.17.
6 Thus saith the Lorde the king of Israel and his redeemer, the Lorde of hostes, f I am the first, and I am the last, and without me is there no God.
7 And who is like me, that shal g call, and shall declare it, and set h it in order before me, since I appointed the i ancient people? and what is at hand, & what things are to come: let k them shewe vnto them.
8 Feare ye not, neither be afraid: haue not I tolde thee of olde, and haue declared it? l you are euen my witnesses, whether there be a God beside mee, and that there is no God that I know not.
9 All they that make an image, are vanitie, and m their delectable things shall not profite: and they are their owne witnesses, n that they see not nor know: therefore they shalbe confounded.
10 Who hath made o a god, or molten an image, that is p profitable for nothing?
11 Beholde, all that are of the q fellowship thereof, shalbe confounded: for the workmen themselues are men: let them all be gathered together, and r stand vp, yet they shall feare, and be confounded together.
12 The smith taketh an instrument, & worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an s hungred, & his strength faileth: he drinketh no water, and is faint.
13 The carpenter stretcheth out a line: he facioneth it with a red thred, he planeth it, & he purtrayeth it with the compasse, and maketh it after the figure of a man, & according to the beautie of a man that it may remaine in t an house.
14 Hee will hewe him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he planteth a firre tree, and the raine doeth nourish it.
15 And man burneth thereof: for he will take thereof and u warme himselfe: he also kindleth it & baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idole and boweth vnto it.
16 He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he x eateth flesh: he rosteth the roste and is satisfied: also he warmeth himselfe and saith, Aha, I am warme, I haue bene at the fire.
17 And y residue thereof he maketh a god, euen his idole: he boweth vnto it & worshippeth and prayeth vnto it, and saith, Deliuer me: for thou art my god.
18 They haue not knowen, nor vnderstand: z for God hath shut their eyes that they can not see, and their hearts, that they cannot vnderstand.
19 And none "considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue rosted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bowe to the stocke of a tree?
20 He feedeth a of ashes: a seduced heart hath deceiued him, that he cannot deliuer his soule, nor say, Is there not a lie in my right hande?
n That is, the idolaters seeing their idoles blinde, must needes be witnesses of their owne blindenes, and feeling that they are not able to helpe the, must confesse that they haue no power.
o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.
p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seing that they are not onely here called vnprofitable, but Chap. 41.24. abominable, and Ieremie calleth them the work of errours, Ierem. 10.15. Habakkuk. 2.18.
q That is, which by any way consent either to the making or worshipping.
r Signifying, that the multitude shall not then saue the idolaters, when God will take vengeance, although they excuse themselues thereby among men.
s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion towarde their idoles.
t To place it in some Temple.
u Hee setteth foorth the obstinacie and malice of the idolaters, which though they see by dayly experience that their idoles are no better then the rest of the matter, whereof they are made, yet they refuse the one part and make a god of the other, as the papistes make their cake god, and the rest of their idoles.
x That is, hee either maketh a table, or trenchers.
y The Prophet goeth here an answere to all them that wonder how it is possible that any shoulde be so blinde to commit such abomination, saying, that God hath blinded their eyes, and hardened their hearts.
z Ebr. turneth.
a Hee is abused as one that woulde eate ashes thinking to satisfie his hunger.

21 a Remember these (O Iaakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant: O Israel forget me not.
22 I haue put away thy trāsgressions like a cloude, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.
23 b Reioyce, ye heauens: for the Lord hath done it: shoute, ye lower partes of the earth: breast forth into prayses, ye mountaines, O forest and euery tree therein: for the Lord hath redeemed Iaakob and will be glorified in Israel.
24 Thus saith the Lord thy redeemer and he that formed thee from the wombe, I am the Lorde, that made all things, that spred out the heauens alone, & stretched out the earth by my selfe.
25 I destroy the c tokens of the southsayers, & make them that coniecture, fooles, and turne the wise men backeward, and make their knowledge foolishnes.
26 d Ye confirmeth the word of his seruant and performeth the counsell of his messengers, saying to Ierusalem, Thou shalt be inhabited: & to the cities of Iudah, Ye shalbe built vp, and I wil repaire the decayed places thereof.
27 He saith to the e deepe, Be drie and I will drie vp thy floods.
28 He saith to f Cyrus, Thou art my shepherd: and he shall performe all my desire: saying also to Ierusalem, Thou shalt be built: and to the Temple, Thy foundation shalbe surely layde.

CHAP. XLV.

1 The deliuerance of the people by Cyrus. 9 God is iust in all his workes. 20 The calling of the Gentiles.

1 Thus saith the Lord vnto a Cyrus his b anointed, whose right hand I haue holden c to subdue nations before him: therefore will I weaken the loynes of Kinges, & open the doores before him, and the gates shall not be shut.
2 I wil go before thee and make the d crooked streyght: I will breake the brasen doores, and burst the yron barres.
3 And I will giue thee the treasures of darkenesse, and the thinges hid in secrete places, that thou mayest e knowe that I am the Lord which call thee by thy name, euen the God of Israel.
4 For Iaakob my seruantes f sake, & Israel mine elect, I will euen call thee by thy name, & name thee, though thou hast not knowen me.
5 I am the Lorde and there is none other: there is no God besides me: I g girded thee though thou hast not knowen me,
6 That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lorde, and there is none other.
7 I forme the h light and create darkenes: I make peace and create euill: I the Lord do all these things.
8 Ye heauens, send the dew from aboue, & let the clouds drop down i righteousnes: let the earth open, and let saluation and iustice grow forth: let it bring them forth together: I the Lord haue k created him.
9 l Woe be vnto him that striueth with his maker, the potherd with the potsherdes of the earth: shall the clay say to him that facioneth it, What makest thou? or thy worke, m It hath none handes?
10 Woe vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?
11 Thus saieth the Lorde, the Holy one of Israel, & his maker, Aske me n of things to come concerning my sonnes, and concerning the workes of mine handes: command you me.
12 I haue made the earth, & created man vpon it: I, whose handes haue spred out the heauens, I haue euen commanded all their o armie.
13 I haue raised p him vp in righteousnes, and I will direct all his wayes: he shall buyld my citie, and he shal let go my captiues, not for q price nor reward, saith the Lord of hostes.
14 Thus saieth the Lorde, The labour of r Egypt, and the marchandise of Ethiopia, and of the Sabeans, men of stature shall come vnto thee, & they shalbe s thine: they shall followe thee, and shall goe in chaines: they shall fall downe before ther, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.
15 Verely thou, O God, t hidest thy selfe, O God, the Sauiour of Israel.
16 All they shall be ashamed and also confounded: they shall go to confusion together, that are the makers of images.
17 But Israel shall be saued in the Lorde, with an euerlasting saluation: ye shal not be ashamed nor confounded world without ende.
18 For thus saith the Lorde (that created

a To shew the power of their deliuerance against the great reasons that they should alledge, he nameth the person and the meanes.
b Because Cyrus should execute the office of a deliuerer, God called him his annoynted for a time, but after another sort then he called Dauid.
c To guide him in his deliuerance of the people.
d I will take away all impediments & lets.
e Not that Cyrus did know God to worship him aright, but he had a certaine particular knowledge, as prophane men may haue, of his power, and so was compelled to deliuer Gods people.
f Not for any thing that is in thee, or for thy worthines.
g I haue giuen thee strength, power and authoritie.
h I send peace and warre, prosperitie and aduersitie, as Amos 3.6.
i He comforteth the Iewes, as if he would say, Though when ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I will cause them to bring forth most certaine tokens of your deliuerance, and of the performance of my promise, which is meant by righteousnesse.
k I haue appointed Cyrus to this vse and purpose.
l Hereby he bridleth their impaciencie, which in aduersitie and trouble murmure against God and will not tary his pleasure: willing that man should matche with his like and not contend against God.
m That is, it is not perfitely made.
n In stead of murmuring, humble your selues, and aske what ye will for the consolation of my children, and you shalbe sure of it, as ye are of these thinges which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.
o That is, the starres.
p To wit, Cyrus, that I may shewe by him the faithfulnesse of my promise in deliuering my people.
q Meaning, freely, and without ransome, or any grieuous condition.
r These people were tributaries to the Persians, and so king Artahshashte gaue this money toward the buylding of the temple, Ezra 7.21.
s Whereas tofore they were thine enemies, they shall nowe horour thee, and thou shalt rule them: which was accomplished in the time of Christ.
t Hereby he exhorteth the Iewes to patiencie, though their deliuerance bee deferred for a time: shewing that they should not repent their long patience, but the wicked and idolaters shalbe destroyed.

heauen, God himselfe, that formed the earth, and made it: he that prepared it, he created it not in vayne: he formed it to be u inhabited) I am the Lorde, and there is none other.

19 I haue not spoken in secret, neither x in a place of darkenes in the earth: I said not in vaine vnto the seede of Iaakob, Seeke you me: I the Lord do speake righteousnesse, and declare righteous things.

20 Assemble your selues, and come: draw nere together, y ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.

21 Tell ye and bring them, & let them take counsell together, who hath declared this from þ beginning? or hath told it of old? haue not I the Lorde? and there is none other God beside me, a iust God, and a Sauiour: there is none beside me.

22 Looke vnto me, and ye shalbe saued: all z the endes of the earth shalbe saued: for I am God, and there is none other.

23 I haue sworne by my selfe: the word is gone out of my mouth in a righteousnes, and shall not returne, That euery b knee shall bow vnto me, and euery tongue shall sweare by me.

24 Surely c he shall say, In the Lord haue I righteousnesse and strength: he shall come vnto him, & all that d prouoke him, shalbe ashamed.

25 The whole seede of Israel shall be iustified, and glorie in the Lord.

u To wit, of man, but chiefly of his Church.
x As do the false gods, which giue vncertaine answers.
y All ye idolaters, which though you seeme to haue neuer so much worldly dignity, yet in Gods sight you are vile and abiect.
z He calleth the idolaters to repentãce, willing them to looke vnto him with the eye of fayth.
a That is, that the thing, which I haue promised, shalbe faithfully performed.
b The knowledge of God & the true worshipping shalbe through all the worlde, Rom. 14. 11. Philip. 2. 10. whereby he signifieth that we must not only serue God in heart, but declare the same also by outward profession.
c Meaning, the faithful shall feele and confesse this.
d All the contemners of God.

CHAP. XLVI.

1 The destruction of Babylon & of their idoles. 3 He calleth the Iewes to the consideration of his workes.

1 BEl is bowed downe: a Nebo is fallen: their idoles were vpon þ b beasts, and vpon the cattell: they which did beare you, were laden with a wearie burden.

2 c They are bowed downe, and fallen together: for they coulde not ridde them of the burden, and their d soule is gone into captiuitie.

3 Heare me, O house of Iaakob, and all that remayne of the house of Israel, which are e borne of me from the woombe, and brought vp of me from the birth.

4 Therefore vnto olde age, I the same, euen I will beare you vntill the hoare heares: I haue made you: I will also beare you, and I wil carry you, f and I will deliuer you.

5 ¶ To whome will ye make me like, or make me equall, or g compare me, that I should be like him?

6 They drawe golde out of the bagge and weygh siluer in the balance, and hire a goldesmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carry him & set him in his place: so doeth he stande, and can not remoue from his place. Though one cry vnto him, yet can he not answere, nor deliuer him out of his tribulation.

8 Remember this, & be ashamed: bring it againe h to minde, O you transgressers.

9 Remember the former thinges of olde: for I am God, and there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: and from of olde, the thinges that were not done, saying, My counsell shall stand, & I will do what soeuer I wil.

11 I call a i bird from the East, & the man of my k counsell from farre: as I haue spoken, so will I bring it to passe: I haue purposed it, and I will do it.

12 Heare mee, ye stubburne hearted, that are farre from l iustice.

13 I bring m neere my iustice: it shal not be farre off, and my saluation shall not tarry: for I will giue saluation in Zion, and my glory vnto Israel.

a Which had lost all worldly wealth, & wantonnes, and hast not yet been ouercome by any enemie.
b Thy gouernement shalbe taken from thee.
c Thou shalt be brought to such vile seruitude for to turne the mill was the office of slaues.
d The thing wherein she setteth her greatest pride shalbe made vile, euen from the head to the foote.
e I will vse no humanitie nor pitie towarde thee.
f The Israelites shall confesse, that the Lord doeth this for his Churches sake.
g For very shame, and lack thy silke.
h They abused

CHAP. XLVII.

The destruction of Babylon, & the causes wherefore.

1 COme downe and sitte in the dust: O a virgine, daughter Babel, sit on the grounde: there is no b throne, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.

2 Take the milstones, and c grinde meale: loose thy lockes: d make bare the feete: vncouer the legge, and passe thyough the floods.

3 Thy filthines shalbe discouered, and thy shame shalbe seene: I will take vengeance, and I will not meete thee as a e man.

4 f Our redeemer, the Lord of hostes is his Name, the Holy one of Israel.

5 g Sit still, and get thee into darkenesse, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I haue polluted mine inheritãce, and giuen them into thine hand: thou diddest shew them no h mercie, but thou diddest lay thy very heauie yoke vpon the ancient.

7 And thou saydest, I shalbe a lady for euer, so that thou didest not set thy minde to these thinges, neyther diddest thou remember the latter ende thereof.

8 Therefore nowe heare, thou that art giuen to pleasures, and dwellest carelesse, She sayth in her heart, I am & none els: I shall not sit as a widowe, neyther shall know the losse of children.

9 But these two things shall come to thee suddenly on one daye, the losse of children and widowhoode: they shall come vpon

they must be caried of others, but God himselfe carieth his, as Deu. 32. 11.
f Seeing I haue begotte you, I will nourish & preserue you for euer.
g The people of God, seeing their owne calamitie, & the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mighty as y idoles of their enemies: therefore he describeth the originall of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their cõmendation, is but to proue them vile, Bar. 6, 25.

Gods iudgements, thinking that he punished the Israelites, because he would vtterly cast them off, and therefore in steade of crying their miserie, thou diddest increase it.

thee

tine sciences.

thee in their i perfection, for the multitude
of thy diuinations, and for the great a-
bundance of thine inchanters.
10 For thou hast trusted in thy wicked-
nesse: thou hast said, None seeth me. Thy
k wisdome and thy knowledge, they haue
caused thee to rebell, and thou hast said in
thine heart, I am, and none els.
11 Therefore shall euill come vpon thee,
and thou shalt not knowe the morning
thereof: destruction shall fall vpon thee,
which thou shalt not be able to put away:
destruction shall come vpon thee sudden-
ly, or thou beware.
12 Stand now among thine inchanters, &
in the multitude of thy southsayers (with
whom thou hast l wearied thy selfe from
thy youth) if so be thou mayest haue pro-
fite, or if so be thou mayest haue strength.
13 Thou art wearied in the multitude of
thy counsels: let now the astrologers, the
starre gasers, and prognosticatours stand
vp, and saue thee from these thinges, that
shall come vpon thee.
14 Beholde, they shalbe as stubble: the fire
shall burne them: they shall not deliuer
their owne liues from the power of the
flame: there shall be no coles m to warme
at, nor light to sit by.
15 Thus shall they serue thee, with whome
thou hast wearied thee, euen thy mar-
chants from thy youth: euery one shall
wander to his owne n quarter: none shal
saue thee.

i So that thy punishment shall be so great, as is possible to be imagined.
k Thou diddest thinke that thine owne wisdome and policie would haue saued thee.
l He derideth their vaine confidence, that put their trust in any thing but in God, condemning also such vaine sciences, which serue to no vse, but to abuse the people, and to bring them from depending onely on God.
m They shal vtterly perish and no part of them remaine.
n They shal flee euery one to the place, which he thought by his speculations to be most sure: but that shall deceiue them.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reproued. 11 The Lord alone will be worshipped. 20 Of their deliuerance out of Babylon.

1 Heare ye this, O house of Iaakob,
which are a called by the name of Is-
rael, & are come out of b the waters
of Iudah: which sweare by the Name of
the Lorde, and make mention of the God
of Israel, but not in trueth, nor in righ-
teousnes.
2 For they are called of the holy citie, and
stay themselues c vpon the God of Isra-
el, whose Name is the Lord of hostes.
3 I haue declared the former thinges of
olde, and they went out of my mouth, &
I shewed d them: I did them suddenly,
and they came to passe.
4 Because I knewe, that e thou art obsti-
nate, and thy necke is an yron sinewe, and
thy browe brasse,
5 Therefore I haue declared it to thee of
olde: before it came to passe, I shewed f it
thee, least thou shouldest say, Mine idole
hath done them, & my carued image, and
my molten image hath commanded them.
6 Thou hast heard, beholde all this, & will
not ye g declare it? I haue shewed thee
newe things, euen nowe, and hid things,
which thou knewest not.
7 They are created nowe, and not of olde,
and euen before this thou heardest them
not, least thou shouldest say, Beholde, I
h knew them.
8 Yet thou heardest them not, neyther
didest know them, neither yet was thine
eare opened of olde: for I knew that thou
wouldest grieuously transgresse: there-
fore haue I called thee a transgressour
from the i wombe.
9 For my Names sake will I deferre my
wrath, and for my praise wil I refraine it
from thee, k that I cut thee not off.
10 Beholde, I haue fined thee, but l not as
siluer: I haue m chosen thee in the fornace
of affliction.
11 For mine owne sake, for mine owne sake
wil I doe it: for how should my Name n be
polluted? o surely I wil not giue my glo-
rie vnto another.
12 Heare me, O Iaakob & Israel, my cal-
led, p I am, I am the first, & I am the last.
13 Surely mine hand hath laide the foun-
dation of the earth, and my right hande
hath spanned the heauens: when I cal
them, q they stand vp together.
14 All you, assemble your selues, & heare:
which among them hath declared these
things? The Lord hath loued r him: he
will doe his will in Babel, and his arme
shalbe against the Chaldeans.
15 I, euen I haue spoken it, and I haue
called him: I haue brought him, and his
way shall prosper.
16 Come neere vnto me: heare ye this: I
haue not spoken it in secret from the s be-
ginning: from the time that the thing
was, I was there, & nowe the Lord God
and his Spirit hath t sent me.
17 Thus saith the Lorde thy redeemer, the
Holy one of Israel, I am the Lorde thy
God, which teach thee u to profite, & leade
thee by the way, that thou shouldest goe.
18 Oh that thou haddest hearkened to my
commandements, then had thy prospe-
ritie bene as the flood, and thy righteous-
nes as the waues of the sea.
19 Thy seed also had bene as the sand, and
the fruit of thy body like the grauel ther-
of: his x name should not haue bene cut
off nor destroyed before me.
20 y Goe ye out of Babel: flee ye from the
Chaldeans, with a voyce of ioy: tell and
declare this: shew it forth to the ende of
the earth: say ye, The Lorde hath redee-
med his seruant Iaakob.
21 And they z were not thirstie: he ledde
them through the wildernes: he caused
the waters to flowe out of the rocke for
them: for he claue the rocke, and the wa-
ter gushed out.
22 There is no a peace, saith the Lord, vn-
to the wicked.

a He detecteth their hypocrisie, which vaunted themselues to be Israelites and were not so in deede.
b Meaning, the fountaine and stocke.
c They make a shew, as though they woulde haue none other God.
d He sheweth that they could not accuse him in any thing, forasmuch as he had performed whatsoeuer he had promised.
e I haue done for thee more then I promised, that thy stubbernesse and impudencie might haue bene ouercome. f How thou shouldest be deliuered out of Babylon. g Will ye not acknowledge this my benefite and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare al things at once, lest they should attribute this knowledge to their owne wisdome.
i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.
k As it was my free mercie that I did chuse thee: so is it my free mercie that must saue thee.
l For I had respect to thy weakenesse and infirmitie: for in siluer there is some purenesse, but in vs there is nothing, but drosse.
m I tooke thee out of the fornace where thou shouldest haue bene consumed.
n God ioyneth the saluation of his with his own honor: so that they cannot perish, but his glory should be diminished, as Deut. 32. 27.
o Reade Chap. 42. 8.
p Reade Chap. 41. 4.
q To obey me, and to do whatsoeuer I commande them.
r Meaning Cyrus, whome he had chosen to destroy Babylō.
s Since the time that I declared my selfe to your fathers. t Thus the Prophet speaketh for himselfe, & to assure them of these thinges. u What thinges shall doe thee good. x That is, the prosperous estate of Israel. y After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliuerance. z He sheweth that it shall be as easie to deliuer them, as he did their fathers out of Egypt. a Thus hee speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleeue his promises. 6 Christ is the saluation of all that beleeue, and will deliuer them from the tyrannie of their enemies.

1 HEare me, O yles, and hearken, ye
people from farre. The Lorde hath
called [a] me from [b] the wombe, and
made mention of my name from my mo-
thers bellie.
2 And hee hath made my mouth like a
sharpe [c] sword: vnder the shadow of his
hand hath he [d] hidde me, and made me a
chosen shaft, and hid me in his quiuer,
3 And said vnto me, Thou art my seruant,
[e] Israel, for I will be glorious in thee.
4 And I said, I haue [f] laboured in vaine:
I haue spent my strength in vaine and
for nothing: but my iudgement is with
the Lord, and my worke with my God.
5 And now saith the Lord, that formed me
from the wombe to be his seruant, that I
may bring Iaakob again to him (though
Israel bee not gathered, [g] yet shall I be
glorious in the eyes of the Lord: and my
God shalbe my strength)
6 And he sayde, It is a small thing that
thou shouldest be my seruant, to raise vp
the tribes of Iaakob, and to restore the
desolations of Israel: I will also giue
[h] thee for a light of the Gentiles, that thou
mayest be my saluation vnto the ende of
the world.
7 Thus saith the Lord the redeemer of Is-
rael, and his holy one, to him that is des-
pised in soule, to a nation that is abhor-
red, to a seruant of rulers, Kings shal see,
and [k] arise, and princes shall worship, be-
cause of the Lorde, that is faithfull: and
the holie one of Israel, which hath cho-
sen thee.
8 Thus saith the Lord, [l] In an acceptable
time haue I heard thee, and in a day of
saluation haue I holpen thee: and I will
preserue thee, and will giue [m] thee for a co-
uenant of the people, that thou mayest
raise vp the [n] earth, and obtaine the inhe-
ritance of the desolate heritages:
9 That thou mayest say to the [o] prisoners,
Go forth: and to them that are in darke-
nes, Shewe your selues: they shall feede
in the wayes, and their [p] pastures shalbe
in all the toppes of the hilles.
10 They shall not be hungry, neither shall
they be thirstie, neither shal the heat smite
them, nor the sunne: for he that hath co-
passion [q] on them, shall lead them: euen to
the springs of waters shal he driue them.
11 And I will make all my mountaines,
as a way, and my paths shall be exalted.
12 Behold, these shall come from farre: and
lo, these from the North & from the West,
and these from the land of [r] Sinim.
13 Reioyce, O heauens: and be ioyfull, O
earth: breake forth into praise, O moun-
taines: for God hath comforted his peo-
ple, & wil haue mercy vpon his afflicted.
14 But Zion saide, The Lord hath [s] forsa-
ken me, and my Lord hath forgotten me.
15 Can a woman forget her childe, and not
haue compassiō on ye sonne of her wombe?
though they shoulde forget, yet will I not
forget thee.
16 Behold, I haue grauen thee vpon the
palme of mine [u] hands: thy [x] walles are
euer in my sight.
17 Thy builders make [y] haste: thy destroy-
ers and they that made thee waste, are de-
parted from thee.
18 Lift vp thine eyes round about and be-
holde: all these gather themselues toge-
ther and come to thee: as I liue, saith the
Lord, thou shalt surely [z] put them all vp-
on thee as a garment, and girde thy selfe
with them like a bride.
19 For thy desolations, and thy waste pla-
ces, and thy lande destroyed, shall surely
be nowe narow for them that shall dwell
in it, and they that did deuoure thee, shall
be farre away.
20 The children of thy barrennesse shall
say againe in thine eares, The place is
straite for me: giue place to mee that I
may dwell.
21 Then shalt thou say in thine heart, Who
hath begotten me these, seeing I am bar-
ren and desolate, a captiue and a wande-
rer to and fro? and who hath nourished
them? beholde, I was left alone: whence
are these?
22 Thus saith the Lorde God, Beholde, I
will lift vp mine hande to the [a] Gentiles
and set vp my standart to the people, and
they shal bring thy sonnes in their armes:
and thy daughters shall be caried vpon
their shoulders.
23 And kings [b] shall bee thy nursing fa-
thers, and Queenes shall be thy nurses:
they shall worship thee with their faces
toward the earth, and licke vp the [c] dust
of thy feete: and thou shalt knowe that I
am the Lord: for they shal not be ashamed
that waite for me.
24 Shal [d] pray be [e] taken from the mighty?
or the iust captiuitie deliuered?
25 But thus saith the Lorde, [e] Euen the
captiuitie of the mightie shall be taken a-
way: and the pray of the tyrant shall bee
deliuered: for I will contend with him
that contendeth with thee, & I will saue
thy children,
26 And will feede them that spoile thee,
with [f] their owne flesh, and they shall be
drunken with their owne blood, as with

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were all made in him, and in him shoulde be performed.
b This is meant of the time that Christ should be manifested to the worlde, as Psalm. 2.7.
c By the sworde & shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection & defence: this chiefly is meant of Christ, and may also be applyed to the ministers of his worde.
e By Israel is meant Christ, and all the body of the faithfull, as the members and their head.
f Thus Christ in his members complaineth, that his labour, and preaching take none effect, yet he is contented that his doings are approued of God.
g Though the Iewes refuse my doctrine, yet God will approue my ministerie.
h To declare my Gospell to the Gentiles, Chap. 42.6. actes 13.47. luke 2.32.
i Meaning the Iewes, whom tyrants kept in bondage.
k The benefit of their deliuerance shalbe so great, that great and small shall acknowledge it, and reuerence God for it.
l Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renue the earth by his word, there is nothing, but confusion and disorder.
o To them that are in the prison of sinne, & death.
p Being in Christes protection, they shall be safe against all dangers, & free from the feare of the enemies.
q Meaning, that there should be nothing in their way from Babylō, that should hinder or hurt them: but this is accomplished spiritually.
r Meaning the South countrey, so that Christ shall deliuer his from all the parties of the world.
s Reade Chap. 44.23.
t He obiecteth what the faithfull might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.
u Because I would not fayle.
x Meaning, the good order of policie and discipline.
y Thou a continuall care to builde thee vp again, and to destroy thine enemies.
z He sheweth what are the ornaments of the Church: to haue many children, which are assembled by the worde of God and gouerned by his Spirit.
a He sheweth that Christ will not onely gather this great number of the Iewes, but also of the Gentiles.
b Meaning, that kings shall be conuerted to the Gospell, and bestow their power and authoritie for the preseruation of the Church.
c Being ioyned with Christ, they shall humble themselues to Christ their head, and giue him all honour.
d He maketh this as an obiection, as though the strong, and had them in iust possession.
e This is the answer to their obiection, that none is stronger then the Lorde, neyther hath a more iust title vnto them.
f I wil cause them to destroy one another, as Iudg. 7.22.2. Chron. 20.22. Chap. 19.2.

Swette

swéete wine: & all flesh shall know that I the Lorde am thy sauiour and thy redéemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christes obedience and victorie.

THus saith the Lorde, Where is that [b] bill of your mothers diuorcement, whom I haue cast off? or who is the creditor [c] to whom I solde you? Beholde, for your iniquities are ye solde, and because of your transgressions is your mother forsaken. 2 Wherefore [d] came I, and there was no man? I called, and none answered: is mine hande so [e] shortned, that it cannot helpe? or haue I no power to deliuer? Behold, at my rebuke I dryue vp the Sea: I make the [f] floods desert: their fish rotteth for want of water, and dieth for thirst. 3 I clothe the heauens with darknes, and make a [g] sacke their couering.

4 The Lord God hath giuen me a tongue of the learned, that I shoulde knowe to minister a worde in time to him that is [h] wearie: he will raise me vp in the morning: in the morning he wil waken mine eare to heare, [i] as the learned. 5 The Lorde God hath opened mine eare and I was not rebellious, neither turned I backe. 6 I gaue my back vnto the [k] smiters, and my cheekes to the nippers: I hid not my face from shame and spitting. 7 For the Lorde God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, & I know that I shall not be ashamed. 8 He is neere that iustifieth me: who will contend with me? Let vs stand together: who is mine aduersarie? let him come neere to me. 9 Beholde, the Lorde God will helpe me: who is hee that can condemne me? loe, they shall waxe olde as a garment: the mothe shall eate them vp. 10 [l] Who is among you that feareth the Lord? let him heare the voyce of his seruant: he that walketh in darkenes, and hath no light, let him trust in the Name of the Lord, and stay vpon his God. 11 Beholde, all you kindle [m] a fire, and are compassed about with sparkes: walke in the light of your fire, & in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shal lie downe in sorow.

1 Meaning, that it had not forsaken her, but though her owne occasion, a Heb. 2. 2. b Which should declare, that I haue cut her off: meaning, that they couldde haue none. c Signifying, that he held them not for any debte or promise, but that they sold themselues to serue to buy their own lustes, and pleasures. d He came by his Prophets & ministers, but they would not receiue their doctrine and comfort. e As I not as able to help you, as I haue holpen your fathers of old: when I dried vp the red Sea and killed the fish in the riuer, & also after was in Iorden? f As I did in Egypt in token of my displeasure, Exod. 10. 21. g The Prophet doth represent here the person and charge of them that are sadly called to the ministerie of Gods worde. h To him that is oppressed by affliction and miserie. i As they that are taught, and made meete by him. k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort. l Shewing that it is a rare thing that any shoulde obey aright Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuices, and haue refused the light, and consolation, which God hath offered: therefore ye shall remaine in sorowe, and not be comforted.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, 22 and her deliuerance.

HEare me, ye [a] that followe after righteousnesse, and ye that seeke [b] the Lorde: looke vnto the [b] rocke, whence yee are hewen, and to the hole of the pit, whence ye are digged. 2 Consider Abraham your father, & Sarah that bare you: for I called him alone, and blessed him, and increased him. 3 Surely the Lord shall comfort Zion: hee shall comfort all her desolations, and hee shall make her desert [c] like Eden, and her wildernesse like the garden of the Lorde: ioy and gladnesse shall be founde therein: praise, and the voyce of singing.

4 Hearken yee vnto mee, my people, and giue eare vnto mee, O my people: for a [d] Lawe shall proceede from me, & I will bring forth my iudgement for the light of the people. 5 My [e] righteousnesse is neere: my saluation goeth forth, and mine [f] armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme. 6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the [g] heauens shall vanish away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my saluation shall be for euer, and my righteousnesse shall not be abolished. 7 Hearken vnto me, ye that knowe righteousnesse, the people in whose heart is my Lawe. Feare ye not the reproche of men, neyther be yee afrayde of their rebukes. 8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wool: but my righteousnesse shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as [h] in the olde time in the generations of the world. Art not thou the same, that hath cut [i] Rahab, and wounded the [k] dragon? 10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making [l] depth of the Sea a way for the redeemed to passe ouer? 11 Therefore the redeemed of the Lorde shall [i] returne, and come with ioye vnto Zion, and euerlasting ioy shall bee vpon their head: they shall obtaine ioye, and gladnesse: and sorowe and mourning shal flee away. 12 I, euen I am he, that comfort you. Who art thou, [m] that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse? 13 And forgettest the Lord thy maker, that hath spred out the heauens, and layd the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is nowe the rage of the oppressour? 14 The captiue [m] hasteneth to bee loosed, & that he shoulde not die in the pit, nor that his bread should faile. 15 And I am the Lorde thy God that deuided

a He comforteth the Church, that they should not be discouraged for their small nomber. b That is, to Abraham, of whome ye were begotten, and to Sarah, of whome ye were borne. c As plentifull as Paradise, Gen. 2, 3. d I will rule, & governe my Church by my worde, and doctrine. e The time, that I wil accomplish my promes. f My power, and strength. g He forewarneth them of the horrible changes & mutations of all things, and how he will preserue his Church in the middes of al these dangers. h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt, that thereby they might learne to trust in him constantly. i Meaning, Egypt, Psal. 87. 4. k To wit, Pharaoh, Ezek. 29. 3. l From Babylon. m He comforteth them by the short time of their banishmẽt for in seuentie yeeres they were restored, and the greatest empire of the worlde destroyed.

n Meaning, of Isaiah, & of al true ministers, who are defended by his protection.
o That al things may be restored in heauen, and earth. Ephe. 1. 10
p Thou hast bin iustly punished and sufficiently, as Chap. 40. 2. & this punishment in the elect is by measure, & according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25. 15, 16.
q Wherof the one is outwarde, as of the thinges that come to the body: as warre and famine: and the other is inward, and appertaineth to the mind: that is, to be without comfort: therefore he saith, Howe shalt thou be comforted?
r But with trouble and feare.

s No wicked tyrant, which shall subuert Gods true religion, & oppresse the consciences.
b Put off the garments of sorow and heauines, and put on the apparell of ioy and gladnes.
c The Babylonians payed nothing to me for you: therefore I will take you againe without ransome.

nided the Sea, when his waues rored: the Lord of hostes is his name.
16 And I haue put my wordes in thy n mouth, and haue defended thee in the shadow of mine hand, that I may plant the o heauens, and lay the foundation of the earth, and say vnto Sion, Thou art my people.
17 Awake, awake, and stand vp, O Ierusalem, which hast dronke at the hand of the Lord the p cup of his wrath: thou hast dronken the dregges of the cup of trembling, and wrung them out.
18 There is none to guide her among all the sonnes, whom she hath brought forth: there is none that taketh her vp by the hand of all the sonnes that she hath brought vp.
19 These two q things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sword: by whom shall I comfort thee?
20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bull in a net, and are ful of the wrath of the Lord, and rebuke of thy God.
21 Therefore heare now this, thou miserable and dronken, but r not with wine.
22 Thus saith thy Lorde God, euen God that pleadeth the cause of his people, Behold, I haue taken out of thine hand the cup of trembling, euen the dregges of the cup of my wrath: thou shalt dринke it no more.
23 But I will put it into their hand that spoile thee: which haue said to thy soule, Bowe downe, that we may goe ouer, and thou hast layde thy body as the grounde, and as the strete to them that went ouer.

CHAP. LII.

A consolation to the people of God. 7 Of the messengers thereof.

1 Arise, arise: put on thy strength, O Sion: put on the garments of thy beautie, O Ierusalem, the holy citie: for henceforth there shall no s more come into thee the vncircumcised and the vncleane.
2 Shake thy selfe from the b dust: arise, and sit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Sion.
3 For thus saith the Lorde, Ye were solde for c nought: therefore shall ye be redemed without money.
4 For thus saith the Lorde God, My people went d downe aforetime into Egypt to sojourne there, and Asshur e oppressed them without cause.
5 Now therefore what haue I here, saith the Lorde, that my people is taken away for nought, & they that rule ouer them, make them to howle, saith the Lorde? and my Name all the day continually is f blasphemed?
6 Therefore my people shall knowe my Name: therefore they shall knowe in that day, that I am hee that doe speake: beholde, it is I.
7 How g beautifull vpon the mountaines are the feete of him, that declareth and publisheth peace? that declareth good tidings, and publisheth saluation, saying vnto Sion, Thy God reigneth?
8 h The voyce of thy watchmen shall bee heard: they shall lift vp their voyce, and shoute together: for they shall see eye to eye, when the Lorde shall bring againe Sion.
9 O yee desolate places of Ierusalem, be glad and reioyce together: for the Lorde hath comforted his people: he hath redemed Ierusalem.
10 The Lorde hath made i bare his holy arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.
11 k Depart, depart yee: goe out from thence and touch no vncleane thing: goe out of the middes of her: bee yee cleane, that l beare the vessels of the Lord.
12 For yee shall not goe out m with haste, nor depart by flieing away: but the Lorde will goe before you, and the God of Israel will gather you together.
13 Beholde, my n seruant shall prosper: he shall be exalted and extolled, and be verie hie.
14 As many were astonied at thee (his visage was so o deformed of men, and his forme of the sonnes of men) so p shall he sprinkle many nations: the kinges shall shut their q mouthes at him: for that which had not bene tolde them, shall they see, and that which they had not heard, shall they r vnderstand.

f To wit, by the wicked, which thinke that I haue no power to deliuer them.
g Signifying, that the ioy and good tidings of their deliuerie should make their affliction in the meane time more easie but this is chiefly meant of the spirituall ioy, as Nah. 1. 15. rom. 10. 15.
h The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra and Nehemiah, but was accomplished vnder Christ.
i As ready to smite his enemies and to deliuer his people.
k He warneth the faithfull not to pollute themselues with the superstitions of the Babylonians, as Chap. 48. 20. 2. Cor. 6. 17.
l For the time is at hande, that the Priestes and Leuites chiefely (and so by them all the people which shall be as Leuites in this office) shall carye home the vessels of the Temple, which Nebuchad-nezzar had taken away.
m As your fathers did out of Egypt.
n Meaning Christ, by whome our spirituall deliuerance shoulde be wrought, whereof this was a figure.
o In the corrupt iudgement of man Christ in his person was not esteemed.
p He shall spread his worde through many nations.
q In signe of reuerence, and in being astonished at his excellencie.
r By the preaching of the Gospell.

CHAP. LIII.

1 Of Christ and his kingdome, whose worde few will beleeue. 6 All men are sinners. 11 Christ is our righteousnesse, 12 And is dead for our sinnes.

1 Who s will beleeue our report? and to whome is the b arme of the Lord reuealed?
2 But he shall growe vp before him as a branche, and as a c rote out of a drie d grounde: hee hath neither fourme nor beautie: when we shall see him, there shall bee no fourme that we should desire him.

a The Prophet sheweth, that very fewe shall receiue this their preaching of Christ, and of their deliuerie by him, Ioh. 12. 38. rom 10. 16.
b Meaning, that none can beleeue, but whose heartes God inspireth with the vertue of his holy Spirit.
c The beginning of Christes kingdome shal be small, and contemptible in the sight of man, but it shall growe wonderfully, and florishe before God.
d Reade Chap. 11. 1.

3 He is deſpiſed and reiected of men: he is
a man full of ſorowes and hath experi-
ence of e infirmities: we hid as it were
our faces from him: he was deſpiſed and
we eſteemed him not.
4 Surely hee hath borne our infirmities,
and caryed f our ſorowes: yet we did
iudge him as g plagued, and ſmitten of
God, and humbled.
5 But he was wounded for our tranſgreſſi-
ons, he was broke for our iniquities: the
h chaſtiſement of our peace was vpon him,
and with his ſtripes we are healed.
6 All we like ſheepe haue gone aſtray: we
haue turned euery one to his owne way,
and the Lorde hath layed vpon him the
i iniquitie of vs all.
7 He was oppreſſed and he was afflicted,
yet did he not k open his mouth: hee is
brought as a ſheepe to the ſlaughter, and
as a ſheepe before her ſhearer is dumme,
ſo he openeth not his mouth.
8 He was taken out from l priſon, & from
iudgement: m and who ſhall declare his
age? for he was cut out of the lande of the
liuing: for the tranſgreſſion of my people
was he plagued.
9 n And he made his graue with the wic-
ked, & with the rich in his death, though
hee had done no wickedneſſe, neither was
any deceit in his mouth.
10 Yet the Lord would breake him, & make
him ſubiect to infirmities: when o he ſhal
make his ſoule an offring for ſin, he ſhall
ſee his ſeede & ſhall prolong his dayes, and
the will of ye Lord ſhal proſper in his hād.
11 He ſhall ſee of p the trauaile of his ſoule,
& ſhalbe ſatiſfied: by his knowledge ſhal
my q righteous ſeruant iuſtifie many: for
he ſhall beare their iniquities.
12 Therfore wil I giue him a portion wt the
great, & he ſhal deuide the ſpoyle with the
ſtrong, becauſe he r hath powred out his
ſoule vnto death: & he was counted with
the tranſgreſſers, & he bare the ſinne ſ of
many, and prayed for the treſpaſſers.

e Which was by Gods ſingular prouidence for the comfort of ſinners, He. 4. 15.
f That is, the puniſhment due to our ſinnes: for ye which he hath both ſuffred, & made ſatiſfaction, Matth. 8. 17. 1. Pet. 2. 24.
g We iudged euil, thinking that he was puniſhed for his owne ſinnes, and not for ours.
h He was chaſtiſed for our reconciliation, 1. Cor. 15. 3.
i Meaning, the puniſhment of our iniquitie, and not the fault it ſelf.
k He willingly and patiently obeied his fathers appointment, Matth. 26. 63. Acts 8. 32.
l From ye croſſe, and graue, after that hee was condemned.
n Though hee died for ſinne, yet after his reſurrection hee ſhall liue for euer, and this his death is to reſtore life to his members, Ro. 6. 9.

m God the Father deliuered him into the handes of the wicked, and to the powers of the worlde to do with him what they would.
o Chriſt by offring vp him ſelfe ſhall giue life to his Church, & ſo cauſe them to liue wt him for euer. p That is, ye fruit & effect of his labour, which is the ſaluation of his Church. q Chriſt ſhal iuſtifie by faith through his word, whereas Moſes could not iuſtifie by the law. r Becauſe he humbled himſelfe, therfore he ſhalbe exalted to glory, Philip. 2. 7, 8. ſ That is, of all that beleeue in him.

CHAP. LIIII.

1 *Mo of the Gentiles ſhall beleeue the Goſpell then of the Iewes.* 7 *God leaueth his for a time, to whome afterward he ſheweth mercie.*

1 REioyce, O a barren yt didest not beare:
breake forth into ioy & reioyce, thou
that didest not trauaile with childe:
for the b deſolate hath mo children then
the maryed wife, ſaith the Lord.
2 c Enlarge the place of thy tents, and let
them ſpread out the curtaines of thine
habitations: ſpare not, ſtretch out thy
cordes, and make faſt thy ſtakes.
3 For thou ſhalt increaſe on the right
hand and on the left, and thy ſeede ſhall
poſſeſſe the Gentiles, and dwell in the de-
ſolate cities.
4 Feare not: for thou ſhalt not be aſha-
med, neither ſhalt thou be confounded:
for thou ſhalt not be put to ſhame: yea,
thou ſhalt forget the ſhame of thy d youth,
and ſhalt not remember the reproche of
thy e widowhood any more.
5 For he that f made thee, is thine huſband
(whoſe Name is the Lord of hoſtes) and
thy redeemer the holy one of Iſrael, ſhall
be called the God of the whole g world.
6 For the Lorde hath called thee, beyng as
a woman forſaken, and afflicted in ſpirit,
and as a h young wife when thou waſt
refuſed, ſayth thy God.
7 For a litle while haue I forſaken thee,
but with great compaſſion will I ga-
ther thee.
8 For a moment, in mine anger, I hid
my face from thee for a litle ſeaſon, but
with euerlaſting mercy haue I had com-
paſſion on thee, ſayeth the Lorde thy re-
deemer.
9 For this is vnto mee as the i waters of
Noah: for as I haue ſworne that the
waters of Noah ſhoulde no more goe o-
uer the earth, ſo haue I ſworne that I
woulde not be angrie with thee, nor re-
buke thee.
10 For the mountaines ſhall remoue and
the hilles ſhall fall downe: but my mer-
cie ſhall not depart from thee, neyther
ſhall the couenant of my peace fall a-
way, ſayth the Lord, that hath compaſſi-
on on thee.
11 O thou afflicted and toſſed with tem-
peſt, that haſt no comfort, beholde, I will
lay thy ſtones with k the carbuncle, and
lay thy foundation with ſaphirs,
12 And I will make thy windowes of *E-
merauds, and thy gates ſhining ſtones,
and all thy borders of pleaſant ſtones.
13 And all thy children ſhall be l taught of
the Lorde, and much peace ſhall be to thy
children.
14 In m righteouſneſſe ſhalt thou be eſta-
bliſhed, and be farre from oppreſſion: for
thou ſhalt not feare it: and from feare,
for it ſhall not come neere thee.
15 Beholde, the enemie ſhall gather him
ſelfe, but without n me: whoſoeuer ſhall
gather him ſelfe in thee, o againſt thee,
ſhall fall.
16 Beholde, I haue created the p ſmith
that bloweth the coales in the fire, and
him that bringeth foorth an inſtrument
for his worke, and I haue created the
deſtroyer to deſtroy.
17 But all the weapons that are made
againſt thee, ſhall not proſper: and eue-
ry tongue that ſhall riſe againſt thee in
iudgement, thou ſhalt condemne. This
is the heritage of the Lordes ſeruantes,
and

a After that hee hath declared ye death of Chriſt, he ſpeaketh to the Church, becauſe it ſhoulde feele the fruite of the ſame, and calleth her barren, becauſe that in ye captiuitie ſhe was as a widow without hope to haue any children.
b The Church in this her affliction and captiuitie ſhall bring forth mo children thē when ſhe was at liberty: or this may be ſpoken by admiration, conſidering ye great nomber yt ſhould come of her. Her deliuerance vnder Cyrus was as her childhood, & therfore this was accompliſhed, when ſhe came to her age, which was vnder ye Goſpel.

c Signifying, that for ye great nomber of children, that God ſhould giue her, ſhee ſhould ſeeme to lacke roome to lodge them.
d The afflictiōs which thou ſuffenedſt at the beginning.
e When as thou waſt refuſed for thy ſinnes, Chap. 50. 1.
f That did regenerate thee by his holy Spirit.
g His glory ſhal ſhine through ye whole worlde, which ſeemed before to be ſhut vp in Iudea.
h As a wife which waſt forſakē in thy youth.
i As ſure as the promiſe that I made to Noah, that the waters ſhould no more ouerflowe the earth.
k Hereby he declareth the excellent eſtate of the Church vnder Chriſt.
*Or, Iaſper, or pearle.
l By the hearing of his worde and inward mouing of his Spirit.
m In ſtabilitie & ſurenes, ſo that it ſhall ſtand for euer.
n And therefore ſhall not preuail.
o Meaning, the domeſticall enemies of ye Church as are the hypocrites.
p Signifying hereby that mā can do nothing, but ſo farre as God giueth power: for ſeeing that all are his creatures, he muſt needes gouerne and guide them.

Rom. 2. 10.

and their righteousnes is of me, sayth the Lorde.

CHAP. LV.

1 An exhortation to come to Christ. 8 Gods counsels are not as mans. 12 The ioy of the saith full.

1 a Christ by proposing his graces and giftes to his Church, exemptech the hypocrites which are ful with their imagined works, & the Epicures, which are full with their world ly lustes, and so thirst not after these waters, b Signifying, that Gods benefites can not be bought for money. c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to this corporall life. d He reproueth their ingratitude which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtaine those which are nothing profitable. e You shalbe fed abundantly. f The same covenant, which through my mercie I ratified and confirmed to Dauid that it should be eternal, 2. Sam. 7. 13. actes 13. 34. g Meaning, Christ, of whom Dauid was a figure. h To wit, the Gentiles, which before thou diddest not receiue to be thy people. i When he offereth himselfe by the preaching of his worde. k Hereby he sheweth that repentance must be ioyned with faith, and howe we can not call vpon God aright, except the fruites of our faith appeare. l Although you are not woone reconciled one to another, and iudge me by your selues, yet I am most easie to bee reconciled, yea I offer my mercies to you. m If these small things haue their effect, as daily experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Reade Chap. 44. 23. & 49. 13.

1 HO, euery one that a thirsteth, come ye to the waters, and ye that haue b no siluer, come, bie and eat: come, I say, bye c wine and milke without siluer and without money.

2 Wherefore doe ye lay out siluer and not for breade? d and your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in e fatnesse.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I wil make an euerlasting couenant with you, euen the f sure mercies of Dauid.

4 Beholde, I gaue g him for a witnesse to the people, for a prince and a maister vnto the people.

5 Beholde, thou shalt call a nation h thou knowest not, h and a nation that knewe not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lorde while hee may i be founde: call ye vpon him while hee is neere.

7 Let the wicked k forsake his wayes, and the vnrighteous his own imaginations, and returne vnto the Lorde, and hee will haue mercie vpon him: and to our God, for he is very ready to forgiue.

8 For my l thoughtes are not your thoughtes, neyther are your wayes my wayes, sayeth the Lord.

9 For as the heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughtes aboue your thoughtes.

10 Surely as the rayne commeth downe and the snowe from heauen, and returneth not thither, but watreth the earth and maketh it to bring foorth and bud, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my m worde be, that goeth out of my mouth: it shal not returne vnto me voyde, but it shal accomplish that which I will, and it shall prosper in the thing whereto I sent it.

12 Therefore ye shall go out with ioy, and be led forth with peace: the n mountains and the hilles shall breake foorth before you into ioy, and all the trees of the fielde shall clap their handes.

13 For thornes there shal grow firre trees: for nettles shal grow the myrrhe tree, and it shalbe to the Lorde o for a name, and for an euerlasting p signe that shall not be taken away.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that deuoure their flockes.

1 THus sayth the Lorde, a Keepe iudgement and doe iustice: for my saluation is at hand to come, & my b righteousnes to be reuealed.

2 Blessed is the man that doeth this, and the sonne of man which layeth holde on it: he that keepeth the c Sabbath and polluteth it not, and keepeth his hande from doing any euill.

3 And let not d sonne of the strager, which d is ioyned to the Lord, speake & say, The Lorde hath surely separate me from his people: neither let the Eunuch say, Beholde, I am a drie tree.

4 For thus sayeth the Lord vnto the Eunuches, that keepe my Sabbaths, & chuse the thing that pleaseth me, and take hold of my couenant,

5 Euen vnto them will I giue in mine e House & within my walles, a place and a f name better then of the sonnes and of the daughters: I will giue them an euerlasting name, that shall not be put out.

6 Also the strangers that cleaue vnto the Lord, to serue him, and to loue the Name of the Lord, and to be his seruants: euery one that keepeth the Sabbath, and polluteth it not and imbraceth my couenant,

7 Them will I bring also to mine holy mountaine, & make them ioyfull in mine House of prayer: their burnt g offrings and their sacrifices shall be accepted vpon mine altar: for mine House shalbe called an House of prayer for h all people.

8 The Lorde God sayth, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye i beastes of the fielde, come to deuoure, euen all ye beastes of the forest.

10 Their k watchmen are all blinde: they haue no knowledge: they are all dumme dogges: they can not barke: they lye and sleepe and delite in sleeping.

11 And these greedy dogs can neuer haue inough: and these shepheardes can not vnderstande: for they all looke to their owne way, euery one for his aduantage, and for his owne purpose.

12 Come, I will bring wine, and wee will fill our selues with strong drinke, and to l morowe shalbe as this day, and much more abundant.

a To set foorth his glory. p Of Gods deliuerance, & how he will neuer forsake his Church.

a God sheweth what he requireth of them after that he hath deliuered them: to wit, the workes of charity, whereby true faith is declared. b Which I will declare towards you and powre into your hearts by my Spirit. c Vnder the Sabbath he comprehendeth whole seruice of God & true religion. d Let none think himself vnmeete to receiue the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion & beleue in him. e Meaning, in his Church. f They shall be called after my people, and be of the same religion: yea vnder Christ the dignity of the faithful shall bee greater then the Iewes were at y time. g Hereby he meaneth the spirituall seruice of God, to whō the faithfull offer continuall thanksgiuing, yea then selues & all that they haue as a liuely & acceptable sacrifice. h Not onely for the Iewes, but for all others, Mat. 21. 13. i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrits & to assure the faithfull, that when this commeth, they may know it was told thē before. k He sheweth that this affliction shal come through the fault of the gouernours, Prophets & Pastours, whose ignorance, negligence, auarice & obstinacie prouoked Gods wrath against them. l We are wel yer, & to morowe shalbe better: therefore let vs not feare the plagues before they come: thus the wicked contemned the admonitions & exhortations which were made them in the Name of God.

CHAP. LVII.

1 God taketh away the good, that hee shoulde not see the horrible plagues to come. 3 Of the wicked idolaters, 9 And their vaine confidence.

1 THe righteous perisheth, and no man
considereth it in heart: and mercifull
men are taken away, and no man
vnderstandeth that the righteous is ta-
ken away [a] from the euill to come.
2 [b] Peace shal come: they shal rest in their
beds, euery one that walketh before him.
3 But you [c] witches children, come hither,
the seede of the adulterer and of ẏ whore.
4 On whom haue ye iested? vpon whom
haue ye gaped & thrust out your tongue?
are not ye rebellious children, and a false
seede?
5 Inflamed ẘ idoles vnder euery greene
tree? and sacrificing the [d] children in the
valleys vnder the toppes of the rockes?
6 Thy portion is in the smooth stones [e] of
the riuer: they, they are thy lot: euen to
them hast thou powred a drinke offring:
thou hast offered a sacrifice. Shoulde I
delite in [f] these?
7 Thou hast made thy [g] bed vpon a very
hie mountaine: thou wentest vp thither,
euē thither wentest thou to offer sacrifice.
8 Behinde the [h] doores also & postes hast
thou set vp thy remembrance: for thou
hast discouered thy selfe to another then
me, & wentest vp, and didest [i] enlarge thy
bed, and make a couenant betweene thee
and them, and louedst their bed in euery
place where thou sawest it.
9 Thou wentest [k] to the kings with oyle,
and didest increase thine oyntments and
send thy messengers farre off, and didest
humble thy selfe vnto hell.
10 Thou weariedst thy selfe in thy mani-
folde iourneyes, yet saydest thou not,
[l] There is no hope: thou [m] hast founde
life by thine hande, therefore thou wast
not grieued.
11 And whome didest thou reuerence or
feare, seeyng thou hast [n] lyed vnto mee,
and hast not remembred mee, neither set
thy minde thereon? is it not because I
holde my peace, and that of long [o] time?
therefore thou fearest not me.
12 I wil declare thy [p] righteousnes and thy
workes, and they shall not profite thee.
13 When thou cryest, let them that thou
hast gathered together deliuer thee: but
the wind shall [q] take them all away: va-
nitie shall pull them away: but hee that
trusteth in me, shall inherite the land, and
shall possesse mine holy Mountaine.
14 [r] And he shall say, Cast vp, cast vp: pre-
pare the way: take vp the stumbling
blocks out of the way of my people.
15 For thus saith he, that is hie and excel-
lent, hee that inhabiteth the eternitie,
whose Name is the Holy one, I dwell
in the hie and holy place: with him also
that is of a contrite & humble spirite to
reuiue the spirit of the humble, & to giue
life to them that are of a contrite heart.
16 For I wil not contend for euer, neyther
will I be alwayes wroth, [s] for the spirit
should faile before me: and I haue made
the breath.
17 For his wicked [t] couetousnesse I am
angrie with him, and haue smitten him:
I hid mee & was angry, yet he went a-
way, and turned after the way of his
owne heart.
18 I haue seene his wayes, and will [u] heale
him: I will leade him also, and restore
comfort vnto him, and to those that la-
ment him.
19 I create the [x] fruite of the lippes to bee
peace: peace vnto them that are [y] farre
off, and to them that are neere, sayeth the
Lorde: for I will heale him.
20 But the wicked are like the raging sea,
that can [z] not rest, whose waters cast vp
mire and dirt.
21 There is no peace, sayeth my God, to
the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithfull. 13 Of the true Sabbath.

1 CRye [a] aloude, spare not: lift vp thy
voyce like a trumpet, and shewe my
people their transgression, and to the
house of Iaakob, their sinnes.
2 Yet they [b] seeke me daily, and will know
my wayes, euen as a nation that did
righteously, and had not forsaken the sta-
tutes of their God: they aske of mee the
ordinances of Iustice: they will drawe
neere vnto God, saying,
3 [c] Wherefore haue we fasted, & thou seest
it not? we haue punished our selues, and
thou regardest it not. Beholde, in the day
of your fast you will seeke [d] your will, and
require all your dettes.
4 Beholde, ye fast to strife and debate, and
to smite with the fist of wickednesse: yee
shal not fast as ye do to day, to make your
voyce to be [e] heard aboue.
5 Is it such a fast that I haue chosen, that
a man shoulde afflict his soule for a daye,
and to bowe downe his head, as a bull
rush, and to lie downe in sackecloth, and
ashes? wilt thou call this a fasting, or an
acceptable day to the Lord?
6 Is not this the fasting, that I haue

chosen,

a From the plague which is at hande, which God will punish the wicked. b The soule of the righteous shalbe in ioy, & their body shall rest in the graue vnto the time of the resurrection, because they walked before the Lord. c He threatneth the wicked hypocrites, who vnder the pretence of ẏ name of Gods people, derided Gods worde and his promises: boasting openly that they were the children of Abraham, but because they were vnfaithfull and disobedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsake God and fled to wicked meanes for succour. d Reade Leuit. 18.21. 2. King. 23.10. e Meaning, euery place was polluted with their idolatrie or euery faire stone that they found, they made an idole of it. f In the sacrifices which you, offering before these idoles, thought you did serue God. g To wit, thine altars, in an open place like an impudēt harlot that careth not for the sight of her husband. h In stead of setting vp the worde of God in the open places on the postes and doores to haue it in remembrance, Deut. 6.9. and 27.1. thou hast set vp signes & markes of thine idolatrie in euery place. i That is, didest increase thine idolatrie more and more. k Thou didest seeke the fauour of the Assyrians by giftes and presentes, to helpe thee against the Egyptians and when they fayled, thou soughtest to the Babylonians, and more and more didest torment thy selfe. l Although thou sawest all thy labours to bee in vaine, yet wouldest thou neuer acknowledge thy fault and leaue off. m He derideth their vnprofitable diligence which thought to haue made all sure, and yet were deceiued. n Broken promises with mee. o Meaning, that the wicked abuse Gods lenitie and growe to farther wickednes. p That is, thy naughtines, idolatries, and impieties: which the wicked call Gods seruice: thus he derideth their obstinacie.

q Meaning, the Assyrians and other, whose help they looked for. r God shal say to Darius & Cyrus. s I will not vse my power against fraile man whose life is but a blast. t That is, for the vices and faultes of the people, which is meant here by couetousnes. u Though they were obstinate, yet I did not withdrawe my mercy frō them. x That is, I frame the speach and words of my messengers which shal bring peace. y As well to him that is in captiuitie, as to him that remaineth at home. z Their euil cōscience doeth euer torment thē, and therefore they can neuer haue rest, Reade Chap. 48.22.

a The Lord thus speaketh to the Prophet, willing him to vse all diligence and seueritie to rebuke the hypocrites. b They wil seeme to worship me, & haue outward holinesse. c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their workes be not accepted. d Thus he conuinceth the hypocrites by the second table and by their duetie towarde their neighbour, that they haue neyther faith nor religion. e So long as you vse contention and oppression, your fasting and prayer shall not be heard.

monstrari.

f That you leaue off all your extortions.

g For in him thou seest thy self as in a glasse.
h That is, the prosperous estate, wherewith God will blesse thee.
i The testimonie of thy goodnes shal appeare before god & man.
k Whereby is meant all maner of iniurie.
l That is, haue compassion on their miseries.
m Thine aduersitie shalbe turned into prosperitie.
n Signifying, that of y Iewes should come such, as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem: whose builders were the Apostles.
o If thou refraine thy selfe from thy wicked workes.

Num. 11. 23.
chap. 50. 2.
Iere. 5. 25.
a Reade Chap. 2. 15.
b All men winke at the iniuries & oppressions, and none goe about to remedy them.
c According to their wicked deuices, they hurt their neighbors.
d Whatsoeuer commeth from them, is poison & bringeth death.
e They are profitable to no purpose.

chosen, to lose the bandes of wickednes, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery f yoke?
7 Is it not to deale thy bread to the hungrie, and that thou bring the poore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy self from g thine owne flesh?
8 Then shal thy h light breake forth as the morning, and thine health shall growe speedily: thy i righteousnes shall go before thee, and the glorie of the Lorde shall embrace thee.
9 Then shalt thou call, and the Lorde shall answere: thou shalt crie, and he shal say, Here I am: if thou take away from the middes of thee k yoke, the putting forth of the l finger, and wicked speaking:
10 If thou l powre out thy soule to the hungrie, and refresh the troubled soule: then shall thy light spring out in the m darkenes, and thy darkenes shalbe as the noone day.
11 And the Lorde shall guide thee continually, and satisfie thy soule in drought, and make fatte thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.
12 And they shalbe of thee, that shall build the olde n waste places: thou shalt raise vp the foundations for many generations, and thou shalt be called the repairer of the breache, and the restorer of the paths to dwell in.
13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lorde, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word,
14 Then shalt thou delite in the Lorde, and I will cause thee to mount vpon the hie places of the earth, and feede thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

2 The wicked perish through their owne iniquities. 12 The confession of sinnes. 16 God alone will preserue his Church, though all men faile.

1 BEhold, * the Lords hand is not shortned, that it can not saue: neither is his eare heauy, that it cannot heare.
2 But * your iniquities haue separated betweene you and your God, and your sinnes haue hid his face from you, that he will not heare.
3 For your hands are defiled with a blood, and your fingers with iniquitie: your lips haue spoken lyes, and your tongue hath murmured iniquitie.
4 No man calleth for iustice: no man b contendeth for truth: they trust in vanitie, and speake vaine things: they conceiue mischiefe, and c bring forth iniquitie.
5 They hatch cockatrice d egges, & weaue the spiders e webbe: hee that eateth of their egges, dieth, and that which is trod vpon, breaketh out into a serpent.
6 Their webbes shall be no garment, neyther shall they couer them selues with their labours: for their woorkes are woorks of iniquitie, and the woorke of crueltie is in their handes.
7 Their feete runne to euill, & they make haste to shedde innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.
8 The way of peace they knowe not, and there is none equitie in their goings: they haue made them crooked paths: whosoeuer goeth therein, shall not know peace.
9 Therefore is f iudgement farre from vs, neither doeth g iustice come neere vnto vs: wee wayte for light, but loe, it is darkenesse: for brightnesse, but we walke in darkenesse.
10 We grope for the wall like the h blinde, and we grope as one without eyes: wee stumble at noone day as in the twilight: we are in solitarie places, as dead men.
11 We roare all like i beares, & mourne like doues: we looke for equitie, but there is none: for health, but it is farre from vs.
12 For our trespasses are many before thee, and our k sinnes testifie against vs: for our trespasses are with vs, and wee knowe our iniquities
13 In trespassing and lying against the Lorde, and we haue departed awaye from our God, and haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false l matters.
14 Therefore m iudgement is turned backward, and iustice standeth farre off: for trueth is fallen in the streete, and equitie can not enter.
15 Yea, trueth faileth, & he that refraineth from euill, maketh himselfe n a pray: and when the Lord sawe it, it displeased him, that there was no iudgement.
16 And when he saw that there was no man, he wondred that none would offer himself. o Therefore his arme did p saue it, and his righteousnesse it selfe did sustaine it.
17 For he put on righteousnesse, as an habergeon, and an q helmet of saluation vpon his head, & he put on the garments of vengeance for clothing, & was clad with zeale as a cloke.
18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fully repay the r plands.
19 So shall they feare the name of the Lorde from the West, and his glory from the rising of the sunne: for the enemie shall s come like a flood: but the Spirit of the Lord shall chase him away.
20 And the Redeemer shall come vnto Zion, and vnto t them that turne from iniquitie in Iaakob, saith the Lorde.
21 And I will make this my couenant with them, saith the Lorde, My Spirit that is vpon thee, and my words, which I haue put in thy mouth, u shall not des-

f That is, Gods vengeance to punish our enemies.
g Gods protection to defend vs.
h We are altogether destitute of counsel & can finde no ende of our miseries.
i We expect our sorrowes by outward signs, some more, some lesse.
k This confession is generall as the Church to obtaine remission of sinnes, & the Prophets did not except themselues from the same.
l To wit, against our neighbour.
m There is no other iustice nor vprightnes among men.
n The wicked will destroy him.
o Meaning, of iustice, & to remedy the things that were out of order.
p That is, his Church: or his arme did helpe it selfe, and did not seeke aide of any other.
q Signifying, God hath all meanes at hande to deliuer his Church, and to punish their enemies.
r To wit, your enemies, which dwell in diuers places, and beyond the sea.
s He sheweth, there shall be great afflictio in the Church, but God will euer deliuer his.
t Whereby he declareth y the true deliuerance from sinne & Satan belongeth to none, but to the

children of God, whom he iustifieth. u Because the doctrine is made profitable by the vertue of the spirit, he ioyneth the one & the other, & promiseth to giue them both to his Church for euer.

part

a part out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saieth the Lorde, from henceforth euen for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospell. 8 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

1 ARise, O Ierusalem: be bright, for thy a light is come, and the glorie of the Lord is risen vpon thee.

2 For beholde, darkenesse shall couer the b earth, and grosse darkenesse the people: but the Lord shal arise vpon thee, and his glorie shall be seene vpon thee.

3 And the Gentiles shall walke in c thy light, and kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes round about, and beholde: all d these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shall be nourished at thy side.

5 Then thou shalt see and shine: thine heart shall be astonied e and enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shall come vnto thee.

6 The f multitude of camels shall couer thee: and the dromedaries of Midian and of Ephah: all they of Sheba shall come: they shall bring golde & incense, and shew forth the praises of the Lord.

7 All the sheepe g of Kedar shalbe gathered vnto thee: the rams of Nebaioth shall serue thee: they shall come vp to be accepted vpon mine h altar: and I will beautifie the house of my glorie.

8 Who are these i that flie like a cloude, & as the doues to their windowes?

9 Surely the yles shall wayte for me, and the shippes k of Tarshish, as at the beginning, that they may bring thy sonnes from farre, and their siluer, and their gold with them, vnto the Name of the Lorde thy God, & to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shall build vp thy walles, and their l kings shall minister vnto thee: for in my wrath I smote thee, but in my mercy I had compassion on thee.

11 Therefore thy gates shall be open continually: neither day nor night shal they be shut, that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

12 For the nation and the m kingdom, that will not serue thee, shall perish: and those nations shalbe vtterly destroyed.

13 The n glorie of Lebanon shall come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my o feete.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and al they that despised thee, shal fall downe at the soles of thy feete: and they shall call thee, The citie of the Lorde, Zion of the Holy one of Israel.

15 Where as thou hast bene forsaken and hated, so that no man went by thee, I will make thee an eternall glorie, and a ioye from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the p breasts of Kings: and thou shalt knowe, that I the Lorde am thy Sauiour, & thy Redeemer, the mightie one of Iaakob.

17 For brasse will I bring golde, and for pton will I bring siluer, and for wood brasse, and for stones pton. I will also make thy gouernment q peace, and thine exactours righteousnesse.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call r saluation, thy walles, and praise, thy gates.

19 Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the s moone shine vnto thee: for the Lorde shall bee thine euerlasting light, and thy God, thy glorie.

20 Thy sunne shall neuer goe downe, neither shall thy moone be hid: for the Lorde shall be thine euerlasting light, and the dayes of thy sorowe shall be ended.

21 Thy people also shall be all righteous: they shall possesse the lande for euer, the t graffe of my planting shall be the worke of mine handes, that I may be glorified.

22 A litle one shall become as a x thousand, and a small one as a strong nation: I the Lord will hasten it in due time.

m He sheweth that God hath giuen all power and authoritie here in earth for the vse of his Church: and that they which wil not serue and profit the same, shalbe destroied.
n There is nothing so excellent which shall not serue the necessitie of the Church.
o Signifying, that Gods maiestie is not included in the temple, which is but the place for his feete, that we may learne to rise vp to the heauens.
p To worship their head Christ by obeying his doctrine.
q Both hie and lowe shalbe ready to helpe and succour thee.
r Thy goners shall loue thee and seeke thy wealth and prosperitie.
s Meaning, not a temporall felicitie, but a spirituall, which is full all, which is filled in Christes kingdome.
t Signifying, that worldly meanes shal cease, & that Christ shalbe all in all, as Reuel. 21. 22. & 22. 5.
u The children of the Church.
x Meaning, that the Church should be miraculously multiplied.

CHAP. LXI.

1 He propheciseth that Christ shall be anoynted & sent to preach. 10 The ioy of the faithfull.

1 THe a Spirit of the Lord God is b vpon me, therefore hath the Lorde anoynted mee: he hath sent me to preach good tidings vnto the poore, to binde vp the c broken hearted, to preach libertie to the captiues, and to them that are bound, the opening of the prison,

2 To preach the d acceptable yeere of the Lorde, and the day of e vengeance of our God, to comfort all that mourne,

Luke. 4. 18.
a This appertaineth to al the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiueth according as it pleaseth him to distribute.
b To them that are liuely touched with the feeling of their sinnes.
c Which are in f bondage of sinne.
d The time when it pleased God to shewe his good fauour toman, which S. Paul calleth the fulnesse of time, Gal. 4. 4.
e For when God deliuereth his Church, he punisheth his enemies.

3 To

(Which was the signe of mourning.

g Trees that bring foorth good fruites, as Matth. 3.8.

h That is, for a long time.

i They shall be ready to serue you in all your necessities.

k This is accomplished in the time of Christ, by whom all the faithfull are made Priests and Kings, 1.Pet.2.9. Reuel. 1.6. & 5.10.

l Reade Chap. 60.11, & chap. 60.16.

m Abundant recompése, as this worde is vsed, Chap.40.2.

n That is, the Iewes.

o To wit, of the Gentiles.

p Whereas the Gentiles had dominion ouer the Iewes in times past, nowe they shal haue double authoritie ouer them & possesse twise so much.

q I will not receiue their offring, which are extortioners, deceiuers, hypocrites, or ỳ deprive me of my glory.

r That is, of the Church.

s He sheweth what shall be the affection, when they feele this their deliuerance.

3 To appoint vnto them that mourne in Zion, and to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnes for the spirit of heauinesse, that they might be called g trees of righteousnesse, the planting of ỳ Lord, that he might be glorified.

4 And they shall builde the old waste places, and raise vp the former desolations, and they shall repaire the cities ỳ were desolate and waste throughout many h generations.

5 And the strangers shall i stand and feede your sheepe, and the sonnes of the strangers shall be your plowmen and dressers of your vines.

6 But ye shall be named k the Priestes of the Lorde, & men shall say vnto you, The ministers of our God: ye shall eate the l riches of the Gentiles, and shall be exalted with their glory.

7 For your shame you shall receiue m double, and for confusion n they shall reioyce in o their portion: for in their lande they shall possesse the p double: euerlasting ioy shall be vnto them.

8 For I the Lord loue iudgement and hate q robberie for burnt offring, and I will direct their worke in trueth, & will make an euerlasting couenant with them.

9 And r their seede shalbe knowen among the Gentiles, and their buddes among the people. All that see them, shall know thẽ, that they are the seed which the Lord hath blessed.

10 ſ I will greatly reioyce in the Lord, and my soule shall be ioyfull in my God: for he hath clothed me with the garments of saluation, and couered me with the robe of righteousnesse: he hath decked me like a bridegroome, and as a bride tireth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to growe that which is sowen in it: so the Lord God wil cause righteousnesse to growe and prayse before all the heathen.

CHAP. LXII.

1 *The great desire that the Prophets haue had for Christs comming.* 6 *The diligence of the Pastours to preach.*

a The Prophet sayeth that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

b Till they haue full deliuerance: and this the Prophet speaketh to encourage all other ministers to the setting foorth of Gods mercies toward his Church.

c Thou shalt haue a more excellent fame then thou hast had hitherto.

d He shal esteeme thee as deare and precious, as a King doeth his crowne.

FOr Zions sake I will not a holde my tongue, and for Jerusalems sake I will not rest, vntill the righteousnesse thereof breake foorth as the b light, and saluation thereof as a burning lampe.

2 And the Gentiles shal see thy righteousnesse, and all kings thy glorie: and thou shalt bee called by c a newe name, which the mouth of the Lord shall name.

3 Thou shalt also be a d crowne of glory in the hande of the Lorde, and a royall diademe in the hande of thy God.

4 It shall no more be said vnto thee, e Forsaken, neyther shall it be said any more to thy land, Desolate, but thou shalt be called f Hephzi-bah, and thy land g Beulah: for the Lord delyteth in thee, and thy land shall haue an h husband.

5 For as a young man marrieth a virgine, so shall thy sonnes i marrie thee: and as a bridegroome is glad of the bride, so shall thy God reioyce ouer thee.

6 I haue set k watchmen vpon thy walles, O Jerusalem, which all the day & all the night continually shall not cease: l ye that are mindfull of the Lord, keepe not silence,

7 And giue him no rest, till he repaire, and vntill he set vp Jerusalem the k praise of the worlde.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, and surely the sonnes of the strangers shal not drinke thy wine, for the which thou hast laboured.

9 But they that haue gathered it, shal eat it, and praise the Lorde, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 m Goe thorough, goe thorough the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones, & set vp a standart for the people.

11 Beholde, the Lord hath proclaimed vnto the ends of the world: n tell the daughter Zion, Beholde, thy Sauiour commeth: beholde, his wages is with him, and n his worke is before him.

12 And they shall call thẽ, The holy people, the redeemed of the Lord, & thou shalt be named, A o citie sought out and not forsaken.

e Forsaken of me.

f That is, my delight is in her.

g Or, married.

h That it may be replenished with children.

i For as much as they cõsesse one faith & religion with thee, they are in the same bond of marriage with thee: and they are called the children of the Church, as is much as Christ maketh her fruitfull to bring forth children vnto him.

k Prophets, pastors, and ministers.

l He exhorteth ministers neuer to cease to call vpon God by prayer for the deliuerance of his Church, and to teach others to doe the same.

m Signifying the great number that shoulde come to the Church, and what meanes he would vse to prepare for the restitution of the same, as chap.57.14.

n The Prophets & ministers shewe the people of this their deliuerance which was chiefly meant of our saluation by Christ, Zech.9.9. matth.21.5.

o He shall haue all power to bring his purpose to passe, as Chap.40.10.

p That is, one, ouer whome God hath had a singular care to recouer her when she was lost.

CHAP. LXIII.

1 *God shall destroy his enemies for his Churches sake.* 7 *Gods benefites towardes his Church.*

1 WHo is this that commeth a from Edom, with red garments from Bozrah? hee is glorious in his apparell & walketh in his great strength. b I speake in righteousnesse, & am mightie to saue.

2 c Wherfore is thine apparel red, and thy garments like him that treadeth in the wine presse?

3 I haue troden the winepresse alone, and of all people there was none with me: for them in Bozrah, the chiefe citie of the Idumeans: for they were their greatest enemies, and vnder the title of circumcision, and the kinred of Abraham, claimed to them selues the chiefe religion, and hated the true worshippers, Psal.137.7.

a This people is against the Idumeans, and enemies which persecuted the Church, as one God will take vengeance, and is here set foorth al bloody after that her harde destroyed

b God answereth them that asked this question, Who is cheefe & of faith, Ye see nowe performed in deede the vengeance, which my Prophets threatned.

c Another question, to the which the Lord answereth.

I will

I will tread them in mine anger, & tread
them vnder foote in my wrath, and their
blood shall be sprinckled vpon my gar-
ments, and I will staine all my raiment.
4 For þ day of vengeance is in mine heart,
and the d yeere of my redeemed is come.
5 And I looked, and there was none to
helpe, and I wondered that there was
none to vpholde: therefore mine owne
e arme helped me, and my wrath it selfe
sustained me.
6 Therefore I will tread downe the peo-
ple in my wrath, and make them f drun-
ken in mine indignation, and will bring
downe their strength to the earth.
7 I g will remember the mercies of þ Lord
and the prayses of the Lord according vn-
to all that the Lorde hath giuen vs, and
for the great goodnes toward the house
of Israel, which he hath giuen them ac-
cording to his tender loue, and according
to his great mercies.
8 For he sayd, Surely they are my h peo-
ple, children that will not lye: so he was
their sauiour.
9 In all their troubles he was i troubled,
and the Angell k of his presence saued
them: in his loue and in his mercie he re-
deemed them, and he bare them and carri-
ed them alwayes continually.
10 But they rebelled & vexed his holy Spi-
rit: therefore was he turned to be their
enemie, and he fought against them.
11 Then he l remembred the olde time of
Moses and his people, saying, Where is
he that brought them vp out of the Sea
with the m shepheard of his sheepe? where
is he that put his holy Spirit within
n him?
12 He led them by the right hand of Mo-
ses with his owne glorious arme, deui-
ding the water before them, to make him
selfe an euerlasting Name.
13 He led them through the deepe, as an
o horse in the wildernes, that they should
not stumble.
14 As the beast goeth downe into the val-
ley, the Spirit of the Lord gaue them rest:
so diddest thou leade thy people, to make
thy selfe a glorious Name.
15 p Looke downe from heauen, and be-
holde from the dwelling place of thine
holines, and of thy glorie. Where is thy
q zeale and thy strength, the multitude of
thy mercies, & of thy compassions? they
are restrained from r me.
16 Doubtles thou art our father: though
f Abraham be ignorant of vs, and Israel
knowe vs not, yet thou, O Lord, art our
Father, and our redeemer: thy Name is
for euer.
17 O Lord, why hast t thou made vs to erre
from thy wayes? & hardened our heart
from thy feare? Returne for thy u seruants
sake, & for the tribes of thine inheritance.
18 The people of thine holines haue posses-
sed it, but a litle x while: for our aduersa-
ries haue troden downe thy Sanctuarie.
19 We haue bene as they, ouer whom thou
neuer barest rule, and vpon whome thy
Name was not called.

d Shewing, that when God punisheth his enemies, it is for the profite and deliuerance of his Church. e God sheweth that he hath no neede of mans helpe for the deliuerance of his, and though men refuse to doe their duetie through negligence, & ingratitude, yet hee himselfe will deliuer his Church, and punish the enemies. Reade Chap. 59.16. f I will so astonie them, and make them so giddie, that they shall not knowe which way to goe. g The Prophet [illegible] this to [illegible] the people to remember Gods benefites in times past, that they may be confirmed in their troubles. h For I did chuse them to be mine, that they should be holie, and not deceiue mine expectation. i He bare their afflictions and griefes as though he had bene [illegible]. k Which was a [illegible] of Gods presence and [illegible] be referred to Christ, to whom belongeth the office of [illegible]. l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in times past. m Meaning, Moses. n That is, in Moses, that he might well gouerne the people: some referre it to the giuing of the Spirit to the people. o Peaceably and gently, as an horse is led to his pasture. p Hauing declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces toward them. q Thy great affection which thou barest towardes vs. r Meaning, from the whole body of the Church. f Though Abraham would refuse vs to bee his children, yet thou wilt not refuse to be our Father.

t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude didest deliuer vs vp to our owne concupiscence, & didst punish sinne by sinne according to thy iust iudgement. u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants. x That is, in respect of the promes, which is perpetuall: albeit they had nowe possessed the land of Canaan, a thousand & foure hundreth yeere: and thus they lament, to mooue God rather to remember his couenant, then to punish their sinnes.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people.*
6 *Mans righteousnes is like a filthie cloth.*

1 Oh, that thou wouldest a breake the
heauens, and come downe, and that
the mountaines might melt at thy
presence!
2 As the melting fire burned, as the fire
caused b the waters to boyle, (that thou
mightest declare thy Name to thy ad-
uersaries) the people did tremble at thy
presence.
3 When thou didest terrible things, which
we looked not for, thou camest down, and
the mountaines melted at thy presence.
4 For since the beginning of the worlde
they haue not c heard nor vnderstande
with the eare, neyther hath the eye seene
an other God beside thee, which doeth so
to him that waiteth for him.
5 Thou diddest meete him, d that reioyced
in thee, and did iustly: they remembred
thee in thy e wayes: beholde, thou art an-
grie, for we haue sinned: yet in f them is
continuance, and we g shalbe saued.
6 But we haue all bene as an vncleane
thing, and all our h righteousnes is as fil-
thie cloutes, and we all doe fade like a
leafe, and our iniquities like the winde
haue taken vs away.
7 And there is none that calleth vpon thy
Name, neither that stirreth vp himselfe
to take holde of thee: for thou hast hid thy
face from vs, and hast consumed vs be-
cause of our iniquities.
8 But now, O Lord, thou art our Father:
we are the i clay, and thou art our potter,
and we all are the worke of thine hands.
9 Be not angrie, O Lord, k aboue measure,
neither remember iniquitie for euer: loe,
we beseeche thee beholde, we are all thy
people.

a The Prophet continueth his prayer, desiring God to declare his loue towarde his Church by miracles, and mightie power, as hee did in Mount Sinai. b Meaning, the raine, haile, fire, thunder, and lightnings. c Saint Paul vseth the same kinde of admiration, 1.Cor.2.9 marueiling at Gods great benefite shewed to his Church by the preaching of the Gospell. d Thou shewedst fauour towarde our fathers, when they trusted in thee, and walked after thy commandements. e They considered thy great mercies. f That is, in thy mercies, which he calleth the wayes of the Lord. g Thou wilt haue pitie vpon vs. h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though wee would excuse our selues, yet our righteousnesse, and best vertues are before thee as vile cloutes, or, (as some reade) like the menstruous clothes of a woman. i Albeit, O Lorde, by thy iust iudgement thou mayest vtterly destroy vs, as the potter may his pot, yet wee appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children. k For so the flesh iudgeth when God doeth not immediatly send succour

l Which were dedicated to thy seruice and to call vpon thy Name.
m Wherein we reioyced and worshipped thee.
n That is, at the contempt of thine owne glorie: though our sinnes haue deserued this, yet thou wilt not suffer thy glorie thus to bee diminished.

10 l Thine holy cities lye waste: Zion is a wilderness, and Jerusalem a desert.
11 The House of our Sanctuarie and of our glorie, m where our fathers praysed thee, is burnt vp with fire, and all our pleasant things are wasted.
12 Wilt thou holde thy selfe still n at these things, O Lorde? wilt thou holde thy peace and afflict vs aboue measure?

CHAP. LXV.

1 *The vocation of the Gentiles and the rebellion of the Iewes.* 13 *The ioy of the elect and the punishment of the wicked.*

a Meaning, the Gentiles which knew not God, should seeke after him when he had moued their hearts with his holy spirit, Rom. 10.20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually, and stretched out his hande to drawe them.
c He sheweth that to delite in our owne fantasies, is the declining from God and the beginning of all superstition and idolatrie.
d Which were dedicate to idoles.
e Meaning their altars, which he thus nameth by contempt.
f To consult with spirits and to coniure deuils, which was forbidden, Deut. 18.11. g Which was contrarie to Gods commaundements, Leuit. 11.7. deut. 14.8.
h He sheweth that hypocrisie is euer ioyned with pride and contempt of others. i Their punishment shall neuer haue ende.
k So that the remembrance thereof can not bee forgotten.
l Shalbe both punished together: and this declareth how the children are punished for their fathers faults: to wit, when the same faultes or like are founde in them. m That is, it is profitable: meaning, that God will not destroy the faythfull branches of his vineyarde, when he destroyeth the rotten stockes, that is, the hypocrites. n Which was a plentifull place in Iudea to feede sheepe, as Achor was for cattell.

1 I Haue bene sought of them that a asked not: I was found of them that sought me not: I sayde, Beholde me, beholde me, vnto a nation that called not vpon my Name.
2 I haue spred b out mine hands all the day vnto a rebellious people, which walked in a way that was not good, euen after their owne c imaginations:
3 A people that prouoked me euer vnto my face: that sacrificeth in d gardens, and burneth incense vpon e bricks.
4 Which remaine among the f graues, and lodge in the deserts, which eate g swines flesh, and the broth of thinges polluted are in their vessels.
5 Which say, h Stande apart, come not neere to me: for I am holyer then thou: these are a smoke in my wrath and a fire that i burneth all the day.
6 Beholde, it is k written before me: I will not keepe silence, but will render it and recompense it into their bosome.
7 Your iniquities and the iniquities of your fathers shall be l together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.
8 Thus sayth the Lorde, As the wine is found in the cluster, and one sayeth, Destroy it not, for a m blessing is in it, so will I doe for my seruants sakes, that I may not destroy them whole.
9 But I will bring a seede out of Iaakob, and out of Iudah, that shall inherite my mountaine: and mine elect shall inherite it, and my seruants shall dwell there.
10 And n Sharon shalbe a sheepefold, and the valley of Achor shalbe a resting place for the cattell of my people, that haue sought me.
11 But ye are they that haue forsaken the Lorde, and forgotten mine holy Mountaine, and haue prepared a table for the o multitude, and furnish the drinke offrings vnto the number.
12 Therefore will I p number you to the sword, & all you shall bowe downe to the slaughter, because I called, and ye did not answere: I q spake, and ye heard not, but did euill in my sight, & did chuse that thing which I would not.
13 Therefore thus sayth the Lorde God, Beholde, my seruants shall r eate, and ye shall be hungrie: beholde, my seruants shall drinke, and ye shall be thirstie: beholde, my seruants shall reioyce, and ye shalbe ashamed.
14 Beholde, my seruants shall sing for ioy of heart, & ye shall crie for sorowe of heart, and shall howle for vexation of minde.
15 And ye shall leaue your name as a curse vnto my s chosen: for the Lord God shall slay you and call his seruants by t another name.
16 He that shall blesse in the u earth, shall blesse himselfe in the true God, & he that sweareth in the earth, shall sweare by the true God: for the former x troubles are forgotten, & shall surely hide themselues from mine eyes.
17 For loe, I will create y newe heauens and a newe earth: and the former shal not be remembred nor come into minde.
18 But be you glad and reioyce for euer in the things that I shall create: for beholde, I will create Jerusalem as a reioycing and her people as a ioy,
19 And I will reioyce in Jerusalem, and ioy in my people, and the voyce of weeping shalbe no more heard in her, nor the voyce of crying.
20 There shalbe no more there a childe of yeres, nor an olde man that hath z not filled his dayes: for he that shall be an hundreth yeres olde, shall die as a young man: but the sinner being a an hundreth yeres olde shalbe accursed.
21 And they shall b build houses and inhabite them, and they shal plant vineyards, and eate the fruite of them.
22 They shal not build, and another inhabite: they shall not plant, & another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in olde age the worke of their hands.
23 They shall not labor in vaine, nor bring foorth in feare: for they are the seede of the blessed of the Lord, and their budde

o By the multitude and nomber he meaneth their innumerable idoles, of whome they thought they could neuer haue ynough.
p Seeing you care not nomber your gods, I will nomber you with the sworde.
q By my Prophets, whome ye would not obey.
r By their wordes, fare and drinke, he meaneth the life of the soule, which liueth alwayes consolation, and shall consummate in all things in their GOD, though sometimes they lacke these corporall thinges.
s Meaning, that he would call the Gentiles, who should abhorre, euen the very name of the Iewes for their infidelitie sake.
t Then by the name of Iesus u By blessing, and by sweating, is meant the praysing of God for his benefites, and the true worshipping of him, which shall not be only in Iudea, but through all the world.
x I will no more suffer my Church to be desolate as in times past.
y I will so alter and change the state of my Church, that it shall seeme to dwell in a newe world. z Meaning, in this worlde full restauration of the Church, there should be no weake age of youth, nor infirmities of age, but all shoulde be fresh, and flourishing: and this is accomplished in the heauenly Ierusalem, when all sinnes shall cease, and the teares shall be wiped away.
a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction. b He proposeth to the faythfull the blessings which are conteined in the Lawe, and vnder temporall things comprehendeth the spirituall promise.

with

with them.
24 Yea, before they call, I will answere,
and whiles they speake, I wil heare.
t Reade Chap. 11.6. 25 The t wolfe and the lambe shall feede
together, and the lyon shall eate strawe
like the bullocke: and to the serpent dust
shalbe his meate. They shal no more hurt
nor destroy in all mine holy Mountaine,
saith the Lord.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 3 He despiseth sacrifices done without mercie and fayth. 5 God comforteth them that are troubled for his sake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The punishment of the wicked is euerlasting.

Act. 7.49.
1 Thus sayth the Lorde, * The a heauen
is my throne, & the earth is my foote-
stoole: where is that house that ye
will build vnto mee? and where is that
place of my rest?
2 For all these thinges hath mine hande
made, b and all these thinges haue bene,
saith the Lord: & to him will I looke, euen
to him, that is poore, and of c a contrite
spirite and trembleth at my wordes.
3 He that killeth a bullock, is as if he d slewe
a man: he that sacrificeth a sheepe, as if
he cut off a dogges necke: he that offreth
an oblation, as if he offred swines blood:
he that remembreth incense, as if he bles-
sed an idole: yea, they haue chosen their
owne wayes, and their soule deliteth in
their abominations.
4 Therefore will I e chuse out their delusi-
ons, and I will bring their feare vpon
them, because I called, and none woulde
answere: I spake and they would not
heare: but they did euil in my sight, and
chose the things which I would not.
5 Heare the worde of the Lord, all ye that
tremble at his f worde, Your brethren
that hated you, and cast you out for my
Names sake, said, Let the Lord be glori-
fied: but he shal appeare to your ioy, and
they shalbe ashamed.
6 g A voyce soundeth from the citie, euen
a voyce from the Temple, the voyce of
the Lorde, that recompenseth his ene-
mies fully.
7 Before h she trauailed, she brought forth:
and before her paine came, she was de-
liuered of a man childe.
8 Who hath heard such a thing? who
hath seene such things? shall the earth be
brought forth in one i day? or shall a na-
tion be borne at once? for assoone as Zi-
on trauailed, she brought foorth her chil-
dren.
9 Shal I k cause to trauaile, and not bring
foorth? shall I cause to bring foorth and
shalbe barren, saith thy God?
10 Reioyce ye with Ierusalem, & be glad
with her, all ye that loue her: reioyce for
ioy with her, all ye that mourne for her,
11 That ye may sucke l & be satisfied with
the breastes of her consolation: that yee
may milke out and bee delited with the
brightnes of her glorie.
12 For thus sayeth the Lorde, Beholde, I
will extend m peace ouer her like a flood,
and the glorie of the n Gentiles like a
flowing streame: then shall ye sucke, ye
shal be o borne vpon her sides, and be ioy-
full vpon her knees.
13 As one whom his mother comforteth,
so wil I comfort you, and ye shalbe com-
forted in Ierusalem.
14 And when ye see this, your heart shall
reioyce, & your p bones shall flourish like
an herbe: and the hand of the Lord shalbe
knowen among his seruants, and his in-
dignation against his enemies.
15 For beholde, the Lorde will come with
fire, and his charets like a whirlewinde,
that he may q recompense his anger with
wrath, & his indignation with the flame
of fire.
16 For the Lorde will iudge with fire, and
with his sworde all flesh, and the slaine of
the Lord shalbe many.
17 They that sanctifie r themselues, and
purifie themselues in the gardens be-
hind one tree in ye middes eating s swines
flesh, and such abomination, euen the
mouse, shalbe consumed together, sayth
the Lord.
18 For I will visite their workes, and their
imaginations: for it shall come that I
wil gather all nations, and tongues, and
they shal come, and see my t glorie.
19 And I wil set a u signe among them, &
will send those that x escape of them, vnto
the nations of y Tarshish, z Pul, & a Lud,
and to them that drawe the b bowe, to
c Tubal & d Iauan, yles a farre off, that
haue not heard my fame, neyther haue
seene my glorie, and e they shall declare
my glorie among the Gentiles.
20 And they shall bring all your f brethren
for an offring vnto the Lorde out of all

a My maiestie is so great that it filleth both heauen & earth, and therefore cannot be inclosed in a temple like idoles: condemning hereby their vaine confidence, which trusted in the Temple and sacrifices. b Seeing that I made the Temple and all the things therein, with the sacrifices, were made and done by his appoyntment, he sheweth that he hath no neede thereof, and that he can be without them, Psal. 50.10. c To him that is humble and penitent heart, which receiueth my doctrine with reuerence and feare. d Because the Iewes thought themselues holy by offering of their sacrifices, and in the meane season had neyther fayth nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then hee doth the sacrifices of the heathen, who offred men, dogges and swine to their idoles, which things were expressely forbidden in the Law. e I wil discouer their wickednesse and hypocrisie, wherewith they thinke to blinde mine eyes, to all the worlde. f He encourageth the faythfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God. g The enemies shall shortly heare a most terrible voyce, euen fire and slaughter, seeing they would not heare the gentle voyce of the Prophetes which called them to repentance. h Meaning, that the restauration of the Churche shall be so sudden and contrarie to all mens opinion: as when a woman is deliuered before she looke for it, and that without paine in trauaile.

i This shal passe the capacitie of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure.
k Declaring hereby, that as by his power, and prouidence woman trauaileth and is deliuered: so hath hee power to bring forth his Church at his time appointed.
l That ye may reioyce for all the benefites that God bestoweth vpon his Church.
m I wil giue her felicitie, & prosperitie in great abundance.
n Reade Chap. 60.16.
o Ye shall be cherished, as her dearely beloued children.
p Ye shall haue newe strength & new beautie.
q This vẽgeance God began to execute at the destructiõ of Babylon, and hath euer continued it against the enemies of his Church, and will doe till the last day, which shall be the accomplishmẽt therof.

r Meaning, the hypocrites. s Whereby are meant them that did maliciously transgresse the Law, by eating beastes forbidden, euen to the mouse which nature abhorreth. t The Gentiles shall be partakers of that glorie, which before I shewed to the Iewes. u I will marke these that I chuse, that they perish not with the rest of the infidels: whereby he alludeth to the marking of the postes of his people, whome hee preserued, Exod. 12.7. x I will scatter the rest of the Iewes, which escape destruction, into diuers nations. y That is, Cilicia. z Meaning, Africa. a To wit, Lydia, or Asia minor. b Signifying, the Parthians. c Italie. d Grecia. e Meaning, the Apostles, Disciples, and others which he did first chuse of the Iewes to preach vnto the Gentiles. f That is, the Gentiles, which by faith shal be made the children of Abraham, as you are.

g Whereby hee meaneth that no necessary meanes shall want when God shall call the Gentiles to the knowledge of the Gospell.

nations, vpon ſ horſes, and in charets, and in horſe litters, and vpon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſaieth the Lorde, as the children of Iſrael offer in a cleane veſſell in the houſe of the Lord.

21 And I will take of them for h Prieſts, and for Leuites, ſayth the Lord.

22 For as the new i heauens, & the newe earth which I will make, ſhall remaine before mee, ſaith the Lorde, ſo ſhall your ſeede and your name continue.

23 And from moneth to moneth, & from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſaith the Lord.

24 And they ſhall goe forth, & looke vpon k the k carcaſes of the men þ haue tranſ-greſſed againſt mee: for their l wo-rme ſhall not die, neither ſhall their fire bee quenched, and they ſhall be an abhorring vnto all fleſh.

As he hath declared the ſo-lemne ſcitie that ſhall be within the Church for the comfort of the godly, ſo doeth he ſhew what horrible calamitie ſhall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conſcience, which ſhall euer gnawe them and neuer ſuffer them to be at reſt, Marke 9.44. m This is the iuſt recompence for the wicked, which contemning God and his worde, ſhall bee by Gods iuſt iudgement abhorred of all his creatures.

h To wit, of the Gentiles, as he did Luke, Timothie and Tite firſt, and others after to preach his worde. i Hereby he ſignifieth the kingdome of Chriſt, wherein his Church ſhall be renued, and whereas before there were appointed ſeaſons to ſacrifice: in this there ſhall bee one continuall Sabbath, ſo that all times and ſeaſons ſhall be meete.

Ieremiah.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, was the ſonne of Hilkiah, whome ſome thinke to be hee that found out the booke of the Lawe, and gaue it to Ioſiah. This Prophet had excellent giftes of God, and moſt euident reuelations of prophecie, ſo that by the commandement of the Lorde he began very young to prophecie, that is, in the thirteenth yeere of Ioſiah, and continued eyghteene yeere vnder the ſaid king, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleuen yeeres, and three moneths vnder Iehoiachin, and vnder Zedekiah eleuen yeeres: vnto the time that they were caryed away into Babylon. So that this time amounteth to aboue fourtie yere, beſides the time that he prophecied after the captiuitie. In this booke he declareth with teares, and lamentation the deſtruction of Ieruſalem, and the captiuitie of the people, for their idolatrie, couetouſnes, ſubtiltie, crueltie, exceſſe, rebellion, and contempt of Gods worde, and for the conſolation of the Church, reueileth the iuſt time of their deliuerance. And here chiefly are to be conſidered three thinges. Firſt the rebellion of the wicked, which waxe more ſtubburne and obſtinate, when the Prophets doe admoniſh them moſt plainely of their deſtruction. Next howe the Prophets and miniſters of God ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhewe his iuſt iudgement againſt the wicked, yet will he euer ſhew himſelfe a preſeruer of his Church, and when all meanes ſeeme to mans iudgement to bee aboliſhed, then will he declare him ſelfe victorious in preſeruing his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 He acknowledgeth his imperfection, and is ſtrengthened of the Lord. 11 The Lord ſheweth him the deſtruction of Ieruſalem. 17 He commandeth him to preache his word without feare.

1 THe a woordes of Ieremiah the ſonne of b Hilkiah one of the Prieſtes that were at c Anathoth in the lande of Beniamin.

2 To whome the d woorde of the Lorde came in the dayes of Ioſiah the ſonne of Amon King of Iudah in the thirteenth yeere of his reigne:

3 And alſo in the dayes of Iehoiakim the e ſonne of Ioſiah king of Iudah, vnto þ ende of the eleuenth yeere of Zedekiah, the ſonne of Ioſiah King of Iudah, euen vnto the carying away of Ieruſalem captiue in the fift f moneth.

4 Then the woord of the Lord came vnto mee, ſaying,

5 Before I g formed thee in the wombe, I knewe thee, and before thou cameſt out of the wombe, I ſanctified thee, and ordeined thee to be a Prophet vnto the h nations.

6 Then ſaide I, i Oh, Lorde God, beholde, I can not ſpeake, for I am a childe.

7 But the Lord ſayd vnto me, Say not, I am a childe: for thou ſhalt goe to all that I ſhall ſende thee, and what ſo euer I commaunde thee, ſhalt thou ſpeake.

8 Be not afraide of their faces: for I am with thee to deliuer thee, ſayth the Lorde.

9 Then the Lorde ſtretched out his hande

a That is, the ſermons and prophecies.

b Which is thought to be he that found the booke of the Law vnder king Ioſiah, 2. King. 22.8.

c This was a citie about three miles diſtant from Ieruſalem, and belonged to the Prieſtes the ſonnes of Aaron Ioſh. 21.18.

d This is ſpoken to confirme his vocation and office: foraſmuch as he did not preſume of him ſelfe to preach, and prophecie, but was called thereunto by God.

e Meaning, the nephewe of Ioſiah: for Iehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleuenth yeere of Zedekiah, who was alſo called Mattaniah, and at this time the Iewes were caryed away into Babylon by Nebuchad-nezzar.

g The Scripture vſeth this maner of ſpeach, to declare that God hath appointed his miniſters to their offices be-fore they were borne, as Iſai. 49.1. galat. 1.15.

h For Ieremiah did not onely prophecie againſt the Iewes, but alſo againſt the Egyptians, Babylonians, Moabites and other nations.

i Conſidering the great iudgements of God, which according to his threatnings ſhould come vpon the worlde, hee was moued with a certaine compaſſion on the one ſide to pitie them that ſhould thus periſhe, and on the other ſide by the infirmitie of mans nature, knowing howe harde a thing it was to enterpriſe ſuch a charge, as Iſa. 6.11, Exod. 3.11. and 4.1.

and.

and [k] touched my mouth, and the Lorde
ſayde vnto me, Beholde, I haue put my
wordes in thy mouth.
10 Beholde, this day haue I ſet thee ouer
the [l] nations and ouer the kingdomes
to plucke vp, and to roote out, and to de-
ſtroy and throwe downe, to builde, and
to plant.
11 After this the word of the Lorde came
vnto mee, ſaying, Ieremiah, what ſeeſt
thou? And I ſayde, I ſee a [m] rodde of an
almonde tree.
12 Then ſaide the Lorde vnto mee, Thou
haſt ſeene aright: for I will haſten my
word to performe it.
13 Againe the word of the Lorde came vn-
to mee the ſeconde time, ſaying, What
ſeeſt thou? And I ſayde, I ſee a ſeething
[n] pot looking out of the North.
14 Then ſayde the Lorde vnto mee, Out of
the [o] North ſhall a plague be ſpred vpon
all the inhabitants of the land.
15 For loe, I will call all the families of
the kingdomes of the North, ſayth the
Lord, and they ſhall come, and euery one
ſhall ſet his throne in the entring of the
gates of Ieruſalem, & on all the walles
thereof round about, and in all the cities
of Iudah.
16 And I will declare vnto them my
[p] iudgementes touching all the wicked-
nes of them that haue forſaken me, and
haue burnt incenſe vnto other gods, and
worſhipped the workes of their owne
handes.
17 Thou therefore truſſe vp thy loynes,
and ariſe and ſpeake vnto them all that
I commande thee: be not afraide of their
faces, leaſt I [q] deſtroy thee before them.
18 For I, beholde, I this day haue made
thee a defenced citie, and an [r] yron pil-
lar & walles of braſſe againſt the whole
land, againſt the kings of Iudah, and a-
gainſt the princes thereof, againſt the
Prieſtes thereof and againſt the people
of the land.
19 For they ſhall fight againſt thee, but
they ſhall not preuayle againſt thee: for I
am with thee to deliuer thee, ſayth the
Lorde.

k Which declareth, that God maketh them meete & aſſureth them, whome he calleth to ſet forth his glorie: giuing them all meanes neceſſarie for the ſame, Exod.4.12, Iſa.6.7.

l He ſheweth, what is the authoritie of Gods true miniſters, which by his word haue power to beate downe whatſoeuer lifteth it ſelfe vp againſt God: and to plant and ſet the humble, and ſuch as giue them ſelues to the obedience of Gods worde, 2.Cor.10.4. hebr. 4.12. and theſe are the keyes which Chriſt hath left to looſe and binde, Math.18,18.

m He ioyneth the ſigne with the worde for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt buddeth, the haſtie comming of the Babylonians againſt the Iewes.

n Signifying, that the Caldeans and Aſſyrians ſhould be as a pot to ſeethe the Iewes, which boiled in their pleaſures and luſtes. o Syria and Aſſyria were Northward in reſpect of Ieruſalem, which were the Caldeans dominion. p I wil giue them charge and power to execute my vengeance againſt the idolaters, which haue forſaken me for their idoles. q Which declareth that Gods vengeance is prepared againſt them, which doe not execute their duetie faithfully, either for feare of man, or for any other cauſe, 1.Cor.9.16. r Signifying on the one part, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will he be to helpe them, Ioſh.1.5. Hebr. 13.5. and on the other part, that they are vtterly vnmeete to ſerue God, and his Church, which are afrayde, and do not reſiſt wickednes, what ſoeuer danger depend thereon, Iſa.50.7. Ezek.3.8.

CHAP. II.

2 God rehearſeth his benefites done vnto the Iewes. 8 Againſt the prieſtes and falſe prophets. 12 The Iewes are deſtroyed, becauſe they forſake God.

1 MOreouer, the worde of the Lorde
came vnto me, ſaying,
2 Goe, and crye in the eares of Ie-
ruſalem, ſaying, Thus ſayth the Lorde, I
remember thee, with the [a] kindenes of thy
youth and the loue of thy marriage, when
thou wenteſt after me in the wildernes
[b] in a land that was not ſowen.
3 Iſrael was as a thing [c] halowed vnto the
Lord, and his firſt fruites: all they [d] that
eate it, ſhall offend: euill ſhall come vpon
them, ſaith the Lord.
4 Heare ye the worde of the Lorde, O houſe
of Iaakob, and all the families of the
houſe of Iſrael.
5 Thus ſayth the Lorde, What iniquitie
haue your fathers found in me, that they
are gone [e] farre from me, and haue wal-
ked after vanitie, and are become [f] vaine?
6 For they ſaide not, Where is the Lorde
that brought vs vp out of the lande of
Egypt? that led vs through the wilder-
neſſe, through a deſert, and waſte lande,
through a drie lande, and [g] by the ſha-
dowe of death, by a lande that no man
paſſed through, & where no man dwelt?
7 And I brought you into a plentifull
countrey, to eate the fruite thereof, and
the commodities of the ſame: but when
ye entred, ye defiled [h] my land, and made
mine heritage an abomination.
8 The Prieſtes ſaide not, [i] Where is the
Lord? and they that ſhould miniſter the
[k] Lawe, knewe mee not: the [l] paſtours
alſo offended againſt me, & the prophets
prophecied in [m] Baal, and went after
things that did not profite.
9 Wherefore I wil yet [n] pleade with you,
ſaith the Lorde, and I will pleade with
your childrens children.
10 For go ye to the yles of [o] Chittim, and
behold, and ſend vnto [p] Kedar, and take
diligent heede, and ſee whether there bee
ſuch things.
11 Hath any nation changed their gods,
which yet are no gods? but my people
haue chãged their [q] glorie, for that which
doth not [r] profite.
12 O ye [ſ] heauens, be aſtonied at this: be
afraide and vtterly confounded, ſaith the
Lorde.
13 For my people haue committed two
euils: they haue forſaken me [t] the foun-
taine of liuing waters, to digge them

a According to that grace, and fauour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, & married thee to my ſelf, Ezek. 16,8.

b When I had deliuered thee out of Egypt.

c Choſen aboue all other to ſerue the Lord only, & the firſt offred to the Lord of all other nations.

d Whoſoeuer did chalenge this people, or els did annoy them, was puniſhed.

e That is, fallen to moſt vile idolatrie.

f Altogether giuen to vanitie, & are become blinde & inſenſible, as ý idoles that they ſerue.

g Where for lack of all things neceſſarie for life, ye coulde looke for nothing euery houre but preſent death.

h By your idolatrie, & wicked maners, Pſal.78.58 and 106.38.

i They taught not the people to ſeeke after God.

k As the Scribes, which ſhould haue expounded the Lawe to the people. l Meaning, the princes and miniſters: ſignifying that all eſtates were corrupt. m That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles. n Signifying, that he would not as he might, ſtraightway condemne them, but ſheweth them by euident examples their great ingratitude, that they might be aſhamed, and repent. o Meaning, the Grecians and Italians. p Vnto Arabia. q That is, God which is their glorie, and who maketh them glorious aboue all other people: reprouing the Iewes, that they were leſſe diligent to ſerue the true God, then were the idolaters to honour their vanities. r Meaning, the idoles, which were their deſtruction, Pſal.106.36. ſ He ſheweth, that the inſenſible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgements againſt the ſame. t Signifying, that when men forſake Gods worde, which is the fountaine of life, they reiect God him ſelfe, and ſo fall to their owne inuentions, and vaine confidence, and procure to themſelues deſtruction, Ionah.2.8. Zech.10.2.

u Haue I ordered them like seruants, and not like dearely beloued children? Exod. 4.22. therfore it is their faute onely, if y enemie spoile them.

x The Babylonians, Caldeans, and Assyrians.

y Not one shalbe left to dwell there.

z That is, the Egyptians: for these were two great cities in Egypt.

a Haue grieuously vexed thee at sundry times.

b Shewing, that God would haue still ledde them aright, if they would haue followed him.

c To seeke helpe of man, as though God were not able ynough to defende thee, which is to drink of the puddels, and to leaue the fountaine, reade Isa. 31.1.

d To wit, Euphrates.

e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as verse 26. Isa. 3.9.

f When I deliuered thee out of Egypt, Exod. 19.8. deut. 5.27. iosh. 24.16. ezra. 10.12. nehe. 8.6.

pittes, euen broken pittes, that can hold no water.

14 Is Israel a u seruant, or is he borne in the house? why then is he spoyled?

15 The x lions roared vpon him and yelled, and they haue made his lande waste: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Hast not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou nowe to do in the way of c Egypt? to drinke the water of Shihor? or what makest thou in the way of Assyria? to drinke the water of the d Riuer?

19 Thine owne wickednes shall e correct thee, and thy turnings backe shall reproue thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lorde thy God, and that my feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, and burst thy bondes, and thou saydest, f I will no more transgresse, but like an harlot thou runnest about vpon all hie hilles, and vnder all greene trees.

21 Yet I had planted thee, a noble vine, whose "plants were all naturall: how then art thou turned vnto mee into the plantes of a strange vine?

22 Though thou wash thee with g nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h followed Baalim? beholde thy wayes in the valley, and know, what thou hast done: thou art like a swift i dromedarie, that runneth by his wayes.

24 And as a wilde k asse, vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seeke her, will not weary themselues, but will finde her in her l moneth.

25 Keepe thou thy foote from m barenesse, and thy throte from thirst: but thou saidest desperately, No, for I haue loued strangers, and them will I follow.

26 As the n thiefe is ashamed when he is found, so is the house of Israel ashamed, they, their kinges, their princes & their Priests, and their prophets,

27 Saying to a tree, Thou art my o father, and to a stone, Thou hast begotten mee: for they haue turned their backe vnto mee, and not their face: but in the time of their trouble they will say, Arise, and helpe vs.

28 But where are thy gods, that thou hast made thee? let them arise, if they can helpe thee in the time of thy trouble: for according p to the nomber of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with me? ye all haue rebelled against me, saieth the Lorde.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sworde hath deuoured your Prophets like a destroying lyon.

31 O generation, take heede to the worde of the Lorde: haue I bene as a s wildernesse vnto Israel? or a land of darkenes? Wherefore sayeth my people then, We are lordes, t we will come no more vnto thee?

32 Can a maide forget her ornament, or a bride her attyre? yet my people haue forgotten me, dayes without nomber.

33 Why doest thou prepare thy way, to u seeke amitie? euen therefore wil I teach thee, that thy wayes are wickednes.

34 Also in thy x wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou sayest, Because I am guiltles, surely his wrath shall turne from me: beholde, I will enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt bee confounded of Egypt, y as thou art confounded of Assur.

37 For thou shalt go forth from thence, & thine handes vpon z thine head, because the Lorde hath reiected thy confidence, and thou shalt not prosper therein.

g Though thou vse all the purifications and ceremonies of the Lawe, thou canst not escape punishment, except thou turne to me by faith and repentance.

h Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, and therefore they call their doings Gods seruice.

i He compareth the idolaters to these beastes, because they neuer cease running to and fro: for both valleyes and hilles are full of their idolatrie.

k He compareth the idolaters to a wilde asse: for shee can neuer be tamed, nor yet wearied: for as shee runneth, shee can take her winde at euery occasion.

l That is, when she is with foale, and therefore the hunters waite their time: so though thou canst not be turned backe nowe from thine idolatrie, yet when thine iniquitie shall bee at the full, God will meete with thee.

m Hereby he warneth them that they should not go into strange countries to seeke helpe: for they should but spend their labour, and hurt themselues, which is here meant by the barefoote and thirst, Isa. 57.10.

n As a thiefe wil not acknowledge his fault, til he be taken with the deede, and ready to be punished, so they will not confesse their idolatrie, till the plagues due to the same light vpon them.

o Meaning, that idolaters speyle God of his honour: & whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou changlest thy gods & flowe blockes & stones could haue happen thee, because they were many in nomber & present in euery place: but now let vs see whether either the multitude, or their presence can deliuer thee from my plague, Chap. 11.13.

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you haue killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not giuen them abundance of all

things? t But will trust in our owne power and policie.

u With strangers.

x The Prophets and the faithfull are slaine in euery corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Iudah, euen vnto Ierusalem: and the Egyptians slewe Iosiah, and vexed the Iewes in sundry sortes.

z In signe of lamentation, as 2. Sam. 13.19.

CHAP. III.

GOD calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

1 THey a say, If a man put away his wife, & she go from him, and become another mans, shall he returne a- a According as it is written, Deut. 24.4.

gaine:

a.81 Andrewes ... 106, 107. fd. conc. vpon ... 3° com. 139 in vlt. clase.
b. 33 vol. Angl. conc. 7.

gaine vnto her? ſhall not this lande [b] be
polluted? but thou haſt played the har-
lot with many [c] louers: yet [d] turne a-
gaine to me, ſayth the Lord.
2 Lift vp thine eyes vnto the hie places, &
behold, where thou haſt not plaied ẏ har-
lot: thou haſt ſit waiting for them in the
waies, as the [e] Arabian in the wildernes:
and thou haſt polluted the lande with
thy whoredomes, and with thy malice.
3 Therfore the ſhowres haue bene reſtrai-
ned, and the [f] latter raine came not, and
thou hadeſt a [g] whores forehead: thou
wouldeſt not be aſhamed.
4 Dideſt thou not ſtil cry [h] vnto me, Thou
art my father, & the guide of my youth?
5 Wil he kéepe his anger for euer? will he re-
ſerue it to the end? thus haſt thou ſpoken,
but thou doeſt euill, euen more and more.
6 The Lord ſaid alſo vnto me, in the dayes
of Joſiah the King, Haſt thou ſéene what
this rebel [i] Iſrael hath done? for ſhée
hath gone vp vpon euery high moun-
taine, and vnder euery gréene trée, and
there played the harlot.
7 And I ſayde, when ſhée had done all
this, Turne thou vnto mée: but ſhée re-
turned not, as her rebellious ſiſter Iu-
dah ſawe.
8 When I ſaw, how that by all occaſions
rebellious Iſrael had played the harlot,
I caſt [k] her away, and gaue her a bil of di-
uorcement: yet her rebellious ſiſter Iu-
dah was not afraide, but ſhée went alſo,
and played the harlot.
9 So that for the [l] lightneſſe of her whore-
dome ſhée hath euen defiled the lande: for
ſhée hath committed fornication with
ſtones and ſtockes.
10 Neuertheleſſe for all this, her rebelli-
ous ſiſter Iudah hath not returned vn-
to mée with [m] her whole heart, but fai-
nedly, ſaith the Lorde.
11 And the Lorde ſaid vnto me, The rebel-
lious Iſrael hath [n] iuſtified her ſelfe more
then the rebellious Iudah.
12 Goe and crie theſe wordes towarde
[o] the North and ſay, Thou diſobedient
Iſrael, returne, ſaith the Lorde, and I will
not let my wrath fall vpon you: for I
am mercifull, ſayth the Lorde, and I will
not alway kéepe mine anger.
13 But know thine iniquitie: for thou haſt
rebelled againſt the Lord thy God, & haſt
[p] ſcattered thy wayes to the ſtrange gods
vnder euery gréene trée, but yée woulde
not obey my voyce, ſayth the Lorde.
14 O ye diſobedient children, turne againe,
ſayth the Lorde, for I am your Lord, and
I will take you one of a citie, and two of
a tribe, and will bring you to Zion,
15 And I will giue you paſtors according
to mine heart, which ſhall féede you with
knowledge and vnderſtanding.
16 Moreouer, when yée be increaſed and
multiplied in the lande, in thoſe dayes,
ſayeth the Lorde, they ſhall ſay no more,
The [q] Arke of the couenant of the Lorde:
for it ſhall come no more to minde, nei-
ther ſhall they remember it, neither ſhall
they viſit it, for ẏ ſhalbe no more done.
17 At that time they ſhall call Jeruſalem,
[r] The throne of the Lorde, and all the na-
tions ſhall bée gathered vnto it, euen to
the Name of the Lord in Jeruſalem: and
thenceforth they ſhall follow no more the
hardneſſe of their wicked heart.
18 In thoſe dayes the houſe of Iudah
ſhal walke with the houſe of Iſrael, and
they ſhall come together out of the land
of the [ſ] North, into the lande, that I
haue giuen for an inheritance vnto your
fathers.
19 But I ſayd, Howe did I take thee for
children and giue thée a pleaſant lande,
euen the glorious heritage of the armies
of the heathen, and ſaid, Thou ſhalt call
mée, ſaying, My father, & ſhalt not turne
from me?
20 But as a woman rebelleth againſt her
[t] huſbande: ſo haue ye rebelled agaynſt
me, O houſe of Iſrael, ſayth the Lorde.
21 [u] A voice was heard vpon the hie pla-
ces, weeping and ſupplications of the
children of Iſrael: for they haue peruer-
ted their waye, and forgotten the Lord
their God.
22 O ye diſobedient children, returne and
I will heale your rebellions. [x] Beholde,
we come vnto thée, for thou art the Lorde
our God.
23 Truely the hope of the hilles is but
vaine, nor the multitude of mountaines:
but in the Lorde our God is the health
of Iſrael.
24 For confuſion hath deuoured our [y] fa-
thers labour, frõ our youth their ſhéepe
and their bullockes, their ſonnes and
their daughters.
25 We lie downe in our confuſion, and our
ſhame couereth vs: [z] for we haue ſinned
againſt the Lorde our God, wée and our
fathers from our youth, euen vnto this
day, & haue not obeyed the voyce of the
Lord our God.

CHAP. IIII.

*1 True repentance. 4 He exhorteth to the circum-
ciſion of the heart. 5 The deſtruction of Iudah
is prophecied, for the malice of their heartes. 19
The Prophet lamenteth it.*

1 O Iſrael, if thou returne, [a] returne vn-
to me, ſayth the Lorde: and if thou
put away thine abominations out
of my ſight, then ſhalt thou not remoue.
2 And thou ſhalt [b] ſweare, The Lorde li-
ueth in trueth, in iudgement, and in righ-

b If he take ſuch one to wife againe. c That is, with idoles, and with them whome thou haſt put thy confidēce in. d And I will not caſt thee off, but receiue thee, according to my mercy. e Which dwelleth in tents, and watch for them that paſſe by to ſpoyle them. f As God threatned by his law, Deu. 28.24. g Thou wouldeſt neuer be aſhamed of thine ſhould repent: this impudencie is common to idolaters, which will not ... though they be neuer ſo manifeſtly conuicted. h He ſheweth that the wicked in their miſeries will crie vnto God and vſe outward prayer as the godly do, but because they turne not from their euill, they are not heard, Iſa. 1.15. i Meaning, the ten tribes. k And gaue her into the hands of the Aſſyrians. l The Ebrewe word may either ſignifie lightnes of whoredomes, or noiſe and brute. m Iudah fained for a time that he did returne, as vnder Ioſiah and other good kings, but ſhee was neuer truely touched, or wholy reformed, as appeared when occaſion was offred by any wicked prince. n Iſrael hath not declared her ſelfe ſo wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance. o Whereas the Iſraelites were now kept in captiuitie by the Aſſyrians, to whome he promiſeth mercie, if they will repent. p There was no way, which thou diddeſt not haunt ſeeke after the idoles, and to trot a pilgrimage.

q This is to be vnderſtand of ẏ comming of Chriſt: for then they ſhall not ſeeke ẏ Lord by ceremonies, and all figures ſhall ceaſe. r Meaning the Church, where the Lord will be preſent to the worldes ende, Mat. 28.20. ſ Where they are now in captiuitie. t The Ebrewe worde ſignifieth a friend or companion, and here may be takē for a husbād, as it is vſed alſo, Hoſ. 3.1. u Signifying, that God whom they had forſaken, would bring their enemies vpon them, who ſhould leade them captiue & make them to crie and lament. x This is ſpoken in the perſon of Iſrael to the ſhame of Iudah, which ſtayed ſo long to turne vnto God. y For their idolatry Gods vengeance hath light vpon them and theirs. z They iuſtifie not themſelues, or ſay that they woulde followe their fathers, but condemne their wicked doings and deſire forgiuenes of ẏ ſame, as Ezra 9.7. Pſalme 106.6. Iſa. 64.6.

a That is, holy, & without hypocriſie, Ioel 2.12. not diſſembling to turne & ſerue God as they doe which ſerue him by halues, as Hoſ. 7.16. b Thou ſhalt deteſt the name of idoles, Pſal. 16.4. and ſhalt with reuerence ſweare by the liuing God, when thine othe may aduance Gods glorie, and profit others: and here, by ſwearing he meaneth the true religion of God.

c He willeth them to plucke vp the impietie and wicked affectiõ & worldly respects out of their heart, that the true seede of Gods word may bee sowen therein, Hos. 10. 12. and this is the true circumcision of ♄ heart, Deut. 10. 16. rom. 2. 29. colos. 2. 11.

d He warneth them of the great dangers that shall come vpon them by ♄ Caldeans, except they repent, and turne to the Lorde.

e He speaketh this to admonish them of the great danger when euery man shall prepare to saue himselfe, but it shall be too late, 2. King. 25. 4.

f Meaning, Nebuchadnezzar king of Babylõ, 2. King. 24. 1.

g That is, the false prophets, which still prophecied peace and securitie.

h By the false prophets, which promised peace and tranquillity: and thus thou hast punished their rebellious stubbernes, by causing them to hearken vnto lies which would not beleeue thy truth, 1. king. 22. 23. Ezek. 14. 9. 2. Thess. 2, 11.

i The North winde, whereby he meaneth Nebuchadnezzar.

teousnesse, and the nations shalbe blessed in him, and shall glorie in him.

3 For thus saith the Lorde to the men of Iudah, and to Ierusalem,
4 Breake vp your fallow ground, & sow not among the thornes: be circumcised to the Lord, & take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, least my wrath come forth like fire, and burne, that none can quenche it, because of the wickednes of your inuentions.
5 d Declare in Iudah, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: cry, and gather together, & say, Assemble your selues, and let vs go into strong cities.
6 Set vp the standart in Zion: e prepare to flee, and stay not: for I will bring a plague from the North, and a great destruction.
7 The f lion is come vp from his denne, and the destroyer of the Gentiles is departed, and gone forth of his place to lay thy land waste, & thy cities shalbe destroyed without an inhabitant.
8 Wherefore gird you with sackcloth: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.
9 And in that day, saieth the Lorde, the heart of the king shall perishe, and the heart of the princes, & the Priests shalbe astonished, & ♄ g prophets shall wonder.
10 Then said I, Ah, Lord God, surely thou hast h deceiued this people and Ierusalem, saying, Ye shall haue peace, and the sworde pearceth vnto the heart.
11 At that time shall it be said to this people and to Ierusalem, A drie i winde in ♄ hie places of the wildernes commeth toward the daughter of my people, but neither k to fanne, nor to cleanse.
12 A mightie winde shall come vnto me from those places, & now will I also giue sentence vpon them.
13 Behold, he shall come vp as ♄ l clouds, and his charets shalbe as a tempest: his horses are lighter then egles. m Wo vnto vs, for we are destroyed.
14 O Ierusalem, washe thine heart from wickednes, that thou mayest bee saued: howe long shall thy wicked thoughtes remaine within thee?
15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.
16 Make ye mention of the heathen, and publish in Ierusalem, Behold, ♄ skoutes come from a farre countrey, and cry out against the cities of Iudah.
17 They haue compassed her about as the watchmen of the p fielde, because it hath

k But to cary away both corne & chaffe. l Meaning, that Nebuchadnezzar shoulde come as suddenly, as a cloud that is caried with the winde. m This is spoken in the person of al the people, who in their affliction should crye thus. n Which was a city in the vtmost border of Israel Northward toward Babylon. o Which was in the midway betweene Dan & Ierusalem. p Which keepe the fruites so straitly, that nothing can come in nor out: so should the Babylonians compasse Iudah.

prouoked me to wrath, saieth the Lorde.
18 Thy waies and thine inuentions haue procured thee these thinges, euen thy wickednesse: therefore it shall bee bitter, therefore it shal perce vnto thine heart.
19 My belly, q my belly, I am payned, euen at ♄ very heart: mine heart is troubled within me: I cannot be still: for my soule hath heard the sound of the trumpet, and the alarme of the battell.
20 Destruction vpon destruction is cryed, for the whole lande is wasted: suddenly are my r tents destroyed, & my curtaines in a moment.
21 How long shall I see the standart, and heare the sound of the trumpet?
22 For my people is foolish, they haue not knowen me: they are foolishe children, and haue none vnderstanding: s they are wise to do euill, but to do well they haue no knowledge.
23 I haue looked vpon the earth, and lo, it was without forme & t voide: and to the heauens, and they had no light.
24 I beheld the mountaines: and lo, they trembled and all the hilles shooke.
25 I beheld, and loe, there was no man, and all the birdes of the heauen were departed.
26 I beheld, and lo, the fruitfull place was a wildernes, & all the cities thereof were broken downe at the presence of ♄ Lorde, and by his fierce wrath.
27 For thus hath the Lorde sayde, The whole lande shall be desolate: yet will I u not make a full ende.
28 Therefore shall the earth mourne, and the heauens aboue shal be darkened, because I haue pronounced it: I haue thought it, and will not repent, neyther will I turne backe from it.
29 The whole citie shall flee, for the noyse of the horsemen & bowe men: they shall go into thickets, and clime vp vpon the rockes: euery citie shall be forsaken, and not a man dwell therein.
30 And when thou shalt bee destroyed, what wilt thou do? Though thou x clothest thy selfe with skarlet, though thou deckest thee with ornamentes of golde, though thou paintest thy face with colours, yet shalt thou trimme thy selfe in vaine: for thy louers will abhorre thee and seeke thy life.
31 For I haue heard a noyse as of a woman trauapling, or as one labouring of her first childe, euen the voyce of ♄ daughter Zion that sigheth and stretcheth out her handes: y wo is me now: for my soule y faynteth because of the murtherers.

q He sheweth that ♄ true ministers are liuely touched with the calamities of the Church, so that al the parts of their bodie feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements against ♄ people.

r Meaning, the cities, which were as easily cast downe in a tent.

s Their wilfull and politic wit to their owne destruction, and pulleth them from God.

t By these wordes he showeth ♄ horrible destruction ♄ shoulde come vpon the land, & also condemneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seeing that the horrible creatures are moued therewith, as if the order of nature should be changed, Isai. 13. 10. and 24. 23. ezek. 32. 7. ioel. 2. 31. and 3. 15.

u But for his mercies sake he will reserue him selfe a residue to be his Church, and to praise him in earth, Isa. 29. Neither thy ceremonies nor rich giftes shall deliuer thee.

x As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance, Isa. 22. 4. chap. 9. 1.

y

CHAP. V.

In Iudah no righteous man found neither among the people nor the rulers. 15 Wherefore Iudah is destroyed of the Caldeans.

1 RVnne to & fro by ♄ streetes of Ierusalem, & behold now, and knowe, and inquire in the open places thereof,

a 13 vol. 3. col. 2.

a thereof, if ye can finde a man, or if there
be any that executeth iudgement, and ſee-
keth the trueth, and I wil ſpare [a] it.
2 For though they ſay, The [b] Lorde liueth,
yet doe they ſweare falſely.
3 O Lorde, are not thine eyes vpon the
[c] trueth? thou haſt [d] ſtriken them, but
they haue not ſorowed: thou haſt conſu-
med them, but they haue refuſed to re-
ceiue correction: they haue made their
faces harder then a ſtone, and haue re-
fuſed to returne.
4 Therefore I ſaid, Surely they are poore,
they are fooliſh, for they knowe not the
way of the Lorde, nor the iudgement of
their God.
5 I will get me vnto the [e] great men, and
wil ſpeake vnto them: for they haue kno-
wen the way of the Lorde, and the iudge-
ment of their God: but theſe haue alto-
gether broken ye yoke, & burſt the bonds.
6 Wherefore [f] a lion out of the foreſt ſhall
ſlay them, and a woolfe of the wildernes
ſhall deſtroy them: a leopard ſhall watch
ouer their cities: euery one that goeth
out thence, ſhal be torne in pieces, becauſe
their treſpaſſes are many, and their re-
bellions are increaſed.
7 How ſhould I ſpare thee for this? thy
children haue forſaken me, and [g] ſworne
by them that are no gods: though I fed
them to the full, yet they committed ad-
ulterie, & aſſembled themſelues by com-
panies in the harlots houſes.
8 They roſe vp in the morning like fedde
horſes: for euery man * neyed after his
neighbours wife.
9 Shall I not viſit for theſe things, ſayth
the Lorde? Shall not my ſoule be auen-
ged on ſuch a nation as this?
10 [h] Clime vp vpon their walles, and de-
ſtroy them, but make not a ful end: [i] take
away their battelments, for they are not
the Lordes.
11 For the houſe of Iſrael, and the houſe
of Iudah haue grieuouſly treſpaſſed a-
gainſt me, ſaith the Lord.
12 They haue [k] denied the Lorde, and ſaid,
It is not he, neither ſhal the plague come
vpon vs, neither ſhall we ſee ſworde nor
famine.
13 And the prophetes ſhall be as [l] winde,
and the word is [m] not in them: thus ſhall
it come vnto them.
14 Wherefore thus ſaith the Lord God of
hoſtes, Becauſe ye ſpeake ſuch wordes,
behold, I wil put my wordes into [n] thy
mouth, like a fire, and this people ſhalbe
as wood, and it ſhall deuoure them.
15 Loe, I will bring a nation vpon you
[o] from farre, O houſe of Iſrael, ſaith the
Lord, which is a mightie nation, and an
ancient nation, a nation whoſe language
thou knoweſt not, neither vnderſtandeſt
what they ſay.
16 Whoſe quiuer is as an [p] open ſepulchre:
they are all very ſtrong.
17 And they ſhall eate thine harueſt and
thy bread: they ſhall deuoure thy ſonnes
and thy daughters: they ſhall eate vp thy
ſheepe and thy bullockes: they ſhall eate
thy vines and thy figgetrees: they ſhall
deſtroy with the ſword thy fenced cities,
wherein thou diddeſt truſt.
18 Neuertheleſſe at thoſe dayes, ſayth the
Lord, I will not make a full end of [q] you.
19 And when * ye ſhall ſaye, Wherefore
doeth the Lord our God doe theſe things
vnto vs? then ſhalt [r] thou anſwer them,
Like as ye haue forſaken mee and ſerued
ſtrange gods in your land, ſo ſhal ye ſerue
ſtrangers in a land that is not yours.
20 Declare this in the houſe of Iaakob, &
publiſh it in Iudah, ſaying,
21 Heare now this, O fooliſh people, and
" without vnderſtanding, which haue
* eyes and ſee not, which haue eares and
heare not.
22 Feare ye not mee, ſayeth the Lorde? or
will yee not bee afrayde at my preſence,
which haue placed the ſande for the
* boundes of the ſea by the perpetuall de-
cree that it can not paſſe it, and though
the waues thereof rage, yet can they not
preuaile, though they roare, yet can they
not paſſe ouer it?
23 But this people hath an vnfaithfull
and rebellious heart: they are departed
and gone.
24 For they ſay not in their heart, Let vs
nowe feare the Lorde our God, that gi-
ueth raine both early and late in due ſea-
ſon: he reſerueth vnto vs the appointed
weekes of the harueſt.
25 Yet your [s] iniquities haue turned away
theſe thinges, and your ſinnes haue hin-
dred good things from you.
26 For among my people are found wic-
ked perſons, that laye wayte as hee that
ſetteth ſnares: they haue made a pit to
catch men.
27 As a cage is full of birdes, ſo are their
houſes full of deceit: thereby they are be-
come great and waxen rich.
28 They are waxen fat and ſhining: they
doe ouerpaſſe the deedes of the wicked:
* they execute no iudgement, no not the
iudgement of the fatherleſſe: yet they
[t] proſper, though they execute no iudge-
ment for the poore.
29 Shall I not viſite for theſe thinges,
ſayeth the Lorde? or ſhall not my ſoule
be auenged on ſuch a nation as this?
30 An horrible and filthie thing is com-
mitted in the land.
31 The [u] prophets prophecie lyes, and
the prieſtes " receiue giftes in their hands,
and my people delite therein. What will
ye then do in the ende thereof?

CHAP. VI.

1 The comming of the Aſſyrians and Caldeans. 16 He exhorteth the Iewes to repentance.

1 O Ye children of [a] Beniamin, prepare
to flee out of the middes of Ieruſa-
lem, & blowe the trumpet in [b] Te-
koa: ſet vp a ſtandart vpon [c] Beth-hac-
cerem: for a plague appeareth out of the
North and great deſtruction.

a That is, the citie.
b Though they pretend religion and holines, yet all is but hypocriſie: for vnder this kinde of ſwearing is conteined the true religion.
c Doeſt not thou loue vprightnes and faithfull dealing?
d Thou haſt oft times puniſhed them, but al is in vaine, Iſa. 9.13.
e He ſpeaketh this to the reproche of them, which ſhould gouerne & teach others, and yet are farther out of the way then the ſimple people.
f Meaning, Nebuchadnezzar and his armie.
g He ſheweth, that to ſweare by any thing but by God, is to forſake him.
Ezek. 22.11.
h He commandeth the Babylonians and enemies to deſtroy them.
i Reade Chap. 4.27.
k Becauſe they gaue no credit to the wordes of his Prophets, as Iſai. 28.15.
l Their wordes ſhalbe of none effect, but vaine.
m They are not ſent of the Lord, and therefore the which they threaten to vs, ſhal come vpon them.
n Meaning, Ieremiah.
o To wit, the Babylonians and Caldeans.
p Who ſhall kill many with their arrowes.
q Here ye Lorde declareth his vnſpeakeable fauour towarde his Church, as Chap. 4.27. *Chap. 16.10.*
r Meaning, the Prophet Ieremiah.
" *Ebr. without heart.*
Iſa. 6.9. mat. 13.14. act. 28.27. rom. 11.8.
Iob. 26.10.
s If there be any ſtay, that we receiue not Gods bleſſings in abundance, we muſt conſider that it is for our owne iniquities, Iſa. 59.1, 2.
Iſa. 1.23. zech. 7.9.
t They feele not the plague of God for it.
u Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons and corrupt.
" *Or, beare rule.*
a He ſpeaketh to them chiefly becauſe they ſhould take heed by the example of their brethren, the other halfe of their tribe, which were nowe caryed away priſoners.
b Which was a citie in Iudah ſixe miles frō Bethlehem, 2. Chro. 11.6.
c Reade Nehemiah, 3.14.

d I haue intreated her gently, & giuen her abundance of all things.

2 I haue compared the daughter of Sion to [d] a beautifull and dainty woman.

e She shalbe so destroyed, that the sheepe may be fed in her.

3 The pastors with their flockes [e] shall come vnto her: they shall pitche their tentes round about by her, and euery one shall feede in his place.

f He speaketh this in the person of the Babylonians, which complaine that the time fayleth them before they haue brought their enterprises to passe.

4 [f] Prepare warre against her: arise, and let vs go vp towarde the South: wo vnto vs: for the day declineth, and the shadowes of the euening are stretched out.

5 Arise, and let vs go vp by night, and destroy her palaces.

g He sheweth the cause why it shoulde be destroyed, and how it commeth of themselues.

6 For thus hath the Lord of hostes sayd, Hewe downe wood, and cast a mount against Ierusalem: this citie must be visited: all oppression is in the middes of it.

h He warneth them to amende by his correctiõs, and to turne to him by repentance.

7 As the fountaine casteth out her waters, so she casteth out her malice: [g] crueltie & spoyle is continually heard in her before me with sorowe and strokes.

8 Be thou instructed, O [h] Ierusalẽ, lest my soule depart frõ thee, lest I make thee desolate as a land, that none inhabiteth.

i He exhorteth the Babylonians to be diligent to search out all & to leaue none.

9 Thus sayth the Lorde of hostes, They shall gather as a vine, the residue of Israel: turne [i] backe thine hand as the grape gatherer into the baskets.

k They delite to heare vaine things, and to shut vp their eares to true doctrine.

10 Vnto whom shall I speake, and admonishe, that they may heare? beholde, their eares are [k] vncircumcised, and they cannot hearken: beholde, the worde of the Lorde is vnto them as a reproche: they haue no delite in it.

l As the Lord had giuen him his worde to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so he kindleth it now when he seeth that all remedies are past.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: [l] I will powre it out vpon the [m] children in the streete, and likewise vpon the assemblie of the young men: for the husband shal euen be taken with the wife, and the aged with him that is full of dapes.

m None shalbe spared.

12 And their houses with their landes, and wiues also shall bee turned vnto strangers: for I will stretche out mine hande vpon the inhabitants of the land, sayeth the Lorde.

n Whē the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

13 For from the least of thē, euen vnto the greatest of them, euery one is giuen vnto couetousnes, and from the prophet euen vnto the Priest, they all deale falsely.

14 They haue healed also the hurt of the daughter of my people with sweete wordes, saying, [n] Peace, peace, when there is no peace.

o Were they ashamed when they had committed abomination? nay, they were not ashamed, no neither could they haue any shame: therefore they shal fall among the [o] slaine: when I shall visite them, they shalbe cast downe, saith the Lord.

p Thus sayeth the Lorde, Stande in the waies, & behold, & aske for the [p] old way, which is the good way, and walke therein, and ye shall finde rest for your soules: but they said, We will not walke therein.

17 Also I set [p] watchmen ouer you, which sayde, Take heede to the sounde of the trumpet: but they sayde, Wee will not take heede.

18 Heare therefore, ye [q] Gentiles, and thou Congregation knowe, what is among them.

q God taketh all the worlde to witnesse and the insensible creatures of the ingratitude of the Iewes.

19 Heare, O earth, beholde, I will cause a plague to come vpon this people, euen the fruit of their owne imaginations: because they haue not taken heede vnto my wordes, nor to my Lawe, but cast it off.

20 To what purpose bringest thou me incense from Sheba, and sweete calamus from a farre countrey? your burnt offrings are not pleasant, nor your sacrifices sweete vnto me.

r Reade Isa. 1. 11. and Amos 5. 21.

21 Therefore thus saith the Lord, Behold, I will lay stumbling blockes before this people, and the fathers and the sonnes together shall fall vpon them: the neyghbour and his friend shall perish.

22 Thus sayth the Lorde, Behoulde, a people commeth from the [r] North countrey, and a great nation shall arise from the sides of the earth.

s From Babylon by Dan, which was North from Ierusalem.

23 With bowe and shielde shall they bee weaponed: they are cruell, and will haue no compassion: their voyce roareth like the sea, and they ride vpon horses, well appointed, like men of warre against thee, O daughter Sion.

24 We haue heard their fame, & our handes wax [s] feeble: sorow is come vpon vs, as the sorowe of a woman in trauaile.

t For feare of the enemie: he speaketh this in the person of the Iewes.

25 Go not forth into the field, nor walke by the way: for the sword of the enemie and feare is on euery side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, & bitter mourning as for thine onely sonne: for the destroyer shall suddenly come vpon vs.

27 I haue set [t] thee for a defence and fortresse among my people, that thou mayest knowe and trie their wayes.

u Meaning, Ieremiah, whome God had appointed to trie out godly from the wicked, as founder doeth the pure metall from the drosse.

28 They are all rebellious traitours, walking craftily: they are brasse, & yron, they all are destroyers.

29 The [u] bellowes are burnt: the lead is consumed in the fire: the founder melteth in vaine: for the wicked are not taken away.

x All the paine and labour that hath been taken with them, is lost.

30 They shall call them reprobate siluer, because the Lord hath reiected them.

CHAP. VII.

Ieremiah is commanded to shew vnto the people the wordes of God, which trusteth in the outward seruice of the Temple. 13 The euils that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

1 THe wordes that came to Ieremiah from the Lord, saying,

2 Stande in the gate of the Lordes house and cry this worde there, and say, Heare the worde of the Lord, all ye of Iudah that enter in at these gates to worship the Lord.

3 Thus sayth the Lord of hostes, the God of Israel, [x] Amend your wayes and your workes, and I will let you dwell in this place,

(x Chap. 26. 13.)

4 Trust

[d] Ebr. them that fall.

[o] Wherein the Patriarkes and Prophetes walked, directed by the worde of God: signifying, that there is no true way, but that which God prescribeth. [p] Prophetes which should warne you of the dangers that were at hand.

a Beleeue not
false prophets,
which say that
the Temples
like, and the ſa-
crifices there,
the Lorde will
preſerue you,
and nourish
you in your ſin,
and mainteine
them.

b God ſheweth
what condi-
tion he made his
promes to this
Temple: that
they ſhould be
holy people
unto him, as hee
would be a faith
full God to
them.

c As theeues hid
themſelues in
holes, and
deemes thinke
themſelues ſafe,
when you are
in my Temple,
ye thinke to be
ſecured with
your offrings
thereof, and that I can-
not ſee your
wickednes, Mat.
21.13.

d Because they
ſtumbled to
truſt on the
Temple, which
was for his pro-
miſe, that he
would be pre-
ſent, and defend
them where the
Arke was: hee
ſhoweth them
what iudge-
ment againſt
them, where the
Arke had re-
mained about
400 yeeres, and
was taken,
the Preeſts ſlaine
& the people
miſerably diſ-
comfited, 1. Sam.
4.11. Chap. 26.6.

e That is, I ne-
ver ceaſed to warne you, as Iſa. 65.2. prou. 1.23.

f He ſheweth
what is the onely remedie to redreſſe our faultes: to ſuffer God to
bring us into the way, and to obey his calling, Iſa. 66.4.

g I will
ſend you into captiuitie as I haue done Ephraim, that is, the tenne
tribes.

h To aſſure them that God had determined with him-
ſelfe to puniſh their wickednesſe, he ſheweth that the prayer of
the godly can nothing auaile them, whiles they remaine in their
obſtinacie againſt God, and will not vſe the meanes that hee vſeth
to call them to repentance, Chap. 11.14. & 14.11.

i That is, they
ſacrifice to the ſunne, moone, and ſtarres, which they called the
Queene of heauen, Chap. 44.17. 2. king. 23.5.

4 Truſt not in a lying words, ſaying, The
Temple of the Lorde, the Temple of the
Lord: this is the Temple of the Lord.
5 For if you amende and redreſſe your
wayes and your workes: if you execute
iudgement betweene a man & his neigh-
bour,
6 And oppreſſe not the ſtranger, the father-
leſſe and the widowe, and ſhed no inno-
cent blood in this place, neither walke af-
ter other gods to your deſtruction,
7 Then b will I let you dwel in this place
in the lande that I gaue vnto your fa-
thers, for euer and euer.
8 Beholde, you truſt in lying words, that
can not profite.
9 Will you ſteale, murder, and commit
adulterie and ſweare falſely and burne
incenſe vnto Baal, and walke after other
gods whome ye knowe not?
10 And come and ſtande before me in this
Houſe, whereupon my Name is called,
and ſaye, We are deliuered, though wee
haue done all theſe abominations?
11 Is this Houſe become c a denne of
theeues, whereupon my Name is called
before your eyes? Behold, euen I ſee it,
ſayth the Lord.
12 But goe ye nowe vnto my place which
was in Shilo, d where I ſet my Name at
the beginning, and behold what I did to
it for the wickednes of my people Iſrael.
13 Therefore now becauſe ye haue done al
theſe works, ſayth the Lord, (and I e roſe
vp early and ſpake vnto you: but when
I ſpake, ye would not heare me, neither
when I called, would f ye anſwere)
14 Therefore will I doe vnto this Houſe,
whereupon my Name is called, where-
in alſo ye truſt, euen vnto the place that
I gaue to you and to your fathers, as I
haue done vnto Shilo.
15 And I will caſt g you out of my ſight,
as I haue caſt out all your brethren, euen
the whole ſeede of Ephraim.
16 Therefore thou ſhalt not h pray for this
people, neyther lift vp crye or prayer for
them neither intreate mee, for I will not
heare thee.
17 Seeſt thou not what they doe in the
cities of Judah and in the ſtreetes of Je-
ruſalem?
18 The children gather wood, and the fa-
thers kindle the fire, & the women kneade
the dough to make cakes to i the Queene
of heauen and to powre out drinke of-
frings vnto other gods, that they may
prouoke me vnto anger.
19 Do they prouoke me to anger, ſayth the
Lord, and not them ſelues to the confuſi-
on of their owne faces?
20 Therefore thus ſaith the Lord God, Be-
hold, mine anger and my wrath ſhall bee
powred vpon this place, vpon man and
vpon beaſt, and vpon the tree of the fielde
and vpon the fruite of the ground, and it
ſhall burne and not be quenched.
21 Thus ſayth the Lord of hoſtes, the God
of Iſrael, Put your burnt offrings vnto
your ſacrifices, and eate the fleſh.
22 For k I ſpake not vnto your fathers,
nor commaunded them, when I brought
them out of the lande of Egypt, concer-
ning burnt offrings and ſacrifices.
23 But this thing commaunded I them,
ſaying, Obey my voyce, and I will bee
your GOD, and ye ſhalbe my people:
and walke ye in all the wayes which I
haue commaunded you, that it may bee
well vnto you.
24 But they would not obey, nor incline
their eare, but went after the counſels &
the ſtubburneſſe of their wicked heart, &
went backward and not forward.
25 Since the day that your fathers came
vp out of the lande of Egypt, vnto l this
day, I haue euen ſent vnto you al my ſer-
uants the Prophets, m riſing vp early &
ſending them.
26 Yet would they not heare mee nor in-
cline their eare, but hardened their necke,
and did worſe then their fathers.
27 Therefore ſhalt thou ſpeake all theſe
words vnto them, but they n will not
heare thee: thou ſhalt alſo cry vnto them,
but they will not anſwere thee.
28 But thou ſhalt ſay vnto them, This is
a nation that heareth not the voyce of the
Lorde their God, nor receiueth diſcipline:
truth is periſhed, and is cleane gone out
of their mouth.
29 Cut off thine o heare, O Jeruſalem, and
caſt it away, and take vp a complaint
on the hie places: for the Lorde hath re-
iected and forſaken the generation of his
p wrath.
30 For the children of Judah haue done
euill in my ſight, ſayeth the Lorde: they
haue ſet their abominations in q Houſe,
whereupon my Name is called, to pol-
lute it.
31 And they haue builte the high place of
q Topheth, which is in the valley of Ben-
Hinnom to burne their ſonnes and their
daughters in the fire, which I r com-
maunded them not, neyther came it in
mine heart.
32 Therefore behold, the dayes come, ſaith
the Lord, s it ſhall no more be called To-
pheth, nor the valley of Ben-himmom, but
the valley of ſlaughter: for they ſhall bu-
rie in Topheth till there be no place.
33 And the carkeiſes of this people ſhall
be meate for the foules of the heauen and
for the beaſtes of the earth, and none ſhal
fray them away.
34 * Then I will cauſe to ceaſe from the
cities of Judah and from the ſtreetes of
Jeruſalem the voyce of mirth and the
voyce of gladneſſe, the voyce of the bride-
groome:

k Shewing that
it was not his
chiefe purpoſe
and intent that
they ſhould of-
fer ſacrifices: but
that they ſhould
regarde, where-
fore they were
ordeined: to wit,
to be ioyned to
the worde, as
ſeales and con-
firmations of re-
miſſion of ſinnes
in Chriſt: for
without § worde
they were vaine
and vnprofi-
table.

l Which was
about fourteene
hundreth yeres.

m Read verſ. 13.

n Whereby he
ſheweth that the
paſtours ought
not to leaue their
flockes in their
obſtinacie: for §
Lord will vſe the
meanes of his
ſeruãts to make
the wicked more
faultie and to
proue his.

o In ſigne of
mourning, as
Iob. 1.20.
micah 1.16.

p Againſt whom
he had iuſt occa-
ſion to powre
out his wrath.

q Of Topheth,
reade 2. King.
23.10.

r But comman-
ded the contra-
rie, as Leuit. 18.
21. and 20.3.
deut. 18.10.

Ezek. 26.13.

groune and the voyce of the byde: for the land shall be desolate.

CHAP. VIII.

1 *The destruction of the Iewes.* 4 *The Lord mouith the people to amendment.* 10 *He reprehendeth the lying doctrine and the couetousnesse of the prophets and priestes.*

1 AT that time, sayeth the Lorde, they shal bring out the bones of the kings of Iudah, and the bones of their princes, and the bones of the priestes and the bones of the prophets, and the bones of the inhabitantes of Ierusalem out of their a graues.

a The enemie for greedines of gaine shall rifle your graues, and lay you before those idoles, which in your life you worshipped, to see if they can helpe you.

2 And they shall spread them before the sunne and the moone, and all the hoste of heauen, whom they haue loued, & whom they haue serued, and whome they haue followed, & whom they haue sought, and whome they haue worshipped: they shal not be gathered nor be buried, but shall be as dounge vpon the earth.

b Because of the afflictions y they shal feel through Gods iudgemẽts

3 And death shall be desired b rather then life of all the residue that remayneth of this wicked family, which remayne in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt saye vnto them also, Thus saith the Lord, Shal they c fal & not arise? shall he turne away & not turne againe?

c Is there no hope, that they will returne?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gaue them selues to deceit, & would de not returne.

6 I hearkened and heard, but none spake aright: no man repented him of his wickednes, saying, What haue I done? euery d one turned to their race, as the horse rusheth into the battell.

d They are full of hypocrisie, & euery one followeth his owne fantasie without any cõsideration

7 Euen the storke in the aire knoweth her appointed times, and the turtle and the crane and the swallowe obserue the time of their comming, but my people knoweth not the e iudgement of the Lorde.

e He accuseth them in that that they are more ignorãt of Gods iudgements, thẽ these birdes are of their appoynted seasons, to discerne y colde and heate, as Isa. 1.3.

8 Howe doe ye saye, We are wise, and the Lawe f of the Lorde is with vs? Loe, certeinly in vaine made he it, the pen of the scribes is in vaine.

f The Law doth not profite you, neyther needed it to haue bene writtẽ for ought that you haue learned by it.

9 The g wise men are ashamed: they are afrayde and taken. loe, they haue reiected the word of the Lord, and what wisdome is in them?

g They that seeme wise, may be ashamed of their ignorance: for all wisdome consisteth in Gods worde.

10 Therefore will I giue their wiues vnto others, & their fields to them that shall possesse them: * for euery one from the least euen vnto the greatest is giuen to couetousnesse, & from the prophet euen vnto the Priest, euery one dealeth falsely.

*Isa. 56.11. chap. 5.31. and 6.13.

11 For they haue healed the hurt of the daughter of my people with sweete words, saying, h Peace, peace, when there is no peace.

h Reade Chap. 6.14.

12 Were they ashamed when they had cõmitted abominatiõ? nay, they were not ashamed, neyther coulde they haue anye shame: therefore shal they fall among the slaine: when I shall visite them, they shal be cast downe, saith the Lord.

13 I will surely consume them, sayeth the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the thinges that I haue giuen them, shall depart from them.

14 Why do we stay? assemble your selues, and let vs enter into the strong cities, and let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with k gal to drinke, because we haue sinned against the Lord.

i He speaketh in the person of the people, who whē the enemie cometh, will mone about to hide them selues, and acknowledge that it is Gods hand.

15 * Wee looked for peace, but no good came, and for a time of health, and behold troubles.

k That is, hath brought vs into extreme affliction, & thus they shall not attribute this plague to fortune, but to Gods iust iudgemẽt, Chap. 9.15. & 23.15. Chap. 14.19.

16 The neying of his horses was heard frõ l Dan, the whole lande trembled at the noyse of the neying of his strong horses: for they are come, and haue deuoured the land with all that is in it, the citie, & those that dwell therein.

l Read cha. 4.15

17 For beholde, I will m send serpents, and cockatrices among you, which will not be charmed, & they shall sting you, sayeth the Lorde.

m God threatneth to send the Babylonians among them, who shall vtterly destroy them in such sort as by no meanes they shall escape.

18 I would haue n cõforted my selfe against sorow, but mine heart is heauie in me.

n Reade Chap. 4.19.

19 Beholde, the voyce of the crye of the daughter of my people for feare of them of a farre countrey, Is not the Lorde in Zion? is not her king in her? Why o haue they prouoked me to anger with their grauen images, and with the vanities of a strange god?

o Thus the Lord speaketh.

20 The p haruest is past, the sommer is ended and we are not holpen.

p The people wõder that they haue so long time looked for succour in vaine.

21 I am q sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recouered?

q The Prophet speaketh this. r Meaning, that no mans helpe or meanes coulde saue them: for in Gilead was precious balme, Chap. 46.11. or els deriding the vaine cõfidence of y people, who looked for helpe at their priestes, who should haue bene the Physicians of their soules, and dwelt at Gilead, Hos 6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.* 24 *In the knowledge of God ought we only to reioyce.* 26 *The vncircumcision of the heart.*

OH, that mine head were full of s water, & mine eies a fountain of teares, that I might weepe day and night for t slaine of the daughter of my people.

s The Prophet sheweth y great compassion that he had toward this people, seing y he could neuer sufficiently lament the destruction that he saw to hang ouer them. Which is a speciall note to discerne the true pastors from the hirelings, Reade Cha. 4.19

2 Oh, that I had in the wilderues a u cottage of waylaring men, y I might leaue my people, and go from them: for they be all x adulterers & an assembly of rebels.

t He sheweth that this were to bewaile among the wicked d To belie, and slander their neighbours. e Meaning, that all were corrupt and none could finde an honest man.

u To dwell among them y God hath inioyned him this charge. e Vtterly turned from God.

3 And they bende their tongues like their bowes for y lies: but they haue no courage for the trueth vpon the earth: for they z proceede from euil to worse, & they haue not knowen me, saith the Lord.

4 Let euery one take heede of his neighbour, and trust you not in any a brother: for euery brother will vse deceit, & euery friend will deale deceitfully,

5 And

5 And euery one will deceiue his friend, &
will not speake the trueth: for they [f] haue
taught their tongues to speake lies, and
take great paines to do wickedly.
6 Thine habitation is in the middes of de-
ceiuers: [g] because of their deceite they re-
fuse to know me, saith the Lord.
7 Therefore thus saith the Lorde of hostes,
Beholde, I will [h] melt them, and trie
them: for what shoulde I els doe for the
daughter of my people?
8 Their tongue * is as an arrowe shot out,
and speaketh deceite: one speaketh peace-
ably to his neighbour with his mouth,
but in his heart he layeth waite for him.
9 Shall I not visit them for these thinges,
saith the Lord? or shall not my soule be a-
uenged on such a nation as this?
10 Vpon the [i] mountaines will I take vp
a weeping and a lamentation, and vpon
the faire places of the wildernes a mour-
ning, because they are burnt vp: so that
none can passe through them, neither can
men heare the voyce of the flocke: both
the foule of the aire, and the beast are fled
away and gone.
11 And I wil make Ierusalem an heape, &
a den of dragons, & I wil make the cities
of Iudah waste, without an inhabitant.
12 Who is [k] wise, to vnderstand this? and
to whom ÿ mouth of the Lorde hath spo-
ken, euen he shal declare it. Why doth the
land perish, & is burnt vp like a wilder-
nes, that none passeth through?
13 And the Lord sayth, Because they haue
forsaken my Lawe, which I set before
them, & haue not obeyed my voyce, ney-
ther walked thereafter,
14 But haue walked after ÿ stubbernesse
of their owne heart, and after Baalims,
which [l] their fathers taught them,
15 Therfore thus sayth the Lord of hostes,
the God of Israel, Beholde, I will feede
this people with wormewood, and giue
them waters of gall [m] to drinke:
16 I will scatter them also among the hea-
then, whome neyther they nor their fa-
thers haue knowen, & I will send a sword
after them, till I haue consumed them.
17 Thus sayeth the Lorde of hostes, Take
heede, and call for [n] the mourning wo-
men, that they may come, and sende for
skilfull women that they may come,
18 And let them make haste, and let them
take vp a lamentation for vs, that our
eyes may cast out teares, and our eie lids
gush out of water.
19 For a lamentable noyse is heard out of
Zion, How are we destroyed, and vtterly
confouded, for we haue forsaken ÿ land,
and our dwellings [o] haue cast vs out.
20 Therefore heare the word of the Lorde,
O ye women, and let your eares regarde
the words of his mouth, and [p] teach your
daughters to mourne, and euery one her
neighbour to lament.
21 For death is come vp into our [q] win-
dowes, and is entred into our palaces, to
destroy the childrē without, and the yong
men in the streetes.
22 Speake, Thus saith the Lord, The car-
keises of men shall lie, euen as the doung
vpon the fielde, and as the handfull after
the mower, and none shall gather them.
23 Thus saith the Lorde, Let not the [r] wise
man glorie in his wisedome, nor ÿ strong
man glorie in his strength, neither the
rich man glorie in his riches.
24 But let him that glorieth, glory in this,
that he vnderstandeth, and knoweth me:
for I am the Lord, which [s] shewe mercy,
iudgement, and righteousnesse in ÿ earth:
for in these things I delite, saith the Lord.
25 Behold, the dayes come, saith the Lord,
that I will visite all them, which are [t] cir-
cumcised with the vncircumcised:
26 Egypt and Iudah, and Edom, and the
children of Ammon, and Moab, and all
the vtmost corners of them that dwell in
the wildernes: for al these nations are vn-
circumcised, and all the house of Israel
are vncircumcised in the heart.

f They haue so practised deceite that they cannot forsake it.
g They had rather forsake God then leaue their wicked trade.
h With the fire of affliction.
Psal.12.3.&120.4
i Signifying, that all the places about Ierusalem should be destroyed.
k Meaning, that they are al without sense, & vnderstanding, and that God hath taken his Spirit from them.
l He sheweth that the children cannot excuse themselues by their fathers: for both father, and childe, if they be wicked, shall perish.
m Reade Chap. 8.14.
n Seeing you can not lament your owne sinnes, call for those foolish women, whom the superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorowe.
o As though they were weary of vs, because of our iniquities, Leui.18.28. and 20.22.
p He derideth the superstition of the women, which made an art of mourning, and taught to weepe with fained teares.
q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

r Forasmuch as none can saue himselfe by his owne labour or any worldly means, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lorde, & reioyce in him, who onely can deliuer vs, 1.Cor 1.31.2.cor.10.17
s These three points are necessarie to know aright: his mercy, wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby hee defendeth, and maintaineth the faithfull.
t Meaning, both Iewes and Gentiles, as in the next verse hee sheweth the cause, reade Chap 4.4.

CHAP. X.

1 *The constellations of the starres are not to be feared.*
5 *The weakenesse of idoles, and of the power of God.*
21 *Their pastours are become bruite beastes.*

1 Heare ye ÿ word of the Lord ÿ he spea-
keth vnto you, O house of Israel.
2 Thus sayth ÿ Lord, Learne not the
way of the heathē, & be not afraid for the
[a] signes of heauen, though the heathen be
afrayde of such.
3 For the [b] customes of the people are
vaine: for one cutteth a tree out of the fo-
rest (which is the worke of the handes of
the carpenter) with the axe,
4 And another decketh it [c] with siluer, and
with golde: they fasten it with nayles, &
hammers, that it fall not.
5 The idols stand vp as the palme trée, but
speake not: they are borne because they
can not go: feare them not, for they cā not
do euill, neither can they do good.
6 There is none like vnto thee, O Lorde:
[d] thou art great, and thy Name is great in
power.
7 Who woulde not feare thee, O King of
nations? for to thee apperteineth the do-
minion: for among all the wise men of the
Gentiles, & in all their kingdomes there
is none like thee.
8 But altogether they dote, and are foolish:
for the stocke is a [e] doctrine of vanitie.

a God forbiddeth his people to giue credit or feare the constellations and coniunctions of starres and planets, which haue no power of thēselues, but are gouerned by him and their secrete motions and influences are not knowen to man, and therefore there can be no certaine iudgemēt thereof, Deut.18.9.
b Meaning, not onely in the obseruation of the starres, but their Lawes and ceremonies, whereby they confirme their idolatrie, which is forbidden, Deut.12.30.
c The Prophets vse thus plainely and simplie to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, wherunto their corrupt nature is most subiect, reade Isa.44.12.
d He teacheth ÿ people to lift vp their eyes to God, who hath al power, & therfore ought onely to be feared: and herein he sheweth them not onely the euill that they ought to eschewe, but the good, which they ought to folowe, Reuel.15.4.
e Because the people thought ÿ to haue images was a meane to serue God & to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors & ignorance of God: & therfore he calleth thē the doctrine of vanitie, the worke of errors, ver.15. and Habak.2.18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the bookes of the Lay people.

Ignorant pastours.

f Where as they found the best gold: shewing, that they thought nothing to deare for their idoles: some read Ophir, as 1. King 9.28.

9 Siluer plates are brought frō Tarshish, and golde f from Vphaz, for the worke of the workeman, and the handes of the founder: the blue silke, and the purple is their clothing: all these things are made by cunning men.

10 But the Lord is g God of trueth: he is the liuing God, and an euerlasting king: at his anger the earth shall tremble, and the nations cannot abide his wrath.

g This declareth, that al that hath bene in this Chapter spoken of idoles, was to arme the Iewes whē they should be in Caldea among the idolaters, and nowe with one sentence he instructeth them both how to protest their owne religion against the idolaters, & howe to answere them to their shame which should exhort thē to idolatry, and therfore he writeth this sentence in the Caldeās tongue for a memoriall, whereas all the rest of his writing is Ebrew.

11 (Thus shall you say vnto them, The gods h that haue not made the heauens and the earth, shall perishe from þ earth, and from vnder these heauens)

12 He hath made the earth by his power, and established the worlde by his wysedome, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascende from the endes of the earth: hee turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a i beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but falshood, and there is no breath therein.

15 They are vanitie, and the worke of errours: in the time of their visitation they shall perish.

16 The k portiō of Iaakob is not like them: for he is the maker of all things, and Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 ℣ l Gather vp thy wares out of þ land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Behold, at this time I wil throwe as with a sling the inhabitants of the lande, and will trouble them, and they shall finde it so.

19 Woe is me for my destruction, and my grieuous plague: but I thought, Yet it is my sorowe, and I will beare it.

20 m My tabernacle is destroyed, and all my coardes are broken: my children are gone from mée, and are not: there is none to spread out my tent any more, and to set vp my curtaines.

i By these words, Portiō and rod, he signifieth their inheritāce: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, and therefore they ought to renounce all other helpes, and succours, as of idoles, &c, Deut. 32.9. Psal. 16.5. k The Prophet willeth ℣ Iewes to prepare themselues to this captiuitie, shewing ℣ it was now at hand, ℣ they should feele ℣ things, whereof he had told thē. l It is my iust plagne, & therfore I will take it patiētly: whereby he teacheth ℣ people how to behaue thēselues toward God. m He sheweth how Ierusalem shal lament. n The gouernours and ministers. o Reade Chap. 4.15. p He speaketh this, because ℣ Nebuchadnezzar purposed to haue made war against the Moabites and Ammonites, but hearing of Zedekiahs rebelliō, he turned his power to goe against Ierusalem, Ezek. 21. 21. therefore the Prophet saith, that this was the Lords direction.

21 For the Pastors n are become beastes, and haue not sought the Lorde: therefore haue they none vnderstanding: and al the flockes of their pastures are scattered.

22 Behold, the noyse of the bruite is come, & a great commotion out of the o North countrey to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know, that p the way of man is not in him selfe, neyther is it in man to walke and to direct his steps.

24 O Lorde, correct me, but with q iudgment, not in thine anger, least thou bring me to nothing.

25 Powre out r thy wrath vpon the heathen, that knowe thee not, & vpon the families that call not on thy name: for they haue eaten vp Iaakob & deuoured him and consumed him, and haue made his habitation desolate.

q Considering ℣ God had reuealed vnto him the certitude of their captiuitie, Chap. 9.16. he onely prayeth ℣ he would punish them with mercie, which Esaiah calleth iudgement, Chap. 27.8. measuring his rods by their infirmitie, 1. Cor. 10.13. for here by iudgemēt is ment not only the punishment, but also the mercifull moderation of the same, as Chap. 30.11. r For as much as God can not onely be knowen and glorified by his mercie, that he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glory may fully appeare both in the one and the other, Psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the word of Gods couenant. 10 The people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbiddeth Ieremiah to pray for them.

1 THe worde that came to Ieremiah from the Lord, saying,

2 Heare ye the words of this couenant, and speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeyeth not the words of this couenant,

a He calleth the Iewes to the consideration of Gods mercies, who freely chose them, made to them couenant of eternal felicitie with them, and howe he euer performed it on his behalfe, and howe they euer shewed them selues rebellious & ingrate towards him and broke it on their part, and so are subiect to the curse of the Lawe, Deut. 27.26.

4 Which I cōmanded vnto your fathers, when I brought them out of the lande of Egypt, from the yron fornace, saying, Obey my voyce, and doe according to all these things, which I commaunde you: so shal ye be my people, and I will be your God,

5 That I may confirme the othe, that I haue sworne vnto your fathers, to giue them a lande, which floweth with milke and hony, as appeareth this day. Then answered b I and said, So be it, O Lorde.

b Thus he sheweth the ready obedience of the people, which agreed to the couenant.

6 Then the Lorde sayde vnto mee, Cry all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this couenāt, & do them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising early and protesting, saying, Obey my voyce.

c Reade Chap. 7.13.

8 Neuertheles they would not obey, nor encline their eare: but euery one walked in the stubburnesse of his wicked d heart: therefore I will bring vpon them all the e words of this couenant, which I commanded them to do, but they did it not.

d According to his owne fantasie, and not as my word appointed him.

e Meaning, the menaces & curses contained in the law, Leui. 26. 14. deut. 28. 16.

9 And the Lord sayde vnto me, f Conspiracie is found among the men of Iudah, & among the inhabitants of Ierusalem.

f That is, a generall consent to rebell against me.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore

11 Therefore thus sayth the Lord, Behold, I will bring a plague vpon them, which they shall not be able to escape, & though they cry vnto me, I will not heare them.
12 Then shall the cities of Iudah, and the inhabitants of Ierusalem goe, and crye vnto the gods vnto whome they offer incense, but they shall not bee able to helpe them in time of their trouble.
13 [h] For according to the number of thy cities were thy gods, O Iudah, and according to the number of the streetes of Ierusalem haue yee set vp altars of confusion, euen altars to burne incense vnto Baal.
14 Therefore thou shalt not pray [i] for this people, neither lift vp a cry, or prayer for them: for when they cry vnto me in their trouble, I will not heare them.
15 What should my [k] beloued tary in mine house, seeing they haue committed abomination with many? and the holy flesh [l] goeth away from thee: yet when thou doest euill, thou reioycest.
16 The Lord called thy name, A greene olive tree, faire, and of goodly fruite: but with [m] noyse and great tumult her hath set fire vpon it, and the branches of it are broken.
17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednesse of the house of Israel, and of the house of Iudah) which they haue done against themselues to prouoke mee to anger in offering incense vnto Baal.
18 And the Lord hath taught mee, and I knowe it, euen then thou shewedst mee [n] their practises.
19 But I was like a lambe, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against mee, saying, Let vs [o] destroy the tree with the fruite thereof, and cutte him out of the lande of the liuing, that his name may be no more in memorie.
20 But O Lord of hostes, that iudgest righteously, and tryest the reines & the heart, let me see thy [p] vengeance on them: for vnto thee haue I opened my cause.
21 The Lord therefore speaketh thus of the men of [q] Anathoth, (that seeke thy life, and saye, [r] Prophecie not in the Name of the Lord, that thou die not by our hands)
22 Thus therefore saith the Lord of hostes, Behold, I will visite them: the young men shal die by the sword: their sonnes & their daughters shall die by famine,
23 And none of thē shal remaine: for I wil bring a plague vpon [p] men of Anathoth, euen the yeere of their visitation.

CHAP. XII.

1 The Prophet marueileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord, 10 He speaketh against pastours and preachers, that seduce the people. 14 The Lord threatneth destruction vnto the nations that troubled Iudah.

1 O Lorde, if I dispute with thee, thou art [a] righteous: yet let me talke with thee of thy iudgements: wherefore doeth the way of the wicked [b] prosper? why are all they in wealth that rebelliously transgresse?
2 Thou hast planted them, and they haue taken roote: they growe, and bring forth fruit: thou art neere in their mouth, and farre from their [c] reines.
3 But thou, Lord, knowest me: thou hast seene mee, and tryed mine heart towarde thee: pull them out like sheepe for the slaughter, and [d] prepare them for the day of slaughter.
4 How long shall the land mourne, & the herbes of euery field wither, for the wickednesse of them that dwell therein? the beasts are consumed & the birds, because they saide, [e] He will not see our last ende.
5 If thou hast runne with the [f] footemen, and they haue wearied thee, then howe canst thou match thy selfe with horses? & if thou thoughtest thy self safe in a peaceable lande, what wilt thou doe in [p] swelling of Iorden?
6 For euen thy brethren, and the house of thy father, euen they haue dealt vnfaithfully with thee, and they haue cryed out altogether vpon thee: but beleeue thē not, though they speake faire to thee.
7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearely [g] beloued of my soule into the handes of her enemies.
8 Mine heritage is vnto me, as a [h] lyon in the forrest: it cryeth out against me, therefore haue I hated it.
9 Shal mine heritage be vnto me as a bird [i] of diuers colours? are not the birdes about her, saying, Come, assemble all the beastes of the fielde, come to eate her?
10 Many pastours haue destroyed my [k] vineyarde, and troden my portion vnderfoote: of my pleasant portiō they haue made a desolate wildernesse.
11 They haue layde it waste, and it, being waste, mourneth vnto me: and the whole land lyeth waste, because no man setteth

a The Prophet confesseth God to be iust in all his doings, although man be not able to giue a reason of all his actes.
b This question hath bene alway a great tētation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Iob 21.7. psal. 37.1. & 73.3. Hab. 1.3
c They professe God in mouth, but denie him in heart, which is here meant by reines, Isa. 29. 13. mat. 15.8.
d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in destruction of the wicked, to whom God for a while giueth prosperitie, & afterward they shuld the more feele his heauy iudgement when they lacke their riches, which were a signe of his mercy.
e Abusing Gods lenity & his promises, they flattered thēselues as though God would euer be mercifull, and not vtterly destroy them: therefore they hardened them selues in sinne, till at length the beastes and insensible creatures felt the punishment of their stubburne rebellion against God.
f Some thinke that God reproueth Ieremiah in that, that he would reason with him, saying, that if he were not able to match with men, that he were farre vnable to dispute with God. Others, by the footmen, meane them of Anathoth, & by the horsemen them of Ierusalem, which shoulde trouble the Prophet worse then his owne countrey men did.
g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
h Euer ramping and raging against mee and my Prophets.
i In stead of bearing my liuery and weaning onely my colours, they haue change and diuersitie of colours of their idoles and superstitions: therefore their enemies, as thicke as the foules of the aire, shall come about them to destroy them.
k Hee prophecieth of the destruction of Ierusalem by the captaines of Nebuchad. nezzar, whome he calleth pastours.

his

his minde on l it.

l Because no man regardeth my word, or the plagues that I haue sent vpon the land.

12 The destroyers are come vpon all the high places m of wildernes: for the sword of the Lorde shall deuoure from the one ende of the lande, euen to the other ende of the land: no flesh shall haue peace.

m To wit, the Prophets.

13 m They haue sowen wheat, and reaped thornes: they were n sicke, & had no profite: & they were ashamed of o your fruits, because of the fierce wrath of the Lord.

n They lamented the sinnes of the people.

14 Thus sayeth the Lorde against all mine euill p neighbours, that touch the inheritance, which I haue caused my people Israel to inherit, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

o For in stead of amendement, you grewe worse and worse, as Gods plagues testified.

15 And after that I haue plucked the one, I q will returne, and haue compassion on them, & will bring againe euery man to his heritage, and euery man to his land.

p Meaning, the wicked enemies of his Church, which blaspheamed his name, and whome he would punish after that he hath deliuered his people.

16 And if they will learne the r wayes of my people, to sweare by my Name, (s The Lord liueth, as they taught my people to sweare by Baal) then shall they be built t in the middes of my people.

q After that I haue punished the Gentiles, I will haue mercie vpon them.

17 But if they will not obey, then will I vtterly plucke vp, and destroy that nation, sayth the Lord.

r The true doctrine and maner to serue God.

s Reade Chap. 4.2.

t They shalbe of the nomber of the faithfull, and haue a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was receiued to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

1 Thus saith the Lord vnto me, Goe, & bye thee a linnen girdle, & put it vpo thy loynes, and put it not in water.

2 So I bought the girdle according to the commandement of the Lorde, & put it vpon my loynes.

3 And the word of the Lord came vnto me the second time, saying,

4 Take the girdle that thou hast bought, which is vpon thy loynes, and arise, goe toward u Perath, and hide it there in the cleft of the rocke.

a Because this riuer Perath or Euphrates was farre from Ierusalem, it is euident that this was a vision, whereby was signified that the Iewes shoulde passe ouer Euphrates to be captiues in Babylon, and there for length of time should seeme to be rotten: although they were ioyned to the Lord before as a girdle about a man.

5 So I went, and hid it by Perath, as the Lorde had commaunded me.

6 And after many dayes, the Lorde sayde vnto me, Arise, goe toward Perath, and take the girdle from thence, which I commaunded thee to hide there.

7 Then went I to Perath, and digged, & tooke the girdle from the place where I had hid it, and beholde, the girdle was corrupt, and was profitable for nothing.

8 Then the worde of the Lorde came vnto me, saying,

9 Thus sayth the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people haue refused to heare my worde, & walke after the stubbernes of their owne heart, and walke after other gods to serue them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaueth to the loynes of a man, so haue I tied to me the whole house of Israel, and the whole house of Iudah, sayeth the Lorde, that they might bee my people: that they might haue a name and praise, and glory, but they would not heare.

12 Therefore thou shalt saye vnto them this word, Thus sayeth the Lord God of Israel, Euery v bottell shalbe filled with wine, & they shall say vnto thee, Doe we not know, that euery bottell shall be filled with wine?

b Euery one of you shalbe filled with spirituall drunkennes, and be without all knowledge to seeke howe to help your selues.

13 Then shalt thou say vnto them, Thus saith the Lorde, Beholde, I will fill all the inhabitats of this lande, euen the kings that sit vpon the throne of Dauid, & the Priestes & the Prophets & all the inhabitants of Ierusalem with drunkennes.

14 And I w will dash them one against another, euen the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie nor haue compassion, but destroy them.

c It shalbe as easie for me to destroy the proudest, & the strongest, as it is for a man to breake earthen bottels.

15 Heare and giue eare, be not proude: for the Lord hath spoken it.

16 Giue glory to the Lorde your God before he bring x darkenesse, and or euer your feete stumble in the darke mountaines, and whiles you looke for y light, he turne it into the shadowe of death and make it as darkenes.

d That is, affliction and miserie by the Babylonians, Isa. 8.22.

e Meaning, for helpe & support of the Egyptians

17 But if ye will not heare this, my soule shall z weepe in secret for your pride, and mine eye shall weepe and dropp downe teares, because the Lords flocke is carped away captiue.

f You shal surely be led away captiue, & I, according to mine affection toward you, shal weepe and lament for your stubbornes.

18 Say vnto the a King and to the Quéene, Humble your selues, sit downe, for the crowne of your glory shall come downe from your heades.

g For Iehoiachin, and his mother rendred them selues by Ieremiahs counsell to the King of Babylon, 2. King. 24.12.

19 The cities of b the South shall be shut vp, and no man shall open them: all Iudah shalbe carped away captiue: it shall be wholy carped away captiue.

h That is, of Iudah, which lyeth Southward from Babylon.

20 Lift vp your eyes and beholde them that come from the North: where is the c flock that was giuen thee, euen thy beautifull flocke?

i He alludeth to King, where his people is become.

21 What wilt thou say, when he shall visite thee? (for thou hast d taught them to be captaines and as chiefe ouer thee) shall not sorowe take thee as a woman in trauell?

k By seeking to strangers for helpe, thou hast made them full to fight against thee.

22 And if thou say in thine heart, Wherefore come these thinges vpon me? For e multitude of thine iniquities are thy skirtes f discouered and thy heeles made bare.

l Thy cloke of hypocrisie shall be pulled off & thy shame seene.

23 Can the blacke Moore change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do euill.

m As thine iniquities haue ben manifest to all world: so shall thy shame and punishment.

24 Therefore will I scatter them, as the stubble g is taken away with the South winde.

25 This is thy portion, and the part of thy measures from me, sayeth the Lorde, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirtes vpon thy face, h that thy shame may appeare.

27 I haue seene thine adulteries, and thy

h neyings,

n neyings, the filthynesse of thy whore-
dome on the hilles in o the fieldes, & thine
abominations. Wo vnto thee, O Ierusa-
lem: wilt thou not be made cleane? when
shall it once be?

n He cōpareth the idolaters to horses inflamed after mares.
o There is no place so hie nor lowe, whereas the markes, & signes of thine idolatrie appeare not.

CHAP. XIIII.

1 *Of the dearth that should come.* 7 *The prayer of the people asking mercie of the Lord.* 10 *The vnfaithfull people are not heard.* 12 *Of prayer, fasting, & of false prophets that seduce the people.*

1 THe word of the Lord that came vnto
Ieremiah, concerning the a b dearth.
2 Iudah hath mourned, and the gates
thereof are desolate, they haue bene
b brought to heauines vnto the grounde,
and the cry of Ierusalem goeth vp.
3 And their nobles haue sent their infe-
riours to the water, who came to the
welles, and found no water: they retur-
ned with their vessels emptie: they were
ashamed and confounded, and c couered
their heads.
4 For the ground was destroyed, because
there was no rayne in the earth: the
plowmen were ashamed, and couered
their heads.
5 Yea, the hinde also calued in the fielde, &
forsooke d it, because there was no grasse.
6 And the wilde asses did stande in the
high places, and drew in their winde like
e dragons: their eyes did fayle, because
there was no grasse.
7 f O Lorde, though our iniquities testifie
against vs, deale with vs according to thy
Name: for our rebellions are many, we
sinned against thee.
8 O the hope of Israel, the sauiour there-
of in the time of trouble, why art thou as
a g stranger in the land, as one that pas-
seth by to tarry for a night?
9 Why art thou as a man astonied, and
as h a strong man that cannot helpe?
yet thou, O Lord, art in the middes of vs,
and thy Name is called vpon vs: forsake
vs not.
10 Thus sayth the Lorde vnto this people,
Thus haue they delited to wander: they
haue not refrayned their feete, therefore
the Lorde hath no delite in them: but hee
will nowe remember their iniquitie, and
visite their sinnes.
11 Then sayde the Lorde vnto me, i Thou
shalt not pray to do this people good.
12 When they fast, I will not heare their
cry, and when they offer burnt offring, &
an oblation, I wil not accept them: but I
will consume them by the sword, and by
the famine and by the pestilence.
13 Then answered I, Ah Lorde God, be-
holde, the k prophets say vnto them, Ye
shal not see the sword, neither shal famine
come vpon you, but I will giue you assu-
red peace in this place.
14 Then the Lorde said vnto me, The pro-
phetes prophecie lyes in my Name: * I
haue not sent them, neyther did I com-
mand them, neyther spake I vnto them,
but they prophecie vnto you a false visi-
on, and diuination, and vanitie, and de-
ceitfulnes of their owne heart.
15 Therefore thus sayth the Lord, Concer-
ning the prophetes that prophecie in my
Name, whome I haue not sent, yet they
saye, Sworde and famine shall not be in
this land, by sword and famine shal those
prophets be consumed.
16 And the people to whom these prophets
do prophecie, shall be cast out in ye streetes
of Ierusalem, because of the famine, and
the sworde, and there shalbe none to bury
them, both they, and their wiues, & their
sonnes, and their daughters: for I will
powre their wickednes vpon them.
17 Therefore thou shalt say this word vnto
them, Let mine eyes drop downe l teares
night and daye without ceasing: for the
virgine daughter of my people is destroi-
ed with a great destruction, & with a sore
grieuous plague.
18 For if I goe into the fielde, beholde the
slaine with the sword: and if I enter into
the citie, beholde them that are sicke for
hunger also: moreouer the Prophet also
and the Priest goe a wandring m into a
land that they know not.
19 Hast thou vtterly reiected n Iudah, or
hath thy soule abhorred Zion? why hast
thou smitten vs, that we can not be hea-
led? We looked for peace, and there is no
good, and for the time of health, and be-
holde trouble.
20 We o acknowledge, O Lorde, our wic-
kednesse and the iniquitie of our fathers:
for we haue sinned against thee.
21 Do not abhorre vs: for thy Names sake
cast not downe ye throne of thy glory: re-
member & breake not thy couenāt wt vs.
22 Are there any among the p vanities of
the Gentiles, that can giue rayne? or can
the heauens giue showres? is it not thou,
O Lord our God? therefore we wil waite
vpon thee; for thou hast made all these
things.

a Which came for lack of raine, verse 4.
b Or, brought low.
b The word signifieth to bee made black, & so is here taken for extreme sorowe.
c To wit, with ashes in token of sorowe.
d Meaning, that the beastes for drought were compelled to forsake their yong, contrarie to nature, and to go seke water, which they could not finde.
e Which are so hote of nature, that they cannot be cooled with drinking of water, but still gape in the ayre to refresh them.
f He sheweth the only way to auoide Gods plagues, which is by vnfeyned confession of our sinnes, & returning to him by repentance.
g That taketh no care for vs.
h As one that hath strength to helpe, and yet is afraide to put to his hand.
i Reade Chap. 7. 16. & 11.14.
k He pitieth the people, & accuseth the false prophets, which deceiued them: but the Lord answereth that both ye prophets, which deceiued, & the people, which suffered themselues to be seduced, shal perish, Chap. 5.31. & 27.8,9. & 29.8.
Chap. 23.21. & 27.10,15. & 29.9.
l The false prophets promised peace and assurance, but Ieremiah calleth to teares & repentance for their affliction, which is at hand, as Chap. 9.1. Lamē. 1.16. & 2.18.
m Both hie and lowe shalbe led captiues into Babylon.
n Though the Prophet knewe yt God had cast off ye multitude, which were hypocrites and bastard childrē, yet he was assured that for his promes sake he would haue still a Church, for the which he prayeth.
o He teacheth the Church a forme of prayer, to humble themselues to God by true repentance, which is the only meane to auoide this famine, which was the beginning of Gods plagues.
p Meaning, their idoles, reade Chap. 10.15.

CHAP. XV.

1 *The Lorde would heare no prayer for the Iewes,*
3 *But threatneth to destroy them with foure plagues.*

1 THen said the Lord vnto me, a Though
Moses & Samuel stoode before mee,
yet mine affection coulde not be to-
warde this people: cast them out of my
sight, and let them depart.
2 And if they say vnto thee, Whither shall
we depart? then tell them, Thus sayeth
the Lorde, * Such as are appoynted to
death, vnto death: and such as are for the
sworde, to the sworde: and such as are for
the famine, to the famine: and such as are
for the captiuitie, to the captiuitie.
3 And I will appoynt ouer them foure
kindes, sayth the Lord, the sworde to slay,
and the b dogs to teare in pieces, and the
foules of the heauen, and the beasts of the
earth to deuoure, and to destroy.
4 I wil c scatter them also in all kingdoms

a Meaning, that if there were any man liuing moued with so great zeale toward the people, as were these two, yet yt he would not graunt this request, forasmuch as he had determined the contrary, Eze. 14.14. *Zech. 11.9.*
b The dogges, birdes & beastes should deuoure them that were slaine.
c The worde signifieth to runne to and fro for feare & vnquietnes of conscience, as did Kain.

d Not that the people was punished for the kings sinne only, but for their owne sins also, because they consented to his wickednes, 2.king.21.9.

e That is, I will not cal back my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h *Or, mother.*

i *Or, fearefully.*

h She that had many, lost all her children.

i She was destroied in the midst of her prosperitie.

k These are the Prophets words, cõplaining of the obstinacie of the people, and that he was reserued to so wicked a time: wherein also he sheweth what is the condition of Gods ministers: to wit, to haue all the worlde against them, though they giue none occasion.

l Which is an occasion of contention and hatred.

m In this perplexitie Ieremie cõforted me, and sayd that my last dayes should be quiet: & by the enemie he meaneth here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Ieremiah the choyse either to remain

of the earth, d because of Manasseh the sonne of Hezekiah king of Iudah, for that which he did in Ierusalem.

5 Who shall then haue pitie vpon thee, O Ierusalem? or who shall be sory for thee? or who shall go to pray for thy peace?

6 Thou hast forsaken me, sayth the Lord, & gone backward: therefore will I stretch out mine hande against thee, and destroy thee: for I e am wearie with repenting.

7 And I will scatter them with the fanne f in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their wayes.

8 Their widowes g are increased by me aboue the sand of the sea: I haue brought vpon them, and against the h assemblie of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and i sparcdly.

9 She that hath borne h seuen, hath bene made weake: her heart hath fayled: the sunne hath fayled i her, whyles it was day: she hath bene confounded, and ashamed, and the residue of them will I deliuer vnto the sword before their enemies, sayth the Lord.

10 k Woe is me, my mother, that thou hast borne me, a contentious man, and a man that striueth with the whole earth: I haue neyther l lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doeth curse me.

11 The Lord said, m Surely thy remnãt shal haue wealth: surely I will cause thine enemy to intreat thee in the time of trouble, and in the time of affliction.

12 Shal the n pyon breake the pyon, and the brasse that commeth from the North?

13 Thy substance and thy treasures will I giue to be spoyled without o gaine, & that for all thy sinnes euen in all thy borders.

14 And I will make thee to go with thine enemies into a lande that thou knowest not: for a fire is kindled in mine anger, which shall burne you.

15 O Lorde, thou knowest, remember me, & visite me, and reuenge me of my p persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffred rebuke.

16 Thy wordes were founde by me, and I did q eate them, and thy worde was vnto me the ioye and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assemblie of the mockers, neither did I reioyce, but sate alone q because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continual? and my plague desperate and can not be healed? why art thou vnto me r as a lyar, and as waters that fayle?

19 Therefore thus sayth the Lorde, If thou s returne, then wil I bring thee againe, & thou shalt stande before me: and if thou take away the t precious from the vile, thou shalt be u according to my worde: let them returne x vnto thee, but returne not thou vnto them.

20 And I will make thee vnto this people a strong brasen wall, and they shall fight against thee, but they shall not y preuayle against thee: for I am with thee to saue thee and to deliuer thee, sayth the Lord.

21 And I will deliuer thee out of the hand z of the wicked, and I wil redeeme thee out of the hand of the tyrants.

a in his cõtrey, or to go whither he would: or by the enemie he meaneth Iewes, which should afterward knowe Ieremiahs fidelitie, & therfore fauor him.

n As for the people though they seemed strõg as yron, yet should they not be able to resist the hard yron of Babylon, but should be led captiues.

o *Or, ransome.*

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of them whom he knew to be hardened & incorrigible.

p I receiued them with as great ioy as he, that is affamished, eateth meate.

q I had nothing a do with the wicked contemners of thy worde, but lamented bitterly for thy plagues: shewing what the faithfull should do when they see tokens of Gods anger.

r And hast not assisted me according to thy promes? whereas the saints of God is imperfection of fayth, which through impatiencie is oft times assayled, as Chap.20.7.

s If thou forget these carnal deliberations, and faithfully execute thy charge.

t That is, looke to winne good from the bad.

u To wit, as my mouth hath pronounced, chap.1.18. & as here followeth, vers.20.

x Conforme not thy selfe to their wickednes, but let them follow thy godly example.

y I will arme thee with an inuincible stedfastnes and constancie, so that all the powers of the world shall not ouercome thee.

CHAP. XVI.

2 *The Lorde forbidding Ieremiah to marrie, sheweth him what should be the affliction vpon Iudah.* 13 *The captiuitie of Babylon.* 15 *Their deliuerance,* 19 *The calling of the Gentiles.*

1 THe worde of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus sayth the Lorde concerning the sonnes, & concerning the daughters that are borne in this place, & concerning their mothers that beare them, & concerning their fathers, that beget them in this land,

4 They shall die of deaths & diseases: they shal not be lamented, neither shall they be buried, but they shall be as dongue vpon the earth, & they shall be consumed by the sword, and by famine, and their carkeises shalbe meate for the foules of the heauen, and for the beastes of the earth.

5 For thus saith the Lord, b Enter not into the house of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, sayth the Lord, euen mercy and compassion.

6 Both the great, and the small shall die in this land: they shall not be buried, neither shal men lament for them, c nor cut them selues, nor make them bald for them.

7 They shall not stretch out the handes for them in the mourning to comfort them for the dead, neyther shall they giue them the d cuppe of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into the house of feasting to sitte with them to eate and to drinke.

9 For thus saith the Lord of hostes, e God of Israel, Beholde, I will cause to cease out of this place in your eyes, euen in your dayes the voyce of mirth, and the voyce of gladnes, the voyce of the bridegroome and the voyce of the bride.

10 And when thou shalt shewe this people

a Meaning, that the affliction should be so horrible in Ierusalem, that wife and children should burie, or cease his seede.

b Signifying that the affliction should be so great, that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in their great extremities all consolation shalbe in vaine.

e That is, God

all

all these woordes, and they shall say vnto thē, *Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken mee, saith the Lorde, and haue walked after other gods, and haue serued them, and worshipped them, and haue forsaken mee, & haue not kept my Lawe,

12 (*And ye haue done worse then your fathers: for beholde, you walke euery one after the stubbernesse of his wicked heart, and will not heare me)

13 Therefore will I driue you out of this land into a lande that ye knowe not, neither you, nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.

14 *Beholde therefore, saith the Lorde, the dayes come that it shall no more be saide, The Lorde liueth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lorde liueth, that brought vp the children of Israel *from the lande of the North, and from all the lands where he had scattered them, and I will bring them againe into their lande that I gaue vnto their fathers.

16 Beholde, saith the Lord, I will send out many *fishers, and they shall fish them, and after will I sende out many hunters, & they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpō all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I will recompense their iniquitie & their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie *carions and their abominations.

19 O Lord, thou art my *force, & my strength and my refuge in the day of affliction: the Gentiles shall come vnto thee from the endes of the world, and shall say, Surely our fathers haue inherited *lies, & vanitie, wherein there was no profite.

20 Shall a man make gods vnto himselfe, and they are no gods?

21 Behold, therfore I wil this once *teach them: I will shewe them mine hand and my power, and they shall know that my Name is the Lord.

CHAP. XVII.

1 *The forwardnes of the Iewes.* 5 *Cursed be those that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the searcher of the heart.* 13 *The liuing waters are forsaken.* 21 *The right keeping of the Sabbath commanded.*

THe sinne of Iudah is *written with a penne of yron, and with the point of a diamond, and grauen vpon the

a The remembrance of their contempt of God came passe, although for a time he deferre the punishment, for it shalbe manifest to men & Angels.

*table of their heart, & vpon the hornes of your *altars.

2 *They remember their altars as their children, with their groues by the greene trees vpon the hie hilles.

3 *O my mountaine in the fielde, I will giue thy substance, and all thy treasures to be spoyled, for the sinne of thy high places throughout all thy borders.

4 And thou shalt rest, *and in thee shalbe a rest from thine heritage that I gaue thee, and I will cause thee to serue thine enemies in the lande, which thou knowest not: for ye haue kindled a fire in mine anger, which shall burne for euer.

5 ¶ Thus saith the Lorde, *Cursed be the man that trusteth in man, and maketh flesh his arme, & withdraweth his heart from the Lord.

6 For he shalbe like the heath in the wildernes, & shal not see whē any good commeth, but shall inhabite the parched places in the wildernes, in a salt land, & not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 *For he shalbe as a tree *that is* planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heat commeth, but her leafe shalbe greene, and shall not care for the yere of drought, neither shall cease from yelding fruite.

9 *The heart is deceitfull & wicked aboue all things, who can know it?

10 I the Lord search the heart, and trie the reines, euen to giue euery man according to his wayes, and according to the fruite of his workes.

11 *As the partriche gathereth the yong, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and at his ende shal be a sole.

12 As a glorious throne *exalted from the beginning, so is the place of our Sanctuary.

13 O Lorde, the hope of Israel, all that forsake thee, shall be confounded: they that depart from thee, shall be written *in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shalbe whole: *saue me, and I shalbe saued: for thou art my praise.

15 Beholde, *they say vnto me, Where is the word of the Lord? let it come now.

b In stead of the Lawe of God, they haue written idolatrie and all abominations in their heart.

c Your sinnes appeare in all the altars *for* you haue erected to idoles.

d Some reade, So that their children remember their altars, that is, followe their fathers wickednes.

e Zion that was my mountaine, shal now be left as a waste fielde.

f Because thou wouldest not giue the land rest at such times, dayes and yeeres as I appointed, thou shalt hereafter be caried away, & it shall rest for lack of laborers.

g The Iewes were giuen to worldly policies and thought to make themselues strong by the friendship of the Egyptias, Isa. 31. 3 and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall, Isai. 2. 22.

Chap. 48. 6, 7. h Reade Psalme 1. 3. i Because the wicked haue euer some excuse to defende their doings, hee sheweth, that their owne lewde imaginations deceiue them, and bring them to these inconueniences: but God will examine their deedes by the malice of their heartes, 1. Sam 16. 7. 1 Chron. 28. 9. Psalm. 7. 10. Chap. 11. 20. and 20. 12. Reuel. 2. 23. k As the partriche by calling gathereth others, which forsake her, whē they see that she is not their damme: so the couetous man is forsaken of his riches, because he commeth by them falsely. l Shewing that the godly ought to glory in nothing, but in God: who doeth exalt his, and hath left a signe of his fauour in his Temple. m Their names shal not be registred in the booke of life. n He desireth God to preserue him that he fall not into tentation, considering the great contempt of Gods worde, and the multitude that fall from God. o The wicked say that my prophecie shal not come to passe, because thou deferrest the time of thy vengeance.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affection,

q Howsoeuer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Reade Chap. 11.20.

s Whereas thy doctrine may be best vnderstand both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needes be culpable of the rest, reade Exod. 20.8. and by the breaking of this one commandement, hee maketh them trāsgressours of the whole Lawe, for as much as the first and second table are contained herein, *Chap.* 22.4.

16 But p I haue not thrust in my selfe for a pastour after thee, neither haue I desired the day of misserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not q terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be cōfounded: let them be afraide, but let not me be afraide: bring vpon them the day of aduersitie, r and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Goe and stande in the s gate of the children of the people, whereby the kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem.

20 And say vnto them, Heare the word of the Lord, ye kings of Iudah, and all Iudah, and all the inhabitantes of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heed to your soules, and beare no burden in the t Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither carry forth burdens out of your houses in the Sabbath day: neither doe ye any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe & would not heare, nor receiue correction.

24 Neuertheless if ye will heare me, saith the Lorde, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the kings and the princes enter in at the gates of this citie, and shal sit *vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitantes of Ierusalem: and this citie shall remaine for euer.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the lande of Beniamin, & from the plaine, and from the mountaines, and from the South, which shall bring burnt offrings, and sacrifices, & meat offrings, and incense, and shall bring sacrifice of praise into the House of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden nor to goe through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

God sheweth by the example of a potter, that it is in his power to destroy the despisers of his worde. 18 The conspiracie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiah from the Lord, saying,

2 Arise, & go downe into the potters house, & there shal I shew thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheles.

4 And the vessell that he made of a clay, was broken in the hande of the potter. So he returned, and made it another vessell, as seemed good to the potter to make it.

5 Then the worde of the Lorde came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, saith the Lord? beholde, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I will speake suddenly against a nation or against a kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes, I will b repent of the plague that I thought to bring vpon them.

9 And I will speake suddenly concerning a nation, and concerning a kingdome to builde it and to plant it.

10 But if it doe euill in my sight and heare not my voyce, I will repent of the good that I thought to do for them.

11 Speake thou nowe therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lorde, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euill way, & make your wayes and your works good.

12 But they said c desperately, Surely we wil walke after our owne imaginations, and doe euery man after the stubbernes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such thinges? the virgin of Israel hath done very filthily.

14 Will a man forsake the snow of Lebanon, which commeth from the rocke of the field? d or shall the colde flowing waters, that come frō another place, be forsaken?

15 Because my people hath forgotten me, and haue burnt incense to vanitie, and their prophetes haue caused them to stumble in their wayes from the e auncient wayes, to walke in the paths and way that is not troden,

16 To make their lande desolate and a perpetual derision, so that euery one that passeth thereby, shalbe astonished and wagge his head,

17 I will scatter them with an East winde before the enemie: I will shewe them the backe, and f not the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuice against Ieremiah: for the Law g shall not perish from the Priest, nor counsell from the wise, nor the word from the Prophet: come, and let vs smite

a As the potter hath power ouer the clay to make what pot hee will, or to breake them, when he hath made them: so haue I power ouer you to doe with you as seemeth good to me, Isa. 45.9. wisd. 15.7. rom. 9.20,21.

b When the scripture attributeth repentance vnto God, it is not that hee doeth contrarie to that whichhe hath ordained in his secret counsel: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, & threatning (which euer containeth a condition in it) taketh no place and this the scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but wereall together bent to rebellion, and to their owne filthy will.

d As no man that hath thirst, refuseth fresh conduit water which he hath at home, to goe and seeke water abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers and

leaue God, which was present with them.

e That is, the way of trueth, which God had taught by his Law, reade Chap. 6.16.

f I will shew mine anger and not my fauour toward them.

g This argument the wicked haue euer vsed against the seruants of God. The Church cannot erre: we are the Church, & therefore whosoeuer speaketh against vs, they ought to die, 1. King. 22.24. chap. 5.4. and 20.2. malac. 2.4. and thus the false Church persecuteth the true Church, which standeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghost.

him.

him with the [b] tõgue, and let vs not giue
heede to any of his wordes.
19 Hearken vnto me, O Lorde, & heare the
voyce of them that contend with me.
20 Shall euill be recompenſed for good? for
they haue digged a pit for my ſoule: re-
member that I ſtood before thee, to ſpeake
good for them, and to turne awaye thy
wrath from them.
21 Therefore, [f] deliuer vp their children to
famine, and let them droppe awaye by the
force of the ſworde, and let their wiues be
robbed of their children, & be widdowes:
and let their huſbands be put to death, &
let their yong men be ſlaine by the ſworde
in the battell.
22 Let the crye be heard from their houſes,
when thou ſhalt bring an hoſte ſuddenly
vpon them: for they haue digged a pit to
take me, and hid ſnares for my feete.
23 Yet Lorde thou knoweſt all their coun-
ſell againſt me tendeth to death: forgiue
not their iniquitie, neyther put out their
ſinne from thy ſight, but let them be ouer-
throwen before thee: deale thus with them
in the time of thine anger.

CHAP. XIX.

He propheſieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

1 THus ſayd the Lorde, Go, and bye an
earthen bottel of a potter, and take of
the ancients of the people, and of the
ancients of the Prieſtes,
2 And go forth vnto the valley of Ben-
hinnom, which is by the entrie of the
[a]Eaſt gate: and thou ſhalt preache there
the wordes, that I ſhall tell thee,
3 And ſhalt ſay, Heare ye the word of the
Lorde, O [a] Kinges of Iudah, and inha-
bitantes of Ieruſalem, Thus ſayth the
Lorde of hoſtes, the God of Iſrael, Be-
holde, I will bring a plague vpon this
place, the which whoſoeuer heareth, his
eares ſhall [b] tingle.
4 Becauſe they haue forſaken me, & pro-
phaned this place, & haue burnt incenſe
in it vnto other gods, whom neither they,
nor their fathers haue knowen, nor the
kinges of Iudah (they haue filled this
place alſo with the blood of innocents,
5 And they haue buylt the hye places of
Baal, to burne their ſonnes with fire for
burnt offrings vnto Baal, which I [c] cõ-
manded not, nor ſpake it, neyther came
it into my minde)
6 Therefore behold, the dayes come, ſayth
the Lorde, that this place ſhal no more be
called [d] Topheth, nor the valley of Ben-
hinnom, but the valley of ſlaughter.
7 And I will bring the counſel of Iudah &
Ieruſalem to nought in this place, and I
will cauſe them to fall by the ſword before
their enemies, & by the hand of them that
ſeke their liues: and their carkeſes will
I giue to be meate for the foules of the
heauen, and to the beaſtes of the fielde.
8 * And I will make this citie deſolate and
an hiſſing, ſo that euery one that paſſeth
thereby, ſhalbe aſtonished & hiſſe becauſe
of all the plagues thereof.
9 * And I will fede them with the fleſh
of their ſonnes and with the fleſh of their
daughters, & euery one ſhall eate the fleſh
of his friende in the ſiege and ſtraitneſſe,
wherewith their enemies that ſeke their
liues, ſhall hold them ſtraite.
10 Then ſhalt thou breake the bottel in the
ſight of the men that go with thee,
11 And ſhalt ſay vnto them, Thus ſaith the
Lord of hoſtes, Euen ſo will I breake this
people and this citie, as one breaketh a
[e] potters veſſell, that can not bee made
whole againe, and they ſhall burye them in
Topheth till there be no place to burie.
12 Thus will I doe vnto this place, ſayth
the Lord, and to the inhabitants thereof,
and I wil make this citie like Topheth.
13 For the houſes of Ieruſalem, and the
houſes of the kings of Iudah ſhalbe de-
filed as the place of Topheth, becauſe of
all the [f] houſes vpon whoſe [g] roofes they
haue burnt incenſe vnto all the hoſte of
heauen, and haue powred out drinke of-
frings vnto other gods.
14 Then came Ieremiah from Topheth,
where the Lorde had ſent him to propheſ-
cie, and he ſtood in the court of the Lords
houſe, and ſayd to all the people,
15 Thus ſayth the Lord of hoſtes, the God
of Iſrael, Behold, I will bring vpon this
citie, & vpon all her townes, all ỹ plagues
that I haue pronoũced againſt it, becauſe
they haue hardened their neckes, and
would not heare my wordes.

CHAP. XX.

Ieremiah is ſmitten & caſt into priſon for preaching of the word of God. 3 He propheſieth the captiuitie of Babylon. 7 He complaineth that he is a mocking ſtocke for the word of God. 9 He is compelled by the ſpirit to preach the word.

1 WHen Paſhur, the ſonne of Im-
mer, the Prieſt, which was ap-
pointed gouernour in the houſe
of the Lorde, heard that Ieremiah pro-
phecied theſe things,
2 Then Paſhur ſmote Ieremiah the Pro-
phet, and put him in the [a] ſtockes that
were in the hie gate of Beniamin which
was by the houſe of the Lord.
3 And on the morning, Paſhur brought
Ieremiah out of the ſtockes. Then ſayde
Ieremiah vnto him, The Lord hath not
called thy name Paſhur, but [*] Magor-
miſſabib.
4 For thus ſayth the Lord, Behold, I will
make thee to be a terror to thy ſelfe, and
to all thy friendes, & they ſhall fall by the
ſword of their enemies, & thine eyes ſhall
beholde it, and I will giue all Iudah into
the hand of the king of Babel, and he ſhal
carye them captiue into Babel, and ſhall
ſlay them with the ſworde.
5 Moreouer I will deliuer all the ſubſtance
of this citie, and all the labours thereof &
all the precious things thereof, and al the
treaſures of the kinges of Iudah will I
giue into ỹ hande of their enemies, which
ſhall ſpoyle them, and take them awaye
and carye them to Babel.
6 And thou Paſhur, and all that dwell in
thine houſe, ſhall goe into captiuitie, and
thou ſhalt come to Babel, and there thou

[b] Let vs ſlander him, and accuſe him: we ſhall be ſilenced.

[f] Seing the obſtinate malice of the aduerſaries, which grewe daily more and more, the Prophet being moued with Gods ſpirit, without any carnall affection prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glory, and profite his Church.

[a] By gate of the ſun.

[b] By Kings here and in other places are meant rulers & gouernors of the people which he called the antecedent, verſe 1.

[b] Reade of this phrase, 1. Sam. 3. 11.

[c] Whereby is declared, that whatſoeuer is not commanded by Gods worde, nothing his ſeruice is reproued.

[d] Reade chap. 7. 31. 2. King. 23. 10. Iſa. 30. 33.

Chap. 18. 16. & 49. 36. 50. 13.

Deut. 28. 53. Ierem. 4. 10.

[e] This viſible ſigne was to confirme them touching the aſſurance of this plague, which the Lord threatned by his Prophet.

[f] He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their owne houſes therwith, as we ſee yet among the Papiſtes. Reade Deut. 22. 8.

[a] Thus we ſee, that the thing which neyther the King, nor the Princes, nor the people durſt enterpriſe againſt the Prophet of God, this Prieſt as a chief inſtrument of Satan firſt attempted, reade Chap. 18. 18.

[*] *Or, feare round about.*

b Which haue ſuffred thẽſelues to be abaſed by thy falſe prophecies.

c Herein appeareth the impaticncie, which oftentimes ouercommeth the ſeruants of God, when they ſee not their labors to profit, & alſo feele their owne weakenes, reade chap. 15.18.

d Thou diddeſt thruſt me forth to this worke againſt my will.

e He ſheweth ‡ he did his office in ‡ he reproued ‡ people of their vices, & threatned them ‖ gods iudgements: but becauſe he was derided & perſecuted for this, he was diſcouraged and thought to haue ceaſed to preach, ſaue that Gods ſpirit did force him thereunto.

f Thus the enemies cõferred together to knowe what they had heard him ſay, ‡ they might accuſe him therof, reade Iſa. 29.21.

g Here he ſheweth how his faith did ſtriue againſt tentation, and ſought to ‡ Lord for ſtrength, 2. Sa. 16.7. 1. Chron. 28.9. pſal. 7.9. chap. 11.20. and 17.10.

h How the children of God are ouercome in this battel of the fleſh & the ſpirit, and into what inconueniences they fall til God rayſe them vp againe, reade Iob. 3.1. & chap. 15.10.

i Alluding to the deſtruction of Sodom & Gomorah, Gen. 19.25.

k Meaning, that the fruite thereof might neuer come to profite.

shalt die, and shalt be buryed there, thou and all thy [b] friends, to whom thou hast prophecied lyes.

7 O Lorde, thou hast deceiued me, and I am [c] deceiued: thou art stronger then I, and hast [d] preuayled: I am in derision dayly: euery one mocketh me.

8 For since I spake, I cried out of wrong, and proclaymed [e] desolation: therfore the worde of the Lorde was made a reproche vnto me, and in derision dayly.

9 Then I said, I will not make mention of him, nor speake any more in his Name. But his word was in mine heart as a burning fire shut vp in my bones, and I was weary ‖ for bearing, & I could not stay.

10 For I had heard the rayling of many, & feare on euery side. [f] Declare, sayde they, & we will declare it: all my familiars watched for mine halting, saying, It may be that he is deceiued: so we shal preuayle against him, and we shall execute our vengeance vpon him.

11 [g] But the Lord is with me like a mighty gyant: therefore my persecuters shall be ouerthrowne, and shall not preuayle, & shalbe greatly confounded: for they haue done vnwisely, & their euerlasting shame shall neuer be forgotten.

12 * But, O Lorde of hostes, that tryest the righteous, & seest the reynes & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of ‡ poore from the hand of the wicked.

14 ¶ [h] Cursed be the day wherein I was borne: and let not the daye wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man childe is borne vnto thee, and comforted him.

16 And let that mã be as the [i] cities, which the Lorde hath ouerturned and repented not: and let him heare the cry in the morning, and the shouting at noontide,

17 Because he hath not slayne me, euen frõ the woumbe, or that my mother might haue bene my graue, or her wombe a perpetuall [k] conception.

18 Howe is it, that I came foorth of the wombe, to see labour and sorow, that my dayes should be consumed with shame?

CHAP. XXI.

He prophecieth that Zedekiah shalbe taken, and the citie burned.

1 The worde which came vnto Ieremiah from the Lorde, when king Zedekiah sent vnto him Pashur, the sonne of Malchiah, and Zephaniah, the sonne of Maaseiah the Priest, saying,

2 [a] Inquire, I pray thee, of the Lorde for vs (for Nebuchad-nezzar king of Babel maketh warre against vs) if so be that the Lord will deale with vs according to all his wonderous workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shal you say to Zedekiah,

4 Thus sayeth the Lorde God of Israel, Behold, I wil [b] turne backe the weapons of warre that are in your hands, wherewith ye fight against the king of Babel, & against the Caldeans, which beseige you without the walles, and I will assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hande, and with a mighty arme, euen in anger & in wrath, and in great indignation.

6 And I will smite the inhabitats of this citie, both man, and beast: they shall die of a great pestilence.

7 And after this, sayeth the Lorde, I will deliuer Zedekiah the king of Judah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sword, and from the famine into the hand of Nebuchad-nezzar king of Babel, & into the hand of their enemies, and into the hand of those that seeke their liues, & he shall smite them with the edge of the sword: he shall not spare them, neyther haue pitie nor compassion.

8 ¶ And vnto this people thou shalt saye, Thus sayth the Lord, Beholde, I set before you the [c] way of life, and the way of [d] death.

9 * He that abideth in this citie, shal die by the sword & by the famine, & by the pestilence: but he that goeth out, and falleth to ‡ Caldeans, that beserge you, he shal liue, and his life shalbe vnto him for a [e] pray.

10 For I haue set my face against this citie, for euil & not for good, sayeth the Lord: it shalbe giuen into the hande of the king of Babel, and he shall burne it with fire.

11 ¶ And say vnto the house of the king of Judah, Heare ye the word of the Lord.

12 O house of Dauid, thus sayth the Lord, * Execute iudgement [f] in the morning, & deliuer the oppressed out of the hand of ‡ oppressor, lest my wrath go out like fire & burne, that none can quenche it, because of the wickednes of your workes.

13 Behold, I come against thee, [g] O inhabitant of the valley, & rocke of the plaine, saith the Lord, which say, Who shal come downe against vs? or who shal enter into our habitations?

14 But I will visite you according to the fruite of your workes, saith the Lord, and I will kindle a fire [h] in the forest thereof, and it shall deuoure round about it.

CHAP. XXII.

He exhorteth the King to iudgement and righteousnes. 9 Why Ierusalem is brought into captiuitie. 11 The death of Shallum the sonne of Iosiah is prophecied.

1 Thus sayd the Lord, Go downe to the house of the king of Judah, & speake there this thing,

2 And say, Heare the word of the Lorde,

a Not that the King was touched with repentãce of his sinnes and so sought to God, as did Hezekiah when he sent to Isaiah, 2. Kin. 19.1. Isa. 37.

‡ but because ‖ Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exod. 9.28.

b To wit, from your enemies to destroy your selues.

c By yeelding your selues to Nebuchad-nezzar.

d By yeelding him, Chap. 38.2.

e As a thing ouercomed from extreme danger, Chap. 37.2. & 38. 18. & 45.5.

f Be diligent to do iustice.

g Meaning, Ierusalem, which was builded vpon the hil & pitched in the valley, & was compassed about with mountaines.

h That is, in the houses thereof, which floode as thicke as trees in the forest.

O king of Iudah, that sittest vpon the
throne of Dauid, thou and thy seruants,
& thy people that enter in by these gates.
3 Thus saith the Lord, *Execute ye iudge-
ment and a righteousnes, and deliuer the
oppressed from the hand of the oppressor,
and vexe not the stranger, the fatherlesse,
nor the widowe: doe no violence, nor
shead innocent blood in this place.
4 For if ye doe this thing, then shall the
kings sitting vpon the throne of Dauid
enter in by the gates of this house, * and
ride vpon charets, and vpon horses, both
he and his seruants and his people.
5 But if ye will not heare these wordes, I
b sweare by my selfe, saith the Lorde, that
this house shalbe waste.
6 For thus hath the Lord spoken vpon the
kings house of Iudah, Thou art c Gilead
vnto mee, and the head of Lebanon, yet
surely I will make thee a wildernes and
as cities not inhabited,
7 And I will d prepare destroyers against
thee, euery one with his weapons, and
they shall cut downe thy chiefe e cedar
trees, and cast them in the fire.
8 f And many nations shall passe by this
citie, and they shall say euery man to his
neighbour, Wherfore hath the Lord done
thus vnto this great citie?
9 Then shall they answere, Because they
haue forsaken the couenant of the Lorde
their God, and worshiped other gods
and serued them.
10 ¶ Weepe not for the dead, and be not
mooued for them, but weepe for him g that
goeth out: for he shall returne no more,
nor see his natiue countrey.
11 For thus saith the Lorde, as touching
h Shallum the sonne of Iosiah king of
Iudah, which reigned for Iosiah his fa-
ther, which went out of this place, he shal
not returne thither,
12 But he shall die in the place, whither
they haue ledde him captiue, and shall see
this land no more.
13 ¶ Wo vnto him that buildeth his house
by i vnrighteousnes, and his chambers
without equitie: he vseth his neighbour
without wages and giueth him not for
his worke.
14 He saith, I will builde me a wide house
and large chambers: so he wil make him
self large windowes, and sieling with ce-
dar, and paint them with vermillion.
15 Shalt thou reigne, because thou closest
thy selfe in cedar? did not thy k father eate
and drinke and prosper, when he execu-
ted iudgement and iustice?
16 When he iudged the cause of the afflic-
ted and the poore, he prospered: was not
this because he knew me, saith the Lord?
17 But thine eyes and thine heart are but
onely for thy couetousnes: & for to shead
innocent blood, and for oppressiō, and for
destruction, euen to doe this.
18 Therefore thus saith ẏ Lord against Ie-
hoiakim, the sonne of Iosiah king of Iu-

Chap. 21.12.
a This was his ordinarie maner of preaching before the kings from Iosiah vnto Zedekiah, which was about fourtie yeres.
Chap. 17.25.
b Shewing that there is none greater then he, Hebr. 6.13. and that he will most certainely performe his othe.
c He compareth Ierusalem to Gilead, which was beyond Iorden, & the beautie of Iudea to Lebanon.
d The Ebrewe word signifieth to sanctifie, because the Lorde doth dedicate to his vse and purpose such as he appointeth to execute his worke, Isai. 13.3. chap. 6.4. and 12.3.
e Thy buildings made of Cedar trees.
f As they that wonder at a thing which they thought would neuer haue come to passe, Deut. 29.24. 1. king. 9.8
g Signifying that they should lose their king: for Iehoiachin went foorth to meete Nebuchad-nezzar and yeelded himself & was caried into Babylon, 2. king. 24.12.
h Whom some take to be Iehoiachin & that Iosiah was his grandfather: but it semeth, this was Iehoiakim, as verse 18.
i By bribes and extortion.
k Meaning, Iosiah, who was not giuen to ambition and superfluitie, but was content with mediocritie, and did only delite in setting foorth Gods glory and to doe iustice to all.

dah, They shall l not lament him, saying,
Ah, my brother, or ah, sister: neither shall
they mourne for him, saying, Ah, lorde, or
ah, his glorie.
19 He shalbe buried as an asse m is buried,
euen drawen and cast foorth without the
gates of Ierusalem.
20 ¶ Goe vp to n Lebanon, and cry: showte
in o Bashan and cry by the passages: for
all thy louers are destroyed.
21 I spake vnto thee whē thou wast in pros-
peritie: but thou saidst, I will not heare:
this hath bene thy maner frō thy youth,
that thou wouldest not obey my voyce.
22 The winde shall feede all thy pastours,
p and thy louers shal goe into captiuitie:
and then shalt thou be ashamed and con-
founded of all thy wickednes.
23 Thou ẏ dwellest in Lebanon, & makest
thy nest in ẏ q cedars, how beautiful shalt
thou be when sorowes come vpon thee,
as the sorowe of a woman in trauaile?
24 As I liue, saith the Lord, though r Coni-
ah the sonne of Iehoiakim king of Iu-
dah, were the signet of my right hande,
yet would I plucke thee thence.
25 And I will giue thee into the hande of
them that seeke thy life, and into the hand
of them, whose face thou fearest, euen in-
to the hand of Nebuchad-nezzar king of
Babel, & into the hand of the Caldeans.
26 And I will cause them to carie thee a-
way, and thy mother that bare thee, into
another countrey, where ye were not
borne, and there shall ye die.
27 But to the land, whereunto they desire
to returne, they shall not returne thither.
28 Is not this man Coniah as a despised
and broken idole? or as a vessell, wherein
is no pleasure? wherefore are they caried
away, he and his seede, and cast out into a
land that they know not?
29 O s earth, earth, earth, heare the word of
the Lord.
30 Thus saith the Lord, Write this t man
destitute of children, a man that shall not
prosper in his dayes: for there shall be no
man of his seede that shall prosper and sit
vpon the throne of Dauid, or beare rule
any more in Iudah.

l For euery one shall haue ynough to lament for himselfe.
m Not honourably amongs his fathers, but as carions are cast in a hole because their stinke should not infect, reade 2. kin. 24.9. Iosephus Antiquit. 10.8, writeth that the enemie slew him in the citie, and commanded him to be cast before the walles vnburied, looke chap. 36.30.
n To call to the Assyrians for helpe.
o For this was the way out of Iudea to Assyria: whereby is ment that all helpes should faile: for the Caldeans haue subdued both them and the Egyptians.
p Both thy gouernours and they that should helpe thee, shall vanish away as winde.
q Thou that are built of the faire Cedar trees of Lebanon.
r Who was called Iehoiachin or Ieconiah, whom he calleth here Coniah in contempt, who thought his kingdome could neuer depart from him, because he came of the stocke of Dauid, and therefore for the promise sake could not be taken from his house: but hee abused Gods promes, and therefore was iustly depriued of ẏ kingdome.
s He sheweth that all posteritie shalbe witnesses of this iust plague, as though it were registred for perpetuall memorie.
t Not that hee had no children (for after he begate Salathiel in the captiuitie, Mat. 1.12.) but that none should reigne after him as king.

CHAP. XXIII.

1 Against false pastors. 5 A prophecie of the great Pastor Iesus Christ.

1 Woe be vnto a the pastours that de-
stroy and scatter b the sheepe of my
pasture, saith the Lord.
2 Therefore thus saith the Lorde God of
Israel vnto the pastors that c feede my

a Meaning, the princes, gouernours and false prophets, as Ezek. 34.2.
b For the which I haue especiall care and haue prepared good pastures for them.
c Whose charge is to feede the flocke, but they eate the fruite thereof, Ezek. 34.3.

peop'e, Ye haue scattered my flocke and thrust them out, & haue not visited them: behold, I will visite you for the wickednes of your workes, saith the Lord.

3 And I will gather the [d] remnant of my sheepe out of al countries, whither I had driuen them, & will bring them againe to their folds, and they shal grow & increase.

4 And I will set vp shepheards ouer them, which shall feede them: & they shall dread no more nor be afraide, neither shall any of them be lacking, saith the Lord.

5 Beholde, The dayes come, saith the Lord, that I will raise vnto Dauid a righteous [e] branch, and a king shal reigne, and prosper, and shall execute iudgement, and iustice in the earth.

6 In his dayes Iudah shall be saued, and *Israel shall dwell safely, and this is the Name whereby they shall call him, *The Lorde our righteousnes.

7 Therefore behold, the dayes come, saith the Lorde, that they shal no more say, The [f] Lorde liueth, which brought vp the children of Israel out of the lande of Egypt,

8 But the Lorde liueth, which brought vp and led the seede of the house of Israel out of the North countrey and from al countries where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the [g] prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath [a] ouercome) for the presence of the Lord and for his holy words.

10 For the lande is full of adulterers, and because of othes the land mourneth, the pleasant places of the wildernes are dried vp, and their [h] course is euill, and their force is not right.

11 For both the Prophet and the Priest [i] doe wickedly: & their wickednesse haue I found in mine [k] House, saith the Lord.

12 Wherefore their way shalbe vnto them as slipperie wayes in the darkenes: they shalbe driuen forth and fall therein: for I will bring a plague vpon them, euen the yeere of their visitation, saith the Lord.

13 And I haue seene foolishnesse in the prophetes of Samaria, that prophecied in Baal & caused my people Israel to erre.

14 I haue seene also in the prophets of Ierusalem [k] filthines: they commit adultrie and walke in lyes: they strengthen also the hands of the wicked that none can returne from his wickednesse: they are all vnto [l] me as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Beholde, I wil feed them with [m] wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is [n] wickednes gone forth into all the land.

16 Thus saith the Lorde of hostes, Heare not the wordes of the prophets that prophecie vnto you, & teach you vanity: they speake the vision of their owne [o] heart and not out of the mouth of the Lord.

17 They say stil vnto them that despise me, The Lord hath said, Ye [o] shal haue peace: and they say vnto euery one that walketh after the stubbernes of his owne heart, No euill shall come vpon you.

18 For [p] who hath stand in the counsell of the Lorde that he hath perceiued & heard his word? Who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, & a violent whirlewind shall fal downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntill he haue executed, & till he haue performed the thoughts of his heart: in the latter dayes ye shal vnderstād it plainly.

21 *I haue not sent those prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophecied.

22 But if they had stande in my counsell, and [r] had declared my words to my people, then they should haue turned them from their euill way, and from the wickednes of their inuentions.

23 Am I a God at hand, saith the Lord, and not a God [s] farre off?

24 Can any hide himselfe in secret places, that I shal not see him, saith the Lord? Do not I fill heauen & earth, saith the Lord?

25 I haue heard what the prophets saide, that prophecie lyes in my Name, saying, I [t] haue dreamed, I haue dreamed.

26 How long? "Doe the prophets delite to prophecie lies, euen prophecying the deceit of their owne heart?

27 Thinke they to cause [u] my people to forget my name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The prophet that hath a dreame, let him [x] tell a dreame, & he that hath my word, let him speake my word faithfully: for what is the chaffe to the wheat, saith the Lord?

29 Is not my worde euen like a fire, saith the Lord? and like an hammer, that breaketh the stone?

30 Therefore behold, I will come against the prophets, saith the Lorde, that [x] steale my word euery one from his neighbour.

31 Beholde, I will come against the prophets, saith the Lorde, which haue [y] tongues, and say, [x] He saith.

32 Beholde, I will come against them that prophecie false dreames, saith the Lorde, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profit vnto this people, saith the Lord.

33 And when this people, or the prophet, or a priest shall aske thee, saying, What is the [b] burden of the Lord? thou shalt then

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d Thus the Prophets euer vse to mixe y promises with the threatnings, lest the godly should be too much beate downe, & therefore he sheweth how God will gather his Church after this dispersion.

e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is y true branche, reade Isa.11.1.& 45.8.chap.33.15 dan.9.24. *Deut.33.28. *Chap.33.16.

f Reade Chap. 16.14.

g Meaning, the false prophets which deceiue the people: wherein appeareth his great loue toward his nation, reade chap.14.13.

[a] *Ebr. passed ouer or troubled.*

h They run hedlong to wickednes, and seeke vaine helpe.

[i] *Or, are hypocrits.*

i My temple is full of their idolatrie and superstitions.

k They which should haue profited by my rods against Samaria, are become worse thē they.

l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities.

m Reade Chap. 8.14.

[n] *Or, hypocrisie.*

n Which they haue inuented of their owne braine.

o Reade Chap. 6.14. and 8.11.

p Thus they did deride Ieremiah as though the worde of God were not reuealed vnto him: so also spake Zid. kiiah to Michah, 1.King.22.

q Both y God hath sent me, & that my words shal be true.

Chap.14.13.14.& 27.15.& 29.8.9.

r He sheweth the difference betweene the true Prophets & the false, betweene the hireling and y true minister.

s Doe not I see your falsehood, how soeuer you cloke it, and wheresoeuer you commit it?

t I haue a prophecie reuealed vnto me, as Nomb.12.6.

"*Ebr. Is it in the heart of the prophets?*

u He sheweth y Satan raiseth vp false prophets to bring the people from God.

x Let the false prophet declare that it is his own fantasie, and not slander my word as though it were a cloke to couer his lies.

y Meaning, y is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be iudgement in alleging it, & that it may appeare to be applied to y same purpose that it was spoken, Ezek.3.17. 1.cor.2.13. and 1.peter 4.10,11.

z Which ser foorth in my Name that which I haue not commaunded.

a To wit, the Lord.

b The Prophetes called their threatnings Gods burden, which the sinners were not able to sustaine: therefore the wicked worde, woulde aske of the Propheres, What was the burden? as though they woulde say, You seeke nothing els, but to lay burdens on our shoulders: and thus they reiected the worde of God, as a grieuous burden.

say vnto them, What burden? I will euen forsake you, saith the Lord.

34 And the prophete, or the priest, or the people that shal say, The [c] burden of the Lorde, I will euen visite euery such one, and his house.

35 Thus shall ye saye euery one to his neighbour, and euery one to his brother, What hath the Lorde answered? and what hath the Lord spoken?

36 And the burden of the Lorde shall ye mention no more: for euery mans [d] worde shall be his burden: for ye haue peruerted the wordes of the liuing God, the Lord of hostes our God.

37 Thus shalt thou say to the Prophet, What hath the Lorde answered thee? and what hath the Lorde spoken?

38 And if you say, The burden of the Lord, Then thus saith the Lorde, Because ye say this worde, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, The burden of the Lorde,

39 Therefore behold, I, euen I will vtterly [e] forget you, & I will forsake you, and the citie that I gaue you and your fathers, and cast you out of my presence,

40 And will bring [f] an euerlasting reproch vpon you, and a perpetuall shame which shall neuer be forgotten.

CHAP. XXIIII.

1 The vision of the baskets of figges. 5 Signifieth that part of the people shoulde bee brought againe from captiuitie, 8 And that Zedekiah and the rest of the people should be caryed away.

1 The Lorde shewed me, and behold, two [a] baskets of figges were set before the Temple of the Lorde, after that Nebuchad-nezzar king of Babel had caried away captiue Jeconiah the sonne of Jehoiakim king of Judah, and the princes of Judah with the workemen, and cunning men of Jerusalem, & had brought them to Babel.

2 One basket had very good figges, euen like the figs that are first ripe: & the other basket had very naughtie figges, which could not be eaten, they were so euill.

3 Then said the Lorde vnto me, What seest thou, Jeremiah? And I said, Figges: the good figges very good, & the naughtie very naughtie, which cannot be eaten, they are so euill.

4 Againe the worde of the Lorde came vnto me, saying,

5 Thus saith the Lorde, the God of Israel, Like these good figges, so will I knowe them that are caryed away captiue of Judah to be good, whō I haue sent out of this [b] place, into the land of [h] Caldeans.

6 For I will set mine eyes vpon them for good, and I will bring them againe to this lande, and I will builde them, and not destroy them, and I wil plant them, and not roote them out,

7 And I will giue them [i] an heart to know me, that I am the Lorde, and they shalbe my [k] people, and I will be their God: for they shall returne vnto me with their whole heart.

8 [l] And as the naughtie figges which can not be eaten, they are so euill (surely thus saith the Lorde) so will I giue Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remaine in this lande, and them that dwell [d] in the land of Egypt:

9 I wil euen giue them for a terrible plague to all the kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shall cast them.

10 And I will sende the sword, the famine, and the pestilence among them, till they be consumed out of the lande, that I gaue vnto them and to their fathers.

CHAP. XXV.

1 He prophecieth that they shalbe in captiuitie seuenty yeres, 12 And that after the seuentie yeares the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

1 The worde that came to Jeremiah, concerning all the people of Judah, in the [a] fourth yeere of Jehoiakim the sonne of Josiah king of Judah that was in the first yere of Nebuchad-nezzar king of Babel:

2 The which Jeremiah the Prophet spake vnto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth yeere of Josiah the sonne of Amon King of Judah, euen vnto [b] this day (that is the three and twentieth yeere) the worde of the Lorde hath come vnto me, and I haue spoken vnto you [c] rising early and speaking, but ye would not heare.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early and sending them, but ye wonlde not heare, nor encline your eares to obey.

5 They [d] sayde, Turne againe nowe euery one from his euill way, and from the wickednesse of your inuentions, and ye shall dwell in the lande that the Lorde hath giuen vnto you, and to your fathers for euer and euer.

6 And goe not after other gods to serue them and to worship them, and prouoke me not to anger with the workes of your handes, and I will not punish you.

7 Neuertheless ye would not heare me, saieth the Lorde, but haue prouoked me to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lorde of hostes, Because yee haue not heard my wordes,

9 Behold, I will sende and take to me all the [e] families of the North, saieth the Lorde, and Nebuchad-nezzar the king of Babel my [f] seruant, and will bring them against this land, & against the inhabitants thereof, and against all these nations [g] round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

10 [h] Moreouer I will [i] take from them the voyce of mirth and the voyce of gladnesse,

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c Because this word was brought to contempt and derision, he will teach them another maner of speach, and will cause his worde Burden to cease, and teache them to make with reuerence, What hath the Lorde? d The thing which they mocke and contemne, shall come vpon them.

e Or, take you away.

f Iere.20.11.

1 The good figges signified them that were put into captiuitie, and so faithfull in their life, as Chap.22.8. and the naughtie figges them that remained, which were yet subiect to the sword, famine and pestilence,

b Whereby he appeareth the raising of Iecoiah, and his companie, because they obeied the Prophet, who exhorted them thereunto.

c Which declareth that man of himselfe can know nothing, til God giue the heart and vnderstanding, Chap.32.33. Ioh.3.10. (Iere.29.13.

a That is, in the third yeere accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the thirde yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was almost expired, Dan.1.1.

b Which was the fist yere and the ninth moneth of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, Chap.7.13.

d He sheweth that the Prophetes wholy with one consent did labour to pull the people frō those vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for vnder these two all other were conteined, 2 King. 17.13. chap.18. 11. & 35.15. Ionah 3.8.

e The Caldeans, and all their power.

f So the wicked & Satan himselfe are Gods seruants, because he maketh them to serue him by cōstraint, and ma-

d Which fled thither for succour.

neth that which they dōe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others. *Chap.16.9.* h Or, *destroy.*

h Meaning, that bread and all things ought to haue serued vnto their feastes, should be taken away.

i This reuelation was for the confirmation of his prophecie, because he tolde them of the time, that they should enter & remaine in captiuitie, 2.Chro.36.22. ezra.1,1.chap. 39.10. daniel 9.2.

k For seeing the iudgment began at his own house, the enemies must needes be punished most grieuously, Eze.9.6. 1.pet.4.17.

l That is, of the Babylonians, as Chap.27.7.

m Signifying the extreme afflictions that God had appointed for euery one, as Psal.75.8.Isa.51.17. and this cup, which the wicked drinke, is more bitter then that which hee giueth to his children, for hee measureth the one by mercie, and the other by iustice.

n For now it beginneth and shal so continue till it be accomplished.

o Reade Iob.1.1

p Which were cities of the Philistims,

q Edom is here taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italie, and the rest of those countreis.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countries so named, the one called Or, Persia.

u That is, of Babylon, as Chap.51.41.

nesse, the voyce of the bridegroome and the voyce of the bride, the noise of the h millstones, and the light of the candle.

11 And this whole land shalbe desolate, & an astonishment, and these nations shall serue the king of Babel seuentie yeres.

12 And when the i seuentie yeres are accomplished, I will visite k the king of Babel and that nation, saith the Lord, for their iniquities, euen the lande of the Caldeans, and will make it a perpetuall desolation,

13 And I will bring vpon that land all my wordes which I haue pronounced against it, euen all that is written in this booke, which Ieremiah hath prophecied against all nations.

14 For many nations, and great kinges shall euen l serue themselues of them: thus will I recompense them according to their deedes, & according to the workes of their owne handes.

15 For thus hath the Lord God of Israel spoken vnto me, m Take the cup of wine of this mine indignation at mine hande, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and bee moued, and be mad, because of the sworde, that I wil send among them.

17 Then tooke I the cuppe at the Lordes hand, and made all people to drinke, vnto whom the Lord had sent me:

18 Euen Ierusalem, & the cities of Iudah, and the kinges thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, n as appeareth this day:

19 Pharaoh also, king of Egypt, and his seruantes, and his princes, and all his people:

20 And all sortes of people, and all the kings of the lande o of Vz: and all the kings of the land of the Philistims, and p Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 q Edom, and Moab, and the Ammonites,

22 And all the kings of Tyrus, and all the kinges of Zidon, and the kinges of the r yles, that are beyonde the Sea,

23 And s Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kinges of Arabia, and all the kinges of Arabia, that dwell in the t desert,

25 And all the kinges of Zimri, and all the kings of u Elam, and all the kings of the Medes,

26 And all the kinges of the North, farre and neere one to another, & all the kingdomes of the world, which are vpon the earth, and the king of x Sheshach shall drinke after them.

27 Therefore say thou vnto them, Thus sayth the Lorde of hostes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sworde, which I will send among you.

28 ¶ But if they refuse to take the cuppe at thine hande to drinke, then tell them, Thus sayeth the Lorde of hostes, Ye shall certainly drinke.

29 For lo, I beginne to plague the y citie, where my Name is called vpon, and shoulde you goe free? Ye shall not goe quite: for I will call for a sworde vpon all the inhabitants of the earth, sayeth the Lorde of hostes.

30 Therefore prophecie thou against them all these wordes, & say vnto them, * The Lorde shall roare from aboue, and thrust out his voyce from his holy habitation: he shall roare vpon his habitation, and crye aloude, as they that presse the grapes, against all the inhabitants of the earth.

31 The sounde shall come to the endes of the earth: for the Lorde hath a controuersie with the nations, and will enter into iudgement with all flesh, and he will giue them that are wicked, to the sworde, sayth the Lorde.

32 ¶ Thus sayeth the Lorde of hostes, Behold, a plague shall go forth from nation to nation, and a * great whirlewinde shall be raised vp from the coastes of the earth.

33 And z the slaine of the Lord shalbe at that day, from one end of the earth, euen vnto the other ende of the earth: they shall not bee mourned, neyther gathered nor buried, but shall be as the doung vpon the ground.

34 Howle, a ye shepheards, and crye, and wallowe your selues in the ashes, ye principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and ye shall fall like b pleasant vessels.

35 And the c flight shall faile from the shepheardes, and the escaping from the principall of the flocke.

36 A voyce of the crye of the shepherds, and an howling of the principall of the flocke shall be heard: for the Lord hath destroyed their pasture.

37 And the d best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lyon: for their lande is waste, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

Ieremiah mourth the people to repentance. 7 He is taken of the false prophets and priestes, and brought to iudgement. 23 Vriiah the Prophet is killed of Iehoiakim contrary to the will of God.

1 In the beginning of the reigne of Iehoiakim the sonne of Iosiah king of Iudah, came this word from the Lorde, saying,

2 Thus saith the Lord, Stand in the e court of the Lordes house, and speake vnto all the cities of Iudah, which come to worship in the Lordes house, all the wordes that I commaunde thee to speake vnto them: keepe not f a worde backe,

3 If so bee they will hearken, and turne euery

x That is, Babel, verse 12.

y That is, Ierusalem, verse 11.

* Ioel 3.16. amos 1.2.

z They which are slaine at the Lords appointment.

a Ye that are chiefe rulers, and gouernours.

b Which are most easily broken.

c It shall not helpe them to seeke to flee.

d Or, pastures.

e That is, in the place of the Temple whereunto the people resort out of all Iudah to sacrifice.

f To the intent that they should pretend no ignorance, as Act. 20.27.

euery man from his euill way, that I may
c repent me of the plague, which I haue
determined to bring vpon them, because
of the wickednesse of their workes.
4 And thou shalt say vnto them, Thus
sayeth the Lorde, If ye will not heare me
to walke in my Lawes, which I haue set
before you,
5 And to heare the wordes of my seruants
the Prophets, whome I sent vnto you,
both rising vp earely, and sending them,
and will not obey them,
6 Then wil I make this House like d Shi-
loh, and will make this citie e a curse to al
the nations of the earth.
7 So the Priestes, and the prophets, and
all the people heard Ieremiah speaking
these wordes in the House of the Lord.
8 Now when Ieremiah had made an end
of speaking all that the Lorde had com-
manded him to speake vnto all the people,
then the Priestes, and the prophets, and
all the people tooke him, and sayde, Thou
shalt die the death.
9 Why hast thou prophecied in the Name
of the Lord, saying, This f House shall be
like Shiloh, and this citie shalbe desolate
without an inhabitant? and all the peo-
ple were gathered against Ieremiah in
the House of the Lord.
10 And when the princes of Iudah heard
of these thinges, they came vp from the
Kings house into the House of the Lorde,
and sate downe in the entry of the g newe
gate of the Lordes House.
11 Then spake the Priestes, and the pro-
phets vnto the princes, and to all the peo-
ple, saying, "This man is worthy to die:
for he hath prophecied against this citie,
as ye haue heard with your eares.
12 Then spake Ieremiah vnto all the prin-
ces, & to all the people, saying, The Lorde
hath h sent mee to prophecie against this
House & against this citie all the thinges
that ye haue heard.
13 Therefore nowe amende your wayes
and your workes, and heare the voyce of
the Lorde your God, that the Lorde may
repent him of the plague, that hee hath
pronounced against you.
14 As for me, behold, I am in your hands:
doe with me as ye thinke good and right.
15 But knowe ye for certaine, that if yee
put me to death, ye shall surely bring in-
nocent blood vpon your selues, and vpon
this citie, & vpon the inhabitants there-
of: for of a trueth the Lorde hath sent mee
vnto you, to speake all these wordes in
your eares.
16 Then sayde the princes and all the peo-
ple vnto the priests, and to the prophets,
This man is not worthie to die: for hee
hath spoken vnto vs in the Name of the
Lord our God.
17 ¶ Then rose vp certaine of the Elders
of the lande, and spake to all the assembly
of the people, saying,
18 Michah the Morashite * prophecied in
the dayes of Hezekiah King of Iudah,
and spake to all the people of Iudah, say-
ing, Thus saith the Lord of hostes, Zion

c Reade Chap. 18.8.
d Reade Chap. 7.12.
e So that when they would curse any, they shall say, God doe to thee as to Ierusalem.
f Because of Gods promes to the temple, Psal. 132.14, that hee would for euer remaine there, the hypocrites thought this Temple coulde neuer perish, and therfore thought it blasphemie to speake against it, Matth. 26.61. Actes 6.13. not considering that this was meant of the Church, where God will remain for euer.
g So called, because it was repaired by Ioatham, 2.King.15.35.
h The iudgement of such belongeth to the man. He both sheweth the cause of his doings plainly, & also threateneth them that they should nothing auaile, though they should put him to death, but heape greater vengeance vpon their heads.
* Micah 1.1. & 3.12.

shall be plowed like a fielde, and Ierusa-
lem shalbe an heape, and the mountaine
of the i House shall be as the high places
of the forest.
19 Did Hezekiah King of Iudah, and all
Iudah put him to death? did he not feare
the Lord, and prayed before the Lord, and
the Lorde repented him of the k plague,
that he had pronounced against them?
thus might we procure great euill against
our soules.
20 And there was also a man that propheci-
ed in the Name of the Lorde, one Vriiah
the sonne of Shemaiah, of Kiriath-iarem,
who prophecied against this citie, and
against this lande, according to all the
wordes of Ieremiah.
21 Nowe when Iehoiakim the king with
all his men of power, and all the princes
heard his wordes, the King sought to slay
him. But when Vriiah heard it, hee was
afraid and fled, and went into Egypt.
22 Then Iehoiakim the king l sent men into
Egypt, euen Elnathan the sonne of Ach-
bor, and certaine with him into Egypt.
23 And they set Vriiah out of Egypt, and
brought him vnto Iehoiakim the King,
who slew him with the sworde, and m cast
his dead body into the graues of the chil-
dren of the people.
24 But the hande of Ahikam n the sonne
of Shaphan was with Ieremiah that
they shoulde not giue him into the hande
of the people to put him to death.

i That is, of the House of the Lorde, to wit, Zion, and these examples the godly alledged to deliuer Ieremiah out of the priests handes, whose rage els woulde not haue bene satisfied, but by his death.
k So that the citie was not destroyed, but by miracle was deliuered out of the handes of Saneherib.
l Here is declared the furie of tyrants, who can not abide to heare Gods worde declared, but persecute the ministers therof, & yet in the end they preuail nothing, but prouoke Gods iudgements so much the more.
m As in the first, Hezekiahs example is to be followed, so in this other, Iehoiakims acte is to be abhorred: for Gods plague did light on him, & his houshold.
n Which declareth that nothing could haue appeased their furie, if God had not moued this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 *Ieremiah at the commaundement of the Lorde sendeth bondes to the King of Iudah, and to the other kings that were neere, whereby they are monished to be subiects vnto Nebuchad-nezzar. 9 He warneth the people and the Kings and rulers that they beleeue not false prophets.*

1 In the beginning of the reigne of a Ie-
hoiakim the sonne of Iosiah King of
Iudah came this word vnto Ieremiah
from the Lord, saying,
2 Thus sayth the Lord to me, Make thee
b bondes, and yokes, and put them vpon
thy necke,
3 And send them to the King of Edom, &
to the King of Moab, and to the King of
the Ammonites, and to the King of Ty-
rus, & to the King of Zidon, by the hande
of the messengers which come to Ierusa-
lem vnto Zedekiah the King of Iudah,
4 And commaunde them to say vnto their
masters, Thus sayeth the Lorde of hostes
the God of Israel, Thus shall ye say vn-
to your masters,
5 I haue made the earth, the man, and the
beast that are vpon the grounde, by my

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which shuld be after, and contrariwise: which if the reader marke wel, it shall auoide many doubtes, and make the reading much more easy.
b By such signes the Prophets vsed sometimes to cōfirme their prophecies, which notwithstanding they could not do of themselues, but in as much as they had a reuelation for the same, Isa.20.2. and therefore the false prophets to get more credite, did vse also such visible signes, but they had no reuelation, 1.King.22.11.

great

great power, and by my outſtretched arme, and haue giuen it vnto whome it pleaſed me.

6 But now I haue giuen all theſe landes into the hande of Nebuchad-nezzar the King of Babel my [c] ſeruant, and the beaſtes of the field haue I alſo giuen him to ſerue him.

c Read Chap. 25.9.

7 And all nations ſhall ſerue him, and his [d] ſonne, and his ſonnes ſonne vntill the very time of his land come alſo: then many nations and great Kings ſhall [e] ſerue themſelues of him.

d Meaning, Euil-merodach, and his ſonne Belſhazar.

e They ſhall bring him, and his kingdome in ſubiection, as Chap. 25.14.

8 And the nation and kingdom which will not ſerue þ ſame Nebuchad-nezzar king of Babel, & that will not put their necke vnder the yoke of the King of Babel, the ſame nation will I viſite, ſayth the Lord, with the ſworde, and with the famine, and with the peſtilence, vntill I haue wholy giuen them into his handes.

9 Therefore heare not your prophets nor your ſouthſayers, nor your dreamers, nor your inchaters, nor your ſorcerers, which ſay vnto you thus, Ye ſhall not ſerue the King of Babel.

10 For they prophecie a lye vnto you to cauſe you to goe farre from your lande, and that I ſhould caſt you out, and you ſhould periſh.

11 But the nation that put their neckes vnder the yoke of the King of Babel, and ſerue him, thoſe will I let remaine ſtill in their owne land, ſayth the Lord, and they ſhall occupie it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah King of Iudah according to all theſe wordes, ſaying, Put your neckes vnder the yoke of the King of Babel, & ſerue him and his people, that ye may liue.

13 Why will ye die, thou, and thy people by the ſworde, by the famine, and by the peſtilẽce, as the Lord hath ſpoken againſt the nation, that will not ſerue the King of Babel?

14 Therefore heare not the wordes of the prophets, that ſpeake vnto you, ſaying, Ye ſhall not ſerue the King of Babel: for they prophecie a lye vnto you.

Chap. 14.14. & 23.21. & 29.9.

15 For I haue not * ſent them, ſayeth the Lorde, yet they prophecie a lye in my name, that I might caſt you out, & that ye might periſhe, both you, and the prophets that prophecie vnto you.

Chap. 28.3.

f Which were taken when Ieconiah was led captiue into Babel.

16 ¶ Alſo I ſpake to the Prieſts, and to all this people, ſaying, Thus ſayeth þ Lord, Heare not the wordes of your prophetes that prophecie vnto you, ſaying, Behold, * the veſſels of the Houſe of the Lord ſhall nowe ſhortly bee [f] brought againe from Babel, for they prophecie a lie vnto you.

g For it was not onely the Prophets office to ſhewe the word of God, but alſo to pray for the ſinnes of the people, Gen. 20.7. Which theſe could not do becauſe they had no expreſſe word: for God had pronounced the contrary.

17 Heare them not, but ſerue þ King of Babel, that ye may liue: wherefore ſhoulde this citie be deſolate?

18 But if they be Prophets, & if the word of the Lorde be with them, let them [g] intreat the Lorde of hoſtes, that the veſſels, which are left in the Houſe of the Lorde, and in the houſe of the King of Iudah, and at Ieruſalem, goe not to Babel.

19 For thus ſayth the Lord of hoſtes, concerning the * pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remaine in this citie,

2. King. 25.13.

20 Which Nebuchad-nezzar King of Babel tooke not, when he carped away captiue Ieconiah the ſonne of Iehoiakim King of Iudah from Ieruſalem to Babel, with all the nobles of Iudah and Ieruſalem.

2. King. 24.12.13.

21 For thus ſayeth the Lorde of hoſtes the God of Iſrael, cõcerning the veſſels that remaine in the Houſe of the Lorde, and in the houſe of the King of Iudah, and at Ieruſalem,

22 They ſhall be brought to Babel, and there they ſhall be vntill the day that I viſite [h] them, ſayeth the Lord: then will I bring them vp, and reſtore them vnto this place.

h That is, for ſpace of ſeuentie yeeres, til I haue cauſed † Medes and Perſians to ouercome the Caldeans.

CHAP. XXVIII.

The falſe prophecie of Hananiah. 12 Ieremiah reproueth Hananiah, and propheceth.

1 And that ſame yeere in þ beginning of the [a] reigne of Zedekiah king of Iudah in þ [b] fourth yeere, & in the fifth moneth Hananiah the ſonne of Azur the prophet, which was of [c] Gibeon, ſpake to me in the Houſe of the Lorde in the preſence of the Prieſts, and of all the people, and ſayde,

a When Ieremiah began to beare theſe bonds & yoke.

b After that the land had reſted, as Leuit. 25.4.

c This was a tribe in Beniamin belonging to the ſonnes of Aaron, Ioſh. 21.17.

2 Thus ſpeaketh the Lorde of hoſtes, the God of Iſrael, ſaying, I haue broken the yoke of the King of Babel.

3 [d] Within two yeeres ſpace I will bring into this place all the veſſels of þ Lordes Houſe, that Nebuchad-nezzar King of Babel tooke away from this place, and carped them into Babel.

[d] Ier. 29.10 yeres of dayes.

4 And I will bring againe to this place Ieconiah the ſonne of Iehoiakim King of Iudah, with all them that were carped away captiue of Iudah, and went into Babel, ſaith the Lord: for I will breake the yoke of the King of Babel.

d He was eſteemed, though he was a falſe prophet.

5 Then the Prophet Ieremiah ſayde vnto the [d] prophet Hananiah in the preſence of the Prieſtes, and in the preſence of all the people that ſtoode in the Houſe of the Lorde.

e That is, I would with the ſame for Gods honor, & wealth of my people, but he hath appointed † contrary.

6 Euen the Prophet Ieremiah ſayde, So be it: the [e] Lord ſo do, the Lorde confirme thy wordes which thou haſt prophecied to reſtore the veſſels of the Lordes houſe, and all that is carped captiue from Babel, into this place.

f Meaning, that the Prophets that did either denounce warre

7 But heare thou now this worde that I will ſpeake in thine eares & in the eares of all the people.

8 The Prophets that haue bene before me and before thee in time paſt, [f] prophecied againſt many countreys, & againſt great kingdomes, of warre, and of plagues, and of peſtilence.

or peace, were tried either true or falſe by the ſucceſſe of their prophecies. Alſo

9 And the Prophet which prophecieth of peace, when the worde of the Prophet ſhall come to paſſe, then ſhal the Prophet be knowen that the Lord hath truely ſent him.

beit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh, to trie the faith of his,

10 Then Hananiah the prophet tooke the yoke from the Prophet Ieremiahs necke,

Deut. 13.3.

necke, and g brake it.
11 And Hananiah spake in the presence of
all the people, saying, Thus saith þ Lord,
Euen so will I breake the yoke of Ne-
buchad-nezzar king of Babel, from the
necke of all nations within the space of
two yeeres: and the Prophet Jeremiah
went his way.
12 ¶ Then the word of the Lord came vnto
Jeremiah the Prophet, (after that Ha-
naniah þ prophet had broken the yoke
from the necke of the Prophet Jeremi-
ah) saying,
13 Goe, and tell Hananiah, saying, Thus
saieth the Lorde, Thou hast broken the
yokes of wood, but thou shalt make for
them yokes of yron.
14 For thus saith the Lorde of hostes the
God of Israel, I haue put a h yoke of
yron vpon the necke of all these nations,
that they may serue Nebuchad-nezzar
king of Babel: for they shall serue him,
and I haue giuen him the i beastes of the
fielde also.
15 Then said the Prophet Jeremiah vnto
the prophet Hananiah, Heare now Ha-
naniah, the Lord hath not sent thee, but
thou makest this people to trust in a lie.
16 Therfore thus saith the Lorde, Behold,
I will cast thee from off the earth: this
yeere thou shalt die, because thou hast
spoken rebelliously against the Lord.
17 So Hananiah the prophet k dyed the
same yeere in the seuenth moneth.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the trueth, but are led with ambition to get the fauour of men, & therefore cannot abide any, that might discourage them, but burst forth in rages, and contrary to their owne conscience, affirme what they report, so how wicked- ly they doe, so that they may maintaine their estimation.
h That is, a hard and cruell seruitude.
i Signifying, that all should be his, as Dan. 2. 38.
k Seeing this thing was euident in the eyes of the people, and yet they returned not to the Lord, it is manifest, that miracles can not moue neither the worde it selfe, except God touche the heart.

CHAP. XXIX.

1 Ieremiah writeth vnto them that were in captiuitie in Babylon. 10 Hee prophecieth their returne after seuentie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 Hee threatneth the prophetes that seduce the people. 25 The death of Shemaiah is prophecied.

1 Nowe these are the wordes of the
a booke that Jeremiah the Prophet
sent from Jerusalem vnto a the re-
sidue of the Elders which were carryed
away captiues, and to the Priestes, and
to the Prophetes, and to all the people
whom Nebuchad-nezzar had caried a-
way captiue from Jerusalem to Babel,
2 (After that Jeconiah the king, and the
b Queene, and the Eunuches, the * prin-
ces of Judah, and of Jerusalem, and the
workemen, and cunning men were de-
parted from Jerusalem)
3 By the hand of Elasah þ sonne of Sha-
phan and Gemariah the sonne of Hilki-
ah, (whome Zedekiah king of Judah
c sent vnto Babel to Nebuchad-nezzar
king of Babel) saying,
4 Thus hath the Lord of hostes the God of
Israel spoken vnto all that are caried a-
way captiues, whom I haue d caused to
bee caried away captiues from Jerusa-
lem vnto Babel:
5 Build you houses to dwell in, and plant
you gardens, and eate the fruites of
them.
6 Take you wiues, and beget sonnes and
daughters, and take wiues for your
sonnes, and giue your daughters to
husbandes, that they may beare sonnes
and daughters, that ye may be increased
there, and not diminished.
7 And seeke þ prosperitie of the citie, whi-
ther I haue caused you to be caryed a-
way captiues, and e pray vnto the Lorde
for it: for in the peace thereof shall you
haue peace.
8 ¶ For thus saith the Lorde of hostes the
God of Israel, Let not your prophetes
and your southsayers that bee among
you, deceiue you, neither giue eare to
your dreames, which you dreame.
9 For they prophecie you a lie in my
Name: I haue not sent them, sayeth the
Lord.
10 But thus sayeth the Lorde, That after
seuentie yeeres be accomplished at Babel,
I will visite you, and performe my good
promes towarde you, and cause you to
returne to this place.
11 For I knowe the thoughtes, that I
haue thought towardes you, sayeth the
Lorde, euen the thoughtes of peace, and
not of trouble, to giue you an ende, and
your hope.
12 Then shall you cry vnto mee, and yee
shall goe and pray vnto me, and I will
heare you.
13 And ye shall seeke mee and finde me, be-
cause yee shall seeke me with all f your
heart.
14 And I will be founde of you, sayeth the
Lorde, and I will turne away your cap-
tiuitie, and I wil gather you from all the
nations, and from all the places, whi-
ther I haue cast you, sayeth the Lorde,
and will bring you againe vnto the place,
whence I caused you to be caryed away
captiue.
15 ¶ Because ye haue said, The Lorde hath
raysed vs vp g prophets in Babel,
16 Therefore thus sayeth the Lorde of the
King, that sitteth vpon the throne of Da-
uid, and of al the people, that dwel in this
citie, your brethren that are not gone
forth with you into captiuitie:
17 Euen thus sayeth the Lorde of hostes,
Beholde, I will sende vpon them the
h sworde, the famine, and the pestilence,
and will make them like vile i figges, that
can not be eaten, they are so naughtie.
18 And I will persecute them with the
sworde, with the famine, and with the
pestilence: and I will make them a ter-
ror to all kingdomes of the earth, and k a
curse, and astonishment and an hissing,
and a reproche among all the nations
whither I haue cast them,
19 Because they haue not heard my
wordes, sayeth the Lorde, which I sent
vnto them by my seruants the Pro-
phets, l rising vp earely, and sending
them, but ye woulde not heare, sayeth the
Lorde.
20 ¶ Heare ye therefore the worde of the
Lorde all ye of the captiuitie, whome I
haue sent from Jerusalem to Babel.

a Or, letter.
a For some died by the way.
b Meaning, Jeconiahs mother, Chap. 24. 1.
c To intreate of some equal conditions.
d To wit, the Lorde, whose worke this was.
e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliuerance, which God had appointed most certeine: for els not onely the Israelites, but all the worlde, yea, and the insensible creatures should reioyce when these tyrants shoulde be destroyed, as Isa. 14. 4.
f When your oppression shall be great, & your afflictions cause you to repent your disobedience, and also when the seuentie yeeres of your captiuitie shalbe expired, 2. Chro. 36. 22. ezra 1. 1. chap. 25. 12. dan. 9. 2.
g As Ahab, Zedekiah, & Shemaiah.
h Whereby he assureth them, that there shall be no hope of returning before the time appointed.
i According to the comparison, Chap. 24. 1, 2.
k Reade Chap. 26. 6.
l Reade Chap. 7. 13. & 25. 3. & 26. 5.

21 Thus

21 Thus saith the Lorde of hostes the God of Israel, of Ahab the sonne of Kolaiah, and of Zedekiah the sonne of Maaseiah, which prophecie lyes vnto you in my Name, Behold, I will deliuer them into the hande of Nebuchad-nezzar king of Babel, and hee shall slaye them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shal take vp this curse against them, and say, The Lorde make thee like Zedekiah and like Ahab, whom the king of Babel burnt [m] in the fire,

m Because they gaue the people hope of speedie returning.

23 Because they haue committed [n] villenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, euen I knowe it, and testifie it, saith the Lorde.

n Which was adulterie, and falsifying the word of God.

24 ¶ Thou shalt also speake to Shemaiah the [*] Nehelamite, saying,

*Or, dreamer.

25 Thus speaketh the Lorde of hostes, the God of Israel, saying, Because thou hast sent letters in thy name vnto all the people, that are at Ierusalem, and to Zephaniah the sonne of Maaseiah [o] Priest, and to all the Priestes, saying,

26 The Lorde hath made thee Priest, for [*] Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth and maketh himselfe a Prophete, to put him in prison and in the stockes.

o Shemaiah the false Prophete flattereth Zephaniah the chiefe priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoeuer trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

27 Nowe therefore why hast not thou reproued Ieremiah of Anathoth, which prophecieth vnto you?

28 For, for this cause hee sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, and plant gardens, and eate the fruites of them.

29 And Zephaniah the Priest read this letter in the eares of Ieremiah the Prophete.

30 Then came the worde of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lorde of Shemaiah the Nehelamite, Because that Shemaiah hath prophecied vnto you, and I sent him not, and hee caused you to trust in a lie,

32 Therefore thus saieth the Lorde, Behold, I will visite Shemaiah the Nehelamite, and his seede: hee shall not haue a man [p] to dwell among this people, neither shall he beholde the good, that I will doe for my people, saith the Lorde, because hee hath spoken rebellion against the Lord.

p Hee and his seede shalbe destroyed, so that none of them should see the benefite of this deliuerance.

CHAP. XXX.

1 The returne of the people from Babylon. 16 Hee menaceth the enemies, 18 And comforteth the Church.

1 The worde, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lorde God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee, in [a] a booke.

a Because they should be assured & their posteritie confirmed in the hope of this deliuerance promised.

3 For loe, the dayes come, saith the Lorde, that I will bring againe the captiuitie of my people Israel and Iudah, saieth the Lorde: for I will restore them vnto the lande, that I gaue to their fathers, and they shall possesse it.

4 Againe, these are the wordes that the Lorde spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a [b] terrible voyce, of feare and not of peace.

6 Demaunde nowe and beholde, if man trauaile with childe? wherefore doe I beholde euery man with his handes on his loynes as a woman in trauaile, and all faces are turned into a paleneſſe?

7 Alas, for this [c] day is great: none hath [*] bene like it: it is euen the time of Iaakobs trouble, yet shall he be deliuered from it.

b He sheweth that before that this deliuerance shall come, the Caldeans should be extremely afflicted by their enemies, & that they should bein such perplexitie and sorowe, as a woman in her trauaile, as Ila. 13.8.

c Meaning, that the time of their captiuitie should be grieuous.

8 For in that [d] day, saieth the Lorde of hostes, I will breake [e] his yoke from off thy necke, and breake thy bondes, and strangers shall no more serue themselues [f] of him.

d When I shall visite Babylon.

e Of the king of Babylon,

f To wit, of Iaakob.

9 But they shall serue the Lord their God, and [g] Dauid their king, whome I will raise vp vnto them.

g That is, Messiah, which should come of the stock of Dauid according to the flesh, and should be the true pastor, as Ezek. 34.23. who is set forth, and his kingdom that should be euerlasting, in the person of Dauid, Hos. 3.5.

10 Therefore feare not, O my seruant Iaakob, saieth the Lorde, neither be afrayd, O Israel: for loe, I will deliuer thee from a farre countrey, and thy seede from the lande of their captiuitie, and Iaakob shall turne againe, and shall bee in rest and prosperitie, and none shall make him afrayde.

h Reade Chap. 10.24.

11 For I am with thee, saith the Lorde, to saue thee: though I vtterly destroy all the nations where I haue scattered thee, yet will I not vtterly destroy thee, but I will correct thee by iudgement, and not [h] vtterly cut thee off.

12 For thus saith the Lorde, Thy bruising is incurable, & [i] thy wound is dolorous.

i Meaning, that no man is able to finde out a meane to deliuer them, but that must be the worke of God.

13 There is none to iudge thy cause, or to lay a plaister: there are no medicines, nor helpe for thee.

14 All thy [k] louers haue forgotten thee: they seeke thee not: for I haue striken thee with the wounde of an enemie, and with a sharpe chastisment for the multitude of thine iniquities, because thy sinnes were increased.

k The Assyrians and Egyptians whom thou didest entertaine with gifts, who left thee in thine affliction.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased, I haue done these thinges vnto thee.

l Herein is commended Gods great mercie in warde his, who doth not destroy them for their sinnes, but correct & chastise them, till he haue purged and pardoned them, and so burneth the rods by [l] which he did punish them, Isa. 33.1.

16 Therefore all they that deuoure thee, shall be deuoured, and all thine enemies euery one shall goe into captiuitie: and they that spoyle thee, shall be spoyled, and all they that robbe thee, will I giue to be robbed.

17 For I will restore health vnto thee, and I will heale thee of thy woundes, saieth the Lorde, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus saieth the Lorde, Behold, I will bring againe the captiuitie of Iaakobs tents,

tents, and haue compaſſion on his dwel-
ling places: and the citie ſhall be builded
vpon her owne heape, [m] & the palace ſhall
remaine after the maner thereof.
19 And out of them ſhall procede [n] thanke-
giuing, and the voyce of them that are
ioyous, and I will multiple them, and
they ſhall not be fewe: I will alſo glorifie
them, and they ſhall not be diminiſhed.
20 Their children alſo ſhall be as afore
time, and their congregation ſhall be eſta-
bliſhed before me: and I wil viſite all that
vexe them.
21 And their [o] noble ruler ſhall be of them-
ſelues, & their gouernour ſhall procede
from the middes of them, & I will cauſe
him to drawe neere, & approche vnto me:
for who is this that directeth his [p] heart
to come vnto me, ſaith the Lord?
22 And ye ſhall be my people, and I will
be your God.
23 Beholde, [q] the tempeſt of the Lorde go-
eth foorth with wrath: the whirlewinde
that hangeth ouer, ſhal light vpon ÿ head
of the wicked.
24 The fierce wrath of the Lorde ſhall not
returne, vntill he haue done, and vntill he
haue performed the intents of his heart:
in the [r] latter daies ye ſhall vnderſtand it.

CHAP. XXXI.

1 *He rehearſeth Gods benefites after their returne from Babylon, 23 And the ſpirituall ioy of the faithfull in the Church.*

1 AT the [a] ſame time, ſayeth the Lorde,
will I be the God of all the families
of Iſrael, & they ſhall be my people.
2 Thus ſaith the Lord, The people which
[b] eſcaped the ſwerde, founde grace in the
wilderneſſe: [c] he walked before Iſrael to
cauſe him to reſt.
3 The Lorde hath appeared vnto mee [d] of
olde, ſay they: [e] Yea, I haue loued thee
with an euerlaſting loue, therefore with
mercy I haue drawen thee.
4 Againe I wil build thee, & thou ſhalt be
builded, O virgine Iſrael: thou ſhalt ſtill
[f] be adorned with thy timbrels, & ſhalt go
forth in the dance of them that be ioyfull.
5 Thou ſhalt yet plant vines vpõ ÿ moun-
taines of [g] Samaria, & the planters that
plant them, [h] ſhall make them common.
6 For the daies ſhal come that the [i] watch-
men vpon the mount of Ephraim ſhall
crie, Ariſe, and let vs goe vp vnto [k] Zion
to the Lord our God.
7 For thus ſayth the Lorde, Reioyce with
gladneſſe for Iaakob, and ſhoute for ioye
among the chiefe of the [l] Gentiles: pub-
liſh praiſe, and ſay, O Lord, ſaue thy peo-
ple, the remnant of Iſrael.
8 Behold, I will bring them from ÿ North
countrey, & gather them from ÿ coaſtes
of the worlde, with the blind and the lame
among them, with the woman ŵ childe,
and her that is deliuered alſo: a great
company ſhall returne hither.
9 They ſhall come [m] weeping, & with mer-
cy will I bring them againe: I will leade
them by ÿ riuers of [n] water in a ſtraight
way, wherein they ſhall not ſtumble: for
I am a father to Iſrael, and Ephraim is
[o] my firſt borne.
10 ¶ Heare the worde of the Lorde, O yee
Gentiles, and declare in the yles a farre
off, and ſay, He that ſcattered Iſrael, will
gather him and will keepe him, as a ſhep-
heard doeth his flocke.
11 For the Lorde hath redeemed Iaakob,
and ranſomed him from the hande [p] of
him, that was ſtronger then he.
12 Therefore they ſhall come, and reioyce
in the height of Zion, and ſhall runne to
the bountifulneſſe of the Lord, euen for the
[q] wheat and for the wine, & for the oyle,
and for the increaſe of ſheepe, & bullocks:
and their ſoule ſhall be as a watred gar-
den, and they ſhall haue no more ſorowe.
13 Then ſhal ÿ virgine reioyce in the [r] dãce,
and the yong men, and the olde men toge-
ther: for I will turne their mourning in-
to ioy, and will comfort them, and giue
them ioy for their ſorowes.
14 And I will repleniſh the ſoule of the
Prieſts ŵ [ſ] fatnes, and my people ſhalbe
ſatiſfied ŵ my goodnes, ſaith the Lorde.
15 Thus ſaith the Lord, A voice was heard
on hie, a mourning and bitter weeping.
[t] Rahel weeping for her children, refuſed
to be comforted for her children, becauſe
they were not.
16 Thus ſayeth the Lorde, Refraine thy
voyce from weeping, & thine eyes from
teares: for thy worke ſhall be rewarded,
ſayeth the Lorde, & they ſhal come againe
from the land of the enemie:
17 And there is hope in thine ende, ſayeth
the Lorde, that thy children ſhall come a-
gaine to their owne borders.
18 I haue heard [u] Ephraim lamenting
thus, Thou haſt corrected me, and I was
chaſtiſed as an [x] vntamed calfe: [y] con-
uert thou me, and I ſhalbe conuerted: for
thou art the Lord my God.
19 Surely after that I conuerted, I repen-
ted: and after that I was inſtructed, I
ſmote vpon my [z] thigh: I was aſhamed,
yea, euen confounded, becauſe I did beare
the reproch of my youth.
20 Is Ephraim [a] my deare ſonne or plea-
ſant childe? yet ſince I ſpake vnto him, I
ſtill [b] remembred him: therfore my bow-

m Meaning, that the citie and the Temple ſhould be reſtored to their former ſtate.
n He ſheweth that the people ſhall with praiſe & thankeſgiuing acknowledge his benefite.
o Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.
p Signifying, that Chriſt doth willingly ſubmit himſelfe to the obedience of God his father.
q Leaſt the wicked hypocrites ſhould flatter themſelues with theſe promiſes, ÿ Prophet ſheweth what ſhalbe their portion.
r When this Meſſiah & deliuerer is ſent.

a When this noble gouerner ſhal come: meaning Chriſt, not onely Iudah and Iſrael, but the reſt of the world ſhal be called.
b Which were deliuered from the crueltie of Pharaoh.
c To wit, God.
d The people ſhal reaſon as though he were not ſo beneficial vnto them nowe, as he had bene of olde.
e Thus the Lord ſheweth that his loue is not changeable.
f Thou ſhalt haue occaſion to reioyce: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exod. 15.20. iudg. 5.1. & chap. 11.34.
g Becauſe the Iſraelites, which were the tenne tribes, neuer returned to Samaria, therefore this muſt be ſpiritually vnderſtande vnder the kingdome of Chriſt, which was the reſtauration of the true Iſrael.
h That is, ſhal eat ÿ fruit thereof, as Leu. 19.23. deu. 20.6.
i The miniſters of ÿ word.
k They ſhall exhort all to the imbracing of the Goſpell, as Iſa. 2.3.
l He ſheweth what ſhall be the concorde and loue of all vnder the Goſpell, where none ſhall be refuſed for their infirmities: and euery one ſhall exhort one another to imbrace it.

m That is, lamenting their ſinnes, which had not giuẽ eare to the Prophets, & therefore it followeth that God receiued them to mercie, Chap. 50. 4. Some take it that they ſhould weepe for ioy.
n Where they founde no impediments, but abundance of all things.
o That is, my dearly beloued, as the firſt child is to the father.
p That is, from ÿ Babylonians, & other enemies.
q By theſe tẽporall benefites he meaneth the ſpirituall graces, which are in the Church, & wherof there ſhoulde be euer plentie, Iſa. 58.11,12.
r In the cõpanie of the faithfull, which euer praiſe God for his benefites.
ſ Meaning, ÿ ſpirit of wiſedome, knowledge and zeale.
t To declare the greatneſſe of Gods mercie in deliuering the Iewes, he ſheweth them ÿ they were like to the Beniamites, or Iſraelites: that is, vtterly deſtroyed, & caryed away, in ſo much that if Rahel the mother of Beniamin coulde haue riſen againe to ſeeke for her children, ſhee ſhoulde haue found none remaining.

u That is, the people that were led captiue.
x Which was wanton and coulde not be ſubiect to the yoke.
y He ſheweth howe the faithfull vſe to praye: that is, deſire God to turne them, foraſmuch as they can not turne of themſelues.
z In ſigne of repentance, and deteſtation of my ſinne.
a As though hee woulde ſay, No: for by his iniquitie he did what lay in him to caſt me off.
b To wit, in pitying him for my promes ſake.

e Marke by what way thou diddeſt goe into captiuitie, and thou ſhalt turne again by ſ ſame. d Becauſe their deliuerãce from Babylon was a figure of their deliuerãce from ſinne, he ſheweth howe this ſhould be procured, to wit, by Ieſus Chriſt whome a woman ſhould conceiue, and beare in her wombe. Which is a ſtrange thing in earth, becauſe he ſhoulde be borne of a virgin without mã: or, he meaneth, that Ieruſalem which was like a baren woman in her captiuitie, ſhould be fruitful as ſhe, that is ioyned in marryage, and whome God bleſſeth with children. e Hauing vnderſtand this viſion of ſ Meſſiah to come, in whome the two houſes of Iſrael & Iudah ſhould be ioyned, I reioyced. f I will multiply, & enrich them w people & cattel. g The wicked vſed this prouerb, when they did murmure againſt Gods iudgemẽts pronounced by the Prophets, ſaying, that their fathers had committed the faulte, and that the children were puniſhed, Ezek. 18.3. h Though the couenant of redẽption made to the fathers, and this which was giuen after, ſeeme diuers, yet they are all one, and grounded on Ieſus Chriſt, ſaue that this is called newe becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy Ghoſt giuen to his Church vnder the Goſpell. i And ſo were the occaſion of their owne diuorcement through their infidelitie, Iſa. 50.1. k Or, maſter. l In the time of Chriſt my lawe ſhall in ſteade of tables of ſtone be written in their heartes by mine holy Spirit, Heb. 8.8, 10. m Vnder the kingdome of Chriſt there ſhall be none blinded with ignorance, but I will giue them faith and knowledge of God for remiſſion of their ſinnes, & daily increaſe the ſame: ſo that it ſhall not ſeeme to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy ſpirit, Iſa. 54.13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhall be ioyned with our head.

els are troubled for him: I will ſurely haue cõpaſſion vpon him, ſaith the Lord.
21 Set thee vp c ſignes: make thee heaps: ſet thine heart toward the path & way, ẽ thou haſt walked: turne againe, O virgin A of Iſrael: turne againe to theſe thy cities.
22 How long wilt thou go aſtray, O thou rebellious daughter? for the Lorde hath created d a newe thing in the earth: A WOMAN ſhall compaſſe a man.
23 Thus ſaith the Lord of hoſtes, the God of Iſrael, Yet ſhal they ſay this thing in the lande of Iudah, & in the cities thereof, when I ſhall bring againe their captiuitie, The Lord bleſſe thee, O habitation of iuſtice and holy mountaine.
24 And Iudah ſhall dwell in it, & all the cities thereof together, the huſbandmen and they that go forth with the flocke.
25 For I haue ſatiate the wearie ſoule, and I haue replenished euery ſorowful ſoule.
26 Therefore I awaked and beheld, and my ſleepe e was ſweete vnto me.
27 Beholde, the dayes come, ſaith the Lord, that I will ſowe the houſe of Iſrael, and the houſe of Iudah f with the ſeede of man and with the ſeede of beaſt.
28 And like as I haue watched vpon thẽ, to pluck vp and to roote out, & to throwe downe, and to deſtroy, and to plague thẽ, ſo will I watch ouer them, to builde and to plant them, ſaith the Lord.
29 In thoſe dayes ſhall they ſay no more, The fathers haue g eaten a ſowre grape, and the childrens teeth are ſet on edge.
30 But euery one ſhall die for his owne iniquitie: euery mã that eateth the ſowre grape, his teeth ſhall be ſet on edge.
31 ¶ Beholde, ẽ dayes come, ſaith the Lord, ẽ I will make a h newe couenant with the houſe of Iſrael, & with ẽ houſe of Iudah,
32 Not according to the couenant that I made with their fathers, when I tooke them by the hande to bring them out of the lande of Egypt, the which my couenant they i brake, although I was k an huſband vnto them, ſaith the Lord.
33 But this ſhall be the couenant that I will make with the houſe of Iſrael, After l thoſe dayes, ſaith the Lord, I will put my lawe in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my people.
34 And they ſhall l teache no more euery man his neyghbour and euery man his brother, ſaying, Know the Lord: for they ſhall all knowe me from the leaſt of them vnto the greateſt of them, ſaith the Lord: for I will forgiue their iniquitie, and will remember their ſinnes no more.
35 Thus ſaith the Lord, which giueth m the ſunne for a light to the day, and the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waues thereof roare: his Name is the Lord of hoſtes.
36 If theſe ordinances depart out of my ſight, ſaith the Lorde, then ſhall the ſeede of Iſrael ceaſe from being a nation before me for euer.
37 Thus ſaith the Lorde, If the heauens can be meaſured, n or the foundations of the earth bee ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith the Lord.
38 Behold, the daies come, ſaith the Lord, that the o citie ſhall be built to the Lorde from the towre of Hananeel, vnto the gate of the corner.
39 And the line of the meaſure ſhall goe forth in his preſence vpon the hill Gareb, and ſhall compaſſe about to Goath.
40 And the whole valley of the dead bodyes, and of the aſhes, & al the fields vnto the brooke of Kidron, and vnto the corner of the horſegate toward the Eaſt, ſhall be holy vnto p Lord, neither ſhall it be plucked vp nor deſtroyed any more for euer.

m If the ſunne, moone, & ſtarres can not but giue light according to mine ordinãce, ſo long as this world laſteth, ſhal my Church neuer faile, neither ſhall any thing hinder it, and as ſure as I will haue a people, ſo certaine it is, yf I will leaue them my worke for euer, to preſerue the with.
n The one & the other is impoſſible.
o As it was preformed, Nehem. 3.1. By this deſcription he ſheweth that the citie ſhould be as ample, & beautifull as euer it was: but he alludeth to the ſpirituall Ieruſalem, whoſe beautie ſhould be incomparable.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe he propheſied that the citie ſhould be taken of the King of Babylon. 7 He sheweth that the people ſhould come againe to their owne poſſeſſion. 38 The people of God are his ſeruants, and he is their Lorde.

1 THe woorde that came vnto Ieremiah from the Lorde, in the a tenth yeere of Zedekiah King of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.
2 For then the king of Babels hoſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut vp in ẽ court of ẽ priſon, which was in ẽ King of Iudahs houſe.
3 For Zedekiah King of Iudah had ſhut him vp, ſaying, Wherefore doeſt thou propheſie, & ſay, Thus ſaith the Lord, * Behold, I will giue this citie into the hands of the King of Babel, and he ſhall take it:
4 And Zedekiah the King of Iudah ſhall not eſcape out of the hande of the Caldeans, but ſhall ſurely be deliuered into the hands of the King of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall beholde his face.
5 And he ſhall leade Zedekiah to Babel, and there ſhall he be, vntill b I viſite him, ſayeth the Lord: though ye fight with the Caldeans, ye ſhall not proſper.
6 ¶ And Ieremiah ſaid, The woorde of the Lord came vnto me, ſaying,
7 Beholde, Hanameel, the ſonne of Shallum thine vncle, ſhall come vnto thee and ſay, c Bye vnto thee my fielde, that is in Anathoth: for the d title by kindred apperteineth vnto thee to bye it.
8 So Hanameel, mine vncles ſonne, came

a So that Ieremiah had now propheciel fiue the thirteenth yeere of Ioſiah vnto ẽ laſt yeere of Zedekiahs reign, which was almoſt forty yeres. *Chap. 39.16, 17. & 34.2.
b Til I take Zedekiah away by death: for he ſhal not die by the ſworde, as Chap. 34.4.
c Whereby he meant that the people ſhould returne againe out of captiuitie, and enioy their poſſeſſions and vineyardes, as verſe 15. & 44.
d Or, right to redeeme it.
e Becauſe he was next of the kin to red, as Ruth. 4.4

e Of the possession of the Leuites, reade Leuit. 25.32.
f Which mounteth to of our money, about ten shillings sixe pence, if this shekel were the common shekel, read Gen. 23.15. for the shekel of the Temple was of double value, and ten pieces of siluer were halfe a shekel: for twentie made the shekel.
g According to the custome the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which contained the same in effect, but was not so authentical as the other, but was left open to be seene if any thing shoulde be called into doubt.
h And so to hide them in the ground, that they might be preserued as a token of their deliuerance.
* Ver. 27.
Exod. 34.7. deu. 5.9.
i Because the children are subiect to the curse of God, he sheweth that their punishment, which by nature are vnder this malediction, shalbe punished both for their owne wickednes, and for the iniquitie of their fathers, which is likewise in them, shalbe also reuenged on their head.
k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

to me in the court of the prison, accor-
ding to the worde of the Lord, & sayd vn-
to me, Bye my e field, I pray thee, that is
in Anathoth, which is in the countrey of
Beniamin: for the right of the possession
is thine, and the purchase belongeth vnto
thee: bye it for thee. Then I knewe that
this was the word of the Lord.
9 And I bought the field of Hanameel,
mine vncles sonne, that was in Ana-
thoth, and weighed him the siluer, euen
seuen f shekels, and ten pieces of siluer.
10 And I writ it in the booke and signed
it, and tooke witnesses, and weighed him
the siluer in the balances.
11 So I tooke the booke of the possession,
being sealed g according to the Lawe, and
custome, with the booke that was open,
12 And I gaue the booke of the possession
vnto Baruch the sonne of Neriah, the
sonne of Maaseiah, in the sight of Hana-
meel mine vncles sonne, and in the pre-
sence of the witnesses, written in ye booke
of the possession, before al the Iewes that
sate in the court of the prison.
13 And I charged Baruch before them,
saying,
14 Thus saith the Lord of hostes, the God
of Israel, Take the writings, euen this
booke of the possessiō, both that is sealed,
and this booke that is open, & put them
in an earthen h vessel, that they may con-
tinue a long time.
15 For the Lord of hostes, ye God of Israel
saith thus, Houses & fieldes, & vineyards
shalbe possessed againe in this land.
16 ¶ Now when I had deliuered ye booke
of the possession vnto Baruch, the sonne
of Neriah, I praied vnto ye Lord, saying,
17 Ah Lord God, beholde, thou hast made
the heauen and the earth by thy great
power, and by thy stretched out arme,
and there is nothing * hard vnto thee.
18 * Thou shewest mercy vnto thousands,
and recompensest the iniquitie of the fa-
thers into the bosome of their i children
after them: O God the great and migh-
tie, whose Name is the Lord of hostes,
19 Great in counsell, & mightie in worke,
(for thine eyes are open vpon all the
wayes of the sonnes of men, to giue to
euery one according to his wayes, and
according to the fruite of his workes)
20 Which hast set signes and wonders in
the land of Egypt vnto this k day, and in
Israel, & among all men, and hast made
thee a Name, as appeareth this day,
21 And hast brought thy people Israel out
of the land of Egypt with signes, and
with wonders, and with a strong hand,
with a stretched out arme, and with great
terrour,
22 And hast giuen them this land, which
thou diddest sweare to their fathers to
giue them, euen a land, that floweth with
milke and honie,
23 And they came in, and possessed it, but
they obeyed not thy voyce, neyther wal-
ked in thy Lawe: all that thou comman-
dedst them to doe, they haue not done:
therefore thou hast caused this whole
plague to come vpon them.
24 Beholde, the l mounts, they are come
into the citie to take it, and the citie is gi-
uen into the hand of the Caldeans, that
fight against it by meanes of the sworde,
and of the famine, and of the pestilence,
and what thou hast spoken, is come to
passe, and beholde, thou seest it.
25 And thou hast sayde vnto me, O Lorde
God, Bye vnto thee the fielde for siluer,
and take witnesses: for the citie shall be
giuen into the hand of the Caldeans.
26 ¶ Then came the worde of the Lord vn-
to Ieremiah, saying,
27 Beholde, I am the LORD GOD of
all m flesh: is there any thing too hard
for me?
28 Therefore thus saith the Lord, Behold,
I will giue this citie into the hand of the
Caldeans, & into the hand of Nebuchad-
nezzar, king of Babel, and he shall take it.
29 And the Caldeans shall come and fight
against this citie, and set fire on this citie
and burne it, with ye houses, vpon whose
roofes they haue offered incense vnto
Baal, and powred drinke offringes vnto
other gods, to prouoke me vnto anger.
30 For the children of Israel, and the chil-
dren of Iudah haue surely done euill be-
fore me from their n youth: for the chil-
dren of Israel haue surely prouoked me
to anger with the workes of their hands,
saith the Lord.
31 Therefore this citie hath bene vnto me
as a prouocation of mine anger, and of my
wrath, from the day that they buylt it,
euen vnto this daye, that I shoulde re-
moue it out of my sight,
32 Because of all the euill of the children of
Israel, & of the children of Iudah, which
they haue done to prouoke me to anger,
euen they, their Kings, their Princes,
their Priestes, and their prophets, and
the men of Iudah, and the inhabitants
of Ierusalem.
33 And they haue turned vnto me ye backe
and not the face: though I taught them,
o rising vp earely, & instructing them, yet
they were not obediēt to receiue doctrine,
34 But they set their abominations in the
house (whereupon my Name was cal-
led) to defile it,
35 And they built the hie p places of Baal,
which are in the valley of q Ben-hinnom,
to cause their sonnes, & their daughters
to r passe through the fire vnto Molech,
which I commanded them not, neither
came it into my minde, ye they should doe
such abominatiō, to cause Iudah to sinne.
36 And now s therefore, thus hath ye Lord
God of Israel spoken, concerning this ci-
tie, whereof ye say, It shalbe deliuered in-
to the hand of the king of Babel by the
sworde, & by the famine, and by the pesti-
lence,
37 * Behold, I will gather them out of all
countreys, wherein I haue scattered
them in mine anger, and in my wrath,
and in great indignation, & I will bring
them againe vnto this place, and I will
cause them to dwell safely.

l The word signifieth any thing that is cast vp, as a mount or rampart, and is also vsed for engins of warre, which were laide on an hie place to shoote into a citie, before that gunnes were in vse.
m That is, of euery creature: who as they are his worke, so doth he gouerne & guide them as pleaseth him, whereby hee sheweth that as he is the author of this their captiuitie for their sinnes, so will he for his mercies be their redeemer to restore them againe to libertie.
n From the time that I brought them out of Egypt, and made them my people, and called them my first borne.
o Reade Prou. 1.24. isa. 65.2. cha. 7.13. & 25.3. & 26.5. & 29.19. & 35.14. & 44.4. 2. chro. 36.15.
p That is, the altars, which were made to offer sacrifice vpon to their idoles.
q Read Chap. 7.31. 2. King. 21.4, 6.
r Reade 2. King. 16.3.
s Reade Chap. 30.16.
Deut. 30.3.

Chap.30.22.

38 And they shalbe * my people, and I wil be their God.

t One consent and one religion, as Ezek.11.19. and 36.27.

39 And I will giue them t one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

u Reade Chap. 31.32.33.

40 And I wil make an u euerlasting couenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

41 Yea, I will delite in them to doe them good, and I will plant them in this land assuredly with my whole heart, and with all my soule.

42 For thus saith the Lord, Like as I haue brought all this great plague vpon this people, so will I bring vpon them all the good that I haue promised them.

43 And the fields shall be possessed in this land, whereof ye say, It is desolate without man or beast, and shall be giuen into the hand of the Caldeans.

x This is the declaration of that which was spoken, vers.8.

44 Men shall buy x fields for siluer, and make writings, and seale them, and take witnesses in the land of Beniamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 *The Prophet is monished of the Lord to pray for the deliuerance of the people, which the Lord promised.* 8 *God forgiueth sinnes, for his owne glorie.* 15 *Of the birth of Christ.* 20 *The kingdome of Christ in the Church shall neuer be ended.*

a Which was in the Kings house at Ierusalem, as chap.32.1,2.

1 MOreouer, the worde of the Lorde came vnto Ieremiah the seconde time (while he was yet shut vp in the a court of the prison) saying,

b To wit, of Ierusalem, who as he made it, so will he preserue it, read Isa.37.26

2 Thus saith the Lord, the maker b thereof, the Lorde that formed it, & established it, the Lord is his Name.

c Reade Chap. 32.24.

3 Call vnto me, and I will answere thee, and shew thee great and mightie things, which thou knowest not.

d The Iewes thinke to ouercome the Caldeans, but they seeke their owne destruction.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sworde,

5 They come to d fight with the Caldeans, but it is to fill themselues with the dead bodies of men, whom I haue slaine in mine anger and in my wrath: for I haue hid my e face from this citie, because of all their wickednes.

e He sheweth that Gods fauour is cause of all prosperitie, as his anger is of all aduersitie.

f In the mids of his threatnings God remembreth his, and comforteth them.

6 ¶ Beholde, f I will giue it health and amendment: for I will cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I will cause the captiuitie of Iudah, and the captiuitie of Israel to returne, and will build them as at the first.

g Declaring that there is no deliuerance nor ioy, but whereas we feele remission of sinnes.

8 And I will g clense them from all their iniquitie, whereby they haue sinned against me: yea, I wil pardon all their iniquities, wherby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shalbe to me a name, a h ioye, a praise, & an honour before all the nations of the earth, which shall heare all the good that I do vnto them: and they shall feare, and tremble for all the goodnes, & for all the wealth, that I shewe vnto this citie.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoeuer is enemie to it, laboureth to dishonour God.

10 Thus saith the Lord, Againe there shall be heard in this place (which ye say shall be desolate, without man, and without beast, euen in the cities of Iudah, and in the streetes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

i Which was a song appointed for the Leuites to praise God by, 1.Chro.16.4. psal.105.1.&118.1. 4.psal.106.1. & 107.1.& 118.1. & 136.1.

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegroome and the voyce of the bride, the voyce of them that shal say, i Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, and of them that offer the sacrifice of praise in the House of the Lord, for I will cause to returne the captiuitie of the land, as at the first, saith the Lord.

k Meaning, that all the country of Iudah shalbe inhabited againe.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, and in all the cities thereof there shall be dwelling for shepheards to rest their flockes.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin, and about Ierusalem, and in the cities of Iudah shall the sheepe passe againe, vnder the hand of him that telleth them, saith the Lord.

l That is, I wil send the Messiah, which shall come of the house of Dauid, of whom this prophecie is ment, as testifie all the Iewes, and that which is written, Chap. 23.5.

14 Behold, the dayes come, saith the Lord, that I will performe that good thing, which I haue promised vnto the house of Israel, and to the house of Iudah.

m To wit, Christ that shall call his Church.

15 In those dayes and at that time, will I cause l the branch of righteousnes to grow vp vnto Dauid, & he shall execute iudgement, and righteousnes in the land.

n That is, Christ is our Lord God, our righteousnes, sanctification, and redemption, 1.Cor.1.30.

16 In those dates shal Iudah be saued, and Ierusalem shal dwel safely, & he that shal call m her, is the Lord our n righteousnes.

o This is chiefly ment of the spirituall sacrifice of thankesgiuing which is left in the Church in the time of Christ, whom the euerlasting Priest and the euerlasting sacrifice figured by the sacrifices of the Lawe.

17 For thus saith the Lorde, Dauid shall neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shall the Priestes and Leuites want a man before me to offer o burnt offrings, and to offer meate offrings, and to doe sacrifice continually.

p Reade Chap. 31.35.

19 ¶ And the worde of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, and my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruant, q he should not haue a sonne to reigne vpon his throne, & with the Leuites and Priests my ministers.

q Meaning, that Caldeans and other infidels, which thought God had vtterly cast off Iudah and Israel or Beniamin, because he did correct them for a time for their amendment.

22 As the armie of heauen can not be nombred, neither the sand of the sea measured: so will I multiplie the seede of Dauid my seruant, and the Leuites, that minister vnto me.

23 ¶ Moreouer, the worde of the Lorde came to Ieremiah, saying,

24 Considerest thou not what r this people haue spoken, saying, The two fami-

r Of the lies,

a. Godwin. Moses 315.

lies, which the Lord hath chosen, he hath
euen cast them off? thus they haue de-
spised my people, that they should be no
more a nation before them.
25 Thus saith the Lorde, If my couenant
be not with day & night, and if I haue not
appointed the order of heauen & earth,
26 Then wil I cast away the seede of Iaa-
kob and Dauid my seruant, and not take
of his seede to be rulers ouer the seede of
Abraham, Izhak, and Iaakob: for I will
cause their captiuitie to returne, & haue
compassion on them.

CHAP. XXXIIII.

1 He threatneth that the citie, and the king Zedekiah shalbe giuen into the hands of the King of Babylon. 11 Hee rebuketh their crueltie towarde their seruants.

1 The worde which came vnto Ieremi-
ah from the Lorde (when [a] Nebu-
chad-nezzar king of Babel, & all his
hoste, and all the kingdomes of the earth,
that were vnder ŷ power of his hand, and
all people fought against Ierusalem, and
against all the cities thereof) saying,
2 Thus saith the Lord God of Israel, Go,
and speake to Zedekiah king of Judah,
and tell him, Thus saith the Lord, Be-
hold, *I will giue this citie into the hand
of the king of Babel, and he shall burne it
with fire,
3 And thou shalt not escape out of his
hand, but shalt surely be taken, and deli-
uered into his hande, and thine eyes shall
beholde the face of the king of Babel, & he
shall speake with thee mouth to mouth,
and thou shalt goe to Babel.
4 Yet heare the word of the Lord, O Zede-
kiah, king of Judah: thus saith the Lord
of thee, Thou shalt not die by the sword,
5 But thou shalt dye in [b] peace: and accor-
ding to the burning for thy fathers ŷ for-
mer kings which were before thee, so shal
they burne odours for thee, and they shall
lament thee, saying, Oh [c] lorde: for I haue
pronounced the word, saith the Lorde.
6 Then Ieremiah the Prophet spake all
these wordes vnto Zedekiah king of Ju-
dah in Ierusalem,
7 (When the king of Babels hoste fought
against Ierusalem, & against all the cities
of Judah, that were left, euen against La-
chish, & against Azekah: for these strong
cities remained of the cities of Judah)
8 This is the worde that came vnto Iere-
miah from the Lorde, after that the king
Zedekiah had made a couenant with all
the people, which were at Ierusalem, [d] to
proclaime libertie vnto them,
9 That euery man should let his [e] seruant
goe free, and euery man his handmayde,
which was an Ebrue or an Ebruesse,
and that none shoulde serue himselfe of
them, to wit, of a Iewe his brother.
10 Now when all the princes, and all the
people which had agreed to the coue-
nant, heard that euery one should let his
seruant goe free, and euery one his hand-
mayde, and that none should serue them
selues of them any more, they obeyed
and let them goe.
11 But afterward they "repented, and cau-
sed the seruantes and the handmaydes,
whom they had let go free to returne, and
helde them in subiection as seruants and
handmaydes.
12 Therefore the worde of the Lord came
vnto Ieremiah from the Lorde, saying,
13 Thus saith the Lord God of Israel, I
made a couenant wt your fathers, when
I brought them out of ŷ land of Egypt,
out of the house of "seruants, saying,
14 *At the terme of seuen yeeres let ye go,
euery man his brother an Ebrew which
hath bene solde vnto thee: and when hee
hath serued thee sixe yeeres, thou shalt let
him go free frõ thee: but your fathers o-
beied me not, neither inclined their eares.
15 And ye were nowe turned, & had done
right in my sight in proclaiming libertie,
euery man to his neighbour, and ye had
made a couenant before me in [f] ŷ House,
whereupon my Name is called.
16 But yee repented, and polluted my
Name: for yee haue caused euery man
his seruant, and euery man his hand-
mayde, whome ye had set at libertie at
their pleasure, to returne, and holde them
in subiection to be vnto you as seruants
and as handmaydes.
17 Therefore thus saith the Lorde, Ye haue
not obeyed me, in proclayming freedome
euery man to his brother, and euery man
to his neighbour: beholde, I proclaime
a libertie for you, sayth the Lord, to [g] the
sworde, to the pestilence, and to the fa-
mine, and I will make you a terrour to
all the kingdomes of the earth.
18 And I will giue those men that haue
broken my couenant, and haue not kept
the wordes of the couenant, which they
had made before me, when they [h] cut the
calfe in twaine, and passed betweene the
partes thereof:
19 The princes of Judah, & the princes of
Ierusalem, the Eunuches, & the Priests,
and all the people of the land, which pas-
sed betweene the partes of the calfe,
20 I wil euen giue them into the hand of
their enemies, & into the handes of them
that seeke their life: and their dead bodies
shall bee for meate vnto the foules of the
heauen, and to the beastes of the earth.
21 And Zedekiah king of Judah, and his
princes wil I giue into the hand of their
enemies, and into the hande of them
that seeke their life, and into the hand of
the king of Babels host, which [i] are gone
vp from you.
22 Beholde, I will commaunde, sayth the
Lorde, and cause them to returne to this
citie, and they shall fight against it, and
take it, and burne it with fire: and I will
make the cities of Judah desolate with-
out an inhabitant.

CHAP. XXXV.

He proposeth the obedience of the Rechabites, & thereby confoundeth the pride of the Iewes.

1 The word which came vnto Ieremi-
ah from the Lord, in the dayes [a] of
Iehoiakim the sonne of Iosiah king
of Judah, saying,

[a] Who commonly of Ieremiah was called Nebuchad-rezzar, & of others Nebuchad-nezzar.

2.Chro.36.19. chap.39.16,17. and 32.3.

[b] Not of any violent death.

[c] The Iewes shall lament for thee their lord and king.

[d] When the enemie was at hand, and they saw themselues in danger, they would seeme holy, and so began some kinde of reformation: but soone after they shewed their hypocrisie.

[e] According to the Law, Exod. 21.2. deut. 15.12.

" Ebr. returned.

" Or, bondage.

Deut. 15.1.12.

[f] Meaning, in the Temple, to declare that it was a most solemne and strait couenant, made in the Name of the Lord.

[g] That is, I giue the sword libertie to destroy you.

[h] As touching this maner of solemne couenant which the ancient vsed by passing betwene the two partes of a beast, to signifie that the transgressor of the same couenant should be so deuided in pieces, reade Gene. 15.10.

[i] To fight against the Egyptians, as Chap. 37.11.

[a] For ŷ disposition and order of these prophecies, reade Chap. 27.1.

b They came of Hobab Moses father in lawe, who was no Israelite, but after ioyned with them in the seruice of God.

c That is, a Prophet.

Or, doore.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God him selfe.

e Whom Iehu the king of Israel fauoured for his zeale, 2. king 10.15.

f Teaching them hereby to flee al occasion of intemperancie, ambition and auarice, and that they myght know that they were strangers in ỹ earth, & be ready to depart at all occasions.

g Which was nowe for the space of three hundreth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not bee broken for any necessitie: for where they were commanded to dwell in tents, they dwell nowe at Ierusalem for feare of ỹ warres

i Whome I haue chosen to be my children, seeing these which were the children of an heathen man, obeied ỹ cõmandement of their father.

2 Go vnto the house of the [b] Rechabites, & speake vnto them, and bring them into the house of the Lord into one of the chãbers, and giue them wine to drinke.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites,

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man [c] of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keper of the [e] treasure.

5 And I set before ỹ sonnes of the house of the Rechabites, pots full of wine, & cups, and [d] saide vnto them, Drinke wine.

6 But they said, We will drinke no wine: For [e] Ionadab the sonne of Rechab our father commanded vs, saying, [f] Ye shall drinke no wine, neyther you nor your sonnes for euer.

7 Neither shall you builde house, nor sowe seede, nor plant vineyarde, nor haue any, but all your dayes ye shal dwel in tents, that ye may liue a long time in the lande where ye be strangers.

8 Thus haue we obeyed the voyce of Ionadab the sonne of Rechab our father, in al that he hath charged vs, & we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyarde, nor fielde, nor seede,

10 But we haue remained in tents, & haue obeyed, and done according to [g] all that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar king of Babel came vp into the lande, we sayde, Come, & let vs go to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we [h] dwell at Ierusalem.

12 Then came the word of the Lorde vnto Ieremiah, saying,

13 Thus saith the Lorde of hostes, the God of Israel, Goe, & tell the men of Iudah, and the inhabitants of Ierusalem, Will [i] ye not receyue doctrine to obey my wordes, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, [k] rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, "Returne nowe euery man from his euill way, & amende your workes, & goe not after other gods to serue them, and ye shall dwell in the lande which I haue giuen vnto you, and to your fathers, but ye wouldе not encline your eare, nor obey me.

16 Surely ỹ sonnes of Ionadab the sonne of Rechab, haue kept the commaundement of their father, which he gaue them, but this people hath not obeyed me.

17 Therfore thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring vpon Iudah, and vpon all the inhabitantes of Ierusalem, all the euill that I haue pronounced against them, because I haue [l] spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Ieremiah sayd to the house of the Rechabites, Thus saieth the Lorde of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shall [m] not want a man, to stand before me for euer.

k. I haue most diligently exhorted & warned you both by my selfe and my Prophets. *Chap.* 18.11. *and* 25.5.

l That is, by his Prophets and ministers: which sheweth that it is as much as though he shuld speake to vs himselfe, whē he sendeth his ministers to speake in his Name.

m His posterite shall continue & be in my fauor for euer.

CHAP. XXXVI.

1 Baruch writeth as Ieremiah indicteth, the bookes of the curses against Iudah and Israel. 9 Hee is sent with the booke vnto the people and readeth it before them all. 14 He is called before the rulers and readeth it before them also. 23 The King casteth it in the fire. 28 There is another written at the commandement of the Lord.

1 And in the fourth [a] yeere of Iehoiakim the sonne of Iosiah King of Iudah, came this word vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the wordes ỹ I haue spoken to thee against Israel, & against Iudah, and against all the nations, from the day that I spake vnto thee, euen [b] from the dayes of Iosiah vnto this day.

3 It may be that the house of Iudah will heare of all the euill, which I determined to doe vnto them that they may returne euerye man from his euill way, that I may forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the wordes of the Lorde, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah commanded Baruch, saying, I am [d] shut vp, and cannot goe into the house of the Lord.

6 Therefore goe thou, and reade the roule, wherein thou hast written at my mouth the wordes of the Lorde, in the audience of the people in the Lordes House vpon the [e] fasting daye: also thou shalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may bee that they will [f] pray before the Lord, and euery one returne from his euill way, for great is the anger and the wrath, that the Lorde hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commaunded him, reading in the booke the wordes of the Lorde in the

a Reade Chap. 25.1.

b Whichwere twentie & three yere, as Chap 25. 3. counting from the thirteeth yeere of Iosias reigne.

c As he did in dite.

d Meaning, in prison, through the malice of the Priests.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

f He sheweth that fasting with out prayer & repentace auaileth nothing, but is mere hypocrisie

Lordes

Lordes House.

9 ¶ And in the fifth yere of Jehoiakim the
sonne of Josiah King of Judah, in the
ninth moneth, they proclaimed a fast be-
fore the Lorde to all the people in Jerusa-
lem, and to all the people that came from
the cities of Judah vnto Jerusalem.

10 Then read Baruch in the booke the
wordes of Jeremiah in the House of the
Lorde, in the chamber of Gemariah the
sonne of Shaphan the secretarie, in the
vter court at the entrie of the [h] newe gate
of the Lordes House, in the hearing of all
the people.

11 When Michaiah the sonne of Gema-
riah, the sonne of Shaphã had heard out
of the booke all the wordes of the Lord,

12 Then he went downe to ꝑ kings house
into the Chauncellours chamber, & lo, all
the princes sate there, euen Elishama the
Chancellour, and Delaiah the sonne of
Shemaiah, and Elnathan the sonne of
Achbor, & Gemariah the sonne of Sha-
phan, and Zedekiah the sonne of Hana-
niah, and all the princes.

13 Then Michaiah declared vnto them all
the wordes that he had heard when Ba-
ruch read in the booke in the audience of
the people.

14 Therefore all the princes sent Jehudi
the sonne of Nethaniah, the sonne of
Shelemiah, the sonne of Chushi, vnto
Baruch, saying, Take in thine hand the
roule, wherein thou hast read in the audi-
ence of the people, and come. So Baruch
the sonne of Neriah, tooke the roule in
his hand, and came vnto them.

15 And they sayde vnto him, Sit downe
nowe, & reade it, that we may heare. So
Baruch read it in their audience.

16 Nowe when they had hearde all the
wordes, they were [i] afraide both one and
other, and said vnto Baruch, We wil cer-
tifie the King of all these wordes.

17 And they examined Baruch, saying,
Tell vs nowe, howe biddest thou write
all these wordes at his mouth.

18 Then Baruch answered them, He pro-
nounced all these wordes vnto me with
his mouth, and I wrote them with inke
in the booke.

19 Then sayd the princes vnto Baruch,
Go, [k] hide thee, thou and Jeremiah, and
let no man know where ye be.

20 ¶ And they went in to the King to the
court, but they layde vp the roule in the
chamber of Elishama the Chancellour
and tolde the king all the wordes, that he
might heare.

21 So the King sent Jehudi to fet the
roule, and he tooke it out of Elishama the
Chauncellours chamber, and Jehudi
read it in the audience of the king, and in
the audience of all the princes, which
stoode beside the king.

22 Now the king sate in the winter house,
in the [l] ninth moneth, and there was a
fire burning before him.

23 And when Jehudi had read three, or
foure sides, he cut it with the penknife
and cast it into the fire, that was on the
hearth vntill all the roule was consumed
in the fire, that was on the hearth.

24 Yet they were not afrayde, nor rent
[m] their garments, neither ꝑ King, nor any
of his seruants, ꝑ heard all these wordes.

25 Nerertheles, Elnathan, and Delaiah,
and Gemariah had besought the King,
that he would not burne the roule: but
he would not heare them.

26 But the King commanded Jerahmeel
the sonne of Hammelech, and Seraiah
the sonne of Azreel, and Shelemiah the
sonne of Abdiel, to take Baruch the
scribe, and Jeremiah the Prophet, but
the Lord [n] hid them.

27 ¶ Then the word of the Lorde came to
Jeremiah (after ꝑ the king had burnt the
roule & the wordes which Baruch wrote
at the mouth of Jeremiah) saying,

28 Take thee againe [o] another roule and
write in it all the former wordes that
were in the first roule which Jehoiakim
the king of Judah hath burnt,

29 And thou shalt say to Jehoiakim king
of Judah, Thus sayth the Lorde, Thou
hast burnt this roule, saying, [p] Why hast
thou written therein, saying, that the
king of Babel shall certainely come and
destroy this lande, and shall take thence
both man and beast?

30 Therefore thus saith the Lord of Jeho-
iakim King of Judah, He shall haue
[q] none to sit vpon the throne of Dauid, &
his [r] dead body shalbe cast out in the day
to the heate, and in the night to the frost.

31 And I will visite him and his seede, and
his seruants for their iniquitie, and I
will bring vpon them, and vpon the in-
habitants of Jerusalem, and vpon the
men of Judah all the euill that I haue
pronounced against them: but they would
not heare.

32 Then tooke Jeremiah another roule, &
gaue it Baruch the scribe the sonne of
Neriah, which wrote therein at the
mouth of Jeremiah all the wordes of the
booke which Jehoiakim King of Judah
had burnt in the fire, and there were ad-
ded besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 *He sendeth vnto Ieremiah to pray for him.* 12 *Ieremiah, going into the land of Beniamin, is taken.* 15 *He is beaten & put in prison.*

AND [a] King Zedekiah ꝑ sonne of Jo-
siah reigned for [b] Coniah the sonne of
Jehoiakim, whome Nebuchad-nez-
zar King of Babel [c] made King in the
land of Judah.

2 But neither hee, nor his seruants, nor
the people of the lande would obey the
wordes of the Lord, which he spake by the
[d] ministerie of the Prophet Jeremiah.

3 And Zedekiah the king [e] sent Jehucal
the sonne of Selemiah, and Zephaniah
the sonne of [f] Maaseiah the Priest to the
Prophet Jeremiah, saying, Pray nowe
vnto the Lord our God for vs.

4 (Now Jeremiah [g] went in and out a-
mong the people: for they had not put
him into the prison.

a Who was cal-
led Iehoiachin,
or Ieconiah.
b And called
him Zedekiah
whereas before
his name was
Mattaniah,
2.King.24.17.
c *Ebr. bound.*
d Because he
was afrayde of
the Caldeans
that came a-
gainst him.
e That is, was
out of prison and
at libertie.

f The fast was
first proclaimed,
and Baruch read
this roule, which
was a little before
that Jerusalem
was first taken,
& then Iehoia-
kim and Daniel,
and his compa-
nions were led
away captiues.

g Which is the
East gate of the
Temple.

h The godly
were afrayd, see-
ing God so pro-
claimed, and the
wicked were a-
shamed for the
terror of the
matter.

i They ſ were
ioly among the
princes, gaue
this counsell, by
which meanes it
is like that Iere-
miah was deli-
uered for they
knewe the rage
of the King & of
the wicked to
be such, ſ they
could not escape
without danger
of their lines.

l Which contei-
ned part of No-
uember and part
of December.

e To helpe the Iewes.

5 Then Pharaohs hoste was e come out of Egypt: and when the Caldeans that beseged Ierusalem, heard tidings of them, they "departed from Ierusalem)

"Ebr. went vp.

6 Then came the worde of the Lorde vnto the Prophet Ieremiah, saying,

7 Thus saieth the Lorde God of Israel, Thus shall ye say to the King of Iudah, that sent you vnto me to inquire of me, Behold, Pharaohs hoste, which is come forth to helpe you, shall returne to Egypt into their owne land.

8 And the Caldeans shall come againe, and fight against this citie, and take it & burne it with fire.

o Or, Iist not vp your soules.

9 Thus saith the Lorde, oDeceiue not your selues, saying, The Caldeans shall surely depart from vs: for they shall not depart.

10 For though ye had smitten the whole hoste of the Caldeans that fight against you, & there remained but wounded men among them, yet should euery mã rise vp in his tent, and burne this citie with fire.

11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,

f As some think, to go to Anathoth his owne towne.

12 Then Ieremiah went out of Ierusalem to goe into the f lande of Beniamin, separating himselfe thence from among the people.

g By the which men went into the countrey of Beniamin.

13 And when he was in the g gate of Beniamin, there was a chiefe officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, & he tooke Ieremiah the Prophet, saying, Thou "fleest to the Caldeans.

"Ebr. fallest.

14 Then saide Ieremiah, That is false, I flee not to the Caldeans: but he would not heare him: so Iriiah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angrie with Ieremiah, & smote him, & laid him in prison in the house of Ionathã the scribe: for they had made that the h prison.

h Because it was a vile and streight prison.

16 When Ieremiah was entred into the dungeon, and into the prisons, & had remained there a long time,

17 Then Zedekiah the King sent, & tooke him out, and the King asked him secretly in his house, & saide, Is there any word from the Lorde? And Ieremiah saide, Yea: for, said he, thou shalt be deliuered into the hand of the king of Babel.

18 Moreouer, Ieremiah saide vnto king Zedekiah, what haue I offended against thee, or against thy seruants, or against this people, i ye haue put me in prison?

Chap. 28.4.

19 *Where are nowe your prophetes, which prophecied vnto you, saying, The king of Babel shall not come against you, nor against this land?

"Ebr. fall.

i That is, so long as there was any bread in the city: thus God prouideth for his, that he will cause their enemies to preserue them to that end whereunto he hath appointed them.

20 Therefore heare nowe, I pray thee, O my lorde the king: let my prayer "be accepted before thee; that thou cause mee not to returne to the house of Ionathan the scribe, lest I dye there.

21 Then Zedekiah the king commanded, that they should put Ieremiah in the court of the prison, and that they shoulde giue him daily a piece of bread out of the bakers streete vntil all the bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 10 At the request of Ebed-melech the King commandeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

THen Shephatiah the sonne of Mattan, & Gedaliah the sonne of Pashhur, and Iucal the sonne of Shelemiah, and Pashhur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap. 21.1.

2 Thus saith the Lord, He that remaineth in this citie, shall dye by the sword, by the famine & by the pestilence: but he b goeth foorth to the Caldeans, shall liue: for he shal haue his life for a pray, and shal liue.

b Reade Chap. 21.9. and 45.

3 Thus saith the Lorde, This citie shall surely be giuen into the hand of the king of Babels armie, which shall take it.

4 Therefore the princes sayde vnto the King, We beseeche you, let this man be put to death: for thus he c weakeneth the handes of the men of warre c that remayne in this citie, and the handes of all the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

c Or, discouageth.

d Thus we see how the wicked when they can not abide to heare the truth of Gods word, seeke to put the ministers to death as trasgressours of policies.

5 Then Zedekiah the king sayd, Behold, he is in your handes, for the king can denie d you nothing.

d Wherein he grieuously offended in that that not onely he would not heare the truth spoke by the Prophet, but also gaue him to the lust of the wicked to be cruelly intreated.

6 Then tooke they Ieremiah, and cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Ieremiah with coards: and in the dungeon there was no water but mire: so Ieremiah stacke fast in the mire.

7 Nowe when Ebed-melech the "blacke Moze, one of the Eunuches, which was in the kings house, heard that they had put Ieremiah in the dungeon (then the king sate in the e gate of Beniamin)

"Ebr. Cushite, or, Ethiopian.

e To heare matters and giue sentence.

8 And Ebed-melech went out of the kings house, and spake to the king, saying,

9 My lord the king, f these men haue done euill in all that they haue done to Ieremiah the Prophet, whome they haue cast into the dungeon, and he dyeth for hunger in the place where he is: for there is no more bread in the citie.

f Hereby is declared, that the Prophet found more fauour of this strangers hands, then he did by all them of his country, which was to their great condemnation.

10 Then the king commanded Ebed-melech the blacke Moze, saying, Take from hence thirtie men "with thee, and take Ieremiah the Prophet out of the dungeon before he dye.

"Ebr. vnder thine hand.

11 So Ebed-melech tooke the men with him and went to the house of the king vnder the treasurie, and tooke there olde rotten ragges, and olde worne cloutes, and let them downe by coardes into the dungeon to Ieremiah.

12 And Ebed-melech the blacke Moze said vnto Ieremiah, Put nowe these olde rotten ragges and worne, vnder thine arme holes, betweene the coardes. And Ieremiah did so.

13 So they drewe vp Ieremiah with coardes, and tooke him vp out of the dungeon,

dungeon, and Ieremiah remained in [f] ỹ
court of the priſon.
14 ¶Then Zedekiah the king ſent & tooke
Ieremiah the Prophet vnto him, into
the third entrie that is in the houſe of the
Lord, and the king ſaide vnto Ieremiah,
I will aſke thee a thing: hide nothing
from me.
15 Then Ieremiah ſaide to Zedekiah, If
I declare it vnto thee, wilt not thou ſlay
me? and if I giue thee counſell, thou wilt
not heare me.
16 So the king ſware ſecretly vnto Iere-
miah, ſaying, As the Lorde liueth, that
made vs theſe ſoules, I wil not ſlay thee,
nor giue thee into the handes of thoſe
men that ſeeke thy life.
17 Then ſayde Ieremiah vnto Zedekiah,
Thus ſaith the Lorde God of hoſtes, the
God of Iſrael, If thou wilt goe foorth
vnto the king of Babels [h] princes, then
thy ſoule ſhall liue, and this citie ſhal not
be burnt vp with fire, and thou ſhalt liue,
and thine houſe.
18 But if thou wilt not goe foorth to the
king of Babels princes, then ſhal this ci-
tie be giuen into the hand of ỹ Caldeans,
and they ſhal burne it with fire, and thou
ſhalt not eſcape out of their handes.
19 And Zedekiah the king ſaide vnto Ie-
remiah, I am carefull for the Iewes that
are fled vnto the Caldeans, leaſt they de-
liuer mee into their handes, and they
[i] mocke me.
20 But Ieremiah ſaide, They ſhal not de-
liuer thee: hearken vnto the voyce of the
Lorde, I beſeeche thee, which I ſpeake
vnto thee: ſo ſhal it be well vnto thee, and
thy ſoule ſhall liue.
21 But if thou wilt refuſe to goe foorth,
this is the worde that the Lorde hath
ſhewed me.
22 And beholde, all the women that are
[k] left in the king of Iudahs houſe, ſhalbe
brought foorth to ỹ king of Babels prin-
ces: & thoſe women ſhal ſay, Thy friendes
haue perſwaded thee, and haue preuailed
againſt thee: thy feete are faſtened in the
myre, and they are turned backe.
23 So they ſhall bring out all thy wiues,
and thy children to the Caldeans, and
thou ſhalt not eſcape out of their hands,
but ſhalt bee taken by the hande of the
king of Babel: and this citie ſhalt thou
cauſe to be burnt with fire.
24 Then ſaide Zedekiah vnto Ieremiah,
Let no man know of theſe wordes, and
thou ſhalt not die.
25 But if the princes vnderſtande that I
haue talked with thee, and they come vn-
to thee, and ſay vnto thee, Declare vnto
vs nowe, what thou haſt ſaide vnto the
king, hide it not from vs, and we will not
ſlay thee: alſo what ỹ king ſaid vnto thee,
26 Then ſhalt thou ſay vnto them, I
humbly [l] beſought the king that hee
would not cauſe mee to returne to Ieho-
nathans houſe, to die there.
27 Then came all the Princes vnto Iere-
miah and aſked him. And he tolde them
according to all theſe wordes that the
king had commaunded: ſo they left off
ſpeaking with him, for the matter was
not perceiued.
28 So Ieremiah abode ſtill in the court of
the priſon, vntill the day that Ieruſalem
was taken: and hee was there, when Ie-
ruſalem was taken.

CHAP. XXXIX.

*1 Nebuchad-nezzar beſiegeth Ieruſalem. 4 Zede-
kiah fleeing is taken of the Caldeans. 6 His ſonnes
are ſlaine. 7 His eyes are thruſt out. 11 Ieremi-
ah is prouided for. 15 Ebed-melech is deliuered
from captiuitie.*

1 IN the ninth * yere of Zedekiah king of
Iudah in the tenth moneth, came Ne-
buchad-nezzar king of Babel and all
his hoſte againſt Ieruſalem, and they be-
ſieged it.
2 And in the eleuenth yeere of Zedekiah in
the fourth moneth, the ninth day of the
moneth, the citie was broken [a] vp.
3 And all the princes of the king of Ba-
bel came in, and ſate in the middle gate,
euen Nergal, Sharezer, Samgar-nebo,
Sarſechim, Rab-ſaris, Nergal, Share-
zer, Rab-mag, with all the reſidue of the
princes of the king of Babel.
4 And when Zedekiah the king of Iu-
dah ſawe them, & all the men of warre,
then they fled, and went out of the citie
by night, through the kings garden, and
by the [b] gate betweene the two walles,
and he went toward the wilderneſſe.
5 But the Caldeans hoſte purſued after
them, and ouertooke Zedekiah in the
deſert of Iericho: and when they had
taken him, they brought him to Nebu-
chad-nezzar king of Babel vnto [c] Riblah
in the lande of Hamath, where he gaue
iudgement vpon him.
6 Then the king of Babel ſlew the ſonnes
of Zedekiah in Riblah before his eyes:
alſo the king of Babel ſlewe all the no-
bles of Iudah.
7 Moreouer he put out Zedekiahs eyes,
and bound him in chaines, to carie him
to Babel.
8 And ỹ Caldeans burnt the kings houſe,
& the houſes of the people with fire, and
brake downe the walles of Ieruſalem.
9 Then Nebuzar-adan the ‖ chiefe ſtew-
ard caried away captiue into Babel the
remnant of the people that remained in
the citie, and thoſe that were fled and fal-
len vnto him, with the reſt of the people
that remained.
10 But Nebuzar-adan the chiefe ſtew-
ard left the [d] poore that had nothing in
the land of Iudah, and gaue them vine-
yardes and fieldes at the ſame time.
11 Nowe Nebuchad-nezzar king of Ba-
bel gaue charge concerning Ieremiah
“ vnto Nebuzar-adan the chiefe ſtew-
ard, ſaying,
12 Take him and “ looke well to him, and
doe him no harme, but do vnto him [e] e-
uen as he ſhall ſay vnto thee.
13 So Nebuzar-adan the chiefe ſteward
ſent, and Nebuſhazban, Rabſaris, and
Nergal, Sharezer, Rab-mag, and all the
king of Babels princes:

f Where the king had ſet him before to be at more libertie, as Chap.37.21.

h Shal yeld thy ſelfe vnto them.

i Which declareth that hee more feared the mocke of men then the threatnings of God.

k When Iechoniah and his mother with others were caried away, theſe women of the kings houſe were left: which ſhalbe taken with the ... and tell the king of Babylon how Zedekiah hath bene ſeduced by his familiar friends & falſe prophets, which haue left him in the mire.

l Herein appeareth the infirmitie of the Prophet who did diſſemble, to ſaue his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

* 2.King.25.1. chap.52.4.

a The gates and walles were broken downe.

b Which was a poſterne doore, read 2.kin.25.4.

c Which is called Antiochia in Syria.

‖ *Or, captaine of the gard.*

d For the riche and the mightie which put their truſt in their ſhifts & meanes, were by Gods iuſt iudgements moſt rigorouſly handeled.

“ *Ebr. by the hand of.*

“ *Ebr. ſet thine eyes vpon him.*

e Thus God preſerued his Prophet by his meanes, whome he made the ſcourge to puniſh the king, and them that were his enemies.

14 Euen they ſent, and toke Ieremiah out of the court of the priſon, and committed him vnto [f] Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould carp him home: ſo he dwelt among the people.

15 Now the word of the Lorde came vnto Ieremiah, while he was ſhut vp in the court of the priſon, ſaying,

16 Goe and ſpeake to Ebed-melech the blacke Moze, ſaying, Thus ſaieth the Lorde of hoſtes the God of Iſrael, Beholde, I will bring my words vpon this citie foz euill, and not foz good, and they ſhalbe accompliſhed in þ day before thee.

17 But I will deliuer thee in that day, ſaith the Lorde, and thou ſhalt not be giuen into the hand of the men whom thou feareſt.

[g] Thus God recompenſed his zeale & fauour, which he ſhewed to his Prophet in his troubles.

18 Foz I will ſurely deliuer thee, and thou ſhalt not fall by the ſwoꝛde, but thy life ſhalbe foz a pꝛay vnto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord.

CHAP. XL.

Ieremiah hath licence to go whither he wil. 6 He dwelleth with the people that remaine with Gedaliah.

1 The woꝛde which came to Ieremiah from the Lorde after that Nebuzaradan the chiefe ſtewarde had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

2 [a] And the chiefe ſtewarde toke Ieremiah, and ſaide vnto him, The Lord thy God hath pronounced this plague vpon this place.

3 Nowe the Lorde hath brought it, and done accoꝛding as he hath ſaide: becauſe ye haue [b] ſinned againſt the Lord, & haue not obeyed his voyce, therfoze this thing is come vpon you.

4 And now beholde, I looſe thee this day from the chaines which were on thine handes: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with me into Babel, [c] tarie ſtill: beholde, all the land is [d] before thee: whither it ſeemeth good and conuenient foz thee to goe, thither goe.

5 Foz yet he was not returned: therefoze he ſaide, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whō the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among þ people, oz goe whereſoeuer it pleaſeth thee to go. So the chiefe ſtewarde gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, [e] to Mizpah, and dwelt there with him among the people that were left in the land.

7 Nowe when all the captaines of the hoſte, [d] which were in the fieldes, euen they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the lande, and that he had committed vnto him, men, and women, and children, and of the poze of the land, that were not carped away captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen [e] Ishmael the ſonne of Nethaniah, and Johanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanhumeth, & the ſonnes of Ephai, þ Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan [*] ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhalbe well with you.

10 As foz me, beholde, I will dwell at Mizpah to [a] ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſommer fruites, and oyle, and put them in your veſſels, & dwel in your cities, that ye haue [a] taken.

11 Likewyſe when all þ Iewes that were in [f] Moab, and among the Ammonites, & in Edom, and that were in all the countries, heard that the king of Babel had left a remnant of Iudah, and that he had ſet ouer them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, and came to the lande of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſommer fruites, very much.

13 Moreouer Johanan the ſonne of Kareah, and all the captaines of the hoſte, that were in the fieldes, came to Gedaliah to Mizpah,

14 And ſaide vnto him, Knoweſt thou not that [g] Baalis the king of þ Ammonites hath ſent Ishmael the ſonne of Nethaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleeued them not.

15 Then Johanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me goe, I pray thee, and I will ſlay Ishmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhoulde hee kill thee, that all the Iewes, which are gathered vnto thee, ſhoulde be ſcattered, and the remnant in Iudah periſh?

16 But Gedaliah the ſonne of Ahikam ſaide vnto Johanan the ſonne of Kareah, Thou ſhalt [h] not doe this thing, foz thou ſpeakeſt falſely of Ishmael.

CHAP. XLI.

Ishmael killeth Gedaliah guilefully, & many other with him. 11 Iohanan followeth after Ishmael.

1 Bvt in the [a] ſeuenth moneth came Ishmael the ſonne of Nethaniah, the ſonne of Elishama of the ſeede royall, and the princes of the [b] king, and ten men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eate bread together in Mizpah.

2 Then aroſe Ishmael the ſonne of Nethaniah with theſe tenne men that were

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[a] From this ſecond verſe, vnto Chap. 42. 7. it ſeemeth to be as a parentheſis, and ſeperated matter: and there this ſtory beginneth againe, and this viſion is declared what it was.

[b] God moued this infidel to ſpeake this, to declare þ great blindneſſe and obſtinacie of the Iewes, which coulde not feele that which this heathen man confeſſed.

[c] *Heb. ceaſe.*

[d] *Or, at thy commandement.*

[e] Which was a citie of Iudah.

[d] Which were ſcattered abroad for feare of the Caldeans.

[f] Whome the king of Babel had now appointed gouernour ouer the reſt of the Iewes that he left behinde.

[*] 2. King. 25. 24.

[a] *Or, to receiue them, or to accept them for you.*

[a] *Or, choſen to dwell in.*

[f] Which were fled alſo for feare of the Caldeans.

[g] For vnder the colour of entertayning of Ishmael he ſought onely to make them to deſtroy one another.

[h] Thus the godly, which think no harme to others, are ſoone deceiued, & neuer lacke ſuche conſpire their deſtruction.

[a] The citie was deſtroyed in the fourth moneth and in þ ſeuenth moneth, which cõtained parte of September, and part of October, was the gouernour Gedaliah ſlaine.

[b] Meaning, Zedekiah. [c] They did eate together as familiar friends with

with him, and smote Gedaliah the sonne
of Ahikam the sonne of Shaphan with
the sworde, and slewe him, whome the
king of Babel had made gouernour ouer
the land.
3 Ishmael also slewe all the Iewes that
were with Gedaliah at Mizpah, and all
the Caldeans that were founde there, and
the men of warre.
4 Now the seconde day that he had slaine
Gedaliah, and no man knewe it,
5 There came men from Shechem, from
Shiloh, and from Samaria, euen foure-
score men, hauing their beards shauen,
and their clothes rent and cut, with [d] of-
frings and incense in their hands to offer
in the house of the Lord.
6 And Ishmael the sonne of Nethaniah
went forth from Mizpah to meete them,
weeping as hee went: and when hee met
them, he said vnto them, Come [e] to Ge-
daliah the sonne of Ahikam.
7 And when they came into the middes of
the citie, Ishmael the sonne of Netha-
niah slewe them, and cast them into the
middes of the pit, hee and the men that
were with him.
8 But ten men were found among them,
that said vnto Ishmael, Slay vs not: for
we haue treasures in the fielde, of wheate,
and of barley, & of oyle, and of honye: so
he staied, and slew them not among their
brethren.
9 Nowe the pit wherein Ishmael had cast
the dead bodies of ye men (whome he had
slaine because of Gedaliah) is it, which
Asa the king had [f] made because of Baasha
king of Israel, and Ishmael the sonne
of Nethaniah filled it with them that
were slaine.
10 Then Ishmael caried away captiue all
the residue of ye people that were in Miz-
pah, euen the kings daughters, & all the
people that remained in Mizpah, whom
Nebuzar-adan the chiefe stewarde had
committed to Gedaliah the sonne of A-
hikam, and Ishmael the sonne of Ne-
thaniah caried them away captiue, and
departed to goe ouer to the Ammonites.
11 But when Iohanan the sonne of Ka-
reah, and all the [g] captaines of the hoste
that were with him, heard of all the euill
that Ishmael the sonne of Nethaniah
had done,
12 Then they all tooke their men, and went
to fight with Ishmael the sonne of Ne-
thaniah, and founde him by the great
waters that are in Gibeon.
13 Nowe when all the people whom Ish-
mael caried away captiue, sawe Ioha-
nan the sonne of Kareah, and all the cap-
taynes of the hoste that were with him,
they were glad.
14 So all the people, that Ishmael had
caried away captiue from Mizpah, re-
turned and came againe, and went vnto
Iohanan the sonne of Kareah.
15 But Ishmael the sonne of Nethaniah
escaped from Iohanan with eyght men,
and went to the [h] Ammonites.
16 Then tooke Iohanan the sonne of Ka-
reah, and all the captaines of the hoste
that were with him, all the remnant of
the people, whome Ishmael the sonne of
Nethaniah had carved away captiue
frō Mizpah, (after that he had slaine Ge-
daliah the sonne of Ahikam) euen the
strong men of warre, & the women, and
the children, and the eunuches, whome he
had brought againe from Gibeon:
17 And they departed and dwelt in Ge-
ruth [i] Chimham, which is by Beth-le-
hem, to go and to enter into Egypt,
18 Because of the Caldeans: for they fea-
red them, because Ishmael the sonne of
Nethaniah had slain Gedaliah the sonne
of Ahikam, whome the King of Babel
made gouernour in the land.

d For they thought that the Temple had not bene destroyed, and therefore came vp to the hill of Tabernacles: but hearing of the burning thereof in the way, they shewed these signes of sorowe.
e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.
f Asa fortified Mizpah for feare of the enemie, and cast ditches and trenches, 1.King.15.22.
g Which had bene captaines vnder Zedekiah.
h For Baalis the king of the Ammonites was the cause of this murder.

CHAP. XLII.

1 *The captaines aske counsell of Ieremiah what they*
ought to doe. 7 *He admonisheth the remnant of*
the people not to goe into Egypt.

1 Then all the captaines of the hoste, and
Iohanan the sonne of Kareah, & Ie-
zaniah the sonne of Hoshaiah, and
al the people from the least vnto the most
came,
2 And said vnto Ieremiah the Prophet,
" Heare our prayer, we beseech thee, and
pray for vs vnto the Lord thy God, euen
for all this remnant (for we are left, but a
fewe of many, as thine eyes doe beholde)
3 That the Lorde thy God may shewe vs
the way wherein we may walke, and the
thing that we may [a] doe.
4 Then Ieremiah the Prophet sayde vnto
them, I haue heard you: beholde, I will
pray vnto the Lorde your God according
to your wordes, and whatsoeuer thing
the Lord shall answere you, I will declare
it vnto you: I will keepe nothing backe
from you.
5 Then they said to Ieremiah, [b] The Lord
bee a witnesse of trueth, and faith be-
tweene vs, if we do not, euen according to
al things for the which the Lord thy God
shall sende thee to vs.
6 Whether it be good or euil, we wil obey
the voyce of the Lorde GOD, to whome
we sende thee that it may be wel with vs,
when we obey ye voice of ye Lord our God.
7 ¶ [c] And so after ten dayes came the word
of the Lorde vnto Ieremiah.
8 Then called hee Iohanan the sonne of
Kareah, and all the captaines of the host,
which were with him, and all the people
from the least to the most,
9 And sayde vnto them, Thus sayeth the
Lorde God of Israel, vnto whome ye sent
me to present your prayers before him,
10 If yee will dwell in this lande, then I
will builde you, and not destroy you, and
I will plant you, and not roote you out:
for I [d] repent me of the euill that I haue
done vnto you.
11 Feare not for ye king of Babel, of whom
ye are afraide: be not afrayd of him, saith
the Lord: for I am with you, to saue you,
and to deliuer you [e] from his hand,
12 And I will graunt you mercie that hee
may haue compassion vpon you, and he
shall cause you to " dwel in your own land.
13 But

i Which place Dauid of olde had giuen to Chimham the sonne of Barzillai the Gileadite, 2.Sam. 19.38.
" Ebr. Let our prayer fall before thee, as chap. 36.7.
a This declareth the nature of hypocrites, which would knowe of Gods word what they should doe, but will not followe it, but in asmuch as it agreeth with that thing which they haue purposed to doe.
b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falshode vse it without all reuerence, and make it a meanes for them to deceiue the simple and the godly.
c Here is declared the vision and the occasion thereof, whereof mention was made, Chap. 40. 1
d Reade Chap. 18.8.
e Because all kings hearts and wayes are in his handes, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Pro. 21.1.
" Or, returne.

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lorde your God,
14 Saying, Nay, but we will goe into the lande of Egypt, where we ſhall ſee no warre, nor heare the ſounde of the trumpet, nor haue hunger of bread, and there will we dwell,
15 (And nowe therefore heare the worde of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoſtes the God of Iſrael, If ye ſet your faces to enter into Egypt, and go to dwell there)
f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelues ſure in Egypt, & ther Nebuchad-nezzar deſtroyed them and the Egyptians, Chap.46.25.
16 Then the ſworde that ye feared, f ſhall take you there in the land of Egypt, and the famine, for the which yee care, ſhall there hang vpon you in Egypt, and there ſhall ye dye.
17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſworde, by the famine and by the peſtilence, and none of them ſhal remaine nor eſcape from the plague, that I will bring vpon them.
g Reade Chap. 26.6. & 44.12. ſhewing y this ſhould come vpō them for their infidelitie and ſtubbernes.
18 For thus ſayeth the Lorde of hoſtes the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitantes of Ieruſalem: ſo ſhall my wrath be powred forth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a g curſe, and a reproch, and ye ſhal ſee this place no more.
19 O ye remnant of Iudah, the Lord hath ſayde concerning you, Goe not into Egypt: know certainly that I haue admoniſhed you this day.
h For you were fully minded to go into Egypt, whatſoeuer God ſpake to the contrary.
20 Surely ye h diſſembled in your heartes when ye ſent me vnto the Lorde your God, ſaying, Pray for vs vnto the Lorde our God, and declare vnto vs euen according vnto all that the Lorde our God ſhall ſay, and we will do it.
21 Therefore I haue this day declared it you, but you haue not obeyed the voyce of the Lorde your God, nor any thing for the which he hath ſent me vnto you.
i To wit, in Egypt.
22 Now therefore, know certainly that ye ſhall dye by the ſworde, by the famine, and by the peſtilence, i in the place whither ye deſire to go and dwell.

CHAP. XLIII.

Johanan carieth the remnant of the people into Egypt contrary to the minde of Ieremiah. 8 Ieremiah prophecieth the deſtruction of Egypt.

a Who was alſo called Iezaniah, 1 Chap.42.1.
b This declareth that pride is the cauſe of rebelliō, & contempt of Gods miniſters.
c When the hypocriſie of the wicked is diſcouered, they braſt forth into opē rage: for they cā abide nothing but flatteries, read Iſa.30.10. d He ſheweth what is the nature of the hypocrites: to wit, to faine that they woulde obey God & embrace his word, if they were aſſured that his meſſengers ſpake the trueth: though in deede they be moſt farre from all obedience.

NOw when Ieremiah had made an end of ſpeaking vnto the whole people all the wordes of the Lord their God, for the which the Lord their God had ſent him to them, euen all theſe wordes,
2 Then ſpake a Azariah the ſonne of Hoſhaiah, and Johanan the ſonne of Kareah, and all the b proude men, ſaying vnto Ieremiah, c Thou ſpeakeſt falſely: the Lord our God hath d not ſent thee to ſay, Goe not into Egypt to dwell there,
3 But Baruch the ſonne of Neriah e prouoketh thee againſt vs, for to deliuer vs into the hand of the Caldeans, that they might ſlaye vs, and carry vs away captiues into Babel.
4 So Johanan the ſonne of Kareah, and all the captaines of the hoſte, and all the people obeyed not the voyce of the Lorde, to dwell in the land of Iudah.
5 But Johanan the ſonne of Kareah, and all the captaines of the hoſte tooke all the remnant of Iudah, that were returned from all nations, whither they had bene driuen, to dwell in the land of Iudah:
6 Euen men and women, and children, and the Kings daughters, and euery perſon, that Nebuzar-adan the chiefe ſteward had left with Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, and Ieremiah f the Prophete, and Baruch the ſonne of Neriah.
g Whome they wicked led away by force.
7 So they came into the lande of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.
8 ¶ Then came the word of the Lorde vnto Ieremiah in Tahpanhes, ſaying,
9 Take great ſtones in thine hand, & i hide them in the clay in the bricke kill, which is at ꝑ entry of Pharaohs houſe in Tahpanhes in the ſight of the men of Iudah,
10 And ſaye vnto them, Thus ſayeth the Lorde of hoſtes the God of Iſrael, Beholde, I will ſende and bring Nebuchadnezzar the King of Babel k my ſeruaunt, and will ſet his throne vpon theſe ſtones that I haue hid, and he ſhall ſpreade his pauilion ouer them.
11 And when he ſhall come, he ſhall ſmite the land of Egypt: l ſuch as are appointed for death, to death, and ſuch as are for captiuitie, to captiuitie, & ſuch as are for the ſworde, to the ſworde.
12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burne them & carie them away captiues, and he ſhall aray himſelfe with the land of Egypt, as a m ſhepheard putteth on his garment, & ſhall depart from thence in peace.
13 He ſhal breake alſo ꝑ images of n Beth-ſhemeth, that is in the land of Egypt, and the houſes of the gods of the Egyptians ſhall he burne with fire.
f As from the Moabites, Ammonites, & Edomites, cha.49.11
h A citie in Egypt neere to Nilus.
i Which ſignified y Nebuchadnezzar ſhould come euen to the gates of Pharaoh, where was his bricke kiln for his building.
k Reade Chap. 25.9.
l Euery one ſhal be ſlaine by the meanes y God hath appointed, Chap.15.2.
m Meaning, moſt eaſily, and ſuddenly that he carie the Egyptians away.
n Or, the houſe of the ſunne.

CHAP. XLIIII.

He reproueth the people for their idolatrie. 15 They that ſet light by the threatening of the Lorde, are chaſtened. 26 The deſtruction of Egypt and of the Iewes therein, is propheſied.

a These were a famous & ſtrong cities in Egypt, where the Iewes that were fled, dwelt for their ſafetie: but the Prophet declareth that there is no holde in

1 THe worde that came to Ieremiah concerning all the Iewes, which dwell in the land of Egypt, and remayned at a Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,
2 Thus ſayth the Lorde of hoſtes the God of Iſrael, Ye haue ſeene all the euill that I haue brought vpon Ieruſalem, and vpon all the cities of Iudah: and behold, this day they are deſolate, and no man dwelleth therein,

ſtrong, that can preſerue them from Gods vengeance,

3 Because of their wickednesse which they
haue committed, to prouoke me to anger
in that they went to burne incense, and to
serue other gods, whome they knew not,
neyther they nor you nor your fathers.
4 Howbeit I sent vnto you all my ser-
uants the Prophets ᵇ rising earely, and
sending them, saying, Oh do not this abo-
minable thing that I hate.
5 But they woulde not heare nor incline
their eare to turne from their wicked-
nesse, and to burne no more incense vnto
other gods.
6 Wherefore ᶜ my wrath, and mine anger
was powred foorth and was kindled in
the cities of Iudah, and in the streetes of
Ierusalem, and they are desolate, and wa-
sted, as appeareth this day.
7 Therefore nowe thus sayeth the Lord of
hostes the God of Israel, Wherfore com-
mit ye this great euill against your soules,
to cut off from you man & woman, childe
and suckling out of Iudah, and leaue you
none to remayne?
8 In that ye prouoke me vnto wrath with
the workes of your handes, burning in-
cense vnto other gods in the lande of E-
gypt whither ye be gone to dwell: that ye
might bring destructiō vnto your selues,
and that ye might be a curse & a reproche
among all nations of the earth.
9 Haue yee forgotten the wickednesse of
your fathers, and the wickednesse of the
ᵈ Kings of Iudah and the wickednesse of
their wiues, and your owne wickednesse
and the wickednes of your wiues, which
they haue committed in the lande of Iu-
dah and in the streetes of Ierusalem?
10 They are not ″ humbled vnto this day,
neither haue they feared nor walked in
my Law nor in my statutes, that I set be-
fore you and before your fathers.
11 Therefore thus saith the Lorde of hostes
the God of Israel, Beholde, I will set my
face against you * to euill and to destroy
all Iudah,
12 And I will take the remnant of Iudah,
that ᵉ haue set their faces to goe into the
lande of Egypt there to dwell, and they
shall all be consumed and fall in the lande
of Egypt: they shall euen be consumed by
the sworde and by the famine: they shall
dye from the least vnto the most, by the
sworde, and by the famine, and they shall
be a detestation and an astonishment and
a ᶠ curse and a reproch.
13 For I will visite them that dwell in the
lande of Egypt, as I haue visited Ieru-
salem, by the sworde, by the famine, and
by the pestilence,
14 So that none of the remnant of Iudah,
which are gone into the land of Egypt to
dwell there, shall escape or remaine, that
they shoulde returne into the land of Iu-
dah to the which they ″ haue a desire to
returne to dwell there: for none shall re-
turne, but ᵍ such as shall escape.
15 Then al the men which knew that their
wiues had burnt incense vnto other
gods, and all the women that stoode by, a
great multitude, euen all the people that
dwelt in the lande of Egypt in Pathros,
answered Ieremiah, saying,
16 The worde that thou hast spoken vnto
vs in the Name of the Lord, we will ʰ not
heare it of thee,
17 But we will doe whatsoeuer thing go-
eth out of our owne mouth, as to burne
incense vnto ⁱ the Queene of heauen, and
to powre out drinke offrings vnto her, as
we haue done, both wee and our fathers,
our Kings & our princes in the cities of
Iudah, and in the streetes of Ierusalem:
for then ″ had we ᵏ plentie of vitailes and
were well and ″ felt none euill.
18 But since we left off to burne incense to
the Queene of heauen, and to powre out
drinke offringes vnto her, wee haue had
″ scarcenes of all thinges, and haue bene
consumed by the sworde & by the famine.
19 And whē we burnt incense to ŷ Queene
of heauen & powred out drinke offringes
vnto her, did we make her cakes to ″ make
her glad, and powre out drinke offringes
vnto her without ˡ our husbands?
20 Then saide Ieremiah vnto all the peo-
ple, to the men, and to the women, and
to all the people which had giuen him
that answere, saying,
21 Did not the Lord remember the incense,
that ye burnt in the cities of Iudah, and
in the streetes of Ierusalem, both you, and
your fathers, your Kings, and your prin-
ces, and the people of the land, and ″ hath
he not considered it?
22 So that the Lorde could no longer for-
beare, because of the wickednesse of your
inuentions, and because of the abomina-
tions, which ye haue committed: there-
fore is your lande desolate and an asto-
nishment, and a curse and without inha-
bitant, as appeareth this day.
23 Because ye haue burnt incense and be-
cause ye haue sinned against the Lorde, &
haue not obeyed the voice of the Lord, nor
walked in his law, nor in his statutes, nor
in his testimonies, therefore this plague
is come vpon you, as appeareth this day.
24 Moreouer Ieremiah saide vnto all the
people and to all the women, Heare the
worde of the Lorde, all Iudah that are in
the land of Egypt.
25 ¶ Thus speaketh the Lorde of hostes,
the God of Israel, saying, Yee and your
wiues haue both spoken with your
mouthes, and fulfilled with your ᵐ hand,
saying, Wee will perfourme our vowes
that we haue vowed to burne incense to
the Queene of heauen, and to powre out
drinke offrings to her: ye will performe
your vowes and doe the things that yee
haue vowed.
26 Therefore heare the word of the Lord, al
Iudah that dwell in the lande of Egypt.
Beholde, I haue sworne by my great
Name, sayeth the Lorde, that my Name

b Reade Chap. 7,13. & 25,3. & 26,5. & 29,19. & 35,15.
c He setteth before their eyes Gods iudgemēts against Iudah & Ierusalem for their idolatrie, that they might learne by their example, & not commit the like abominations to prouoke the Lorde: for then they should be double punished.
d He sheweth that we ought to keepe in memorie Gods plagues from ŷ beginning, that considering thē, we might liue in feare, and how, if he haue punished our fathers, yea kings, princes, and rulers and also whole countreis, & nations for their sinnes, that we vile wormes cannot looke to escape punishment for ours.
″ Ebr. beaten downe.
* Amos 9,4.
e Which haue wholly set their mindes, and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them that so purposely de[illegible] them.
f Reade Chap. 24,9. & 42,18.
″ Ebr. lift vp their soule.
g Meaning, but fewe.

h This declareth how dangerous a thing it is to decline once from God, & to follow our owne fantasies: for Satan euer soliciteth such and doeth not leaue them til he haue brought them to extreeme impudencie and madnes, euen to iustifie their wickednes against God & his Prophets.
i Reade Chap. 7. 18. It seemeth that the papists gathered of this place their *Salue Regina*, & *Regina cæli, lætare*, calling the virgine Marie Queene of heauen, and so of the blessed virgine, and mother of our sauiour Christ made an idole: for here the Prophet cōdemneth their idolatrie.
″ *Ebr. we were saciate with bread.*
k This is still the argument of idolaters, which esteeme religion by the bellie, and in steade of acknowledging Gods works, who sendeth both plētie & dearth, health and sicknesse, they attribute it to their idoles, and so dishonour God.
″ *Or, sawe.*
″ *Or, want.*
″ *Or, to appease her.*
l This teacheth vs howe great danger it is for the husbands to permit their wiues any thing whereof they be not assured by Gods worde: for thereby they take an occasion to iustifie their doings, and their husbands shall giue an accompt thereof before God, reade Isa. 3,25. ″ *Ebr. is it not come vp into his heart?* m You haue committed double euill in making wicked vowes, and in perfourming the same.

shal

n This declareth an horrible plague towarde idolaters, seeing that God will not vouchsafe to haue his Name mentioned by such as haue polluted it.
o We see therefore, that God hath a perpetuall care ouer his, whersoeuer they are scattered: for though they be but two or three, yet he will deliuer thē when he destroieth his enemies.
p He sheweth ỹ meanes whereby they should be destroyed, to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 10. de Antiq. cap. 11. writeth that fiue yeere after the taking of Ierusalem, Nebuchad-nezzar the yonger, hauing ouercome the Moabites and the Ammonites, went against Egypt, and slewe the King, and so brought these Iewes, and other into Babylon.

a shal no more be called vpon by ỹ mouth of any man of Iudah, in all the lande of Egypt, saying, The Lord God liueth.
27 Beholde, I will watch ouer them for euill and not for good, & all men of Iudah that are in the land of Egypt, shalbe consumed by the sworde, and by the famine, vntill they be vtterly destroyed.
28 Yet a small nomber that escape the sword, o shal returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall knowe whose wordes shall stand, mine or theirs.
29 And this shalbe a signe vnto you, saith the Lord, when I visite you in this place, that ye may know that my wordes shall surely stand against you for euill.
30 Thus saith the Lorde, Beholde, I will p giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seek his life: as I gaue Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

a Which was Ieremiahs disciple, and wrote his prophecies vnder him.
b Whereof read Chap. 36. 10.
c Baruch moued with an inconsiderat zeale of Ieremiahs imprisonment, but chiefely for the destruction of the people and the Temple, maketh this lamētation, as Psal. 6. 6.
d Meaning, that God might destroy this people because he had planted thē.
e Thinkest thou to haue honour & credit? wherein he sheweth his infirmitie.

1 The wordes that Ieremiah the Prophete spake vnto a Baruch the sonne of Neriah, when hee had written these b wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, saying,
2 Thus saith the Lord God of Israel vnto thee, O Baruch,
3 Thou diddest say, Wo is me nowe: for the Lorde hath layd sorrowe vnto my sorowe: I c fainted in my mourning, and I can finde no rest.
4 Thus shalt thou say vnto him, The Lorde saith thus, Beholde, that which I haue builte, will I d destroye, and that which I haue planted, will I pluck vp, euen this whole lande.
5 And seekest e thou great thinges for thy selfe? seeke them not: for beholde, I will bring a plague vpon all flesh, saieth the Lorde: but thy life will I giue thee for a prey in all places, whither thou goest.

CHAP. XLVI.

He prophecith the destruction of Egypt. 27 Deliuerance is promised to Israel.

a That is, nine natiōs, which are round about the land of Egypt.
b Reade 2. king. 23. 29. & 24. 7. and 2. Chron. 35. 20.

1 The wordes of the Lorde, which came to Ieremiah the Prophet against the a Gentiles,
2 As against Egypt, against the armie of b Pharaoh Necho king of Egypt, which was by the riuer Perath in Carchemish, which Nebuchad-nezzar King of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.
3 c Make readie buckler and shielde, and go forth to battell.
4 Make ready the horses, and let the horsemen get vp, and stande vp with your salets, fourbish the speares, and put on the brigandines.
5 d Wherfore haue I seene them afrayde, and driuen backe? for their mightie men are smitten, and are fled away, and looke not backe: for feare was rounde about, saith the Lord.
6 The swift shall not flee away, nor the strong mā escape: they shall stumble, & fal toward the e North by ỹ riuer Perath.
7 Who is this, that cōmeth vp as a flood, whose waters are moued like the riuers?
8 Egypt riseth vp like the flood, and his waters are moued like the riuers, and he saith, I will go vp, & will couer the earth: I will destroy the citie with them that dwell therein.
9 Come vp, ye horses, and rage ye charets, and let the valiant men come forth, f the blacke Moores, & the Lybians that beare the shielde, and the Lydians that handle and bende the bowe.
10 For this is the day of the Lorde God of hosts, & a day of vengeance, that he may auenge him of his enemies: for the sword shal deuoure, & it shalbe saciate, and made drunke with their blood: for ỹ Lorde God of hostes hath g a sacrifice in the North countrey by the riuer Perath.
11 Goe vp vnto Gilead, h and take balme, O i virgine, the daughter of Egypt: in vaine shalt thou vse many k medicines: for thou shalt haue no healthy.
12 The nations haue heard of thy shame, and thy cry hath filled the lande: for the strong hath stumbled against the strong, and they are fallen both together.
13 ¶ The worde that the Lord spake to Ieremiah the Prophet, howe Nebuchad-nezzar king of Babel should come & smite the land of Egypt.
14 Publish in Egypt, and declare in Migdol, and proclaime in Noph, and in Tahpanhes, and say, Stand still, and prepare thee: for the sworde shall deuoure rounde about thee.
15 Why are thy valiant men put backe? they could not stande, because the Lorde did driue them.
16 He made many to fall, and one fell vpon another: & they said, Arise, let vs go again to our l own people, & to the lande of our nativitie from ỹ sword of the violent.
17 They did cry there, Pharaoh King of Egypt, and of a great multitude m hath passed the time appointed.
18 As I liue, saith the King, whose Name is the Lorde of hostes, surely as Tabor is in the mountaines, and as Carmel is in the sea: so shall n it come.
19 O thou daughter dwelling in Egypt, make thee geare to go into captivitie: for Noph shall be waste and desolate, without an inhabitant.

c He warneth the Egyptians to prepare themselues to warre.
d The Prophet had this vision of the Egyptis which should be put to flight by the Babylonians at Carchemish.
e The Babylonians shal discomfite them at the riuer Euphrates.
f He derideth the boasting of the Egyptians, who thought by their riches and power to haue ouercome all the world, alluding to the riuer Nilus, which at certaine times ouerfloweth ỹ countrey of Egypt.
g For their nations tooke part with the Egyptians.
h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34. 6.
i That is, o Carchemish.
k For as Gilead did growe and soueraine balme for wounds.
l So called, because Egypt had not yet been ouercome by the enemie.
m He sheweth that no false medicine can preuaile where as God giueth the wound.
n As they that should repent that they helped the Egyptians.
o He derideth them which shall impute their ouerthrow to lacke of counsell and policie, or to fortune, and not obseruing of time, nor considering ỹ it is Gods iust iudgement. p To wit, that the Egyptians shall be destroyed.

20 Egypt is like a [a] faire calfe, but destruc-
tion commeth: out of the North it com-
meth.
21 Also her hired men are in the middes of
her like fatte calues: they are also turned
backe and fled awap together: they could
not stand, because the daye of their de-
struction was come upon them, and the
time of their visitation.
22 The voyce thereof shall goe forth like a
serpent: for they shall march with an
armie, & come against her with axes, as
hewers of wood.
23 They shall cut downe [a] her forest, saith
the Lorde: for they cannot be counted, be-
cause they are more then the [x] grashop-
pers, and are innumerable.
24 The daughter of Egypt shalbe confoun-
ded: she shalbe deliuered into the handes
of the people of the North.
25 ¶ Thus saith the Lorde of hostes, the
God of Israel, Beholde, I will visite
the [y] common people of No, and Pha-
raoh, and Egypt, with their gods & their
kings, euen Pharaoh, and all them that
trust in him,
26 And I wil deliuer them into the handes
of those, that seeke their liues, and into the
hande of Nebuchad-nezzar king of Ba-
bel, and into the hands of his seruants, &
afterward she shall dwell as [z] in the olde
time, saith the Lord.
27 ¶ [a] But feare not thou, O my seruant
Iaakob, and be not thou afraid, O Isra-
el: for beholde, I will deliuer thee from a
farre countrey, and thy seede from the land
of their captiuitie, and Iaakob shall re-
turne and be in rest, and prosperitie, and
none shall make him afraide.
28 Feare thou not, O Iaakob my ser-
uant, saith the Lord: for I am with thee,
and I will vtterly destroy all the nati-
ons, whither I haue driuen thee: but I
will not vtterly destroy thee, but correct
[b] thee by iudgement, and not vtterly cut
thee off.

CHAP. XLVII.

The word of the Lord against the Philistims.

1 The woords of the Lorde that came to
Ieremiah the Prophet, against the
Philistims, before that Pharaoh
smote [a] Azzah.
2 Thus saith the Lorde, Beholde, waters
rise vp out of the [b] North, and shalbe as
a swelling flood, and shall ouerflowe the
land, and all that is therein, and the cities
with them that dwell therein: then the
men shall crie, and all the inhabitants of
the lande shall howle,
3 At the noyse and stamping of the hoofes
of his strong horses, at the noise of his cha-
rets, & at the rumbling of his wheles:
the fathers shall not [c] looke backe to their
children, for feeblenesse of [d] hands,
4 Because of the daye that commeth to de-
stroy all the Philistims, and to destroy
Tyrus, and Zidon, and all the rest that
take their part: for the Lorde will destroy
the Philistims, the remnant of the yle of
[e] Caphtor.
5 [f] Baldnes is come vpon Azzah: Ashke-
lon is cut vp with the rest of their valleis.
How long wilt thou cut thy selfe?
6 O thou sword of the Lord, how long will
it be or thou cease! turne againe into thy
scabbard, rest and be still.
7 How can it [h] cease, seeing the Lord hath
giuen it a charge against Ashkelon, and a-
gainst the sea banke? euen there hath hee
appointed it.

h Meaning, that it is not possible that the wicked should by any meanes escape or staye the Lorde, when he will take vengeance.

CHAP. XLVIII.

*The word of the Lord against the Moabites, 26 Be-
cause of their pride and crueltie.*

1 Concerning Moab, thus saieth the
Lorde of hostes, the God of Israel,
Woe vnto [a] Nebo: for it is wasted:
Kiriathaim is confounded & taken: Mis-
gab is confounded and afraid.
2 Moab shal boast no more of Hesbon: for
they haue deuised euill against it. [b] Come,
and let vs destroy it, that it be no more
a nation: also thou shalt be destroyed, [c] O
Madmen, & the sworde shall pursue thee.
3 A voyce of crying shall bee from Horo-
naim with desolation and great destruc-
tion.
4 Moab is destroyed: her litle ones haue
caused their cry to be heard.
5 For at the going vp of [d] Luhith, the
mourner shall goe vp with weeping: for
in the going down of Horonaim, the ene-
mies haue heard a crie of destruction,
6 Flee, and saue your liues, and be like vn-
to the [e] heath in the wildernesse.
7 For because thou hast trusted in thy
[f] workes and in thy treasures, thou shalt
also be taken, and [g] Chemosh shall goe
forth into captiuitie with his priests and
his princes together.
8 And the destroyer shal come vpon all ci-
ties, and no citie shall escape: the valley
also shall perish and the plaine shall be de-
stroyed as the Lord hath spoken.
9 Giue wings vnto Moab, that it may
flee and get away: for the cities thereof
shall bee desolate, without any to dwell
therein.
10 [h] Cursed be he [i] doeth the worke of the
Lorde [k] negligently, and cursed be he that
keepeth backe his sworde from blood.
11 Moab hath bene at rest from his youth,
and hee hath setled on his lees, and hath
not bene [l] powred from vessell to vessell,
neyther hath hee gone into captiuitie:
therefore his taste remayned in him and
his sent is not changed.
12 ¶ Therefore beholde, the dayes come,
saith the Lord, that I wil send vnto him
such as shall carry him away, & shall emp-
tie his vesselles, and breake their bottels.

h He sheweth that God woulde punish the Caldeans, if they did not destroy the Egyptians, and that with a courage, and calleth this executing of his vengeance against his enemies, his worke: though the Caldeans sought another end, Isa. 10.12. [i] *Or, deceitfully.* [k] Hath not bene remooued as the Iewes haue, but haue liued at ease and as a wine that feedeth it selfe on his lees,

13 And

a These were cities of the Moabites, which Nebuchad-nezzar tooke before he went to fight against Necho king of Egypt.
b Thus shal the Babylonians incourage one an other.
c Reade Isa. 25.10.
d Horonaim and Luhith were two places whereby the Moabites shoulde flee, Isa. 15.5.
e Hide your selues in barren places, where the enemie will not pursue after you, Chap. 17.6.
f That is, the idoles which are the workes of thine hands.
g Both thy great idole and his maintainers shall be ledde away captiues, so that they shal then knowe that it is in vayne to looke for helpe at idoles, Isa. 15.2.

a They have pulled off their heare for sorowe and heauinesse.
g As the heathen vsed in their mourning, which the Lorde forbade his people to doe, Deut. 14.1.

13 And Moab shall bee ashamed of Che-
mosh, as the house of Israel was asha-
med of [k] Beth-el their confidence.
14 Howe thinke you thus, We are mightie
and strong men of warre?
15 Moab is destroyed, & his cities "burnt
vp, and his chosen yong men are gone
downe to slaughter, saith the king, whose
name is, The Lord of hostes.
16 The destruction of Moab is readie to
come, and his plague hasteth fast.
17 All ye that are about him, mourne for
him, and all yee that knowe his Name,
say, [l] How is the strong staffe broken, and
the beautifull rod!
18 Thou daughter that doest inhabite Di-
bon, come downe from thy glory, and sit
in thirst: for the destroyer of Moab shall
come vp vpon thee, & he shall destroy thy
strong holdes.
19 Thou that dwellest in Aroer, stand by the
way, and behold: aske him that fleeth and
that escapeth, and say, What is done?
20 [m] Moab is confounded: for it is destroi-
ed: howle, and cry, tell ye it in Arnon, that
Moab is made waste,
21 And iudgement is come vpon the plaine
countrey, vpon Holon & vpon Iahazah,
and vpon Mephaath,
22 And vpon Dibon, and vpon Nebo, and
vpon the house of Diblathaim,
23 And vpon Kiriathaim, and vpon Beth-
gamul, and vpon Beth-meon,
24 And vpon Kerioth, and vpon Bozrah,
and vpon all the cities of the land of Mo-
ab farre or neere.
25 The [n] horne of Moab is cut off, and his
arme is broken, saith the Lord.
26 Make ye him [o] drunken: for he magni-
fied himselfe against the Lord: Moab shall
" wallowe in his vomite, and he also shal-
be in derision.
27 For diddest not thou deride Israel, as
though he had bin found among theeues?
for when thou speakest of him, thou art
[p] moued.
28 O yee that dwell in Moab, leaue the ci-
ties, and dwell in the rockes, and be like
the doue, that maketh her nest in the sides
of the holes mouth.
29 * Wee haue heard the pride of Moab
(he is exceeding proude) his stoutnes, and
his arrogancie, and his pride, & the hau-
tinesse of his heart.
30 I know his wrath, saith the Lord, [q] but
it shall not be so: and his dissimulations,
for they doe not right.
31 [r] Therefore will I howle for Moab, & I
will cry out for all Moab: mine heart shall
mourne for the men of Kir-heres.
32 O vine of Sibmah, I wil weepe for thee,
as I wept for Iazer: thy plants are gone
ouer the sea, they are come to the sea [f] of
Iazer; the destroier is falle vpon thy som-
mer fruits, and vpon thy vintage,
33 And ioy, and gladnes is taken from the
plentifull fielde & from the land of Moab:
and I haue caused wine to faile from the
wine presse: none shall treade with show-
ting: their showting shalbe no showting.
34 From the crie of Heshbon vnto Elaleh

k As the calfe of Beth-el was not able to deliuer ye Israelites: no more shall Chemosh deliuer the Moabites.
" Ebr. gone vp, or destroyed.
l Howe are they destroyed that put their trust in their strength and riches!
m Thus they that flee, shall answere.
n That is, his power & strength.
o He willed the Caldeans to laye afflictions ynowe vpon them, till they be like drunken men that fal downe to their shame and are derided of all.
" Or, shalbe full, or clap his hands.
p Thou reioycest to heare of his miserie.
Isa. 16.6.
q He shall not execute his malice against his neighbours.
r Read Isa. 16. 7.
f Which citie was in the vtmost border of Moab: & hereby he signifieth that the whole land should be destroyed & the people caryed away.

and vnto Iahaz haue they made their
noyse: from Zoar vnto Horonaim, the
[t] heifer of three yeere olde shall goe lowing:
for the waters also of Nimrim shall bee
wasted.
35 Moreouer, I will cause to cease in Mo-
ab, saith the Lorde, him that offered in the
hie places, and him that burneth incense
to his gods.
36 Therefore mine heart shall sounde for
Moab like a [u] shaume, & mine heart shall
sounde like a shaume for the men of Kir-
heres, because ye riches that he hath got-
ten, is perished.
37 * For euery head shall be " balde, and e-
uery beard plucked: vpon all the handes
shall bee cuttings, and vpon the loynes
sackcloth.
38 And mourning shalbe vpon al the house
toppes of Moab and in all the streetes
thereof: for I haue broken Moab like a
vessell wherein is no pleasure, sayeth the
Lord.
39 They shall howle, saying, How is he de-
stroyed? how hath Moab turned ye backe
with shame? so shall Moab be a derision,
and a feare to all them about him.
40 For thus sayeth the Lord, Beholde, [x] he
shall flee as an egle, and shall spreade his
wings ouer Moab.
41 The cities are taken & the strong holdes
are wonne, and the mightie mens hearts
in Moab at that day shall be as the heart
of a woman in trauell.
42 And Moab shall be destroyed from be-
ing a people, because hee hath set vp him
selfe against the Lord.
43 [y] Feare, and pit & snare shalbe vpon thee,
O inhabitant of Moab, saith the Lord.
44 Hee that escapeth from the feare, shall
fall in the pit, and hee that getteth vp out
of the pit, shall be taken in the snare: for I
will bring vpon it, euen vpon Moab, the
yeere of their visitation, saith the Lord.
45 They that fledde, stoode vnder the sha-
dowe [z] of Heshbon, because of the force:
for [a] the fire came out of Heshbon, and
a flame from Sihon, and deuoured the
corner of Moab, and the top of the sediti-
ous children.
46 Wo be vnto thee, O Moab: the people of
[b] Chemosh perisheth: for thy sonnes are
taken captiues, and thy daughters led in-
to captiuitie.
47 Yet will I bring againe the captiuitie
of Moab in the [c] latter dayes, sayeth the
Lorde. Thus farre of the iudgement of
Moab.

CHAP. XLIX.

1 *The worde of the Lorde against the Ammonites, 7 Idumea, 23 Damascus, 28 Kedar, 34 and Elam.*

1 Vnto the children of [a] Ammon thus
saith ye Lord, Hath Israel no sonnes?
or hath hee none heire? Why then
hath their [b] King possessed Gad? and his
people dwelt in [c] his cities?
2 Therefore behold, the dayes come, sayeth
the Lorde, that I will cause a noyse of

t Reade Isa. 15. 5.
u Their custome was to play on fluites or instruments, heauie & graue tunes at burials and in the time of mourning, as Matth. 9.23.
Isa. 15.2,3, and 7.18.
" Or, shauen.
x That is, Nebuchad-nezzar, as Chap. 49.22.
y He [...] one danger [...] be taken of an[...]ther, Isa. 24.17.
z They fled [...] ther thinking [...] haue succour [...] the Amorites.
a The Am[...] had destroyed [...] Moabites in times past, and now because of their power, the Moabites shal seeke to them for helpe.
b Which vaunted themselues of their idol, as though he [...] haue defended them.
c That is, they shalbe restored by the Messiah.
a They were separated fro the Moabites by the riuer Arnon, and after that the ten tribes were caryed away into captiuitie, they inuaded the countrey of Gad. b To wit, of the Ammonites. c Meaning, of the Israelites.

waire

warre to be heard in [d] Rabbah of þ Ammonites, and it shalbe a desolate heape, & her daughters shall bee burnt with fire: then shall Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crye daughters of Rabbah: girde you with sackecloth: mourne and runne to and fro by the hedges: for their King shall go into captiuitie, and his Priests, & his princes likewise.

4 Wherefore gloriest thou in the [e] valleis? thy valley floweth away, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I wil bring [f] a feare vpon thee, saith the Lorde God of hostes, of all those that be about thee, and ye shalbe scattered euery man right forth, and none shal gather him that fleeth.

6 And [h] afterward I will bring againe the captiuitie of the children of Ammon.

7 ¶ To Edom thus saith the Lord of hosts, Is wisedome no more in [i] Teman? Is counsell perished from their children? is their wisedome vanished?

8 Flee, ye inhabitants of Dedan ([k] they are turned backe, & haue consulted to dwell) for I haue brought þ destruction of Esau vpon him, and the time of his visitation.

9 If the [l] grape gatherers come to thee, would they not leaue some grapes? if theeues come by night, they will destroy till they haue enough.

10 For I haue discouered Esau: I haue vncouered his secrets, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, & there shall be none to say,

11 Leaue thy [m] fatherles children, and I will preserue them alme, & let thy widowes trust in me.

12 For thus saith the Lord, [n] Behold, they whose iudgement was not to drinke of þ cup, haue assuredly drunken, & art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that [o] Bozrah shalbe waste, and for a reproche, and a desolation, and a curse, and all the cities thereof shall be perpetuall desolations.

14 I haue heard a rumour from the Lord, and an ambassadour is sent vnto the heathen, saying, Gather you together, and come against [p] her, and rise vp to the battell.

15 For loe, I will make thee but small among þ heathen, & despised among men.

16 Thy [q] feare, & the pride of thine heart hath deceiued thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hye as the egle, I will bring thee downe from thence, saieth the Lord.

17 ¶ Also Edom shalbe desolate: euery one that goeth by it, shall be astonished, & shall hisse at all the plagues thereof,

18 As in the ouerthrow of Sodom, and of Gomorah, and the places thereof neere about, saith the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, [r] he shall come vp like a lyon from the swelling of Jorden vnto the strong dwelling place: for I will make Israel to rest, euen I will make [s] him to haste away from her, and who is a chosen man that I may appoint against her? for who is like me? and who will appoynt me the time? and who is the [t] shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that hee hath conceiued against the inhabitants of Teman: surely the least [u] of the flocke shall draw them out: surely [x] he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the cry of their voyce is heard in the red Sea.

22 Beholde, hee shall come vp, and flee as the egle, [x] and spread his wings ouer Bozrah, and at that day shall the heart of the strong men of Edom be as þ heart of a woman in trauell.

23 ¶ Vnto [y] Damascus, he sayeth, Hamath is confounded and Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that can not rest.

24 Damascus is discouraged, and turneth her selfe to flight, [z] and feare hath seased her: anguish and sorowes haue taken her as a woman in trauell.

25 How is the glorious [a] citie not reserued, the citie of my ioy?

26 Therefore her young men shal fall in her streetes, and all her men of warre shall be cut off in that day, saith þ Lord of hosts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of [b] Ben-hadad.

28 ¶ Vnto [c] Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lord, Arise, and goe vp vnto Kedar, and destroy the men of the East.

29 Their tents and their flocks shall they take away: [d] they shall take to them selues their [e] curtains, and all their vessels, and their camels, and they shall crye vnto them, Feare is on euery side.

30 Flee, get you farre off, ([f] they haue counselled to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar King of Babel hath taken counsel against you, and hath deuised a purpose against you.

31 [f] Arise, and get you vp vnto the welthie nation that dwelleth without care, saith the Lorde, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a bootie, & the multitude of their cattell a spoyle, & I will scatter them into al winds, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith þ Lorde.

q To wit, Nebuchad-nezzar, after he hath ouercome Iudah, which is ment by the swelling of Iorden, shall come against mount Seir and Edom.

r That is, the Israelites, whome the Edomites kept as prisoners, to haste away from thence.

s The captaine and gouernour of the army, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemie.

x As Chap. 48. 40. was sayd of Moab.

y Which was þ chiefe city of Syria, whereby hee meaneth the whole countrey.

z Whē she heard the sudden comming of ỹ enemy.

a He speaketh this in the pers of the King and of them of the countrey, who shall wonder to see Damascus the chiefe citie destroyed.

b Who was king of Syria, 1. king. 20. 26. and had built these palaces, which were stil called ỹ palaces of Bē-hadad.

c Meaning, the Arabians & their borderers.

d Because they vsed to dwel in tents, he nameth the things that pertaine thereunto.

e The enemies will dwell in your places.

f Hee sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auayle them.

33 And

33 And Hazor shall be a dwelling for dra-
gons, and desolation for euer: there shall
no man dwell there, nor the sonnes of
men remaine in it.
34 ¶ The wordes of the Lord that came to
Ieremiah the Prophet, concerning [g] E-
lam, in the beginning of the reigne of Ze-
dekiah king of Iudah, saying,
35 Thus sayth the Lord of hostes, Behold,
I will breake the [h] bowe of Elam, euen
the chiefe of their strength.
36 And vpon Elam I will bring the foure
windes from the foure quarters of hea-
uen, and will scatter thē towards al these
windes, and there shalbe no nation, whi-
ther the fugitiues of Elam shal not come.
37 For I will cause Elam to be afrayd be-
fore their enemies, and before them that
seeke their liues, & wil bring vpon them a
plague, euen ŷ indignation of my wrath,
saith the Lorde, and I will send the sword
after them till I haue consumed them.
38 And I wil set my [i] throne in Elam, and
I wil destroy both the King & the princes
from thence, sayeth the Lord: but [k] in the
latter dayes I will bring againe the cap-
tiuitie of Elam, sayth the Lord.

g That is, Persia, so called of Elam the sonne of Shem.
h Because the Persians were good archers, he sheweth that ŷ thing wherein they put their trust, should not profite them.
i I will place Nebuchad-nezzar there. and in these prophecies Ieremiah speaketh of those countreis, which should be subdued vnder the first of those foure monarchies, whereof Daniel maketh mention.
k This may be referred to the empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

CHAP. L.

He prophecieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 The word that the Lord spake, concer-
ning Babel, and concerning the lande
of the Caldeans by the [*] ministerie of
Ieremiah the Prophet.
2 Declare among the nations, and pub-
lish it, and set vp a standart, proclaime it
and conceale it not: say, [a] Babel is taken,
Bel is confounded, [b] Merodach is bro-
ken downe: her idoles are confounded,
and their images are burst in pieces.
3 For out of the North there [c] cometh vp a
nation against her, which shall make her
land waste, and none shall dwell therein:
they shal flee, & depart, both man & beast.
4 In those dayes, and at that time, sayeth
the Lorde, the children of Israel shall
[d] come, they, and the children of Iudah
together, going, and [e] weeping shall they
go, and seeke the Lord their God.
5 They shall aske the way to Zion, with
their faces thitherwarde, saying, Come,
and let vs cleaue to the Lorde in a perpe-
tuall couenant that shall not be forgottē.
6 ¶ My people hath bene as lost sheepe:
their [f] shepheardes haue caused them to
goe astray, and haue turned them away
to the mountaines: they haue gone from
[g] mountaine to hill, and forgotten their
resting place.
7 All that founde them, haue deuoured
them, & their enemies sayde, We offende
not, because they haue sinned against the
Lord, [h] the habitation of iustice, euen the
Lord the hope of their fathers.
8 [i] Flee from the middes of Babel, and
depart out of the land of the Caldeans, &
be ye as the hee goates [k] before the flocke.
9 For loe, I will raise, and cause to come
vp against Babel a multitude of mightie
nations from the North countrey, and
they shall set them selues in aray against
her, whereby she shall be taken: their ar-
rowes shalbe as of a strong mā, which is
expert, for none shall returne in vaine.
10 And Caldea shall be a spoyle: all that
spoyle her, [l] shall bee satisfied, sayeth the
Lord.
11 Because ye were glad and reioyced in
destroying mine heritage, and because yee
are growen fat, as ŷ calues in the grasse,
[m] and neyed like strong horses,
12 Therefore your mother shall be sore con-
founded, and she that bare you, shall bee
ashamed: beholde, the vttermost of the
nations shall be a desert, a drie lande, and
a wildernes.
13 Because of the wrath of the Lorde it
shall not be inhabited, but shall be wholy
desolate: euery one that goeth by Babel,
shall bee astonished, [n] and hisse at all her
plagues.
14 [o] Put your selues in aray against Ba-
bel rounde about: all ye that bende the
bowe, shoote at her, spare no arrowes: for
she hath [p] sinned against the Lorde.
15 Crye against her rounde about: she hath
[*] giuen her hande: her foundations are
fallen, and her walles are destroyed:
for it is the vengeance of the Lorde: take
vengeance vpon her: as shee hath done,
do vnto her.
16 Destroy the [q] sower from Babel, and
him that handleth the sicke in the time
of haruest: because of the sworde of the
oppressour they shall turne euery one to
his people, and they shall flee euery one
to his owne lande.
17 Israel is like scattered sheepe: the lyons
haue dispersed them: first the king [r] of As-
shur hath deuoured him, and last this
Nebuchad-nezzar King of Babel hath
broken [s] his bones.
18 Therefore thus saith the Lord of hostes
the God of Israel, Beholde, I wil visite
the king of Babel, & his lande, as I haue
visited the king of Asshur.
19 And I will bring Israel againe to his
habitation: he shall feede on Carmel and
Bashan, and his soule shalbe satisfied vp-
on the mount Ephraim and Gilead.
20 In those dayes, and at that time, sayth
the Lorde, the iniquitie of Israel shall bee
sought for, and there shalbe none: and the
sinnes of Iudah, & they shall not be foūd:
for I will be mercifull vnto them, whom
I reserue.
21 Go vp against the land of the [t] rebels, e-
uen against it, & against the inhabitantes
[*] of [*] Pekod: destroy, and lay it waste af-
ter them, sayeth the Lorde, and doe accor-
ding to al that I haue commanded thee.
22 A cry of battel is in the lande, & of great
destruction.
23 How is ŷ [u] hammer of the whole world
destroyed, and broken! how is Babel be-
come desolate among the nations!

24 I haue

* Ebr. hand.
a After that God hath vsed the Babylonians seruice to punish other nations, he sheweth that their turne shall come to be punished.
b These were two of their chiefe idoles.
c To wit, the Medes and the Persians.
d When Cyrus shall take Babel.
e Reade Chap. 31. 9.
f Their gouernours and ministers by their examples haue prouoked them to idolatrie.
g They haue committed idolatrie in euery place.
h For the Lord dwelt among them in his Temple, & would haue maintained them by his iustice against their enemies.
i When God shall deliuer you by Cyrus.
k That is, mo[st] forward & with-out feare.
l Shalbe made rich thereby.
m For ioy of the victory, th[at] ye had against my people.
n In signe of contempt, and disdaine.
o He speaketh to the enemies, the Medes and Persians.
p Though the Lorde called the Babylonians his seruants, & the[y] worke his will in punishing his people, yet because they did not to glorifie God, but for their owne malice, and to profite them selues, it is here called sinne.
* Or, yeilded, or, made peace.
q Destroy her so that none be left to labour the ground, or to take the fruite thereof.
r Meaning, Tiglath-peleser who caried away the ten tribes.
s He caryed away the rest, to wit, Iudah, and Beniamin.
t That is, Babylon: thus ŷ Lord raiseth vp Cyrus.
* Ezek. 23. 23.
* Or, of them that should be visited.
u Nebuchadnezzar, who hath smitten downe all the princes and people of the world.

24 I haue ſnared thee,and thou art taken,
O Babel,and thou waſt not aware:thou
art founde, and alſo caught, becauſe thou
haſt ſtriuen againſt the Lord.
25 The Lord hath opened his treaſure,and
hath brought foorth the weapons of his
wrath: for this is the worke of the Lorde
God of hoſtes in the land of the Caldeās.
26 Come againſt her "from the vtmoſt
border: open her ſtore houſes:treade on
her as on ſheaues, & deſtroy her vtterly:
let nothing of her be left.
27 Deſtroy all her [x] bullockes: let them go
downe to the ſlaughter. Woe vnto them,
for their day is come, & the time of their
viſitation.
28 The voice of them that [y] flée,and eſcape
out of the land of Babel to declare in Zi-
on the vengeance of the Lord our God, &
the vengeance of his Temple.
29 Call vp the archers againſt Babel: all
ye that bend the bowe,beſiege it round a-
bout: let none thereof eſcape: * recom-
penſe her according to her worke, and ac-
cording to all that ſhe hath done, do vnto
her: for ſhe hath bene proude againſt the
Lord,euen againſt the holy one of Iſrael.
30 Therefore ſhall her yong men fall in the
ſtréetes, and all her men of warre ſhalbe
deſtroyed in that day,ſayth the Lord.
31 Beholde, I come vnto thée, O proude
man, ſayeth the Lorde God of hoſtes: for
thy day is come,euen the time that I will
viſite thée.
32 And the proude ſhall ſtumble and fall,
and none ſhall rayſe him vp: and I will
kindle a fire in his cities, and it ſhall de-
uoure all round about him.
33 Thus ſayth the Lord of hoſtes,The chil-
dren of Iſrael, and the children of Iudah
were oppreſſed together: & all that tooke
them captiues,held them, and would not
let them go.
34 But their ſtrōg Redéemer,whoſe Name
is the Lorde of hoſtes, he ſhall mainteine
their cauſe, that he may giue reſt to the
lande, [z] and diſquiet the inhabitantes of
Babel.
35 A ſworde is vpon the Caldeans, ſayeth
the Lorde, and vpon the inhabitantes of
Babel, and vpon her princes, and vpon
her wiſe men.
36 A ſworde is vpon the "ſoothſayers,and
they ſhall dote:a ſword is vpon her ſtrong
men,and they ſhalbe afraide.
37 A ſword is vpon their horſes and vpon
their charets, and vpon all the multitude
that are in the middes of her,& they ſhall
be like women: a ſword is vpon her trea-
ſures,and they ſhalbe ſpoyled.
38 A [a] drought is vpon her waters, and
they ſhalbe dried vp: for it is the lande of
grauen images, and they dote vpon their
idoles.
39 Therefore the [b] Ziims with the Iims
ſhall dwell there, and the "oſtriches ſhall
dwell therein: for it ſhalbe no more inha-
bited, neither ſhall it be inhabited from
generation vnto generation.
40 As God deſtroyed * Sodom and Go-
morah with the places thereof néere a-
bout,ſaith the Lord: ſo ſhall no man dwell
there, neyther ſhall the ſonne of man re-
maine therein.
41 ¶ Beholde, a people ſhall come from
the North,and a great nation, and many
kings ſhalbe rayſed vp from [c] the coaſtes — c Meaning, that the Perſians ſhould gather their armie of many nations.
of the earth.
42 They ſhall holde the bowe and the
buckler: they are cruell and vnmercifull:
their voyce ſhall roare like the ſea, & they
ſhall ride vpon horſes, and be put in aray
like men to the battell agaynſt thée, O
daughter of Babel.
43 The king of Babel hath heard the re-
port of them,and his hands [d] waxed fée- — d Which is meant of Belſhazzar, Dan. 5.
ble: ſorow came vpon him,euen ſorow as
of a woman in trauayle.
44 Beholde, he * ſhall come vp like a lyon — * Chap. 49. 19.
from ÿ ſwelling of Iorden vnto the ſtrōg
habitation:for I will make Iſrael to reſt, &
I wil make them to haſte away from her:
and who is a choſen man that I may ap-
poynt againſt her? for who is like me,and
who will appoynt me the time? & who is
the [e] ſhepherd that will ſtand before me? — e Reade Chap. 49. 19.
45 Therefore heare the counſell of the Lord
that he hath deuiſed againſt Babel,and
his purpoſe that he hath conceyued a-
gainſt the lande of the Caldeans: ſurely
the leaſt of the flocke ſhall draw them out:
ſurely he ſhall make their habitation deſo-
late with them.
46 At the noyſe of the winning of Babel
the earth is mooued,and the cry is heard
among the nations.

CHAP. LI.

6 Why Babylon is deſtroyed. 41 The vaine confidence of the Babylonians. 43 The vanitie of idolaters. 59 Ieremiah giueth his booke to Sheraiah.

1 THus ſayth the Lord, Beholde, I will
raiſe vp againſt Babel, and againſt
the inhabitantes " that lift vp their — " Or, of the land that riſeth vp.
heart againſt me,a deſtroying [a] winde, — a The Medes & Perſians, ÿ ſhall deſtroy them as the winde doeth the chaffe.
2 And will ſend vnto Babel fanners that
ſhall fanne her, and ſhall empty her land:
for in the daye of trouble they ſhall be a-
gainſt her on euery ſide.
3 Alſo to ÿ bender that bendeth his bow,
and to him that lifteth himſelfe vp in his
brigandine,will I ſay, Spare not her yong
men,but deſtroy all her hoſte.
4 Thus the ſlaine ſhall fall in the land of
the Caldeans, and they that are thruſt
through in her ſtréetes.
5 For Iſrael hath bene no [b] widowe, nor — b Though they were foraken for a time, yet they were not vtterly caſt off as though their husband were dead.
Iudah from his God, from the Lorde of
hoſtes, though their land was filled with
ſinne againſt the holy one of Iſrael.
6 ¶ [c] Flée out of the middes of Babel,and — c He ſheweth ÿ there remaineth nothing for thē that abide in Babylon, but deſtruction, Chap. 17. 6. & 48. 6.
deliuer euery man his ſoule: be not de-
ſtroyed in her iniquitie: for this is the
time of the Lordes vengeance:he wil ren-
der vnto her a recompence.
7 Babel hath bene as a golden cuppe in the
[d] Lordes hande, that made all the earth — d By whom the Lord powred out the drinke of his vengeance to whom it pleaſed him.
drunken: the nations haue drunken of
her wine,therefore do the nations [e] rage. — e For the great afflictions ÿ they haue felt by the Babylonians.
8 * Babel is ſuddenly fallen, & deſtroyed:
howle for her, bring balme for her ſore,if
ſhe may be healed.
9 We would haue cured Babel, but ſhe — * Iſa. 21. 9. reuel. 14. 8.

could

a could not be healed: forsake her, and let
f Thus the people of God exhort one another to go to Zion and praise God.
g In approuing our cause and punishing our enemies.
a Or, fill, or, multiplie.
h For the wrong done to his people, & to his Temple, Chap. 50. 28.
vs go euery one into his owne countrie:
for her iudgement is come vp vnto heauen, and is lifted vp to the cloudes.
10 The Lord hath brought forth our righteousnes: come and let vs declare in Zion
the worke of the Lord our God.
11 Make bright the arrowes: a gather the
shields: the Lord hath raysed vp the spirit
of the king of the Medes: for his purpose
is against Babel to destroye it, because it
is the h vengeance of the Lord, & the vengeance of his Temple.
12 Set vp the standart vpon the walles
of Babel, make the watch strong: set vp
the watchmen: prepare the shoutes: for
the Lorde hath both deuised, and done
that which he spake against the inhabitants of Babel.
i For the land of Caldea was full of riuers which ran into Euphrates.
a Or, measure.
13 O thou that dwellest vpon many i waters, abundant in treasures, thine ende is
come, euen the a ende of thy couetousnes.
14 The Lorde of hostes hath sworne by
b him * selfe, saying, Surely I will fill thee
with men, as with caterpillers, and they
shall crie and shoute against thee.
b Or, my soule. Amos 6.8. Chap. 10.12.
15 * He hath made the earth by his power,
and established the world by his wisdom,
and hath stretched out the heauen by his discretion.
16 He giueth by his voyce the multitude of
waters in the heauen, and he causeth the
cloudes to ascende from the endes of the
earth: he turneth lightnings to raine, and
bringeth forth the winde out of his treasures.
k Reade Chap. 10.14.
17 Euery man is a beast by his owne k knowledge: euery founder is confounded by the
grauen image: for his melting is but falshoode, and there is no breath therein.
18 They are vanitie, and the worke of errours: in the time of their l visitation they
shall perish.
l When God shall execute his vengeance.
m That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.
19 The m portion of Iaakob is not like
them: for he is the maker of all things,
and Israel is the rod of his inheritance: the
Lord of hostes is his Name.
20 Thou art mine n hammer, & weapons
of warre: for with thee will I breake the
nations, and with thee will I destroye kingdoomes,
n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.
21 And by thee will I breake horse & horseman, and by thee will I breake the charet
and him that rideth therein.
22 By thee also will I breake man & woman, and by thee will I breake olde and
yong, and by thee will I breake the yong
man and the mayde.
23 I will also breake by thee the shepheard
and his flocke, & by thee will I breake the
husband man & his yoke of oxen, and by
thee wil I breake the dukes and princes.
o Not that Babylon stoode on a mountaine, but because it was strong, and seemed inuincible.
p From thy strong holdes and fortresses.
24 And I will render vnto Babel, and to
all the inhabitantes of the Caldeans all
their euill, that they haue done in Zion,
euen in your sight, saith the Lord.
25 Beholde, I come vnto thee, O destroying o mountaine, saieth the Lorde, which
destroyest all the earth: and I will stretch
out mine hande vpon thee, and rolle thee
downe from the p rockes, and will make
thee a burnt mountaine.
26 They shall not take of thee a stone for a
corner, nor a stone for foundations, but
thou shalt be destroyed for euer, saith the
Lorde.
27 Set vp a standart in the lande: blowe
the trumpets among the nations: prepare the nations against her: call vp the
kingdoomes of q Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the
rough caterpillers.
q By these three nations he meaneth Armenia the lyer, & Armenia the lower, and Scythia for Cyrus had gathered an armie of diuers nations.
28 Prepare against her the nations with
the kings of the Medes, the dukes therof,
and the princes thereof, and all the lande
of his dominion.
29 And the land shall tremble and sorowe:
for the deuice of the Lorde shalbe performed against Babel, to make the lande of
Babel waste without an inhabitant.
30 The strong men of Babel haue ceased
to fight: they haue remayned in their
holdes: their strength hath fayled, and
they were like women: they haue burnt
her dwelling places, and her barres are
broken.
31 A poste shall runne to meete the poste,
and a messenger to meete the messenger,
to shewe the king of Babel, that his citie
is taken on a r side thereof,
r By turning the course of the riuer, one side was made open, and the reedes that did growe in the water, were destroyed, which Cyrus did by the counsell of Gobria & Gobaras Belshazzars captaines.
32 And that the passages are stopped, and
the reedes burnt with fire, and the men of
warre troubled.
33 For thus sayeth the Lorde of hostes the
God of Israel, The daughter of Babel is
like a threshing floore: the time of her
threshing is come: yet a litle while, & the
time of her haruest s shall come.
s When she hal be cut vp and threshed.
34 Nebuchad-nezzar the king of Babel
hath t deuoured me, and destroyed me: he
hath made me an empty vessell: he swallowed me vp like a dragon, and filled his
belly with my delicates, & hath cast me out.
t This is spoken in the person of the Iewes, bewayling their state & the crueltie of the Babylonians.
35 The spoyle of me, and that which was
left of me, is brought vnto Babel, shall the
inhabitant of Zion say: and my blood vnto the inhabitants of Caldea, shall Ierusalem say.
36 Therefore thus saith the Lord, Behold,
I will maintaine thy u cause, & take vengeance for thee, and I will drie vp the sea,
and drie vp her springs.
u Thus the Lord esteemeth the iniurie done to his Church as done to himself, because their cause is his.
37 And Babel shalbe as heapes, a dwelling
place for dragons, an astonishment, and
an hissing, without an inhabitant.
38 They shal roare together like lions, and
yell as the lyons whelpes.
39 In their x heat I wil make them feasts,
and I will make them drunken, that they
may reioyce, and sleepe a perpetual sleepe,
and not wake, saith the Lord.
x When they are inflamed & suffering and drinking, I will feast with them, alluding to Belshazzars banker, Dan. 5.2.
40 I will bring them downe like lambes
to the slaughter, and like rammes and
goates.
41 How is y Sheshach taken! and howe is
the glory of the whole earth taken! howe
is Babel become an astonishment amog
the nations!
y Meaning Babel, as cha. 25. 26.
42 The z sea is come vp vpon Babel: she
is couered with the multitude of the
waues thereof.
z The great armie of the Medes
43 Her and Persians.

43 Her cities are desolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.
44 I will also visite Bel in Babel, & I wil bring out of his mouth, that which [a]he hath swalowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.
45 My people, goe out of the mids of her, and deliuer ye euery man his soule from the fierce wrath of the Lord,
46 Least your heart euen faint, and ye feare the rumour, that shall be heard in ẏ land: the rumor shal come this yere, & after that in the other [b]yere shal come a rumour, and crueltie in the land, & ruler against ruler.
47 Therefore beholde, the dayes come, that I wil visite the images of Babel, and the whole land shalbe confounded, and al her slaine shal fal in the middes of her.
48 Then the heauen and [c]the earth, and all that is therein, shal reioyce for Babel: for ẏ destroyers shal come vnto her from the North, saith the Lord.
49 As Babel caused the [d]slaine of Israel to fall, so by Babel the slaine of all the earth did fall.
50 Ye that [e]haue escaped the sworde, goe away, stand not still: remember the Lord a farre of, and let Jerusalem come into your minde.
51 We are [f]confounded because we haue hearde reproche: shame hath couered our faces, for strangers are come into the Sanctuaries of the Lordes House.
52 Wherefore beholde, the dayes come, saith the Lorde, that I will visite her grauen images, & through al her land the wounded shall grone.
53 Though Babel shoulde mount vp to [g]heauen, and though she should defende her strength on hie, yet from me shall her destroyers come, saith the Lord.
54 A sound of a crie commeth from Babel, and great destruction from the lande of the Caldeans,
55 Because the Lorde hath layde Babel waste, and destroyed from her the great voyce, & her waues shall roare like great waters, and a sounde was made by their noyse:
56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broken: for the Lord God that recompenseth, shall surely recompense.
57 And I wil [h]make drunke her princes, & her wise men, her dukes, and her nobles, and her strong mē: and they shall sleepe a perpetuall sleepe, and not wake, saith the king, whose Name is the Lorde of hostes.
58 Thus saith ẏ Lord of hosts, The [i]thicke wall of Babel shalbe broken, and her hie gates shalbe burnt with fire, and the people shall labour in vaine, and the folke in the fire, for they shalbe wearie.
59 The worde which Jeremiah the Prophet commanded Sheraiah the sonne of Neriah, the sonne of Maaseiah, when he went wt Zedekiah the king of Judah into Babel, in ẏ [k]fourth yere of his reigne: & this Sheraiah was a peaceable prince.
60 So Jeremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel.
61 And Jeremiah said to Sheraiah, When thou commest vnto Babel, and shalt see, and shalt reade all these wordes,
62 Then shalt thou say, O Lorde, thou hast spoken against this place, to destroy it, that none should remaine in it, neither mā nor beast, but ẏ it should be desolate for euer.
63 And whē thou hast made an end of reading this booke, thou shalt binde a [l]stone to it, & cast it in the mids of Euphrates,
64 And shalt saye, Thus shall Babel be drowned, & shal not rise from the euil, ẏ I wil bring vpon her: & they shal [m]be wearie. Thus farre are ẏ wordes of Jeremiah.

a That is, his gifts & presents which he had receiued as part of the spoyle of other nations, & which the idolaters brought vnto him from all countreys.
b Meaning, that Babylon should not be destroyed all at once, but by litle and litle should be brought to nothing: for the first yeere came the tidings, the next yeere the siege, and in the third yeere it was taken: yet this is not that horrible destruction which the Prophets threatened in many places for that was after this, when they rebelled and Darius ouercame them by the policie of Zopyrus, & hanged three thousand gentlemen besides the common people.
c All creatures in heauē & earth shall reioyce & praise God for the destruction of Babylon the great enemie of his Church.
d Babylon did not only destroy Israel, but many other nations.
e Ye that are now captiues in Babylon.
f He sheweth how they should remember Jerusalem by lamenting the miserable affliction thereof.
g For the walles were two hundreth foote hie.
h I will so astonish them by afflictiōs, that they shal not know which way to turne them.
i The thickenes of the wall was fiftie foote thicke.
k This was not in the time of his captiuitie, but seuen yeres before, when he went either to gratulate Nebuchad-nezzar, or to intreate of some matters.
l S. John in his reuelation alludeth to this place, when he saith that the Angel tooke a milstone & cast it into the sea: signifying thereby the destruction of Babylon, Reuel. 18.21.
m They shall not be able to resist, but shall labour in vaine.

CHAP. LII.

4 Jerusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Jehoiachin is brought foorth of prison, and fed like a king.

1 Zedekiah *was one and twentie yeere olde when he began to reigne, and he reigned eleuen yeeres in Jerusalem, and his mothers name was Hamutal, the daughter of Jeremiah of Libnah.
2 And he did euil in the eyes of ẏ Lord, according to all that Jehoiakim had done.
3 [a]Doubtlesse because the wrath of the Lord was against Jerusalē and Judah, till hee had cast them out from his presence, therefore Zedekiah rebelled against the king of Babel.
4 *But in the ninth yere of his reigne, in the tenth moneth, the tenth day of ẏ moneth came Nebuchad-nezzar king of Babel, he and all his hoste against Jerusalem, & pitched against it, and built fortes against it round about.
5 So the citie was besieged vnto the eleuenth yeere of the king Zedekiah.
6 Nowe in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.
7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the [b]way of the gate betweene ẏ two walles, which was by the kings garden: (nowe the Caldeans were by the citie rounde about) and they went by the way of the wildernes.
8 But the armie of the Caldeans pursued after the king, and tooke Zedekiah in the desert of Jericho, and all his hoste was scattered from him.
9 Then they tooke the king and caried him vp vnto the king of Babel to Riblah in the lande of Hamath, [c]where he gaue iudgement vpon him.
10 And the king of Babel slewe the sonnes of Zedekiah, before his eyes: he slew also all the princes of Judah in Riblah.
11 Then he put out the eyes of Zedekiah,

2.King.24.18. 2.chro.36.11.
a So the Lord punished sinne by sinne, & gaue him vp to his rebellious heart, till hee had brought the enemie vpon him to leade him away and his people.
2.King.25.1. and chap.39.1.
b Reade Chap. 39.4.
c Reade 2.king. 25.6. and Chap. 39.5.

and the king of Babel bounde him in chaines, and caried him to Babel, & put him in prison till the day of his death.

d In the 2. king. 25.8, it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Nowe in the fift moneth in the d tenth day of the moneth (which was the nine-tenth yeere of the king Nebuchad-nezzar king of Babel) came Nebuzar-adan chief stewarde which e stoode before the king of Babel in Jerusalem,

e That is, which was his seruant, as 2. king. 25.8.

13 And burnt the House of the Lorde, and the kings house, and all the houses of Jerusalem, and al the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with þ chiefe steward, brake downe all the walles of Jerusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue certaine of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the king of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left certaine of the poore of the lande, to dresse the vines, and to till the land.

f Of these pillars, reade 1. King. 7.15.

17 Also the f pillars of brasse that were in the house of the Lorde, and the bases, and the brasen Sea, that was in the House of the Lorde, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. king. 7.45.

18 The pottes also and the g besomes, and the instruments of musicke, & the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, & the ashpannes, and the basins, and the pottes, & the candlesticks, & the incense dishes, & the cuppes, and all that was of golde, and that was of siluer, tooke the chiefe steward away,

h It was so much in quantitie.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which king Salomon had made in the House of the Lorde: the brasse of all these vessels was without h weight.

21 And concerning the pillars, the height of one pillar was eight score cubites, and a thirde of twelue cubites did compasse it, and the thickenesse thereof was foure fingers: it was holow.

22 And a chapiter of brasse was vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters roundе about, all of brasse: the second pillar also, & the pomegranates were like vnto these.

23 And there were ninetie and sixe pomegranates on a side: and all the pomegranates vpon the net worke were an i hundreth round about.

i But because of the roundnes no more could be seene but ninety and sixe.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Tephaniah k the second Priest, & the three keepers of þ doore.

k Which serued in þ hie Priestes stead, if he had any necessary impediment.

25 He tooke also out of the citie an Eunuch, which had the ouersight of the men of warre, and l seuen men that were in the kings presence, which were founde in the citie, and Sopher captaine of the hoste who mustred the people of the land, and three score men of the people of the lande, that were found in the mids of the citie.

l In the 2. King. 25.19. is read but of fiue: those were the most excellent, & the other two, which were not so noble, are not there mencioned with them.

26 Nebuzar-adan the chiefe steward tooke them, & brought them to the king of Babel to Riblah.

27 And the king of Babel smote them, and slewe them in Riblah, in the land of Hamath: thus Judah was caried away captiue out of his owne land.

m Which was the latter end of the seuenth yere of his reigne, and the beginning of the eight.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yeere, euen three thousand Iewes, and three and twentie.

29 In þ eightenth yere of Nebuchad-nezzar he caried away captiue from Jerusalem eight hundreth, thirty & two n persons.

n In the latter end also of that yere, and the beginning of the nineteenth.

30 In the three and twentieth yere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of þ Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousande and sixe hundreth.

n Ezr. 2. vers. 6.

31 And in the seuen & thirtieth yere of the captiuitie of Jehoiachin king of Judah, in the twelfth moneth, in the fiue & twentieth day of the moneth, Euil-merodach king of Babel, in þ first yere of his reigne, o lifted vp the head of Jehoiachin king of Judah, and brought him out of prison,

o That is, restored him to libertie and honour.

32 And spake kindly vnto him, and set his throne aboue the throne of the kings, that were with him in Babel,

p And gaue him princely apparel.

33 And changed his prison p garmentes, and he did continually eate bread before him all the dayes of his life.

q That is, he had allowance in the court, and thus at length he had rest and quietnes: beeing he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

34 His pozion was a q continuall pozion giuen him of þ king of Babel, euery day a certaine, all the dayes of his life vntill he died.

Lamentations.

CHAP. I.

a The Prophet bewaileth the miserable estate of Ierusalem, 5 And sheweth that they are plagued because of their sinnes. The first and second chapter begins euery verse according to the letters of the Ebrewe Alphabet. The third hath three verses for euery letter, and the fourth is as the first.

b The Prophet wondereth at the great iudgement of God, seeing Ierusalem, which was so strong, & so full of people, so be now destroyed and desolate.

1 HOwe doeth the citie remaine solitary that was full of people! how is she as a widowe: she that was great among þ nations, and b princesse among the prouinces, is made tributary.

b Which had chiefe rule ouer many prouinces & coūtries.

2 She weepeth continually in the c night, and her teares run downe by her cheekes: among all her d louers, she hath none to comfort her: all her friendes haue dealt vnfaithfully with her, and are her enemies.

c So that she taketh no rest.

d Meaning, the Egyptians & Assyrians, which promised help.

3 Judah is caried away captiue, because e of affliction, and because of great seruitude: she dwelleth among the heathen, and findeth no rest: all her persecuters tooke her in the straites.

e For her trouble towarde the poore, & oppression of seruants, Ier. 34.11.

4 The wayes of Zion lament, because no man

man commeth f to the solenme feastes: all her gates are desolate: her Priestes sigh: her virgins are discomforted, and shee is in g heauinesse.

5 Her aduersaries g are the chiefe, and her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, & her children are gone into captiuitie before the enemie.

6 And from the daughter of Sion all her beautie is departed: her princes are become h like hartes that finde no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembred the dayes of her affliction, and of her rebellion, and all her pleasant things, that shee had in times past, when her people i fell into the hande of the enemie, and none did helpe her: the aduersaries sawe her, & did mocke at her k Sabbaths.

8 Jerusalem hath grieuously sinned, therefore she is l in derision: all that honoured her, despise her, because they haue seene her filthinesse: yea, she sigheth and turneth backeward.

9 m Her filthinesse is in her skirtes: shee remembred not her last ende, therefore shee came downe wonderfully: she had no comforter: O Lord, behold mine affliction: for the enemie n is proude.

10 The enemy hath stretched out his hand vpon all her pleasant thinges: for shee hath seene the heathen enter into her Sanctuarie, whome o thou diddest command, that they should not enter into thy Church.

11 All her people sigh and seeke their bread: they haue giuen their pleasant things for meate to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Haue yee no regarde, all ye that passe by q this way? beholde, and see, if there be any r sorowe like vnto my sorowe, which is done vnto me, wherewith the Lorde hath afflicted me in the day of his fierce wrath.

13 From aboue hath s hee sent fire into my bones, which preuaile against them: hee hath spred a nette for my feete, and turned me backe: hee hath made me desolate, and daily in heauinesse.

14 The t yoke of my transgressions is bounde vpon his hande: they are wrapped, and come vp vpon my necke: he hath made my strength to fall: the Lorde hath deliuered me into their hands, neither am I able to rise vp.

15 The Lord hath troden vnder foote all my valiant men in the middes of me: he hath called an assembly against me to destroy my yong men: the Lord hath troden u the wine presse vpon the virgine the daughter of Judah.

16 * For these things I weepe: mine eye, euen mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie preuailed.

17 Sion stretcheth out her handes, & there is none to comfort her: the Lorde hath appointed the enemies of Jaakob round about him: Jerusalem is x as a menstruous woman in the middes of them.

18 The Lorde is righteous: for I haue rebelled against his y commandement: heare, I pray you, all people, and behold my sorowe: my virgins and my yong men are gone into captiuitie.

19 I called for my louers, but they deceiued me: my Priestes and mine Elders perished in the citie while they z sought their meate to refresh their soules.

20 Beholde, O Lord, howe I am troubled: my bowels swell: mine heart is turned within me, for I am full of heauinesse: the sworde spoyleth abroade, as death doeth at home.

21 They haue heard that I mourne, but there is none to comfort me: all mine enemies haue heard of my trouble, and are glad, that thou hast done it: thou wilt bring the day that thou hast pronounced, and they shalbe like vnto me.

22 a Let all their wickednesse come before thee: b doe vnto them, as thou hast done vnto me, for all my transgressions: for my sighes are many, & mine heart is heauie.

CHAP. II.

1 HOwe hath the Lorde c darkened the daughter of Sion in his wrath! and hath cast downe from d heauen vnto the earth the beautie of Israel, and remembred not his e footestoole in the day of his wrath!

2 The Lorde hath destroyed all the habitations of Jaakob, and not spared: he hath throwen downe in his wrath the strong holdes of the daughter of Judah: he hath cast them downe to the grounde: hee hath polluted the kingdome and the princes thereof.

3 Hee hath cut off in his fierce wrath all the f horne of Israel: hee hath drawne backe his g right hand from before the enemie, and there was kindled in Jaakob like a flame of fire, which deuoured rounde about.

4 He h hath bent his bowe like an enemie: his right hand was stretched vp as an aduersary, and slew all that was pleasant to the eye in the tabernacle of the daughter of Sion: he powred out his wrath like fire.

5 The Lord was as an enemie: he hath deuoured Israel, and consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Judah lamentation and mourning.

6 For he hath destroyed his tabernacle, as a garden, hee hath destroyed his congregation: the Lorde hath caused the feastes and Sabbathes to be forgotten in Sion, and hath despised in the indignation of his wrath the king and the Priest.

7 The Lorde hath forsaken his altar: hee hath abhorred his Sanctuarie: hee hath giuen into the hande of the enemie the walles of her palaces: they haue made a noyse in the House of the Lord, as in the day of solemnitie.

8 The Lorde hath determined to destroy the wall of the daughter of Sion: he stretched out a line: hee hath not withdrawen

f As they vsed to come vp, with mirth and ioy, Psal.42.4. g Or, sorowe. g That is, haue rule ouer her, Deut.28.44.

h As pen pined away with sorow & that haue no courage. i In her miserie she considered & great benefites & dignities that she had lost. k As her religion & seruing of God, which was greatest grieue to the godly. l Sion is not ashamed of her sinne, although it be manifest. m Or, hath made her selfe filthy. n God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them he comprehendeth all enemies, Deut.23.3. o Thus Jerusalem lamenteth, moning others to pitie her and to learne by her example. p This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek vnto him for remedy. q Mine heauie losses are continually before mine eyes, as he that seeth a thing to be in his hand for a remembrance. r He hath troden them vnder foote as they that tread grapes in the wine presse. Iosu.14.17. Iudg.21.18.

r Which because of her pollution was separate from her husband, Leuit. 15.19. and was abhorred for the time. s Ebr. mouth. t That is, they died for hunger

t Of defiring vengeance against the enemie, read Ier.11. 20. & 18.21. u Or, gather them like grapes.

a That is, brought her from prosperitie to aduersitie. b Hath giuen her a most sore fall. c Alluding to the Temple or to the Arke of the couenant, which was called the footestoole of the Lord, because they should not set their mindes so lowe, but lift vp their hearts toward the heauens. d Meaning, the glory & strength, as 1.Sam.2.1. e That is, his succour which he was wont to send vs, when our enemies oppressed vs. f Shewing that there is no remedie but destruction, where God is the enemie. g As the people were accustomed to praise God in the solemne feastes with a loude voyce, so now the enemies blaspheme him with shouting & crying.

his hande from destroying: therefore he made the rāpart [h] and the wal to lament: they were destroyed together.

9 Her gates are sunke to the grounde: hee hath destroyed and broken her barres: her king and her princes are among the Gentiles: the lawe is no more, neither can her Prophets receyue any vision from the Lord.

10 The elders of the daughter of Zion sit vpon the grounde, and keepe silence: they haue cast vp dust vpon their heads: they haue girded themselues with sackecloth: the virgines of Jerusalem hang downe their heads to the ground.

11 Mine eyes do faile with teares: my bowels swell: my liuer is powred vpon the earth, for the destruction of the daughter of my people, because the children & sucklings [a] swoone in the stretes of the citie.

12 They haue said to their mothers, Where is "bread and drinke? when they swooned as the wounded in the stretes of the citie, and when they "gaue vp the ghost in their mothers bosome.

13 [i] What thing shal I take to witnesse for thee? what thing shall I compare to thee, O daughter Jerusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breache is great like the sea: who can heale thee?

14 Thy prophets haue [k] looked out vaine and foolish things for thee, and they haue not discouered thine iniquitie, to turne away thy captiuitie, but haue looked out for thee false [o] prophecies, and causes of banishment.

15 All that passe by the way, clappe their hands at thee: they hisse and wagge their head vpon the daughter Jerusalem, saying, Is this the citie that men call, The perfection of beautie, and the ioye of the whole earth?

16 All thine enemies haue opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs deuoure it: certainely this is the day that we looked for: we haue found and seene it.

17 [p] The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of olde time: he hath throwne downe, and not spared: he hath caused thine enemie to reioyce ouer thee, and set vp the horne of thine aduersaries.

18 Their heart [*] cried vnto the Lord, O wal of the daughter Zion, let teares runne downe like a riuer, day and night: take thee no rest, neither let the apple of thine eye ceasse.

19 Arise, crie in the night: in the beginning of the watches powre out thine heart like water before the face of the Lorde: lift vp thine handes toward him for the life of thy yong children, that faint for hunger in the corners of all the stretes.

20 Behold, O Lord, and consider to whom thou hast done thus: shal the women eate their fruit, and children of a span long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lorde?

21 The yong and the olde lie on the ground in the stretes: my virgins and my yong men are fallen by the swoorde: thou hast slaine them in the day of thy wrath: thou hast killed and not spared.

22 Thou hast called as in a solemne day my [*] terrours rounde about, so that in the daye of the Lordes wrath none escaped nor remained: those that I haue nourished and brought vp, hath mine enemie consumed.

h This is a figurative speach, as that was, when he said, the waies did lamēt, chap. 1.4: meaning, ỹ this sorow was so great, that the insensible things had their part thereof.

[a] Or, faint.

" Ebr. wheat and wine.

" Ebr. powred out the soule.

i Meaning, that her calamitie was so euident that it neede no witnesses.

k Because the false prophets called themselues seers, as ỹ other were called, therefore hee sheweth, that they saw amisse, because they did not reproue the peoples faultes, but flattered them in their sinnes, whichwas the cause of their destruction.

[o] Or, burdens.

Leuit. 26.15, 25. deuit. 28.15, 25.

Ier. 14.17. chap. 1.16.

[*] Or brought vp in their owne bowels.

CHAP. III.

1 I Am the man, that hath seene [a] affliction in the rod of his indignation.

2 Hee hath led me, and brought me into darkenesse, but not to light.

3 Surely he is turned against me: he turned his hand against me all the day.

4 My flesh and my skinne hath he caused to waxe olde, and he hath broken my bones.

5 Hee hath [b] builded against me, and compassed me with gall, and labour.

6 Hee hath set me in darke places, as they that be dead for euer.

7 He hath hedged about me, that I can not get out: hee hath made my chaines heauie.

8 Also when I crie and shoute, he shutteth out my [c] prayer.

9 Hee hath [d] stopped vp my wayes with hewen stone, and turned away my paths.

10 [e] Hee was vnto me as a beare lying in waite, and as a Lion in secret places.

11 Hee hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe and made me a marke for the arrow.

13 He caused "the arrowes of his quiuer to enter into my reines.

14 I was a derision to all my people, and their song all the day.

15 Hee hath filled me with bitternesse, and made me drunken with [f] wormewood.

16 Hee hath also broken my teeth vp stones, and hath couered me with ashes.

17 Thus my soule was far off from peace: I forgate prosperitie,

18 And I said, My strength and mine hope [g] is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled [h] in me.

21 I consider this in mine heart: therefore haue I hope.

22 It is the Lordes [i] mercies that we are not consumed, because his compassions faile not.

23 They are renued [k] euery morning: great is thy faithfulnesse.

24 The Lord is my [l] portion, saith my soule: therefore will I hope in him.

25 The Lorde is good vnto them, that trust

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalē, as Ie.20.2

b He speaketh this as one that felt Gods heauy iudgements, which he greatly feared, & therefore setteth out with this diuersitie of words.

c This is a great tentation to the godly, whē they see not the fruit of their prayers, & causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner.

d And keepeth me in holde, as a prisoner.

e He hath no pitie on me.

" Ebr. stones.

f With great anguish & sorow he hath made me to lose my sense.

g Thus ỹ paine he was driuen to & fro betweene hope & despaire, as the godly oftimes are, yet in the end the Spirit getteth the victorie.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may knowe themselues and feele his mercies.

i Considering the wickednes of man, it is maruaile that any remaineth aliue: but onely that God for his owne mercies sake, & for his promesse will euer haue his Church to remaine, though they be neuer so fewe in nomber, Isa.1.9.

k We feele thy benefites daily.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal.16.5.

m

in him, and to the soule that seeketh him.
26 It is good both to trust, and to waite for the saluation of the Lord.
27 It is good for a man that he beare the yoke in his [m] youth.
28 He sitteth alone, [n] and keepeth silence, because he hath borne it vpon him.
29 He putteth his [o] mouth in the dust, if there may be hope.
30 He giueth his cheeke to him that smiteth him: he is filled full with reproches.
31 For the Lord will not forsake for ever.
32 But though he send affliction, yet will he haue compassion according to [p] multitude of his mercies.
33 For he doeth not [p] punish [q] willingly, nor afflict the children of men,
34 To stamping vnder his feete all the prisoners of the earth,
35 To ouerthrowing the right of a man before the face of the most high,
36 To subuerting a man in his cause: the Lord [q] seeth it not.
37 Who is he then that saith, and it commeth to passe, and the Lord [r] commaundeth it not?
38 Out of the mouth of the most high proceedeth not [s] euill and good?
39 Wherefore then is the liuing [t] man sorowfull? man suffereth for his sinne.
40 Let vs searche and trie our wayes, and turne againe to the Lord.
41 Let vs lift vp [u] our hearts with our hands vnto God in the heauens.
42 We haue sinned, & haue rebelled, therefore thou hast not spared.
43 Thou hast couered vs with wrath, and persecuted vs: thou hast slaine and not spared.
44 Thou hast couered thy selfe [v] a cloude, that our prayer should not passe through.
45 Thou hast made vs as the [w] offscouring and refuse in the middes of the people.
46 All our enemies haue opened their mouth against vs.
47 Feare, and a snare is come vpon vs with desolation and destruction.
48 Mine eye casteth out riuers of water, for the destruction of the daughter of my people.
49 Mine eye droppeth without stay and ceaseth not,
50 Till the Lord looke downe, and beholde from heauen.
51 Mine eye [x] breaketh mine heart because of all the daughters of my citie.
52 Mine enemies chased me sore like a birde, without cause.
53 They haue shut vp my life [y] in the dungeon, and cast a stone vpon me.
54 Waters flowed ouer mine head, then thought I, I am destroyed.
55 I called vpon thy Name, O Lord, out of the lowe dungeon.
56 Thou hast heard my voyce: stoppe not thine eare from my sigh & from my crie.
57 Thou drewest neere in the day that I called vpon thee: thou saidest, Feare not.
58 O Lord, thou hast maintained the cause of my [z] soule, and hast redeemed my life.
59 O Lord, thou hast seene my wrong, iudge thou my cause.
60 Thou hast seene all their vengeance, and all their deuices against me,
61 Thou hast heard their reproch, O Lord, and all their imaginations against me:
62 The lippes also of those that rose against me, and their whispering against me continually.
63 Beholde, their sitting downe and their rising vp, howe I am their song.
64 * Giue them a recompence, O Lord, according to the worke of their hands. *Psal.28.4.*
65 Giue them [a] sorowe of heart, euen thy curse to them.
66 Persecute with wrath & destroy them from vnder the heauen, O Lord.

[a] *Or, an obstinate heart.*

CHAP. IIII.

1 HOw is the [a] gold become so [b] dimme! the most fine golde is changed, & the stones of the Sanctuarie are scattered in the corner of euery streete.
2 The noble [c] men of Zion comparable to fine golde, howe are they esteemed as earthen [d] pitchers, euen the worke of the handes of the potter!
3 Euen [e] dragons draw out the breastes, & giue sucke to their yong, but the daughter of my people is become cruel like the [f] ostriches in the wildernesse.
4 The tongue of [g] sucking childe cleaueth to the roofe of his mouth for thirst: the yong children aske bread, but no man breaketh it vnto them.
5 They that did feede delicately, perish in the streetes: they that were brought vp in scarlet, embrace the dongue.
6 For the iniquitie of the daughter of my people is become greater then the sinne of Sodom, that was * destroyed as in a moment, and [h] none pitched campes against her.
7 Her * Nazarites were purer then the snowe, and whiter then the milke: they were more ruddie in bodie, then the red precious stones: they were like polished saphir.
8 Now their [i] visage is blacker then a cole: they can not knowe them in the streetes: their skinne cleaueth to their bones: it is withered, like a stocke.
9 They that be slaine with the swoorde are better then they that are killed with hunger: for they fade away as they were stricken through for the [k] fruites of the fielde.
10 The hands of the pitifull woman haue sodden their owne children, which were their meat in the destruction of [g] daughter of my people.
11 The Lorde hath accomplished his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundations thereof.
12 The kings of the earth, and all the inhabitants of the worlde would not haue beleeued that the aduersarie and the enemie should haue entred into the gates of Jerusalem:
13 For the sinnes of her Prophets, and the iniquities of her Priestes, that haue shed the bloud of the iust in [g] middes of [g] her.

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priestes.
[b] *Or, vile.*
[c] *Or, sonnes.*
b Which are of small estimation and haue none honour.
c Though the dragons be cruel, yet they pitie their yong and nourish them, which thing Ierusalem doeth not.
d The women forsake their children, as the Ostrich doeth her egges, Iob 39.17. *Gen.19.25.*
[d] *Or, no strength was against her. Numb.6.2.*
e They [g] were before most in Gods fauour, are now in greatest abomination vnto him.
f For lacke of foode they pine away, and consume.
g He meaneth that these things are come to passe therefore, contrary to all mens expectation.

14 They haue wandred as blinde men [h] in the ſtreetes, and they were polluted with blood, ſo that they would not touch their garments.
15 But they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwell there.
16 The [m] anger of the Lorde hath ſcattered them, he wil no more regard them: [k] they reuerenced not the face of the Prieſtes, nor had compaſſion of the Elders.
17 While we waited for our vaine helpe, our eyes failed: for in our waiting we looked for [l] a nation that could not ſaue vs.
18 They hunt our ſteppes that we cannot goe in our ſtreetes: our ende is nere, our dayes are fulfilled, for our ende is come.
19 Our perſecuters are ſwifter then the egles of the heauen: they purſued vs vpon the mountaines, and layed wayte for vs in the wildernes.
20 The [m] breath of our noſtrels, the Anointed of the Lorde was taken in their nets, of whome we ſaide, Vnder his ſhadowe we ſhalbe preſerued aliue among the heathen.
21 Reioyce and be glad, [n] O daughter Edom, that dwelleſt in the lande of Vz, the cuppe alſo ſhall paſſe thorough vnto thee: thou ſhalt be dronken [o] and vomit.
22 Thy punishment is accomplished, O daughter Zion: he [o] will no more carry thee away into captiuitie, but he will viſite thine iniquitie, O daughter Edom, he will diſcouer thy ſinnes.

h Some referre this to ſ blinde men, which as they went, ſtumbled on ſ blood, whereof the citie was full.
i Meaning the heathen which came to deſtroy them, could not abide them.
m Or, face.
k That is, the enemies.
l He ſheweth two principall cauſes of their deſtruction: their crueltie, and their vaine confidence in man: for they truſted in the helpe of the Egyptians.
m Our king Ioſiah, in whome ſtoode our hope of Gods fauour, and on whome depended our ſtate and life, was ſlaine, whom he calleth anointed, becauſe he was a figure of Chriſt.
n This is ſpoken by deriſion. o Or, ſhew thy nakednesſe. o Hee comforteth the Church by that after ſeuentie yeres their ſorowes ſhal haue an end, whereas ſ wicked ſhould be tormented for euer.

CHAP. V.

The prayer of Ieremiah.

1 REmember, O Lord, what is come vpon vs: [a] conſider, and beholde our reproche.
2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.
3 We are fatherles, euen without father, and our mothers are as widowes.
4 We haue dronken our [b] water for money, and our wood is ſolde vnto vs.
5 Our neckes are vnder perſecution: we are wearie, and haue no reſt.
6 We haue giuen our [c] handes to the Egyptians, and to Aſſhur, to be ſatisfied with bread.
7 Our fathers haue ſinned, and are not, and we haue borne their [d] iniquities.
8 Seruants haue ruled ouer vs, none would deliuer vs out of their handes.
9 We gate our bread with the perill of our liues, becauſe of the ſworde [e] of the wildernes.
10 Our ſkinne was blacke like as an ouen becauſe of the terrible famine.
11 They defiled the women in Zion, and the maides in the cities of Iudah.
12 The princes are hanged vp by [f] their hand: the faces of the elders were not had in honour.
13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.
14 The Elders haue ceaſed from the [h] gate, and the yong men from their ſongs.
15 The ioy of our heart is gone, our dance is turned vnto mourning.
16 The crowne of our head is fallen: woe nowe vnto vs, that we haue ſinned.
17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,
18 Becauſe of ſ mountaine of Zion which is deſolate: the foxes runne vpon it.
19 But thou, O Lord, remaineſt for [k] euer: thy throne is from generation to generation.
20 Wherefore doeſt thou forget vs for euer, and forſake vs ſo long time?
21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renue our dayes as of olde.
22 But thou haſt vtterly reiected vs: thou art exceedingly angrie againſt vs.

a This prayer as is thought, was made whē ſome of the people were caried away captiue, others, as the pooreſt, remayned, and ſome went into Egypt and other places for ſuccour: albeit, it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.
b Meaning, their extreme ſeruitude and bondage.
c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.
d As our fathers haue bene puniſhed for their ſinnes, ſo we that are culpable of the ſame ſinnes, are puniſhed.
e Becauſe of the enemie that came from the wildernes, and would not ſuffer vs to goe, and ſeeke our neceſſary foode.
f That is, by the enemies hand.
g Their ſlaughter was ſo great, that they were not able to abide it.
h There were no more lawes nor forme of common wealth.
i With weeping.
k And therefore thy couenant and mercies can neuer faile. l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Ieremi. 31. 18.

Ezekiel.

THE ARGVMENT.

AFter that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the thing which they had propheſied ſhoulde not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former prophecies, declaring by new viſions and reuelations ſhewed vnto him, that the citie ſhould moſt certainely be deſtroyed, and the people grieuouſly tormented by Gods plague, in ſo much that they that remayned, ſhould be brought into cruel bondage. And leſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God will deliuer his Church at his time appoynted, and alſo deſtroy their enemies which eyther afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould chiefly be performed vnder Chriſt, of whom in this booke are many notable promiſes, and in whom the glory of the newe Temple ſhould perfectly be reſtored. He propheſied theſe things in Caldea at the ſame time that Ieremiah propheſied in Iudah, and there began in the fift yere of Iehoiachins captiuitie.

CHAP.

CHAP. I.

1 *The time wherein Ezekiel prophecied and in what place.* 3 *He is rauished.* 5 *The vision of the foure beasts.* 26 *The vision of the throne.*

1 After that the booke of the kinge was foūd, which was the eighteenth yeere of the reigne of Iosiah, so that fiue and twentie yeres after this booke was foūd, Ieremiah was led away captiue.

a Iechiel (& many of the people) who the first yeere after fiue of these visions.

b Which was a part of Euphrates, so called.

c That is, notable, & excellent visions, so that it might be knowen, it was no naturall dreame, but came of God.

d That is, the spirit of prophecie, as Chap. 3.12. & 37.1.

e By this diuerse of words he signifieth the fearefull indignement of God, & the great afflictions, that should come vpon Ierusalem.

f Which were the foure Cherubims that represented the glory of God, as Chap.3.23.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right side, & the face of a bullocke, and of an egle on the left side.

i Or, whither their spirit, or will went to go.

k That is, when they had executed Gods will: for after they returned not, till God had changed the state of things.

1 IT came to passe in the a thirtieth yere in the fourth moneth, and in the fift day of the moneth (as I was among the captiues by the riuer b Chebar) that the heauens were opened, & I saw visions of c God.

2 In the fift day of the moneth (which was the fift yere of king Ioiachins captiuitie)

3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuer Chebar, where the d hand of the Lorde was vpon him.

4 And I looked, and beholde, e a whirlewinde came out of the North, a great cloude and a fire wrapped about it, and a brightnesse was about it, and in the midst thereof, to wit, in the midst of the fire came out as the likenes of f amber.

5 Also out of the middes thereof came the likenesse of foure g beastes, and this was their fourme: they had the appearance of a man,

6 And euery one had foure faces, and euery one had foure wings.

7 And their feete were streight feete, and the sole of their feete was like the sole of a calues foote, and they sparkled like the appearance of bright brasse.

8 And the handes of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were h ioyned by their wings one to another, and when they went forth, they returned not, but euery one went straight forward.

10 And the similitude of their faces was as i the face of man: and they foure had the face of a lion on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.

11 Thus were their faces: but their wings were spred out aboue: two wings of euery one were ioyned one to another, and two couered their bodies.

12 And euery one went streight forward: they went whither their k spirit led them, and they returned not when they went forth.

13 The similitude also of the beastes, and their appearance was like burning coles of fire, & like the appearance of lampes: for the fire ran among the beasts, and the fire gaue a glister, & out of the fire there went lightning.

14 And the beastes ran, and l returned like vnto lightning.

15 ¶ Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beastes, hauing foure faces.

16 The facion of the wheeles and their worke was like vnto a m chrysolite: and they foure had one fourme, and their facion, and their worke was as one wheele in another wheele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also n rings, and height, and were fearefull to beholde, and their rings were full of eyes, rounde about them foure.

19 And when the beasts went, the wheeles went with them: and when the beastes were lift vp from the earth, the wheeles were lift vp.

20 Whither their spirit ledde them, they went, and thither did the spirite of the wheeles leade them, and the wheeles were lifted vp besides them: for the spirit of the beastes was in p wheeles.

21 When the beastes went, they went, and when they stoode, they stoode, and when they were lifted vp from the earth, the wheeles were lifted vp besides them: for the spirit of the beastes was in p wheeles.

22 And the similitude of the firmament vpon the heads of the beastes was wonderful, like vnto chrystal, spred ouer their heads aboue.

23 And vnder the firmament were their wings streight, the one toward q other: euery one had two, which couered them, and euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their l wings, like the noyse of great waters, and as the voyce of the Almightie, euen the voyce of speache, as the noyse of an hoste: and when they stoode, they m let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, when they stood, & had let downe their wings.

26 And aboue the firmament that was ouer their heades, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by appearance, as the similitude of a man aboue vpon it.

27 And I saw as the appearance of Amber, and as the similitude of fire n rounde about within it to looke to, euen from his loynes vpwarde: and to looke to, euen from his loynes downewarde, I sawe as a likenes of fire, and brightnesse rounde about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so was the appearance of the light rounde about. o Considering the maiestie of God, and the weaknes of flesh.

This was the appearance of the similitude of the glory of the Lord: and when I sawe it, I fell o vpon my face, and I heard a voyce of one that spake.

k The Ebrewe word is, tarshish: meaning, that the colour was like the Cilician sea, or a precious stone so called.

l Or, the trees.

l Which declared the swiftnes, and the feare-fulnes of Gods iudgements.

m Which signified, that they had no power of themselues, but onely waited to execute Gods cōmandement.

n Whereby was signified a terrible iudgement toward the earth.

CHAP. II.

The Prophet is sent to cal the people from their errour.

1 AND a he saide vnto me, b Some of a man, stand vp vpon thy feete, and I will speake vnto thee.

a That is, the Lord.

b Meaning man, which is but earth and ashes, which was to humble him, and cause him to consider his owne state, and Gods grace.

2 c And

e So ℔ he could not abide Gods presence till Gods Spirit did enter into him.
"Ebr. hard of face.
d This declareth on the one part Gods great affection towarde his people, that notwithstãding their rebellion, yet he will sende his Prophets among them, and admonisheth his ministers on the other part that they cease not to doe their duetie, though the people be neuer so obstinate: for the worde of God shalbe either to their saluation or greater condemnation.
e Read Iere. 1. 17. he theweth that for none afflictions they should cease to doe their duties.
f He doeth not onely exhort him to his duetie, but also giueth him the meanes wherewith hee may be able to execute it.
g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

2 c And the Spirit entred into me, when he had spoken vnto me, and set me vpon my feete, so that I heard him that spake vnto me.
3 And he saide vnto me, Sonne of man, I sende thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they & their fathers haue rebelled against me, euen vnto this very day.
4 For they are "impudent children, and stiffe hearted: I do send thee vnto them, and thou shalt say vnto them, Thus saith the Lord God.
5 But surely they will not heare, neyther in deede will they cease: for they are a rebellious house: yet shal they knowe that d there hath bene a Prophet among them.
6 And thou sonne of man, e feare them not, neither be afrayde of their woordes, although rebels, and thornes be with thee, and thou remainest with scorpiõs: feare not their woordes, nor be afraide at their lookes, for they are a rebellious house.
7 Therefore thou shalt speake my woordes vnto them: but surely they will not heare, neither will they in deede cease: for they are rebellions.
8 But thou sonne of man, heare what I say vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, and f eate that I giue thee.
9 And when I looked vp, beholde, an hand was sent vnto me, and loe, a roule of a booke was therein.
10 And he spred it before me, and it was written within and without, and there was written therein, g Lamentations, and mourning, and woe.

CHAP. III.

1 *The Prophet being fed with the words of God and with the constant boldnes of the spirit, is sent vnto the people that were in captiuitie.* 17 *The offices of true ministers.*

1 MOreouer he said vnto me, Sonne of man, eate that thou findest: a eate this roule, and goe, and speake vnto the house of Israel.
2 So I opened my mouth, and hee gaue me this roule to eate.
3 And he saide vnto me, Sonne of man, cause thy bellie to eate, & fill thy bowels with this roule that I giue thee. Then did I eate it, and it was in my mouth as sweete as honie.
4 And he saide vnto me, Sonne of man, goe, and enter into the house of Israel, and declare them my woordes.
5 For thou art not sent to a people of an vnknowen "tongue, or of an hard language, but to the house of Israel,
6 Not to many people of an vnknowen tongue, or of an harde language, whose woordes thou canst not vnderstande: yet if I should send thee to them, they would obey thee.
7 But the house of Israel will not obey thee: for they will not obey me: yea, all the house of Israel are impudent & stiffe hearted.
8 Beholde, I haue made thy face b strong against their faces, and thy forehead hard against their foreheads.
9 I haue made thy forehead as the adamant, and harder then ℔ flint: feare them not therefore, neither be afraide at their lookes: for they are a rebellious house.
10 He said moreouer vnto me, Sonne of man, c receiue in thine heart all my woordes that I speake vnto thee, & heare them with thine eares,
11 And goe and enter to them that are led away captiues vnto the children of thy people, and speake vnto them, and tell them, Thus saith the Lorde God: but surely they will not heare, neither will they in deede cease.
12 Then the Spirit tooke me vp, and I heard behinde me a noyse of a great rushing, saying, d Blessed be the glory of the Lord out of his place.
13 I heard also ℔ noyse of the wings of the beastes, that touched one another, & the rattling of ℔ wheeles that were by them, euen a noyse of a great rushing.
14 So the spirit lift me vp, and tooke me away and I e went in bitternes, and indignation of my spirit, but the hande of the Lord was strong vpon me.
15 Then I came to them that were led away captiues to f Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among them seuen dayes.
16 And at the ende of seuen dayes, the woorde of the Lord came againe vnto me, saying,
17 Sonne of man, I haue made thee a h watchman vnto the house of Israel: therefore heare the word at my mouth, and giue them warning from me.
18 When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way, that he may liue, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.
19 Yet if thou warne the wicked, and he turne not from his wickednes, nor from his wicked way, he shall dye in his iniquitie, but thou hast deliuered thy soule.
20 Likewise if a i righteous man turne from his righteousnes, and commit iniquitie, I will laye a k stumbling blocke before him, and he shal dye, because thou hast not giuen him warning: he shall dye in his sinne, and his l righteous deedes, which he hath done, shall not be remembred: but his blood will I require at thine hand.
21 Neuertheless, if thou admonish that righteous man, that the righteous sinne not, and that he doeth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.
22 And the m hand of the Lord was there vpon me, and he said vnto me, Arise, and go

b God promiseth his assistace to his ministers, and that he will giue them boldnes & constancie in their vocatiõ, Isa. 50. 7. Iere. 1. 18. Micah. 3. 8.
c He sheweth what is meet by the eating of the booke, which is, that ℔ ministers of God may speake nothing as of thẽselues, but ℔ only, which they haue receiued of the Lord.
d Whereby he signifieth ℔ Gods glory should not be diminished, although he departed out of his Temple: for this declared, that the citie, and Temple shoulde be destroyed.
e This sheweth that there is euer an infirmitie of the flesh, which can neuer be ready to render ful obedience to God, & alwayes grace, who ouer assisteth his, and ouercommeth their rebellious affections.
f Which was a place by Babylon, where the Iewes were prisoners.
g Declaring hereby, ℔ Gods ministers must haue aduisement, and deliberatiõ ouer his iudgements.
h Of this reade Chap. 33. 2.
i If he that hath bene instructed in the right way turne backe.
k I will giue him vp into a reprobate minde, Rom. 1. 28.
l Which seemed to haue bene done in faith, and were not.
m That is, the Spirit of Prophecie.

goe into the [n] fielde, and I will there talke with thee.

23 So when I had risen vp, and gone forth into the fielde, beholde, the [o] glorie of the Lorde stoode there, as the glorie which I saw by the riuer Chebar, and I fell downe vpon my face.

24 Then the Spirit entred into me, which [p] set me vp vpon my feete, and spake vnto me, and sayd to me, Come, and [q] shut thy selfe within thine house.

25 But thou, O sonne of man, beholde, they shall put bandes vpon thee, & shalt binde thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [r] cleaue to the roofe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

27 But when I shall haue spoken vnto thee, I will open thy mouth, and thou shalt say vnto them, Thus sayth the Lord God, He that heareth, let him heare, and hee that leaueth off, [s] let him leaue: for they are a rebellious house.

CHAP. IIII.

1 The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophecied to come.

1 Thou also sonne of man, take thee a bricke, and lay it before thee, and pourtray vpon it the citie, euen Ierusalem,

2 And lay siege against it, and builde a fort against it, and cast a mount against it: set the campe also against it, and lay engins of warre against it round about.

3 Moreouer, take an [a] yron panne, and set it for a wall of yron betweene thee and the citie, and direct thy face towarde it, and it shall be besieged, and thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

4 Sleepe thou also vpon thy left side, and lay the iniquitie of the [b] house of Israel vpon it: according to the number of the dayes, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

5 For I haue laied vpon thee the yeres of their iniquitie, according to the number of the dayes, euen three hundreth & ninetie dayes: so shalt thou beare the iniquitie of the house of Israel.

6 And when thou hast accomplished them, sleepe againe vpon thy [c] right side, and thou shalt beare the iniquitie of the house of Iudah fourtie daies: I haue appointed thee a day for a yere, euen a day for a yere.

7 Therefore thou shalt direct thy face towarde the siege of Ierusalem, and thine [d] arme shall be vncouered, and thou shalt prophecie against it.

8 And beholde, I will lay [e] bandes vpon thee, and thou shalt not turne thee from one side to another, till thou hast ended the dayes of thy siege.

9 Thou shalt take also vnto thee wheate, and barley, and beanes, and lentiles, and millet, [f] and fitches, and put them in one vessell, and make thee bread thereof according to the number of the daies that thou shalt sleepe vpon thy side: euen [g] three hundreth and ninetie daies shalt thou eat thereof.

10 And the meate, whereof thou shalt eate, shall be by [h] eight, euen twentie shekels a day: and from time to time shalt thou eate thereof.

11 Thou shalt drinke also water by measure, euen the first part of an [i] Hin: from time to time shalt thou drinke.

12 And thou shalt eat it as barly cakes, and thou shalt bake it [k] in the dongue [l] commeth out of man, in their sight.

13 And the Lord sayd, So shall the children of Israel eate their defiled bread among the Gentiles, whither I will cast them.

14 Then sayd I, Ah, Lord God, beholde, my soule hath not bene polluted: for from my youth vp, euen vnto this houre, I haue not eaten of a thing dead, or torne in pieces, neither came there any [m] vncleane flesh in my mouth.

15 Then hee sayde vnto me, Loe, I haue giuen thee bullockes [n] dongue for mannes dongue, and thou shalt prepare thy bread therewith.

16 Moreouer hee sayde vnto me, Sonne of man, beholde, I will breake [o] the staffe of bread in Ierusalem, and they shall eate bread by waight, and with care, and they shall drinke water by measure, and with astonishment.

17 Because that bread & water shall faile, they shall be astoned one with another, and shall consume away for their iniquitie.

CHAP. V.

The signe of the heares, whereby is signified the destruction of the people.

1 And thou sonne of man, take thee a sharpe knife, or take thee a barbours rasor and cause it [a] to passe vpō thine head, and vpon thy beard: then take thee balances to weigh, and deuide the heare.

2 Thou shalt burne with fire the third part in the middes of [b] the citie, when the daies of the siege are fulfilled, and thou shalt take the other third part, and smite about it with a knife, and the last thirde part thou shalt scatter in the winde, and I will draw out a sword after them.

3 Thou shalt also take thereof a fewe in number, and binde them in thy [c] lappe.

4 Then take of them againe and cast them into the midst of the fire, and burne them in the fire: [d] for thereof shall a fire come forth into all the house of Israel.

5 Thus sayeth the Lorde God, This is Ierusalem: I haue set it in the midst of the nations and countreis, that are round about her.

6 And she hath changed my [e] iudgements

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by, nigh.

a Meaning, the vision of the Cherubims, and the wheeles.

b Ezek Chap. 1. 2.

c Signifying, that not only he should not prouide, but they should grieuously trouble and afflict him.

d Which declareth the terrible signe of the Lord, when God forgetteth the workes of his mercies, & that of such are the ende of his vengeance that doe it. Ezek. 12. 11.

e Which signifieth stubbornes and hardnes of their heart.

f Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylon) and howe they had remained there a three hundreth and ninetie yeeres.

g Which declared Iudah, who had more from the time of Iosias dayes in their sinnes fourtie yeeres.

h In token of a perfect vengeance.

i The people should so strictly be besieged, that they should not be able to turne them.

k Meaning, that the famin should be so great, that they should be glad to eate whatsoeuer they could get.

n To wit, of that citie which he had pourtraied vpon the bricke, Chap. 4. 1. By the fire & pestilence he meaneth the famine, wherewith one part perished, during the siege of Nebuchad-nezzar. By the sworde, those that were slaine when Zedekiah fled, and those that were caried away captiue. And by the scattering into the winde, those the citie was taken. c Meaning, that a very fewe should be left, which the Lorde would preserue among all these stormes, but not without troubles, and triall. d Out of that fire which thou kindlest, shall a fire come, which shall signifie the destruction of Israel. e My wordes and Lawe into idolatrie and superstitions.

into

into wickednesse more then the nations, and my statutes more then ꝓ countreys, that are rounde about her: for they haue refused my iudgements and my statutes, and they haue not walked in them.

7 Therefore thus sayth the Lord God, Because your f multitude is greater then the nations that are rounde about you, and ye haue not walked in my statutes, neither haue ye kept my iudgements: no, ye haue not done according to the iudgements of the nations, ꝓ are rounde about you,

8 Therefore thus sayth the Lord God, Behold, I, euen I come against thee, and will execute iudgement in the middes of thee, euen in the sight of the nations.

9 And I will doe in thee, that I neuer did before, neither will doe any more the like, because of all thine abominations.

Leuit.26.29. deut.28.53. 2.king.6.29. Lament.4.10. Baruch 2.3.

10 For in the mids of thee, the fathers *shal eat their sonnes, and the sonnes shall eat their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I scatter into all the windes.

11 Wherefore, as I liue, sayeth the Lorde God, Surely because thou hast defiled my Sanctuarie with all thy filthinesse, and with all thine abominations, therefore will I also destroy thee, neither shall mine eie spare thee, neither will I haue any pity.

12 The third part of thee shall die with the pestilence, and with famine shall they be consumed in the middes of thee: and an other thirde part shall fall by the sworde round about thee: and I will scatter the last third part into all windes, and I will draw out a sword after them.

13 Thus shal mine anger be accomplished, and I will cause my wrath to cease in them, and I wil be g comforted: and they shall know, that I the Lorde haue spoken it in my zeale, when I haue accomplished my wrath in them.

14 Moreouer, I will make thee waste, and abhorred among the nations, that are round about thee, and in the sight of all that passe by.

15 So thou shalt be a reproche and shame, a chastisement and an astonishment vnto the nations, that are round about thee, when I shall execute iudgements in thee, in anger and in wrath, and in sharpe rebukes: I the Lord haue spoken it.

16 When I shall send vpon them the h euill arrowes of famine, which shall be for their destruction, and which I will sende to destroy you: and I will encrease the famine vpon you, and will breake your staffe of bread.

17 *So will I send vpon you famine, and euill beastes, and they shall spoyle thee, and pestilence and blood shal passe through thee, & I will bring the sword vpon thee: I the Lord haue spoken it.

f Because your idols are in greater nomber, and your superstitiõs rife then among the professed idolaters, reade Isa.65.11: or he condemneth their ingratitude in respect of his benefites.

g That is, I will not be pacified till I be reuenged, Isa.1.24.

Or, dangerous.

h Which were the grashoppers, mildew, & what soeuer were occasions of famine.

Chap.14.13.

CHAP. VI.

He sheweth that Ierusalem shall be destroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

1 AGaine the worde of the Lorde came vnto me, saying,

2 Sonne of man, Set thy face towardes the * mountaines of Israel, and prophecie against them,

Chap.36.1.

3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus sayth the Lord God to the a mountains and to the hilles, to the riuers & to the valleis, Behold, I, euen I will bring a sworde vpon you, and I will destroy your hie p'aces:

a He speaketh to all the places where the Israelites accustomed to commit their idolatries, thereby them destruction.

4 And your altars shall be desolate, and your images of the b sunne shall be broken: and I will cast downe your slaine men before your idoles.

b Read 2.King. 23.11.

5 And I will lay the dead carkeises of the children of Israel before their c idols, and I will scatter your bones rounde about your altars.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselues, 2. King. 23.20.

6 In all your dwelling places the cities shall be desolate, and the hie places shall be laide waste, so that your altars shalbe made waste & desolate, and your idoles shall be broken, and cease, and your images of the sunne shall be cut in pieces, and your workes shalbe abolished.

7 And the slaine shall fall in the middes of you, and ye shall knowe that I am the Lorde.

8 Yet will I leaue a remnant, d that you may haue some that shall escape ꝓ sworde among the nations, when you shall be scattered through the countreis.

d He sheweth that in all dangers God will preserue a few, which shall be as the seede of his Church, and call vpon his Name.

9 And they that escape of you, shal remember me among the nations, where they shall be in captiuitie, because I am grieued for their whorish hearts, which haue departed from me, & for their eies, which haue gone a whoring after their idoles, and they e shalbe displeased in themselues for the euils, which they haue committed in all their abominations.

e They shall be ashamed to set that their hope in idoles was but vaine, and so shall repent.

10 And they shall know ꝓ I am the Lorde, and that I haue not sayd in vaine, that I would do this euil vnto them.

f By these signes he would that the Prophet should signifie the greatest destruction to come.

11 Thus sayth the Lord God, f Smite with thine hande, and stretch forth with thy foote, and say, Alas, for all the wicked abominations of the house of Israel: for they shall fall by the sworde, by the famine, and by the pestilence.

12 He that is farre off, shall die of the pestilence, and he that is neere, shall fall by the sworde, and he that remaineth & is besieged, shall die by the famine: thus will I accomplish my wrath vpon them.

g That is, all nations, when you shall see my iudgements.

Chap.5.14.

13 Then g ye shall knowe, that I am the Lorde, when their slaine men shall be among their idoles rounde about their altars, vpon euery hie hill in all the toppes of the mountaines, & vnder euery greene tree, and vnder euery thicke oke, which is the place where they did offer swete sauour to all their idoles.

h Some reade, more desolate then the wildernesse of Diblath, which was in Syria, & bordered vpon Israel, or from the wildernesse, which was South vnto Diblath, which was north: meaning the whole country.

14 So will I *stretch mine hād vpon them, and make the land waste, and desolate h from the wildernesse vnto Diblath in all their habitations, and they shal know that I am the Lord.

CHAP. VII.

The ende of all the lande of Israel shall suddenly come.

1 MOreouer the word of the Lord came vnto me, saying,

2 Also

a I will puniſh thee as thou haſt deſerued for thine idolatrie.
Or, beholde, euill commeth after euill.
b He ſheweth that the iudgements of God are watch to deſtroy the ſinners, which notwithſtanding he delayeth till there bee no more hope of repentance.
c The beginning of his puniſhment is already come.
d Which was a voyce of ioye and mirth.
e The ſcourge is in a readines.
f That is, the proude tyrant Nebuchad-nezzar hath gathered his force & is ready.
g This cruell enemie ſhalbe a ſharpe ſcourge for their wickednes.
h Their owne affliction ſhalbe ſo great, that they ſhall haue no regard to lament for others.
i For the preſent profite.
k For he ſhall loſe nothing.
l In the yeere of the Iubile, meaning, that none ſhould enioy the priuiledge of the law, Leuit.25.13. for they ſhoulde all be caried away captiues.
m This viſion ſignified, that all ſhould be caried away, and none ſhould returne for the Iubile.
n No man for all this, indeuoreth himſelfe, or taketh heart to repent for his euill life. Some reade, for none ſhalbe ſtrengthened in his iniquitie of his life: meaning, that they ſhoulde gaine nothing by flattering themſelues in euill.
o The Iſraelites made a bragge, but their heartes failed them.
Iſa.13.7. iere.6.24. & 49.23. iere.48.37.

2 Alſo thou ſonne of man, thus ſaith the
Lorde God, An end is come vnto the land
of Iſrael: the ende is come vpon the
foure corners of the land.
3 Now is the end come vpon thee, & I will
ſend my wrath vpon thee, and will iudge
thee according to thy wayes, & will laye
vpon thee all a thine abominations.
4 Neither ſhall mine eye ſpare thee, nei-
ther will I haue pitie: but I will lay thy
wayes vpon thee: & thine abomination
ſhalbe in the middes of thee, and ye ſhall
know that I am the Lord.
5 Thus ſaith the Lord God, * Beholde,
one euill, euen one euill is come.
6 And ende is come, the ende is come, it
b watched for thee: beholde, it is come.
7 The c morning is come vnto thee, that
dwelleſt in the lande: the time is come,
the day of trouble is neere, and not the
d ſounding againe of the mountaines.
8 Nowe I will ſhortly powre out my
wrath vpon thee, and fulfill mine anger
vpon thee: I wil iudge thee according to
thy wayes, & will lay vpon thee all thine
abominations.
9 Neither ſhall mine eye ſpare thee, ney-
ther wil I haue pitie, but I will lay vpon
thee according to thy wayes, and thine
abominations ſhall be in the middes of
thee, and ye ſhall knowe that I am the
Lorde that ſmiteth.
10 Beholde, the day, beholde, it is come:
the morning is gone forth, the e rod flou-
riſheth: f pride hath budded.
11 g Crueltie is riſen vp into a rod of wic-
kednes: none of them ſhall remaine, nor of
their riches, nor of any of theirs, neither
ſhall there be h lamentation for them.
12 The time is come, the day draweth
neere: let not the byer i reioyce, nor let
him that ſelleth, k mourne: for the wrath
is vpon all the multitude thereof.
13 For he that ſelleth, ſhall not l returne to
that which is ſolde, although they were
yet aliue: for the m viſion was vnto all the
multitude thereof, and they returned not,
n neither doth any encourage himſelfe in
the puniſhment of his life.
14 o They haue blowen the trumpet, and
prepared all, but none goeth to the bat-
tell: for my wrath is vpon all the multi-
tude thereof.
15 The ſword is without, and the peſtilence
and the famine within: he that is in the
fielde, ſhall dye with the ſword, & he that
is in the citie, famine and peſtilence ſhall
deuoure him.
16 But they that flee away from them, ſhal
eſcape, and ſhall be in the mountaines,
like the doues of the valleyes: all they
ſhall mourne, euery one for his iniquitie.
17 * All hands ſhalbe weake, and all knees
ſhall fall away as water.
18 * They ſhall alſo girde themſelues with
ſackcloth, and feare ſhall couer them, and
ſhame ſhalbe vpon all faces, and baldneſſe
vpon their heades.
19 They ſhall caſt their ſiluer in the ſtreets,
and their golde ſhalbe caſt farre off: their
* ſiluer and their golde can not deliuer
them in the day of the wrath of the Lord:
they ſhall not ſatiſfie their ſoules, neither
fill their bowels: for this ruine is for
their iniquitie.
20 He had alſo ſet the beautie of his p or-
nament in maieſtie: but they made ima-
ges of their abominations, and of their
idoles therein: therefore haue I ſet it
farre from them.
21 And I will giue it into the handes of
the q ſtrangers to be ſpoyled, and to the
wicked of the earth to be robbed, & they
ſhall pollute it.
22 My face will I turne alſo from them,
and they ſhall pollute my r ſecrete place:
for the deſtroyers ſhall enter into it, and
defile it.
23 ¶ Make a ſ chaine: for the lande is full
of the t iudgement of blood, and the citie
is full of crueltie.
24 Wherefore I will bring the moſt wic-
ked of the heathen, and they ſhall poſſeſſe
their houſes: I will alſo make ye pompe
of the mightie to ceaſe, and their u holie
places ſhalbe defiled.
25 When deſtruction commeth, they ſhall
ſeeke peace, and ſhall not haue it.
26 Calamitie ſhall come vpon calamitie,
and rumour ſhalbe vpon rumour: then
ſhall they ſeeke a viſion of the Prophete:
but the Law ſhall periſh from the Prieſt,
and counſell from the Ancient.
27 The King ſhall mourne, and the prince
ſhalbe clothed with deſolation, and the
handes of the people in the lande ſhall be
troubled: I will doe vnto them accor-
ding to their wayes, and according to
their iudgements will I iudge them, and
they ſhall knowe that I am the Lorde.

Prou.11.4. zephan.1.18. eccluſ.5.8.
p Meaning, the Sanctuarie.
q That is, of the Babylonians.
r Which ſignifieth the moſt holy place, whereinto none might enter but the hie Prieſt.
ſ Signifying, that they ſhoulde be bounde, and led away captiues.
t That is, of ſinnes that deſerue death.
u Which was the Temple, that was deuided into three partes.
Pſalm.68.35.

CHAP. VIII.

1 *An appearance of the ſimilitude of God.* 3 *Ezekiel is brought to Ieruſalem in the Spirite.* 6 *The Lorde ſheweth the Prophet the idolatries of the houſe of Iſrael.*

1 AND in the a firſt yeere, in the b ſixt
moneth, and in the fift day of the mo-
neth, as I ſate in mine houſe, & the
Elders of Iudah ſate before me, the hand
of the Lord God fell there vpon me.
2 Then I behelde, and loe, there was a like-
nes, as the appearance of c fire, to looke
to, from his loynes downewarde, & from
his loynes vpwarde, as the appearance
of brightneſſe, and like vnto amber.
3 And he ſtretched out the likeneſſe of an
hande, and tooke me by an heary locke of
mine head, and the Spirite lift mee vp
betweene the earth, and the heauen, and
brought mee * by a diuine d viſion to
Ieruſalem, into the entrie of the inner
e gate that lyeth towarde the North,
where remained the idole of f indignati-
on, which prouoked indignation.
4 And beholde, the glorie of the God of
Iſrael was there according to the viſion,
that I ſawe g in the fielde.

a Of the captiuitie of Ieconiah.
b Which conteined part of Auguſt, and part of September.
c As Chap.1.27.
* *Ebr. in the viſions of God.*
d Meaning, that he was thus caried in ſpirit, and not in body.
e Which was the porch or the court where the people aſſembled.
f So called becauſe it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3.22.

5 Then said he vnto me, Sonne of man, lift vp thyne eyes nowe towarde the North. So I lift vp mine eyes towarde the North, and beholde, Northwarde, at the gate of the h altar, this idole of indignation was in the entrie.

h That is, in the court, where the people had made an altar to Baal.

6 He said furthermore vnto me, Sonne of man, seest thou not what they doe? euen the great abominations that the house of Israel committeth here to cause me to depart from i my Sanctuarie? but yet turne thee and thou shalt see greater abominations.

i For God will not bee where idoles are.

7 And he caused me to enter at the gate of the court: and when I looked, beholde, an hole was in the wall.

8 Then said he vnto mee, Sonne of man, digge now in the wall. And when I had digged in the wall, beholde, there was a doore.

9 And he said vnto mee, Goe in, and beholde k wicked abominations that they doe here.

10 So I went in, and sawe, and beholde, there was euery similitude of creeping things and l abominable beastes and all the idoles of the house of Israel painted vpon the wall rounde about.

k Which were forbidden in the Law, Leuit. 11.4.

11 And there stoode before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stoode Jaazaniah, the sonne of Shaphan, with euery man his censour in his hande, and the vapour of the incense went vp like m a cloude.

l Thus they that shuld haue kept all the rest in the feare, and true seruice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

m It was in such abundance.

12 Then said he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, euery one in the chamber of his imagerie? for they saye, The Lorde seeth vs not, the Lord hath forsaken the earth.

n For besides their common idolatrie, they had particular seruice, which they had in secret chambers.

13 Againe hee saide also vnto mee, Turne thee againe, and thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lordes House, which was towarde the North: and beholde, there sate women mourning for o Tammuz.

o The Iewes write that this was a prophet of the idols, who after his death was once a yeere mourned for in the night.

15 Then saide he vnto me, Hast thou seene this, O sonne of man? Turne thee againe, and thou shalt see greater abominations then these.

16 And hee caused me to enter into the inner court of the Lordes house, & beholde, at the doore of the Temple of the Lorde, betweene the porche and the altar were about fiue and twentie men with their backes toward the Temple of the Lorde, and their faces towarde the East, & they worshipped the sunne, toward the East.

17 Then he saide vnto me, Hast thou seene this, O sonne of man? Is it a small thing to the house of Judah to commit these abominations which they doe here? for they haue filled the lande with cruelty, and haue returned to prouoke mee: and loe, they haue cast out p stinke before their noses.

p Declaring that the censings, & seruice of the idolaters are but infection and villenie before God.

18 Therefore will I also execute my wrath: myne eye shall not spare them, neither will I haue pitie, and q though they cry in mine eares with a loude voyce, yet will I not heare them.

q Prou. 21. Isa. 46.7. Ierem. 11.12. mic. 3.4.

CHAP. IX.

1 The destruction of the citie. 4 They that shall be saued, are marked. 8 A complaint of the Prophet for the destruction of the people.

1 HE cryed also with a loude voyce in mine eares, saying, The visitations of a the citie drawe neere, and euery man hath a weapon in his hande to destroy it.

a The time is take vengeance.

2 And beholde, six b men came by the way of the hye gate, which lyeth towarde the c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a writers d pnkhorne by his side, and they went in and stoode beside the brasen altar.

b Which were Angels in the similitude of men.

c Signifying that the Babylonians shoulde come from the North to destroy the citie and the Temple.

d To marke them § shoulde be saued.

3 And the glory of the God of Israel was e gone vp from the Cherub, whereupon he was and stoode on the f dooze of the house, and he called to the man clothed with linnen, which had the writers pnkhorne by his side.

e Which declared, § he was not bound therein, neither would remaine any longer, then there was hope § they would returne from their wickednes, & worship him aright.

f Or, threshold.

4 And the Lord said vnto him, Go through the middes of the citie, euen through the middes of Jerusalem, and set g a marke vpon § foreheads of them that mourne, and cry for all the abominations that be done in the middes thereof.

g Or, sheweth vnto them.

5 And to the other he saide, that I might heare, Go ye after him through the citie, and smite: let your eye spare none, neyther haue pitie.

6 Destroy vtterly the olde, and the yong, and the maydes, and the children, and the women, but touch no man, vpon whom is the h marke, and begynne at my Sanctuarie. Then they began at the i Ancient men, which were before the house.

h That is, the marke of Gods childe, whome he suffereth to saluation.

i To wit, for ouer and cry out against § wickednesse which they see committed against Gods glorie.

7 And he said vnto them, Defile the house, and fill the courtes with the slaine, then goe forth: and they went out, and slewe them in the citie.

8 Now when they had slaine them, and I had escaped, I fell downe vpon my face, and cryed, saying, k Ah Lorde God, wilt thou destroy all the residue of Israel, in powring out thy wrath vpō Jerusalem?

k Thus in all his plagues § Lorde preserueth his small nombre, which he marketh, as Exod. 12. reuel. 7. the § chiefe marke § Spirit of adoption, wherewith § haue is sealed vp to lyfe euerlasting.

9 Then sayde he vnto me, The iniquitie of the house of Israel, and Judah is exceeding great, so that the lande is full l of blood, and the citie full of corrupt iudgement: for they say, the Lorde hath forsaken the earth, and the Lord seeth vs not.

l Which were § chiefe occasion of all these euils, as Chap. 8.17.

10 As touching me also, mine eye shall not spare them, neither will I haue pitie, but will recompense their wayes vpon their heades.

i This declareth, that the seruants of God haue a compassion, whē they see his iudgement executed.

11 And beholde, the man clothed with linnen which had the pnkhorne by his side, made report, and said, Lorde, I haue done as thou hast commanded me.

k That is, with all kind of wickednes, read Isa. 1.15

CHAP. X.

1 Of the man that tooke hote burning coles out of the middle of the wheeles of the Cherubims. 8 A rehearsall of the vision of the wheeles, of the beastes, & of the Cherubims.

1 And

Chap.1.22.
1 AND as I looked, beholde, in the *fir-
mament that was aboue the head
of the [a] Cherubims, there appeared
vpon them like vnto the similitude of a
throne, as it were a saphir stone.
2 And he spake vnto the man clothed with
linnen, and sayde, Goe in betweene the
wheeles, euen vnder the Cherub, and fill
thine hands w coales of fire frō betweene
the Cherubims, and scatter them ouer
[b] the citie. And he went in in my sight.
3 Nowe the Cherubims stoode vpon the
right side of the house whē the man went
in, and the cloude filled the inner court.
4 Then the glory of the Lorde [c] went vp
from the Cherub, & stoode ouer the doore
of the house, & the house was filled with
the cloude, and the court was filled with
the brightnesse of the Lords glory.
5 And ye [d] sound of the Cherubims wings
was heard into the vtter court, as the
voyce of the Almightie God, when hee
speaketh.
6 And when he had commanded the man
clothed w linnen, saying, Take fire from
betweene the wheeles, & from betweene
the Cherubims, then he went in & stoode
beside the wheele.
7 And one Cherub stretched forth his hand
from betweene the Cherubims vnto the
fire, that was betweene the Cherubims,
and tooke thereof, and put it into ye hands
of him that was clothed with linnen:
who tooke it and went out.
8 And there appeared in the Cherubims,
the likenesse of a mans hand vnder their
wings.
9 And when I looked vp, beholde, foure
wheeles were beside the Cherubims, one
wheele by one Cherub, and an other
wheele by an other Cherub, and the ap-
pearance of the wheeles was as the colour
of a [e] chrysolite stone.
10 And their appearance (for they were
all foure of one facion) was as if one
wheele had bene in another wheele.
11 When they went foorth, they went vp-
on their foure sides, & they returned not
as they went: but to the place whither
the first went, they went after it, & they
[f] turned not as they went.
12 And their whole body, & their *rings,
and their handes, and their wings, and
the wheeles were full of eyes rounde a-
bout, euen in the same foure wheeles.
13 And the Cherub cried to these wheeles in
mine hearing, saying, O wheele.
14 And euery beast had foure faces: the
first face was the face of a Cherub, and the
second face was the face of a man, and the
third the face of a lyon, & the fourth the
face of an egle.
15 And the Cherubims were lifted vp:
*this is the beast that I sawe at the riuer
Chebar.
16 And when the Cherubims went, the
wheeles went by them: and when the
Cherubims lift vp their wings to mount
vp from the earth, the same wheeles also
turned not from beside them.
17 When the Cherubims stoode, they stood:
and when they were lifted vp, they lifted
them selues vp also: for the [g] spirite of the
beast was in them.
18 [h] Then the glory of the Lorde departed
from aboue the doore of the house, & stood
vpon the Cherubims.
19 And ye Cherubims lift vp their wings,
and mounted vp from the earth in my
sight: when they went out, the wheeles
also were besides them: and euery one
stood at the entry of the gate of the Lords
House at the East side, & the glory of the
God of Israel was vpon them on hie.
20 *This is the [i] beast that I sawe vnder
the God of Israel by ye riuer Chebar, and
I knewe that they were the Cherubims.
21 Euery one had foure faces, and euery
one foure wings, & the likenesse of mans
hands was vnder their wings.
22 And the likenesse of their faces was the
selfe same faces, which I sawe by the ri-
uer Chebar, and the appearance of the
Cherubims was the selfe same, & they went
euery one straite forward.

a Which in the first Chap. ver. 5. he called the foure beastes.
b This signified that the citie should be burnt.
c Meaning, that the glorie of God should depart from the temple.
d Reade Chap. 1.24.
e Reade Chap. 1.16.
f Vntil they had accomplished Gods iudgements.
Or, rims.
Chap.1.5.
g There was one cōsent betwene the Cherubims & the wheeles.
h Reade Chap. 9.3.
Chap.1.15.
i That is, the whole body of the foure beasts or Cherubims.

CHAP. XI.

1 VVho they were that seduced the people of Israel. 5 Against these he prophecieth, shewing them how they shall be dispersed abroad. 19 The renuing of the heart commeth of God. 21 He threatneth them that leane vnto their owne counsels.

1 MOreouer, the Spirite lift me vp,
and brought me vnto ye East gate
of the Lordes house, which lyeth
Eastwarde, and beholde, at the entrie of
the gate were fiue and twentie men: amōg
whome I sawe Iaazaniah the sonne of
Azur, and Pelatiah the sonne of Bena-
iah, the princes of the people.
2 Then sayde he vnto me, Sonne of man,
these are the men that imagine mischief,
and deuise wicked counsel in this citie.
3 For they say, [a] It is not neere, let vs build
houses: this citie is the [b] caldron, and wee
be the flesh.
4 Therefore prophecie against them, sonne
of man, prophecie.
5 And the Spirite of the Lorde fell vpon
me, and sayde vnto me, Speake, Thus
sayth the Lorde, O ye house of Israel, this
haue ye said, and I know that which ri-
seth vp of your mindes.
6 Many haue ye murthered in this citie,
and ye haue filled the streets thereof with
the slaine.
7 Therefore thus sayeth the Lorde God,
They that ye haue slaine, and haue layed
in the middes of it, they are [c] the flesh, and
this citie is the caldron, but I will bring
you foorth of the middes of it.
8 Yee haue feared the sworde, and I will
bring a sworde vpō you, saith ye Lord God.
9 And I wil bring you out of the middes
thereof, and deliuer you into the [d] handes
of strāgers, and will execute iudgements
among you.
10 Ye shal fal by the sworde, & I wil iudge
you in the border of [e] Israel, and ye shall
know that I am the Lord.
11 This citie shall not be your caldron, ney-
ther shall ye be ye flesh in the mids therof,
but I wil iudge you in ye border of Israel.

a Thus the wicked derided the Prophets, as thogh they preached but errors, & therfore gaue thē selues stil to their pleasures.
b Wee shall not be pulled out of Ierusalem, til ye houre of our death come, as the flesh is not taken out of the caldron till it be sod.
c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murthered therin, & so lie as flesh in the caldron.
d That is, of the Caldeans.
e That is, in Riblah, reade 2. King. 25.6.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are rounde about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and said, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, wholy are they vnto whom ye inhabitants of Jerusalem haue sayde, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therfore say, Thus saith the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattred them among the countreis, yet will I be to them as a litle [h] Sanctuarie in the countreys where they shall come.

17 Therfore say, Thus saith the Lord God, I will gather you againe from ye people, and assemble you out of the countreis where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shal come thither, & they shal take away all the idoles thereof, and all the abominations thereof from thence.

19 [i] And I will giue them one heart, and I will put a newe spirite within their bowels: and I will take the [k] stonie heart out of their bodies, and will giue them an heart of flesh,

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shall be my people, and I will be their God.

21 But vpon them, whose heart is towarde their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and ye wheeles beside them, and the glory of the God of Israel was vpon them on hie.

23 And the glory of the Lorde wet vp from the middes of the citie, and stoode vpon the mountaine which is towarde ye East side of the citie.

24 Afterward the Spirit tooke me vp, and brought me in a vision by the Spirite of God into Caldea to them that were ledde away captiues: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [l] led away captiues, all the thinges that the Lord had shewed me.

CHAP. XII.

The parable of the captiuitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

1 The word of the Lord also came vnto me, saying,

2 Sonne of man, thou dwellest in the midst of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therfore thou sonne of man, "prepare thy stuffe to go into captiuitie and go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt goe forth at euen in their sight, as they that go forth into captiuitie.

5 Digge thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou beare it vpon thy shoulders, and carye it forth in the darke: thou shalt couer thy face ye thou see not the earth: for I haue set thee as a [b] signe vnto the house of Israel.

7 And as I was comanded, so I brought forth my stuffe by day, as ye stuffe of one that goeth into captiuitie: and by night I digged through ye wall wt mine hande, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the worde of the Lorde vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, said vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayeth the Lorde God, This [d] burden concerneth the chiefe in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shall it be done vnto them: they shall go into bondage and captiuitie.

12 And the chiefest that is among them, shal beare vpon his shoulder in the darke, and shall goe forth: they shall digge through the wall, to carry out thereby: he shall couer his face, that hee see not the grounde with his eyes.

13 My net also will I spread vpon [e] him, and he shall be taken in my net, & I will bring him to Babel to the lande of the Caldeans, yet shal he not see it, though he shall die there.

14 And I will scatter toward euery winde all that are abent him to helpe him, and all his garisons, and I will drawe out the swoorde after them.

15 And they shall knowe ye I am the Lorde, when I shall scatter them among the nations, & disperse them in the countreis.

16 But I will leaue a [f] litle nomber of thē from the swoord, from the famine, & from the pestilence, that they may declare all these abominations among the heathen, where they come, and they shall knowe, that I am the Lord.

17 ¶ Moreouer the worde of the Lord came vnto me, saying,

18 Sonne of man, eate thy bread wt trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say vnto the people of the lande, Thus saith the Lord God of the inhabitantes of Jerusalem, and of the lande of Israel, They shall eate their bread with cares

f It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

g They that remained stil at Ierusalem, thus reproched them that were gone into captiuitie, as though they were cast off and forsaken of God.

h They shall be yet a litle church shewing that the Lord will euer haue some to call vpon his name, whome he will preserue and restore, though they be for a time afflicted. *Iere.* 32. 39. *ebap.* 36, 26.

i Meaning, the heart whereunto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receiue my graces.

k When Iecoiah was led away captiue,

a That is, they receiue not the fruite of that which they see and heare.

b That is this doeth, so shall they doe, and therefore in this they shall see their owne plague and punishment.

c Do not they deride thy doings?

d When the king shall think to escape by fleeing, I will take him in my net, as Chap. 19. 20. & 32. 3.

e Which should be his Church, reade Chap. 11. 16.

carefulnes, and drinke their water with
desolation: for the lande shalbe desolate
from her abundance because of the cruel-
tie of them that dwell therein.
20 And the cities that are inhabited, shall
be left voyde, & the land shalbe desolate,
and ye shall know that I am the Lord.
21 ¶ And the woyde of the Lord came vnto
me, saying,
22 Sonne of man, what is that prouerbe
that you haue in the land of Israel, say-
ing, The dayes [f] are prolonged and all
visions [g] faile?
23 Tell them therefore, Thus saith the Lord
God, I will make this prouerbe to cease,
& they shall no more vse it as a prouerbe
in Israel: but say vnto them, The dayes
are at hand and the effect of euery vision.
24 For no vision shalbe any more in vaine,
neither shall there be any flattering diui-
nation within the house of Israel.
25 For I am the Lord: I will speake, and
that thing that I shall speake, shall come
to passe: it shalbe no more prolonged: for
in your dayes, O rebellious house, will
I say the thing, and wil performe it, saith
the Lord God.
26 Againe the woyd of the Lord came vn-
to me, saying,
27 Sonne of man, beholde, they of the house
of Israel say, The vision that he seeth, is
for [h] many dayes to come, and he pro-
phecieth of the times that are farre off.
28 Therefore say vnto them, Thus saith
the Lord God, All my woyds shal no lon-
ger be delayed, but that thing which I
haue spoken, shalbe done, saith the Lorde
God.

CHAP. XIII.

The woyde of the Lorde against false prophetes, which teache the people the counsels of their owne hearts.

1 And the woyde of the Lord came vn-
to me, saying,
2 Sonne of man, prophecie against
the prophets of [a] Israel, that prophecie,
and say thou vnto them, that prophecie
out of their [a] owne hearts, Heare the
woyde of the Lord.
3 Thus saith the Lord God, Woe vnto the
foolish prophets that follow their owne
spirite, and haue seene nothing.
4 O Israel, Thy prophets are like the foxes
[b] in the waste places.
5 [c] Ye haue not risen vp in the gappes, nei-
ther made vp the hedge for the house of
Israel, to stand in the battel in the day of
the Lord.
6 They haue seene vanitie, and lying diui-
nation, saying, The Lord saith it, and the
Lord hath not sent them: and they haue
made others to hope that they would con-
firme the woyd of their prophecie.
7 Haue ye not seene a vaine vision? & haue
ye not spoken a lying diuination? [d] yee
say, The Lorde saith it, albeit I haue not
spoken.
8 Therefore thus saieth the Lorde God,
Because ye haue spoken vanitie, & haue
seene lyes, therefore behold, I am against
you, saith the Lord God,
9 And mine hand shall be vpon the pro-
phets that see vanitie, and diuine lyes:
they shall not be in [e] assemblie of my peo-
ple, neither shall they be written in the
[e] writing of the house of Israel, neither
shall they enter into [e] land of Israel: and
ye shall know that I am the Lord God.
10 And therefore, because they haue decei-
ued my people, saying, [f] Peace, and there
was no peace: and one built vp a [g] wall,
and beholde, the others daubed it with
vntempered morter,
11 Say vnto them which daube it with
vntempered morter, that it shall fall: for
there shal come a great showre, and I wil
send haile stones, which shal cause it to fall,
and a stormie winde shall breake it.
12 Lo, when the wall is fallen, shal it not
be sayd vnto you, Where is the daubing
wherewith ye haue daubed it?
13 Therefore thus saith the Lord God, I
will cause a stormie winde to breake forth
in my wrath, and a great showre shall be
in mine anger, and haile stones in mine in-
dignation to consume it.
14 So I will destroy the wall that ye haue
daubed with vntempered morter, and
bring it downe to the ground, so that the
foundation thereof shall be discouered,
and it shall fall, and ye shalbe consumed
in the middes thereof, and ye shall know,
that I am the Lord.
15 Thus will I accomplish my wrath vp-
on the wall, and vpon them that haue
daubed it with [h] vntempered morter, and
will say vnto you, The wall is no more,
neither the daubers thereof,
16 To wit, the prophets of Israel, which
prophecie vpon Ierusalem, and see visi-
ons of peace for it, and there is no peace,
saith the Lord God.
17 Likewise thou sonne of man, set thy face
against the daughters of thy people, which
prophecie out of their owne heart: and
prophecie thou against them, and say,
18 Thus saith the Lorde God, Woe vnto
the women that sow [i] pillowes vnder all
arme holes, and make bailes vpon the
head of euery one that standeth vp, to
hunt soules: will ye hunt the soules of
my people, & will ye giue life to the soules
that come vnto you?
19 And will ye pollute me among my peo-
ple for handfuls of [k] barly, and for pieces
of bread to slay the soules of them that
should not dye, and [l] to giue life to the
soules that should not liue, in lying to
my people, that heare your lyes?
20 Wherefore thus saith the Lorde God,
Behold, I haue to doe with your pil-
lowes, wherewith ye hunt the [m] soules
to make them to flie, & I will teare them
from your armes, and will let the soules
goe, euen the soules that ye hunt to make
them to flie.
21 Your bailes also will I teare, & deliuer
my people out of your hand, & they shall
be no more in your hands to be hunted,
and ye shal know that I am the Lord.
22 Because with your lyes ye haue made
the heart of the [n] righteous sad, whom I

[f] Because they
see not immedi-
ately the pro-
phecies accom-
plished, they
counsel them
selues though they
should neuer be
fulfilled.
Ezek.12.22.

[g] That is, it shall
not come to
passe in your
dayes, and there-
fore we care not
for it: thus the
wicked euer abu-
se Gods patie-
ence and benig-
nitie.

Chap.24.9.

[a] After their
owne fantasie,
and not as hau-
ing the reuela-
tion of the Lord,
Iere.23.16.

[b] Watching to
destroy the vine-
yarde.

[c] He speaketh
of the gouer-
nours and true
teachers that
should haue re-
sisted them.

[d] Reproouing
yeeres this
people, and now
after their de-
struction, so that
it is manifest
that ye are false
prophets.

e That is, in the
booke of life,
wherein the
true Israelites
are written.
f Reade Iere.
6.14.
g Whereas the
true Prophets
prophecied the
destruction of
citie to bring the
people to repen-
tance, the false
prophets spake
the contrarie &
flattered them
in their vanities,
so that what
one false pro-
phet said, (which
is here called
the building of
the wall) another
false prophet
would affirme,
though he had
neither occasion
nor good ground
to beare him.
h Whereby is
meant whatsoe-
uer man of him
selfe setteth
forth vnder the
authoritie of
Gods worde.
i These super-
stitious women
for lucre would
prophecie & tell
euery man his
fortune, giuing
them pillowes
to leane vpon &
kercheefs to co-
uer their heads,
to
intent they
might the more
allure them and
bewitch them.
k Will ye make
my word to serue
your bellies?
l These sorcerers
made the people
beleeue they
could preserue
life or destroy it,
& that it should
come to euery
one according as
they prophecied.
m That is, to
cause the to pe-
rish, & that they
should depart
from the body.
n By threatning
them that were
godly, & vphol-
ding the wicked.

haue not made sad, and strengthened the hands of the wicked, that he should not returne from his wicked way, by promising him life,

23 Therefore ye shall see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your hand, and ye shall knowe that I am the Lord.

CHAP. XIIII.

The Lorde sendeth false prophets for the ingratitude of the people. 12 *He reserueth a small portion for his Church.*

a He sheweth § hypocrisie of the idolaters, who will dissemble to heare the Prophets of God, though in their heart they follow nothing lesse then their admonitions, and also how by one meanes or other, God doeth discouer them.

b They are not only idolaters in heart, but also worship their filthy idoles openly, which lead them in blindenes, and cause them to stumble, and cast them out of Gods fauour, so that he will not heare them when they call vnto him, reade Iere. 10. 15.

c To inquire of things which the Lorde hath appointed to come to passe.

d As his abomination hath deserued: that is, he shall be led with lies according as he delited therein, 2. Thes. 2. 10.

e That is, conuince them by their owne conscience.

Or, by my selfe.

f The Prophet declareth § God for mans ingratitude raiseth vp false prophets to seduce them that delite in lies rather then in § truth of God, & thus he punisheth sinne by sinne, 1. King. 22. 20, 22. and destroyeth aswel those prophetes as that people.

g Thus Gods iudgements against the wicked, are admonitions to the godly to cleaue vnto the Lord, and not to defile themselues with like abominations.

1 Then came certaine of the Elders of Israel vnto me, and a sate before me.

2 And the word of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idols in their b heart, & put the stumbling blocke of their iniquitie before their face: should I, being required, answere them?

4 Therefore speake vnto them, & say vnto them, Thus sayth the Lord God, Euery man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the c Prophet, I the Lorde will answere him that commeth, according to the multitude d of his idoles:

5 That e I may take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore say vnto the house of Israel, Thus sayth the Lord God, Returne, and withdraw your selues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the house of Israel, or of the stranger that soiourneth in Israel, which departeth from me, and setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will answere him *for my selfe,

8 And I will set my face against that man, and will make him an example and prouerbe, and I will cut him off from the middes of my people, and ye shall knowe that I am the Lord.

9 And if the prophet be f deceiued, when he hath spoken a thing, I the Lorde haue deceiued that prophet, and I will stretch out mine hand vpon him, and will destroy him from the middes of my people of Israel.

10 And they shall beare their punishment: the punishment of § prophet shalbe euen as the punishment of him that asketh,

11 That the house of § Israel may goe no more astray from me, neither be polluted any more with all their transgressions, but that they may be my people, and I may be their God, sayth the Lord God.

12 ¶ The worde of the Lord came againe vnto me, saying,

13 Sonne of man, when the land sinneth against me by committing a trespasse, then will I stretch out mine hand vpō it, b and will breake the staffe of the bread thereof, and will send famine vpon it, and I will destroy man and beast forth of it.

14 Though these three men i Noah, Daniel, and Iob were among them, they should deliuer but their owne soules by their k righteousnes, saith the Lord God.

15 If I bring noysome beastes into the land & they spoyle it, so that it be desolate, that no man may passe through, because of beastes,

16 Though these three men were in the midst thereof, As I liue, sayth the Lorde God, they shall saue neither sonnes nor daughters: they onely shalbe deliuered, but the land shalbe waste.

17 Or if I bring a sworde vpon this land, and say, Sword, go through the land, so that I destroy man and beast out of it,

18 Though these three men were in the midst thereof, As I liue, sayth the Lorde God, they shal deliuer neither sonne nor daughter, but they onely shalbe deliuered themselues.

19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroy out of it man and beast,

20 And though Noah, Daniel & Iob were in the middes of it, As I liue, sayth the Lord God, they shal deliuer neither sonne nor daughter: they shall but deliuer their owne soules by their righteousnes,

21 For thus sayth the Lorde God, Howe much more when I send my * foure sore iudgements vpon Ierusalem, euen the sword, and famine, and the noysome beast and pestilence, to destroy man and beast out of it?

22 Yet behold, therein shalbe left a l remnant of them that shall be caried away both sonnes and daughters: behold, they shall come forth vnto you, and ye shall see their way, & their enterprises: and ye shal be comforted, concerning the euill that I haue brought vpon Ierusalem, euen concerning all that I haue brought vpon it.

23 And they shall comfort you, when ye see their way and their enterprises: and ye shall know, that I haue not done without cause all that I haue done in it, sayth the Lord God.

CHAP. XV.

As the vnprofitable wood of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

1 And the word of the Lorde came vnto me, saying,

2 Sonne of man, what commeth of a the vine tree aboue all other trées? and of the vine branch, which is among a the trées of the forest?

3 Shall wood be taken thereof to doe any worke? or will men take a pinne of it to hang any vessell thereon?

4 Behold, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it mete for any worke?

5 Behold, when it was whole, it was mete

h Reade Chap. 4. 16. & 5. 17. Isa. 3. 1.

i Though Noah & Iob were now aliue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three vsed, ther should pray for this wicked people, yet would I not heare thē, reade. Iere. 15. 1.

k Meaning that very few (which he calleth § remnant, vers. 22) should escape these plagues, whom God hath sanctified and made righteous, & that this righteousnes is a signe that they are the Church of God, whom he would preserue for his owne sake. Chap. 5. 17.

l Read. Chap. 14.

a Which beareth forth no fruite, no more then the other trees of y forest doe meaning that if Ierusalē, which bare the name of his Church, did not bring forth fruite, it should be vtterly destroyed.

mëete for no worke: how much lesse shall
it be mëete for any worke, when the fire
hath consumed it,and it is burnt?
6 Therefore thus sayth the Lord God, As
the vine tree, that is among the trees of
the forest, which I haue giuen to the fire
to be consumed,so wil I giue the inhabi-
tants of Ierusalem.
7 And I will set my face against them:
they shall goe out from one b fire, and ano-
ther fire shall consume them: and ye shall
know,that I am the Lorde, when I set
my face against them,
8 And when I make the lande waste, be-
cause they haue greatly offended, sayeth
the Lorde God.

CHAP. XVI.

The Prophet declareth the benefites of God towarde Ierusalem. 15 Their vnkindnes. 46 He iustifieth the wickednesse of other people in comparison of the sinnes of Ierusalem. 49 The cause of the abominations,into which the Sodomites fell. 60 Mercie is promised to the repentant.

1 AGaine, the worde of the Lorde came
vnto me,saying,
2 Sonne of man, cause Ierusalem to
know her abominations,
3 And say, Thus saith the Lord God vnto
Ierusalē, Thine habitation & thy kinred
is of ỹ land a of Canaan:thy father was
an Amorite,and thy mother an Hittite.
4 And in thy natiuitie when thou wast
b borne,thy nauel was not cut:thou wast
not washed in water to soften thee: thou
wast not salted with salt, nor swadled in
cloutes.
5 None eye pitied thée to doe any of these
vnto thee, for to haue compassion vpon
thee, but thou wast cast out in the open
field to the contempt of thy person in the
day that thou wast borne.
6 And when I passed by thee, I sawe thee
polluted in thine c owne blood, and I said
vnto thée, when thou wast in thy blood,
Thou shalt liue: euen when ỹ wast in thy
blood,I said vnto thée,Thou shalt liue.
7 I haue caused thée to multiplie, as the
bud of the fielde, and thou hast increased
and waxen great, and thou hast gotten
excellent ornamentes: thy breasts are fa-
cioned, thine heare is growen, where as
thou wast naked and bare.
8 Nowe when I passed by thée, and loo-
ked vpon thée, beholde, thy time was as
the time of loue, and I spred my skirts
ouer thée,and couered d thy filthines:yea,
I sware vnto thée, and entred into a co-
uenant with e thée,sayth the Lorde God,
and thou becamest mine.
9 Then washed I thée with f water: yea,
I washed away thy blood from thée, and
I g anointed thée with oyle.
10 I clothed thée also with broidred work,
and shod thée with badgers skin: and I
girded thée about with fine linnen,and I
couered thee with silke.
11 I decked thée also with ornaments,and
I put bracelets vpon thine hands,and a
chaine on thy necke.
12 And I put a frontlet vpon thy face,and
earings in thine eares, and a beautifull
h crowne vpon thine head.
13 Thus wast thou deckt with golde and
siluer, and thy raiment was of fine lin-
nen, and silke,and broydred worke: thou
diddest eate fine floure, and honie & oyle,
and thou wast very beautifull, and thou
diddest growe vp into a kingdome.
14 And thy name was spred among the
heathen for thy beautie: for it was per-
fite through my i beautie which I had set
vpon thée,saith the Lord God.
15 Nowe thou diddest k trust in thine
owne beautie,and playedst the harlot,be-
cause of thy renowme, and hast powred
out l thy fornications on euery one that
passed by,thy desire was to him.
16 And thou diddest take thy garments,
& deckedst thine hie places with diuers
colours, m and playedst the harlot there-
vpon:the like things shall not come, nei-
ther hath any done so.
17 Thou hast also taken thy faire iewels
made of my gold & of my siluer, which I
had giuen thee, and n madest to thy selfe
images of men,& diddest commit whore-
dome with them,
18 And tookest thy broydred garmentes,
and coueredst them: & thou hast set mine
oyle and my perfume before them.
19 My meat also, which I gaue thée,as fine
floure,oyle,& honie,wherewith I fed thee,
thou hast euen set it before thẽ for a sweet
sauour:thus it was,saith the Lord God.
20 Moreouer thou hast taken thy sonnes
and thy daughters, whome thou hast
borne vnto me,and these hast thou sacri-
ficed vnto them,to o be deuoured: is this
thy whoredome a small matter?
21 That thou hast slaine my children, and
deliuered them to cause them to passe
through fire for them?
22 And in al thine abominations & whore-
domes thou hast not remembred ỹ dayes
of thy youth,when thou wast naked, and
bare,and wast polluted in thy blood.
23 And beside all thy wickednesse (wo, wo
vnto thee,saith the Lord God)
24 Thou hast also built vnto thee an hie
place, and hast made thee an hie place
in euery streete.
25 Thou hast built thine hie place at euery
* corner of the way, and hast made thy
beautie to be abhorred: thou hast opened
thy feete to euery one that passed by, and
multiplied thy whoredome.
26 Thou hast also committed fornication
with the p Egyptians thy neighbours,
which haue great members, and hast en-
creased thy whoredome,to prouoke me.
27 Beholde, therefore I dyd stretch out
mine hande ouer thee, and will diminish
thine ordinarie,and deliuer thée vnto the
will of them that hate thee, euen to the
* daughters of the Philistims,which are
ashamed of thy wicked way.
28 Thou hast played the whore also with

b Though they escape one danger, yet another shall take them.

a Thou boastest thy selfe of the seed of Abraham, but thou art degenerate & followest the abominations of the wicked Canaanites, as children doe the maners of their fathers, Isa.1.4. and 57.3.

b When I first brought thee out of Egypt, & placed thee in this land to be my Church.

c Being thus in thy filthines and forsaken of all men, I tooke thee and gaue thee life: whereby is meant that before God receiue his Church, and giue life, there is nothing but filthines and death.

d These wordes as blood, pollution, nakednes & filthines, are oft times repeted, to beate downe their pride, & to cause them to cōsider what they were before God receiued them to mercy, fauoured them & couered their shame.

e That thou shouldest be a chaste wife vnto me, and that I shoulde maintaine thee and endue thee with all graces.

f I washed away thy sinnes.

g I sanctifyed thee with mine holy Spirit.

h Hereby he sheweth how he saued his church, enriched it, and gaue it power and dominion to reigne.

i He declareth wherein the dignitie of Ierusalē stoode: to wit, in that that the Lord gaue them of his beautie & excellencie.

k In abusing my gifts, and in putting thy confidence in thine owne wisdome and dignitie, which were the occasions of thine idolatrie.

l There was none idolatry so vile, wherewith thou diddest not pollute thy selfe.

m This declareth how ỹ idolaters put their chiefe delite in those things, which please the eyes and outwarde senses.

n Thou hast cōuerted my vessels and instruments, which I gaue thee to serue me with, to the vse of thine idoles.

o Meaning, by fire, Leuit. 18.21. 2.Kings 23.10.

* *Or, head.*

p He noteth the great impietie of this people, who first falling from god to seke help at strange nations, did also at length imbrace their idolatrie, thinking therby to make their amitie more strong.

* *Or, cities.*

the Assyrians, because thou wast insatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplyed thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 Howe weake is thine heart, saieth the Lorde God, seeing thou doest all these thinges, euen the worke of a [a] presumptuous whorish woman?

a Or, that will beare rule.

31 In that thou buildest thine hie place in the corner of euery way, & makest thine hie place in euery streete, & hast not bene as an harlot [q] that despiseth a reward,

q Meaning, that some harlots cõtemne small rewardes, but no louers gaue a reward to Israel, but they gaue to all others: signifying, § the idolaters bestow all their substance, which they receiue of God for his glory, to serue their vile abominations.

32 But as a wife that playeth the harlot, and taketh others for her husband:

33 They giue gifts to all other whores, but thou giuest gifts vnto all thy louers, and rewardest them, that they may come vnto thee on euery side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou giuest a rewarde, and no reward is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the worde of the Lorde.

36 Thus saith the Lord God, Because thy [b] shame was powred out, and thy filthynesse discouered through thy fornications with thy louers, and with all the idoles of thine abominations and by the blood of thy children, which thou diddest offer vnto them,

b Or, nether parts.

37 Behold, therefore I wil gather all [r] thy louers, with whom thou hast taken pleasure, and all them that thou hast loued, with all them that thou hast hated: I will euen gather them round about against thee, & will discouer thy filthynesse vnto thē, they may see all thy filthynesse.

r Egyptians, Assyrians and Caldeans, whom thou tookest to be thy louers, shall come and destroy thee, Chap. 23. 9.

38 And I will iudge thee after the maner of them that are [s] harlots, and of them that shead blood, and I will giue thee the blood of wrath and ielousie.

s I will iudge thee to death, as the adulterers & murtherers.

39 I will also giue thee into their handes, and they shall destroy thine hie place, & thal breake downe thine hie places: they shall strippe thee also out of thy clothes, and shall take thy faire iewels, and leaue thee naked and bare.

40 They shall also bring vp a company against thee, & they shall stone thee with stones, & thrust thee through with their swordes.

41 And they [t] shall burne vp thine houses with fire, & execute iudgemẽts vpon thee in the sight of many women: and I will cause thee to cease from playing the harlot, & thou shalt giue no reward any more.

a. King. 25. 9.

t I will vtterly destroy thee, & so my ielousie shall cease.

42 So will I make my wrath toward thee to rest, and my [u] ielousie shall depart from thee, and I will cease and bee no more angrye.

43 Because thou hast not remembred the dayes of thy youth, but hast prouoked me with all these things, beholde, therefore I also haue [u] brought thy way vpon thine head, saith the Lorde God: yet hast not thou had consideration of all thine abominations.

u I haue punished thy faults, but thou wouldest not repent.

44 Behold, all that vse prouerbes, shall vse this prouerbe against thee, saying, As is the mother, [x] so is her daughter.

x As were the Canaanites, and the Hittites and others your predecessours, so are you their successours.

45 Thou art thy mothers daughter, that hath cast off her husband & her children, & thou art the sister of thy [y] sisters, which forsooke their husbandes and their children: your mother is an Hittite, & your father an Amorite.

y That is, of Samaria and Sodom.

46 And thine elder sister is Samaria, & her [z] daughters, that dwell at thy left hand, & "thy ponger sister, that dwelleth at thy right hand, is Sodom, & her daughters.

z That is, her cities.

" *Or, thy little younger then thou.*

47 Yet hast thou [a] not walked after their wayes, nor done after their abominations: but as it had bene a very little thing, thou wast corrupted more then they in all thy wayes.

a But done farre worse.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither shee nor her daughters, as thou hast done and thy daughters.

49 Beholde, this was the iniquitie of thy sister Sodom, [b] Pride, fulnesse of bread, & abundance of idlenes was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.

b He alledgeth these foure vices, pride, excesse, idlenesse, and contempt of the poore, as foure principall causes of such abomination, wherefore they were so horribly punished, Gen. 19. 24.

50 But they were hautie, and committed abomination before mee: therefore I tooke them away, as pleased me.

c Which worshipped [] called in Beth-el and Dan.

51 Neyther [c] hath Samaria committed halfe of thy sinnes, but thou hast exceded them in thine abominations, & hast [d] iustified thy sisters in all thine abominations which thou hast done.

d Thou art more wicked, that in respect of thee, Sodom and Samaria were iust.

52 Therefore thou which hast iustified thy [e] sisters, beare thine owne shame for thy sinnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore confounded also, & beare thy shame, seeing that thou hast iustified thy sisters.

e This he speaketh in comparison, saying, he would restore Ierusalem when Sodom should be restored, this is, neuer: for this is meant of the greatest part of the Iewes.

53 Therefore I will bring againe [f] their captiuitie with the captiuitie of Sodom, & her daughters, & with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

f In that thou hast shewed thy selfe worse then they, and yet thoughtest to escape punishment.

54 That thou mayest beare thyne owne shame, and mayest be confounded in all that thou hast done, in that thou hast [g] comforted them.

g Meaning, that it should neuer come to passe.

55 And thy sister Sodom and her daughters shall returne to their former state: Samaria also and her daughters shall returne to their former state, & when thou and thy daughters shall returne to your former state.

56 For thy sister Sodom "was not heard of [h] by thy report in the day of thy pride,

" *Or, was not a rumour in thy mouth.*

57 Before thy wickednesse was [i] discouered, as in that same time of the reproch of the daughters of Aram, and of all the daughters of [k] Philistims round about her which despise thee on all sides.

h Thou wouldest not call her vnthankfulnesse to mind when thou wast aloft, to learne by her example to feare my iudgemẽts.

i That is, till thou wast brought vnder by the Syrians and Philistims, 2. Chron. 28. 19.

k Which ioyned with the Syrians, or compassed about Ierusalem.

58 Thou hast borne therfore thy wickednes
and thine abomination, sayth the Lord.
59 For thus sayeth the Lord God, I might
euen deale with thee, as thou hast done:
when thou didst despise the l othe, in brea-
king the couenant.
60 Neuerthelesse, I will m remember my
couenant made with thee in the dayes of
thy youth, and I will confirme vnto thee
an euerlasting couenant.
61 Then thou shalt remember thy wayes,
and be ashamed, when thou shalt receiue
n thy sisters, both thy elder & thy yonger,
and I wil giue them vnto thee for daugh-
ters, but not o by thy couenant.
62 And I will establish my couenant with
thee, and thou shalt knowe that I am the
Lord,
63 That thou mayest remember, and be p a-
shamed, and neuer open thy mouth any
more: because of thy shame when I am
pacified towarde thee, for all that thou
hast done, sayth the Lord God.

l When thou lackedst the couenant, which was made betweene thee and me, as verse. 8. m That is, of mercy and loue I will pitie thee, and so stand to my couenant, though thou hast deserued the contrary. n Whereby he sheweth that among the most wicked he had euer some seede of his Church which he would cause to fructifie in due time: and here he declareth howe hee will call the Gentiles. o But of my free mercy. p This declareth what fruites Gods mercies worke in his, to wit, shame, and repentance for their former life.

CHAP. XVII.

The parable of the two Egles.

1 And the word of the Lord came vnto
me, saying,
2 Sonne of man, put forth a parable
and speake a prouerbe vnto the house of
Israel,
3 And say, Thus sayeth the Lord God, The
great a egle with great wings, and long
wings, and ful of feathers, which had di-
uers colours, came vnto Lebanon, and
tooke the hiest branche of the cedar,
4 And brake of the top of his twigge, and
caried it into the land b of marchants, and
set it in a citie of marchants.
5 He tooke also of the c seede of the land, and
planted it in a fruitfull ground: he placed
it by great waters, and set it as a willowe
tree.
6 And it budded vp, and was d like a sprea-
ding vine of e lowe stature, whose bran-
ches turned towarde it, and the rootes
thereof were vnder it: so it became a vine,
and it brought forth branches, and shot
forth buds.
7 There was also f an other great egle with
great wings and many fethers, and be-
holde, this vine did turne her rootes to-
warde it, and spred forth her branches
towarde it, that she might water it by the
trenches of her plantation.
8 It was planted in a good soyle by great
g waters, that it should bring forth bran-
ches, and beare fruite, and be an excellent
vine.
9 Say thou, Thus sayeth the Lorde God,
Shall it prosper? shall h he not pull vp the
rootes thereof, and destroy the fruit there-
of, and cause them to drie? all the leaues
of her bud shall wither without great po-
wer, or many people, to plucke it vp by
the rootes thereof.
10 Beholde, it was planted: but shall it
prosper? shall it not be dryed vp, and wi-
ther? i when the East winde shall touche
it, it shall wither in the trenches, where it
grewe.
11 Moreouer, the worde of the Lorde came
vnto me, saying,
12 Say nowe to this rebellious house,
Knowe ye not, what these things meane?
tell them, Beholde, the king of Babel is
come to Ierusalem, and hath taken k the
king thereof, and the princes thereof, and
led them with him to Babel,
13 And hath taken one of the kings seede,
and made a couenant with him, and hath
taken l an othe of him: he hath also taken
the princes of the land,
14 That the kingdome might be in subiec-
tion, and not lift it selfe vp, but keepe their
couenant, and stand to it.
15 But he rebelled against him, and sent his
ambassadours into Egypt, that they
might giue him horses, and much people:
shall hee prosper? shall hee escape, that
doeth such things? or shall hee breake the
couenant, and be deliuered?
16 As I liue, sayeth the Lord God, he shall
die in the middes of Babel, in the place of
the king, that had made him king, whose
othe hee despised, & whose couenant made
with him, he brake.
17 Neither shall Pharaoh with his migh-
tie hoste, and great multitude of people,
maintaine him in the warre, when they
haue cast vp mountes, and builded ram-
parts to destroy many persons.
18 For he hath despised the oth, and broken
the couenant (yet loe, he had giuen m his
hād) because he hath done al these things,
he shall not escape.
19 Therefore, thus sayth the Lord God, As
I liue, I will surely bring mine othe that
hee hath despised, and my couenant that
he hath broken, vpon his owne head.
20 And I will spread my nette vpon him,
and he shalbe taken in my net, and I will
bring him to Babel, and will enter into
iudgemēt with him there for his trespasse
that he hath committed against me.
21 And all that flee from him with all his
host, shall fall by the sword, and they that
remaine, shall be scattered towarde all the
windes: and yee shall knowe that I the
Lord haue spoken it.
22 Thus sayeth the Lorde God, I will also
take off the toppe n of this hie cedar, and
will set it, and cut off the o toppe of the
tender plant thereof, and I will plant it
vpon an hie mountaine and great.
23 Euen in the hie mountaine of Israel will
I plant it: and it shall bring forth boughs
and beare fruit, and be an excellent cedar,
and vnder it shall remaine all birdes, and
euery p foule shall dwell in the shadow of
the branches thereof.
24 And all the q trees of the field shall know
that I the Lorde haue brought downe the
hie tree, and exalted the lowe tree: that I
haue dried vp the greene tree, and made
the dry tree to flourish: I the Lorde haue
spoken it, and haue done it.

a That is, Nebuchad-nezzar, who hath great power, riches, & many countreys vnder him, shall come to Ierusalē & take away Ieconiah the king, as verse. 12. b Meaning, to Babylon. c That is, Zedekiah, who was of the Kings blood, and was left at Ierusalem, and made king in stead of Ieconiah, 2.King.24.17. ier.37.1. d This was Zedekiahs kingdō. e That it might not haue power to rebell against Babylon, as verse. 14. f Meaning, the king of Egypt, of whom Zedekiah sought succour against Nebuchad-nezzar. g They thought to be moystened by the waters of Nilus. h Shall not Nebuchadnezzar destroy it?

i By this drye winde, he meaneth the Babylonians.

k That is, Ieconiah, 2.King.24.15.

l For his subiection and obedience.

m Because he tooke the Name of God in vaine, and brake his othe which he had cōfirmed by giuing his hand, therefore ẏ Prophet declareth that God would not suffer such periury and infidelitie to escape punishment.

Chap.12.13. and 32.3.

n This promes is made to the Church which shal be as a smal remnant, and as the top of a tree. o I will trimme it and dresse it. p Both ẏ Iewes & Gētiles shalbe gathered into it. q All the world shal know that I haue pluckt down the proud enemies, & set vp my Church which was lowe and contemned.

CHAP. XVIII.

2 *Hee sheweth that euery man shall beare his owne sinne,*

sinne. 21 *To him that amendeth, is saluation promised.* 24 *Death is prophecied to the righteous, which turneth backe from the right way.*

1 THe worde of the Lorde came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, a The fathers haue eaten sowre grapes, and the childrens teeth are set on edge?

a The people murmured at the chastisings of the Lord, and therefore vsed this prouerbe, meaning ‡ their fathers had sinned & their children were punished for their transgressions, read Iere. 31. 29.

3 As I liue, sayeth the Lorde God, ye shall not vse this prouerbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, & also the soule of the sonne are mine: the soule that sinneth, it shal die.

5 But if a man be iust, and doe that which is lawfull, and right,

6 And hath not eaten b vpon the mountains, neither hath lift vp his eyes to the idols of the house of Israel, neither hath * defiled his neighbours wife, neither hath "lien with a * menstruous woman,

b If he hath not eatē of the flesh that hath bin offred vp to idoles to honour them thereby. *Leuit.* 18. 20.

"*Ebr. come neere.* *Leuit.* 20. 18. *Isa.* 58. 7. *matt.* 25. 35. *Exod.* 22. 25. *leuit.* 25. 37. *deut.* 23. 19. *psal.* 15. 5.

7 Neither hath oppressed any, but hath restored the pledge to his debtour: hee that hath spoyled none by violence, * but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

8 And hath not giuen foorth vpon * vsurie, neither hath taken any increase, but hath withdrawen his hand from iniquity, and hath executed true iudgement betweene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, he is iust, he shall surely liue, sayeth the Lord God.

‖Or, a cruell man.

10 ¶ If he beget a sonne, that is * a thiefe, or a shedder of blood, if hee doe any one of these things,

11 Though he doe not all these things, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

12 Or hath oppressed the poore and needie, or hath spoiled by violence, or hath not restored the pledge, or hath lift vp his eyes vnto the idoles, or hath committed abomination,

13 Or hath giuen foorth vpon vsurie, or hath taken increase, shall he liue? he shall not liue: seeing he hath done all these abominations, c hee shall die the death, and his blood shall be vpon him.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or els not.

14 ¶ But if hee beget a sonne, that seeth all his fathers sinnes, which hee hath done, and feareth, neither doeth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eyes to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, but hath giuen his bread to the hungrie, and hath couered the naked with a garment,

17 Neither hath withdrawen his hande from the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shall surely liue.

18 His father, because he cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, lo, euen he dieth in his iniquitie.

19 Yet say ye, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept all my statutes, and done them, he shall surely liue.

Deut. 24. 16. *2. King.* 14. 6. *2. Chron.* 25. 4.

d He sayeth the obstruction of the commandments & reportance is for none excepthe labour to keep the law.

‖Or, not layed in his charge.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon him selfe.

21 But if the wicked will returne from all his sinnes that hee hath committed, and keepe all my d statutes, and do that which is lawfull and right, he shall surely liue, and shall not die.

e That is, in the fruits of his faith which declare this to commend Gods mercie in poore sinners, who rather is redy to pardon then to punish, as his long sufferīg declareth, Cha. 33. 11. Albeit God in his eternall counsell appointed † death and damnation of † reprobates, yet the end of his counsell was not their death only, but chiefly his owne glory. And also because he doth not approue sin, therefore it is here said that he would haue the to turne away from it that they might liue.

22 All his transgressions that he hath committed, they shall not be e mentioned vnto him, but in his f righteousnesse that he hath done, he shall liue.

‖Or, rather that he may returne from his euils and liue.

23 ‡ Haue I any desire that the wicked should die, sayeth the Lord God? ‖ or shall he not liue, if he returne from his waies?

24 But if the righteous turne away from his righteousnesse, and commit iniquitie, and do according to all the abominations, that the wicked man doeth, shall he liue? all his g righteousnesse that he hath done, shall not be mencioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shall he die.

f That is, the false opinion that the hypocrites haue of their righteousnesse.

25 Yet ye say, The way of the Lorde is not h equall: heare now, O house of Israel, Is not my way equall? or are not your wayes vnequall?

g That is, the false opinion that the hypocrites haue of their righteousnesse.

26 For when a righteous man turneth away from his righteousnesse, and committeth iniquitie, he shall euen die for the same, he shal euen die for his iniquitie, that he hath done.

h In punishing the father with the children.

27 Againe, when the wicked turneth away from his wickednesse that hee hath committed, and doeth that which is lawfull and right, he shall saue his soule aliue.

28 Because he considereth, & turneth away from all his transgressions ‡ he hath committed, he shal surely liue & shal not die.

i He sheweth that man cannot forsake his wickednes til his heart be changed, which is onely the worke of God.

29 Yet sayeth the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? or are not your wayes vnequall?

30 Therefore I will iudge you, O house of Israel, euery one according to his waies, sayeth the Lord God: returne therefore and cause others to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye haue transgressed, and make ‡ you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, sayth the Lord God: cause therefore one another to returne, and liue ye.

CHAP. XIX.

1 *The captiuitie of the Kings of Iudah signified by*

the lyons whelpes, and by the lyon. 10 The prosperitie of the citie of Ierusalem that is past, and the miserie thereof that is present.

1 THou also, take vp a lamentation for
the a princes of Israel,
2 And say, Wherefore lay thy b mother as a
lionesse among ÿ liōs? she nourished her
yong ones among the lyons whelpes,
3 And she brought vp one of her whelpes
and it became a lyon, and it learned to
catch the pray, and it deuoured men.
4 The c nations also heard of him, and hee
was taken in their nets, & they brought
him in chaines vnto the land of Egypt.
5 Nowe when she saw, that she had way-
ted & her hope was lost, she tooke another
of her d whelpes, and made him a lyon.
6 Which went among the lyons, and be-
came a lyon, & learned to catch the pray,
and he deuoured e men.
7 And he knew their widowes, and he de-
stroyed their cities, and the lande was
wasted, and all that was therein by the
noyse of his roaring.
8 Then the f nations set against him on e-
uery side of the countreys, & layed their
nets for him: so he was taken in their pit.
9 And they put him in prison & in chaines
and brought him to the king of Babel,
and they put him in holdes, that his
voyce shoulde no more be hearde vpon
the mountaines of Israel.
10 Thy g mother is like a vine in thy blood,
planted by the waters: she brought forth
fruite and branches by the abundant
waters,
11 And she had strong rods for the scepters
of them that beare rule, and her stature
was exalted among the branches, & she
appeared in her height with the multi-
tude of her branches.
12 But she was plucked vp in wrath: she
was cast downe to the ground, and the
h East winde dryed vp her fruite: her
branches were broken, & withered: as for ÿ
rod of her strength, the fire consumed it.
13 And now she is planted in the wilder-
nesse in a drie and thirstie ground.
14 And fire is gone out i of a rod of her
brāches, which hath deuoured her fruit,
so that she hath no strong rodde to be a
scepter to rule: this is a lamentation and
shall be for a lamentation.

a That is, Iehoahaz & Iehoiakim Iosiahs sonnes, who for their pride and crueltie are compared vnto lyons.
b To wit Ieho- his mother, or Ierusalem.
c By Pharaoh Necho king of Egypt, 2.King. 23.33.
d Which was Iehoiakim.
e He slewe of the Prophets, & them that feared God, and punished their wiues.
f Nebuchadnezzar with his great armie which was gathered of diuers nations.
g He speaketh this in ÿ reproch of this wicked king in whose blood, that is, in the race of his predecessors Ierusalem should haue bene blessed, according to Gods promise and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 The Lorde denieth that he will answere them when they pray, because of their vnkindnes. 33 He promiseth that his people shall returne from captiuitie. 46 By the forest that should be burnt, is signified the burning of Ierusalem.

1 AND in the a seuenth yere in the fift
moneth, the tenth day of the moneth,
came certaine of ÿ Elders of Israel
to enquire of the Lord, and sate before me.
2 Then came the word of the Lorde vnto
me, saying,
3 Sonne of man, speake vnto the Elders
of Israel, and say vnto them, Thus saith
the Lord God, Are ye come to enquire of
me? as I liue, saith the Lord God, when
I am asked, I will not answere you.
4 Wilt ÿ iudge them, sonne of man? wilt
thou iudge them? cause b them to vnder-
stand the abominations of their fathers,
5 And say vnto them, Thus saith the Lord
God, In the day when I chose Israel, &
c lift vp mine hande vnto the seede of the
house of Iaakob, and made my self kno-
wen vnto them in the land of Egypt,
when I lift vp mine hande vnto them,
and said, I am the Lord your God,
6 In the day that I lift vp mine hand vn-
to them to bring them foorth of the land
of Egypt, into a land that I had proui-
ded for them, flowing with milke and ho-
ny, which is pleasant among all lands,
7 Then said I vnto them, Let euery man
cast away the abominations of his eyes,
d & defile not your selues with the idoles
of Egypt: for I am the Lord your God.
8 But they rebelled against me, & would
not heare me: for none cast away the a-
bominations of e their eyes, neither did
they forsake the idoles of Egypt: then I
thought to powre out mine indignation
vpon them, and to accomplish my wrath
against them in the middes of the land
of Egypt.
9 But I had respect to my f Name, that
it should not be polluted before the hea-
then, among whome they were, and in
whose sight I made my selfe knowen vn-
to them in bringing them foorth of the
land of Egypt.
10 Now I caried them out of ÿ land of E-
gypt, & brought them into ÿ wildernesse.
11 And I gaue them my statutes, and de-
clared my iudgemēts vnto them, *which
if a man doe, he shall liue in them.
12 Moreouer I gaue them also my * Sab-
baths to be a signe betweene me and
them, that they might knowe that I am
the Lord, that sanctifie them.
13 But the house of Israel rebelled against
me in the wildernesse: they walked not
in my statutes, and they cast away my
iudgements, which if a man doe, he shall
liue in them, and my Sabbaths haue
they greatly polluted: then I thought to
powre out mine indignation vpon them
* in the wildernesse to consume them,
14 But I had respect to my Name, that
it should not be polluted before the g hea-
then, in whose sight I brought them out.
15 Yet neuerthelesse, I lift vp my hand vn-
to them in the wildernesse that I would
not bring them into the lande, which I
had giuen them, flowing with milke and
hony, which was pleasāt aboue al lands,
16 Because they cast away my iudgemēts,
and walked not in my statutes, but haue
polluted my h Sabbaths: for their heart
went after their idoles.
17 Neuerthelesse, mine eye spared them, ÿ
I would not destroy thē, neither would
I consume them in the wildernesse.
18 But I said vnto their children in ÿ wil-
dernesse, Walke ye not in ÿ ordinances

a Of the captiuitie of Ieconiah.
b This declareth ÿ great lenitie & patiēce of God, which calleth sinners to repentance before he cōdemne them.
c I sware that I would be their God. which maner of othe was obserued from all antiquitie, where they vsed to lift vp their handes towarde the heauen, acknowledging God to be ÿ author of trueth, & the defender thereof, and also the iudge of the heart, wisshing that he should take vēgeance, if they conceiled any thing which thei knew to be trueth.
d God had forbidden them to make mentiō of the idoles, Exod. 23.13. psal. 16.4.
e Which thing declareth ÿ wickednes of mans heart which iudge Gods seruice by their eyes and outward se[illegible]s.
f God had euer this respect to his glory, that he would not haue his Name euill spoken of amōg the Gentiles for the punishment that his people deserued, in cōfidēce whereof the godly euer praied, as Exod. 32.12. Nō. 14.13.
Leuit. 18.5. rom. 10.5. gal. 3.12.
Exod. 20.8. & 31. 13. deut. 5.12.
Nom. 14.28, 29. and 26.65.
g Who might thereby take an occasion to blaspheme my name and to accuse me of lacke of abilitie, or els that I had sought a meanes to destroy them more commodiously.
h That is, my true religion, which I had commaunded them, and gaue themselues to serue me according to their owne fantasies.

i Whereby the holy Ghost confuteth them that say ꝙ they wil follow the religion and example of their fathers, & not measure their doings by Gods worde, whether they be approueable thereby or no.

k Meaning, that they set their delite vpon them.

l Because they would not obey my lawes, I gaue them vp to them selues, that they should obey their owne fantasies, as vers. 39. Rom. 1. 21, 24.

m I cõdemned those things, and counted them as abominable which they thought had bene excellẽt & to haue declared most zeale, Luke 16. 15. for that which God required as most excellent, that gaue they to their idoles.

n Not onely in the wildernes, when I brought them out of Egypt, but since I placed them in this land: which declareth how prompt mans heart is to idolatrie, seeing ꝙ by no admonitions he can be drawen backe.

o Which signifieth an hie place, declaring ꝙ they vanted thẽselues of their idolatry, and were not ashamed thereof, though God had cõmanded them expreslely, that they should haue no altar lifted vp on hie by staires, Exod. 20. 26.

of your i fathers, neither obserue their maners, nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements and doe them,

20 And sanctifie my Sabbaths, and they shall be a signe betwene me & you, ꝙ ye may know that I am ꝙ Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to doe them, which if a man doe, he shall liue in them, but they polluted my Sabbaths: thẽ I thought to powre out mine indignation vpon them, and to accomplish my wrath against them in the wildernes.

22 Neuertheles I withdrew mine hand & had respect to my Name that it should not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wildernesse, that I woulde scatter them among the heathen, and disperse them through the countreys,

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, & their eies were after k their fathers idols.

25 Wherefore I l gaue them also statutes that were not good, and iudgements, wherein they should not liue.

26 And I polluted them in their owne m gifts, in that they caused to passe by the fire all that first openeth the wombe, that I might destroy them, to the ende that they might knowe that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, and say vnto them, Thus saith the Lorde God, Yet in this your fathers haue blasphemed me, though they had before grieuously transgressed against me.

28 n For when I had brought them into the land, for the which I lifted vp mine hand to giue it to thẽ, then they saw euery hie hil, & all the thick trees, & they offered there their sacrifices, & there they presented their offring of prouocation: there also they made their swéete sauour, and powred out there their drinke offrings.

29 Then I saide vnto them, What is the hie place whereunto ye goe? And the name thereof was called o Bamah vnto this day.

30 Wherefore, say vnto the house of Israel, Thus saith the Lord God, Are ye not polluted p after the maner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifres, and make your sonnes to passe through the fire, you pollute your selues with al your idoles vnto this day: shal I answere you when I am asked, O house of Israel? As I liue, saith the Lorde God, ꝙ I will not answere you when I am asked.

32 Neither shall that be done that cometh into your minde: for ye say, We will be as the heathen, & as the families of the countreys, & serue wood, & q stone.

33 As I liue, saith the Lorde God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath powred out,

34 And will bring you from the people, & will gather you out of the countreys, wherein ye are scattered, with a mightie hand, and with a stretched out arme and in my wrath powred out.

35 And I wil bring you into the r wildernes of the people, & there will I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the lande of Egypt, so wil I plead with you, saith ꝙ Lord God.

37 And I will cause you to passe vnder the rod, and will bring you into the bond of the couenant.

38 And I wil s chuse out from among you the rebels, and them that transgresse against me: I wil bring them out of the land where they dwel, and they shall not enter into the lande of Israel, and you shall know that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, t Goe you, and serue euery one his idole, seeing that ye wil not obey me, & pollute mine holy Name no more th your gifres & with your idoles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shall all the house of Israel, & all in the land, serue me: there wil I accept them, and there will I require your offrings, and the first fruits of your oblations, with all your holy things.

41 I wil accept your swéete sauour, when I bring you from the people, and gather you out of the countreys, wherein ye haue bene scattered, that I may be sanctified in you before the heathen.

42 And ye shal know, that I am the Lord, when I shall bring you into the land of Israel, into the land, for ꝙ which I lifted vp mine hand to giue it to your fathers.

43 And there shall ye remember your wayes, and all your workes, wherein ye haue bene defiled, and ye u shall iudge your selues worthy to be cut off, for all your euils, that ye haue committed.

44 And ye shal know, that I am the Lord, when I haue respect vnto you for my Names sake, and not after your wicked wayes, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 ¶ Moreouer, the word of the Lord came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and dropp thy word toward x the South, & prophecie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the word of the Lord: thus saith the Lorde God, Beholde, I will kindle a fire in thee, and it shall deuoure all the y grene wood in thee, & all the drie wood: the continuall flame shall not be quenched,

p He sheweth that the ingratitude of the people deserueth, ꝙ God should cut thẽ off, & ꝙ they should not haue ꝙ cõfort of his worde.

q He declareth that man of nature is wholy enemie vnto God and to his owne saluation, and therefore God calleth him to the right way, partly by chastising, but chiefly by his mercie in forgiuing his rebellion and wickednes.

r I will bring you among strange nations, as into a wildernes, and there will visite you, and so call you to repentance, and then bring the godly home againe, Ier. 23. 3.

s Signifying, that he will not burne the corne with the chaffe, but chuse out the wicked to punish them when he will spare his.

t This is spoken to the hypocrites.

u Your owne consciences shal conuict you of your euils, that you haue felt my mercies.

x For Iudah stoode South from Babylon.

y Both strong and weake in Ierusalem.

ched and every face from the South to the North shalbe burnt thereyn.

48 And all flesh shall see, that I the Lorde haue kindled it, and it shall not be quenched. Then said I, Ah Lord God, they say of me, Doth not he speake [x] parables?

CHAP. XXI.

He threatneth the swords, and destruction to Ierusalem. 25 *He sheweth the fall of King Zedekiah.* 28 *He is commaunded to prophecie the destruction of the children of Ammon.* 30 *The Lord threatneth to destroy Nebuchad-nezzar.*

1 THe woyd of the Lord came to me againe, saying,

2 Sonne of man, set thy face toward Ierusalem, [a] and droppe thy worde toward the holy places, and prophecie against the land of Israel,

3 And say to the land of Israel, Thus saith the Lord, Beholde, I come against thee, & will drawe my sword out of his sheath, and cut off from thee both the [b] righteous and the wicked.

4 Seeing then that I will cut off frō thee both the righteous and wicked, therefore shal my sword go out of his sheath against all flesh from the South to the [c] North,

5 That all flesh may know that I the Lord haue drawn my sword out of his sheath, and it shall not returne any more.

6 Mourne therefore thou sonne of man, as in the paine of thy [d] reines, and mourne bitterly before them.

7 And if they say vnto thee, Wherefore mournest thou? then answere, Because [e] of ꝑ hurte: for it commeth, & euery heart shall melt, and all hands shall be weake, and all minds shall faint, & all knées shal fall away as water: beholde, it commeth, and shall be done, saith the Lord God.

8 ¶ Againe, the woyd of the Lord came vnto me, saying,

9 Sonne of man, prophecie, & say, Thus saith the Lorde God, say, A swoyde, a sword hotly sharpe, and fourbished.

10 It is sharpened to make a sore slaughter, and it is fourbished that it may [f] glitter: how shall we reioyce? for it contemneth the [g] rod of my sonne, as [h] all other trées.

11 And he hath giuen it to be fourbished, that he may handle it: this swoyde is sharpe, & is fourbished, that he may giue it into the hand of the [i] slayer.

12 Crie, and howle, sonne of man: for this shall come to my people, & it shall come vnto all ꝑ princes of Israel: the terrours of the swoyde shalbe vpon my people: [k] smite therefore vpon thy thigh.

13 For it is a trial, [l] and what shal this be, if the sworde contemne euen the rod? It shalbe no more, saith the Lord God.

14 Thou therefore, sonne of man, prophecie, and smite [m] hand to hand, and let the swoyde be doubled: let the swoyde that hath killed, returne the thirde time: it is the swoyde of the great slaughter entring into their priuy chambers.

15 I haue brought the feare of the swoyde into all their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dressed for the slaughter.

16 Get thee [n] alone: goe to the right hand, or get thy selfe to the left hand, whither soeuer thy face turneth.

17 I will also smite mine hands together, and will cause my wrath to cease. I the Lord haue said it.

18 ¶ The woyd of the Lord came vnto me againe, saying,

19 Also thou sonne of man, appoint thée [o] two wayes, that the swoyd of the king of Babel may come: both twaine shall come out of one lande, and chuse a place, and chuse it in the corner of the way of the citie.

20 Appoint a way, that the swoyde may come to Rabbath of the Ammonites, and [p] to Iudah in Ierusalem the strong citie.

21 And ꝑ king of Babel stood at the [q] parting of the way, at the head of the two wayes, cōsulting by diuination, & made his arrowes bright: hée consulted with idoles, and looked in [r] the liuer.

22 At his right hand was the diuination for Ierusalem to appoint captaines, to open their mouth in the slaughter, and to lift vp their voyce with shouting, to lay engines of warre against the gates, to cast a mount, and to builde a fortresse.

23 And it shalbe vnto them [s] as a false diuination in their sight for ꝑ othes made vnto them: [t] but he will call to remembrance their iniquitie, to the intent they should be taken.

24 Therefore thus saith the Lorde God, Because ye haue made your iniquitie to be remembred, in discouering your rebellion, that in all your workes your sinnes might appeare: because, I say, that ye are come to remembrance, ye shalbe taken with the hand.

25 And thou [u] prince of Israel polluted, and wicked, whose day is come, when iniquitie shall haue an ende,

26 Thus saith the Lorde God, I will take away the [x] diademe, and take off the crowne: this shalbe no more the same: I will exalt the humble, and will abase him that is hie.

27 I will ouerturne, ouerturne, ouerturne it, and it shalbe no more vntill he [y] come, whose right it is, and I will giue it him.

28 ¶ And thou, sonne of man, prophecie, and say, Thus saith the Lord God to the children of Ammon, and to their blasphemie: say thou, I say, The swoyd, the swoyd is drawen forth, and fourbished to the slaughter, to consume, because of the glittering:

29 Whiles they see [z] vanitie vnto thée,

y That is, vnto the comming of Messiah: for though the Iewes had some signe of gouernment afterwarde vnder the Persians, Greekes and Romanes, yet this restitution was not till Christs comming, & at length should be accomplished, as was promised, Gen 49.10. z Though ꝑ Iewes & Ammonites would not beleeue, ꝑ thou, to wit, the sword, shouldest come vpon them, & said that the Prophets, which threatned, spake lyes, yet thou shalt as surely come, as though thou were alreadie vpon their neckes,

and

x The people said that ꝑ Prophet spake darkly, therefore he addeth ꝑ Lord to giue them a plaine declaration hereof.

a Speake sensibly that all may vnderstand.

b That is, such which seeme to haue an outward shew of righteousnesse, by obseruation of the ceremonies of the Lawe.

c Meaning, through all the land.

d As though they were in extreme anguish.

e Because of the great noyse of the armie of the Caldeans, ꝑ shall cause feare.

f Meaning, the rumor: shewing that it will not spare the king, who should be as the sonne of God, and in his place.

g That is, the rod of the people.

h Read Iere. 51.19.

i Ezekiel mocketh with compassion thus complaineth, seeing the destruction of the kingdom, which God had confirmed to David and his posteritie by promise: which promise God performed, although here it seemed to mans eye that it should vtterly perish.

k That is, increase the sword.

l Towit, vnto the armie of the Caldeans.

m That is, the one the other.

n Prouide for thy selfe: for thou shalt see Gods plague of all parties on this countrey.

o This was spoken, because ꝑ whē Nebuchadnezzar came against Iudah, his purpose was also to goe against the Ammonites: but douting in the way, which enterprise to vndertake first, he consulted with his southsayers, and so went against Iudah.

p That is, to the tribe of Iudah, ꝑ kept themselues in Ierusalem.

q To know whether he should go against ꝑ Ammonites or them of Ierusalem.

r He vsed cōiuring & sorcerie.

s Because there was a league betweene ꝑ Iewes, and the Babylonians, they of Ierusalem shall thinke nothing lesse then that this thing should come to passe.

t That is, Nebuchad-nezzar wil remember the rebellion of Zedekiah, and so come vpō them.

u Meaning, Zedekiah, who practised ẅ the Egyptians to make himselfe hye, and able to resist the Babylonians.

x Some referre this to ꝑ priestes attire: for Iehozadek the priest went into captiuitie with ꝑ king.

and prophecied a lye vnto thée to bring thée vpon the neckes of the wicked that are slaine, whose day is come when their iniquitie shall haue an ende.

30 Shall I cause it to returne into his sheath? I will iudge thée in the place where thou wast created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thée, and will blowe against thée in the fire of my wrath, and deliuer thée into the hande of beastly men, and skilfull to destroy.

32 Thou shalt be in the fire to be deuoured: thy blood shalbe in the midst of the lande, and thou shalt be no more remembred: for I the Lord haue spoken it.

CHAP. XXII.

1 *Ierusalem is reproued for cruelties.* 35 *Of the wicked doctrine of the false Prophets and Priests, and of their vnsatiable couetousnes.* 27 *The tyrannie of rulers.* 29 *The wickednes of the people.*

1 Moreouer, the worde of the Lorde came vnto me, saying,

2 Nowe thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody citie? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lorde God, The citie shedderh blood in the middes of it, that her [b] time may come, and maketh idoles [c] against her selfe to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idoles, which thou hast made, & thou hast caused thy dayes to drawe nere, and art come vnto thy terme: therefore haue I made thée a reproche to the heathen, and a mocking to all countreys.

5 Those that be nére, and those that be farre from thée, shal mocke thée, which art vile in [d] name and sore in affliction.

6 Beholde, the princes of Israel euery one in thée was readie to his power, to shead blood.

7 In thée haue they despised father and mother: in the middes of thée [e] haue they oppressed the stranger: in thée haue they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thée are men that carry tales to shead blood: in thée are they that eate vpon the mountaines: in the middes of thée they commit abomination.

10 [*] In thée haue they discouered their fathers shame: in thée haue they vexed her that was polluted in her floures.

11 And euery one [*] hath committed abomination with his neighbours wife, and euery one hath wickedly defiled his daughter in lawe, and in thée hath euery man forced his owne sister, euen his fathers daughter.

12 In thée haue they taken giftes to shead blood: thou hast taken vsurie and encrease, & thou hast defrauded thy neighbours by extorsion, and hast forgotten me, saith the Lord God.

13 Behold, therefore I haue [f] smitten mine handes vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thée.

14 Can thine heart indure, or can thine handes [g] be strong, in the dayes that I shall haue to doe with thée? I the Lorde haue spoken it, and will doe it.

15 And I will scatter thée among the heathen, and disperse thée in the countreys, and will cause thy [h] filthinesse to cease from thée.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt knowe, that I am the Lord.

17 ¶ And the word of the Lord came vnto me, saying,

18 Sonne of man, The house of Israel is vnto me as [k] dosse: all they are brasse, and tinne, and yron, and lead in the midst of the fornace: they are euen the dosse of siluer.

19 Therefore, thus saith the Lorde God, Because ye are all as dosse, beholde, therefore I will gather you in the midst of Ierusalem.

20 As they gather siluer and brasse, and yron, and lead, and tinne into the middes of the fornace, to blowe the fire vpon it to melt it, so will I gather you in mine anger and in my wrath, and will put you there [l] and melt you.

21 I will gather you, I say, and blowe the fire of my wrath vpon you, and you shal be melted in the middes thereof.

22 As siluer is melted in the midst of the fornace, so shall ye be melted in the middes thereof, & ye shall know, that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lorde came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, [m] and not rayned vpon in the day of wrath.

25 There is a conspiracie [n] of her Prophets in the midst thereof like a roaring lyon, rauening the praye: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the midst thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betweene the holy and prophane, neither discerned betweene the vncleane, and the cleane, and haue hid [o] their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in [*] the middes thereof are like wolues, rauening the praye to shead blood, & to destroy soules for their owne couetous lucre.

28 And her [p] prophets haue dawbed them with vntempered morter, seeing vanities, & diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violently oppressed by spoyling & robbing, & haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make vp the hedge, & stand

a Art thou readie to execute thy charge, which I commit vnto thee against Ierusalem, that murthereth the Prophets, and them that are godly?

b That is, the time of her destruction.

c To her owne vndoing.

d Whose very name all men hate.

e He meaneth hereby, that there was no kinde of wickednesse, which was not committed in Ierusalem, and therefore the plagues of God should speedily come vpon her. *Leuit.* 20. 11, 18. *Deut.* 5. 8.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe?

h I will then take away the occasion of thy wickednesse.

i Thou shalt be no more the inheritance of the Lord, but his.

k Which before was most precious.

l Meaning hereby, that the godly should be tryed and the wicked destroyed.

m Thou art like a barren land which the Lord plagueth with drought.

n The false Prophets haue conspired together to make their doctrine most probable.

o They haue neglected my seruice. *Mich.* 3. 11. *Zeph.* 3. 4.

p They which should haue reproued them, flattered them in their vices, & couered their doings with lies. Chap. 13. 10.

q Which would shewe himselfe zealous in my cause by resisting vice. Ps. 59. 16. & 63. 12. also pray vnto me to withhold my plagues, Psal. 106. 23.

in the gap before me for the lande, that I
should not destroy it, but I found none.
31 Therefore haue I powred out mine in-
dignation vpon them, and cõsumed them
with the fire of my wrath: their owne
waies haue I rendred vpon their heads,
sayth the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

1 The word of the Lord came againe vn-
to me, saying,
2 Sonne of man, there were two wo-
men, the daughters of one [a] mother.
3 And they committed fornication [b] in E-
gypt, they committed fornication in their
youth: there were their breastes pressed,
and there they bruised the teates of their
virginitie.
4 And the names of [c] them were Aholah,
the elder, and Aholibah her sister: and they
were mine, & they bare sonnes & daugh-
ters: thus were their names. Samaria is
Aholah, and Ierusalem Aholibah.
5 And Aholah played the harlot “when
[d] shee was mine, and shee was set on fire
with her louers, to wit, with the Assyrians
her neighbours,
6 Which were clothed with blewe silke,
both captaines and princes: they were all
pleasant yong men, and horsemen riding
vpon horses.
7 Thus shee committed her whoredome
with them, euen with all them that were
the chosen men of Asshur, and with all on
whom she doted, and defiled her selfe with
all their idoles.
8 Neither left shee her fornications, learned
of the Egyptians: for in her youth they
[e] lay with her, and they brused the breasts
of her virginitie, & powred their whore-
dome vpon her.
9 Wherefore I deliuered her into ỹ hands
of her louers, euen into the hands of the
Assyrians, vpon whom she doted.
10 These discouered her shame: they tooke
away her sonnes and her daughters, and
slewe her with the sworde, and she had an
euill name among women: for [f] they had
executed iudgement vpon her.
11 And when her sister Aholibah sawe
this, shee marred her selfe with inordinate
loue, more then shee, and with her fornica-
tions more then her sister with her forni-
cations.
12 Shee doted vpon the Assyrians her
neighbours, both captaines and princes
clothed with diuers sutes, horsemen ri-
ding vpon horses: they were all pleasant
yong men.
13 Then I sawe that shee was defiled, and
that they were both after one sort,
14 And that she encreased her fornications:
for when she saw men [g] painted vpon the
wal, the images of the Caldeans painted
with vermillion,
15 And girded with girdles vpon their
loynes, and with dyed attire vpon their
heades (looking all like princes after the
maner of the Babylonians in Caldea the
land of their natiuitie)
16 Assoone, I say, as she sawe them, she do-
ted vpon them, and sent messengers vnto
them into Caldea.
17 Nowe when the Babylonians came
to her into the bedde of loue, they defiled
her with their fornication, and shee was
polluted with them, and her lust departed
from them.
18 So shee discouered her fornication, and
disclosed her shame: then mine heart for-
sooke her, like as mine heart had forsaken
her sister.
19 Yet she encreased her whoredome more,
and called to remembrance the dayes of
her youth, wherin she had plaied the har-
lot in the land of Egypt.
20 For she doted vpon their seruãts, whose
members are as the members of asses, and
whose issue is like the issue of horses.
21 Thou calledst to remembrance the wic-
kednes of thy youth, whẽ thy teates were
bruised by the Egyptians: therefore the
pappes of thy youth are thus.
22 Therefore, O Aholibah, thus sayeth the
Lord God, Behold, I will raise vp thy lo-
uers against thee, from whom thine heart
is departed, and I wil bring them against
thee on euery side,
23 To wit, the Babylonians, and all ỹ Cal-
deans, [h] Pekod, and Shoah, and Koa, and
all the Assyrians with them: they were all
pleasant yong men, captaines, and prin-
ces: all they were valiant and renowmed,
riding vpon horses.
24 Euen these shall come against thee with
charets, wagons, and wheeles, and with
a multitude of people, which shall set a-
gainst thee, buckler and shield, and helmet
round about: and “I wil leaue ỹ punish-
ment vnto them, and they shall iudge thee
according to their “ iudgements.
25 And I will lay mine indignation vpon
thee, and they shal deale cruelly with thee:
they shall cut off thy [i] nose & thine eares,
and thy remnant shall fall by the sworde:
they shall cary away thy sonnes and thy
daughters, and thy residue shalbe deuou-
red by the fire.
26 They shall also strippe thee out of thy
clothes, and take away thy faire iewels.
27 Thus will I make thy wickednesse to
cease from thee, and thy fornication out of
the land of Egypt: so that thou shalt not
lift vp thine eyes vnto them, nor remem-
ber Egypt any more.
28 For thus sayth the Lord God, Beholde,
I will deliuer thee into the hand of them,
whom thou hatest: euen into the hands of
them frõ whome thine heart is departed.
29 And they shall handle thee despitefully,
and shal take away all thy [k] labour, & shall
leaue thee naked & bare, and the shame of
thy fornications [l] shalbe discouered, both
thy wickednesse, and thy whoredome.
30 I wil do these things vnto thee, because
thou hast gone a whoring after the hea-
then, and because thou art polluted with
their idoles.
31 Thou hast walked in the way of thy si-
ster: therefore will I giue her [m] cuppe into
thine hand,

32 Thus

a Meaning, Israel and Iudah, which came both out of one familie.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in her selfe, meaning Samaria which was the royall citie of Israel: And Aholibah signifieth my mansion in her, whereby is meant Ierusalem where Gods Temple was.
“ Ebr. vnder me.
d When the Israelites were named the people of God, they became idolaters, & forsoke God, & put their trust in the Assyrians.
e The holy ghost vseth these termes which seme strange to chaste eares, to cause this wicked vice of idolatrie so to be abhorred, ỹ vnneth any should abide to heare the name thereof mencioned.
f Meaning, the Assyrians.
g This declareth that no words are able sufficiently to expresse the rage of idolaters, & therefore ỹ holy ghost here compareth them to those which in their raging loue and filthie lusts dote vpon the images and paintings of them after whõ they lust.
h These were the names of certaine Princes & captaines vnder Nebuchadnezzar.
“ *Ebr. I will giue iudgement before them.*
“ *Or, lawes.*
i They shall destroy thy princes and priests with the rest of thy people.
k All thy treasures and riches which thou hast gottẽ by labour.
l All the world shall see thy shamefull forsaking of God to serue idoles.
m I wil execute the same iudgements and vengeance against thee, and that with greater seueritie.

32 Thus sayeth the Lorde God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it conteineth much.

a Meaning, that the afflictions should be so great, that they should cause the to lose their senses, and reason.

33 Thou shalt be filled with a drunkennesse and sorow, euen with the cuppe of destruction, and desolation, with the cup of thy sister Samaria.

34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheards thereof, and teare thine owne breastes: for I haue spoken it, sayeth the Lorde God.

35 Therefore thus sayeth the Lorde God, Because thou hast forgotten me, and cast me behinde thy backe, therfore thou shalt also beare thy wickednes and thy whoredome.

36 ¶ The Lorde sayde moreouer vnto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed aduulterie, and haue also caused their sonnes, whom they bare vnto me, to passe by the fire to be their b meate.

b That is, to be sacrifices to their idoles, reade Chap. 16.20.

38 Moreouer thus haue they done vnto me: they haue defiled my sanctuarie in the same day, and haue prophaned my Sabbaths.

39 For when they had slaine their children to their idoles, they came the same day into my Sanctuarie to defile it: and loe, thus haue they done in the middes of mine house.

40 And how much more is it that they sent for men to come from c farre, vnto whom a messenger was sent, and loe, they came: for whome thou didest wash thy selfe, and paintedst thine eyes, and deckedst thee with ornaments,

c They sent into other countreyes, to haue such as should teach the seruice of their idoles.

41 And satest d vpon a costly bed, and a table prepared before it, whereupon thou hast set mine incense and mine oyle.

d He meaneth the altar, that was prepared for the idoles.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the companie great were brought mē of e Saba from the wildernes, which put bracelets vpon their hāds, and beautifull crownes vpon their heads.

e Which should teach the maner of worshipping their gods.

43 Then I sayd vnto her, that was olde in adulteries, Now shall shee and her fornications come to an ende.

44 And they went in vnto her as they goe to a common harlot: so went they to Aholah and Aholibah the wicked women.

45 And the righteous men they shall iudge them, after the maner of f harlots, & after the maner of murtherers: for they are harlots, and blood is in their hands.

f That is, worthy death, reade Chap. 16. 38.

46 Wherefore thus sayth the Lorde God, I will bring a multitude vpō them, and will giue them vnto the tumult, & to the spoile,

47 And the multitude shall stone them with stones, and cutte them with their swordes: they shall slay their sonnes, and their daughters, and burne vp their houses with fire.

48 Thus will I cause wickednesse to cease out of the lande, that all g women may be taught not to doe after your wickednesse.

g Meaning all other cities and countreys.

49 And they shall laye your wickednesse vpon you, and ye shall beare the sinnes of your idoles, and ye shall know that I am the Lorde God.

CHAP. XXIIII.

1 He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

1 AGaine in the a ninth yeere, in the tenth moneth, in the tenth day of the b moneth came the word of the Lorde vnto me, saying,

a Of Iecoiakins captiuitie, and of the reigne of Zedekiah, 2. King. 25.1.

2 Sonne of man, write thee the name of the day, euen of this same day: for the king of Babel set himselfe against Ierusalem this same day.

b Called Tebeth, which conteineth part of December and part of Ianuarie in the which moneth and day Nebuchad-nezzar besieged Ierusalem.

3 Therefore speake a parable vnto the rebellious house, and say vnto them, Thus sayth the Lord God, Prepare a c pot, prepare it, and also powre water into it.

c Whereby was ment Ierusalem.

4 Gather the d pieces thereof into it, euen euery good piece, as the thigh & the shoulder, and fill it with the chiefe bones.

d That is, the citizens, and the chiefe men thereof.

5 Take one of the best sheepe, and e burne also the f bones vnder it, & make it boyle well, and seethe the bones of it therein,

e Or, heape. f Meaning, of the innocents, whom they had slayne, who were the cause of the kindling of Gods wrath against them.

6 Because the Lord God saith thus, Woe to the bloody citie, euen to the potte, g whose skomme is therein, and whose skomme is not gone out of it: bring it out h piece by piece: let no i lot fall vpon it.

g Whose iniquities, and wicked citizens there yet remaine.

7 For her blood is in the middes of her: shee set it vpon an high k rocke, and powred it not vpon the grounde to couer it with dust,

h Or, heap.

8 That it might cause wrath to arise, and take vengeance: euen I haue set her blood vpon an high rocke that it shoulde not be couered.

i Signifying, that they should not be destroyed all at once, but by litle and litle.

9 Therefore thus sayth the Lord God, l Woe to the bloodie citie, for I will make m the burning great.

k Spare none a space or ceason.

10 Heape on much wood: n kindle the fire, consume the flesh, and cast in spice, and let the bones be burnt.

l The citie hath ed her ewelst to all world, it was not ashamed thereof, neither yet hidit.

11 Then set it emptie vpon the coles thereof, that o the brasse of it may be hotte, and may burne, and that the filthinesse of it may be molten in it, and that the skomme of it may be consumed.

m Meaning that the citie should be vtterly destroyed, & that he would giue the enemies an appetite thereunto. n Or, let some.

12 l Shee hath wearied her selfe with lies, and her great skomme went not out of her: therefore her skomme shalbe consumed with fire.

l The citie hath flattered her selfe in vayne.

13 Thou remainest in thy filthinesse and wickednesse: because I would m haue purged thee, and thou wast not purged, thou shalt not be purged from thy filthinesse, till I haue caused my wrath to light vpon thee.

m I laboured by sending my Prophets to cal thee to repentance, but thou wouldest not. o Or, an heape of wood.

14 I the Lorde haue spoken it: it shall come to passe, and I will doe it: I will not goe backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall p they iudge thee, sayth the Lord God.

n That is, the Babylonians.

15 ¶ Also

15 ¶ Also the word of the Lorde came vnto me, saying,
16 Some of man, behold, I take away frō thee the ᵒ pleasure of thine eyes with a plague: yet shalt thou neyther mourne nor weepe, neither shall thy teares runne downe.
17 Cease from sighing: make no mourning for the dead, and binde the tyre of thine head vpon thee, ᵖ and put on thy shoes vpon thy feete, and couer not thy lippes, and eate ᵠ not the bread of men.
18 So I spake vnto the people in the morning, and at euen my wife dyed: and I did ʳ the morning, as I was commanded.
19 And the people said vnto me, Wilt thou not tell vs what these thinges meane toward vs, that thou doest so?
20 Then I answered them, The worde of the Lorde came vnto me, saying,
21 Speake vnto the house of Israel, Thus saith the Lorde God, Behold, I will polute my Sanctuarie, euen the ˢ pride of your power, the pleasure of your eyes, & your hearts desire, and your sonnes, and your daughters whom ye haue left, shall fall by the sword.
22 And ye shall do as I haue done: ye shal not couer your lips, neither shall ye eate the bread of men.
23 And your tyre shalbe vpon your heads, and your shoes vpon your feete: ye shall not mourne nor weepe, but yee shall pine away for your iniquities, & mourne one toward another.
24 Thus Ezekiel is vnto you a signe: according to all that he hath done, yee shall do: & when this commeth, ye shall knowe that I am the Lord God.
25 Also, thou sonne of man, shal it not be in the day when I take frō them their power, the ioy of their honour, the pleasure of their eyes, & the ᵗ desire of their heart, their sonnes and their daughters,
26 That he that escapeth in that day, shall come vnto thee to tell thee that which he hath heard with his eares?
27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more dumme, and thou shalt be a signe vnto them, and they shall knowe that I am the Lorde.

ᵗ The lifting vp of the minde.

CHAP. XXV.

1 The worde of the Lorde against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

1 THe word of the Lord came againe vnto me, saying,
2 Sonne of man, set thy face against the Ammonites, & prophecie against them,
3 And saye vnto the Ammonites, Heare the worde of the Lorde God, Thus saith the Lorde God, Because thou saydest, ᵃ Ha, ha, against my Sanctuarie, when it was polluted, and against the lande of Israel, when it was desolate, and against the house of Iudah, when they went into captiuitie,
4 Beholde, therefore I will deliuer thee to the ᵇ men of the East for a possession, and they shal set their ᶜ palaces in thee, & make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.
5 And I will make ᵈ Rabbah a dwelling place for camels, and the Ammonites a sheepecote, and ye shall knowe that I am the Lorde.
6 For thus saith the Lorde God, Because thou hast clapped thy handes, and stamped with the feete, and reioyced in heart with all thy despite against the lande of Israel,
7 Behold, therefore I wil stretch out mine hande vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I wil cause thee to be destroyed out of the countreys, and I will destroy thee, and thou shalt knowe that I am the Lord.
8 Thus saieth the Lorde God, Because that Moab and Seir doe saye, Beholde, the house of Iudah is like vnto all the heathen,
9 Therefore, beholde, I will open the side of Moab, euen of the cities ᵉ of his cities, I say, in his frontiers with the pleasant countrey, Beth-iesh-imoth, Baal-meon, and Kiriathaim.
10 I wil call the men of the East against the Ammonites, & will giue them in possession, so that the Ammonites shall no more be remembred among the nations,
11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lorde.
12 ¶ Thus saith the Lorde God, Because that Edom hath done euil by taking vengeance vpon the house of Iudah, & hath committed great offence, and reuenged him selfe vpon them,
13 Therefore thus saith the Lord God, I will also stretche out mine hand vpon Edom, and destroy man and beast out of it, & I wil make it desolate from Teman, and they of Dedan shall fall by the sword.
14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, & they shall know my vengeance, saith the Lord God.
15 Thus saieth the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitefull heart, to destroye it for the olde hatred,
16 Therefore thus saieth the Lorde God, Beholde, I will stretche out mine hande vpon the Philistims, and I will cut off the ᶠ Cherethims, and destroy ᵍ remnant of the sea coast.
17 And I will execute great vengeance vpon them with rebukes of mine indignation, and they shall knowe that I am the Lorde, when I shal lay my vengeance vpon them.

ᵃ Because ye reioyced when the enemy destroied my citie and Temple.
ᵇ That is, to the Babylonians.
ᶜ They shall chase thee away & take thy goodeous houses to dwell in.
ᵈ Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2.Sam. 12.27.
ᵉ So that no power or strength should be able to resist the Babylonians.
ᶠ Which were certaine garisons of Philistims, whereby they oft times molested the Iewes.
ᵍ Of the Cherethims Dauid also had a gard, 2.Sam.8.18.

CHAP. XXVI.

1 He prophecieth that Tyrus shall be ouerthrowen because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

1 And

a Either of the captiuitie of Ieconiah, or of the reigne of Zedekiah.
b That is, the famous citie Ierusalem, wherevnto all people resorted.
c My riches & fame shall increase: thus the wicked reioyce at their fall by whome they may haue any profit or aduantage.

1 And in the a eleuenth yere, in the first day of the moneth, the word of the Lord came vnto me, saying,
2 Sonne of man, because that Tyrus hath sayde against Ierusalem, Aha, the b gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shall be c replenished,
3 Therefore thus saieth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.
4 And they shal destroy the walles of Tyrus and breake downe her towers: I will also scrape her dust from her, and make her like the toppe of a rocke.
5 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoyle to the nations.

d The townes that belonged vnto her.

6 And her d daughters which are in the fielde, shalbe slaine by the sworde, and they shall knowe that I am the Lord.
7 For thus saith the Lord God, Beholde, I wil bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses and with charets, and with horsemē, with a multitude and much people.
8 He shall slay with the sworde thy daughters in the fielde, and he shall make a toure against thee, and cast a mount against thee, and lyfte vp the buckler against thee.
9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towers.
10 The dust of his horses shall couer thee, for their multitude: thy walles shal shake at the noyse of the horsemen, and of the wheeles, and of the charets, when he shal enter into thy gates as into the entrie of a citie that is broken downe.

e For Tyrus was much built by arte, & by labor of mē was wone out of the sea. Some refer this vnto the images of the noble mē, which they had erected vp for their glory and renoume. Iere. 7. 34.

11 With the houes of his horses shall he tread downe all thy stretes: he shall slay thy people vp the sworde, and the e pilars of thy strength shal fal downe to the grounde.
12 And they shall robbe thy riches, and spoyle thy marchaudise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the midst of the water.
13 * Thus will I cause the sounde of thy songes to cease, and the sounde of thine harpes shall be no more heard.
14 I will lay thee like the toppe of a rocke: f thou shalt bee for a spreading of nettes: thou shalt bee buylte no more: for I the Lorde haue spoken it, sayeth the Lorde God.

f I wil make thee so bare that thou shalt haue nothing to couer thee.

15 Thus sayeth the Lorde God to Tyrus, Shall not the yles tremble at the sounde of thy fall? & at the cry of the wounded, when they shall be slaine & murdered in the middes of thee?
16 Then all the princes of the g sea shall come downe from their thrones: they shall laye awaye their robes, and put off

g The gouernours & rulers of other countreis that dwell by sea: wherebye he signifieth that her destruction should be so horrible, that all the worlde shoulde heare thereof and be afraide.

their broyded garments, and shal clothe themselues with astonishment: they shall sit vpon the ground, and be astonished at euery moment, and be amased at thee.
17 And they shall take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited h of the seamen, the renoumed citie which was strōg in the sea, both she and her inhabitantes, which cause their feare to be on all that haunt therein!
18 Nowe shall the yles bee astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.
19 For thus sayeth the Lorde God, When I shall make thee a desolate citie, like the cities that are not inhabited, and when I will bring the deepe vpon thee, and great waters shall couer thee,
20 When I shall cast thee downe with them that descende into the pit, with the people i of olde time, and shall set thee in the lowe partes of the earth, like the olde ruines, with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall shewe my glorie in the land of the k liuing,
21 I will a bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be found againe, sayth the Lord God.

h Meaning, marchants, which by their traffique did enrich her wonderfully and increase her power.
i Which were dead long ago.
k Meaning, in Iudea, where it shalbe refused.
a Or, make thee a terrour.

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

1 The worde of the Lorde came againe vnto me, saying,
2 Sonne of man, take vp a lamentation for Tyrus,
3 And say vnto Tyrus, that is situate at the entrie of the sea, which is the mart a of the people for many yles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfite beautie.
4 Thy borders are in the "myds of the sea, and thy builders haue made thee of perfite beautie.
5 They haue made all thy ship boardes of firre trees of b Shenir: they haue brought cedars from Lebanon, to make masts for thee.
6 Of the okes of Bashan haue they made thine oyes: the companie of the Assyrians haue made thy bankes of purple, brought out of the yles of c Chittim.
7 Fine linen with broyded worke, brought from Egypt, was spread ouer thee to be thy saple, blewe silke and purple, brought from the yles of Elishah, was thy couering.
8 The inhabitants of Zidon, and Arnad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy d pilotes.
9 The ancients of Gebal, and the wise men therof were in thee thy e calkers, al the shippes of the sea with their mariners were in thee to occupie thy marchandise.
10 They of Persia, and of Lud & of Phut were

a Which feruēd all the worlde with thy marchandise.
"Ebr. heart.
b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3. 9.
c Which is ment for Grecia and Italie.
d Or, Shipmasters.
e Meaning, that they built the walles of the ship, which is ment by the ship: and of them were the builders of Salomons Temple, 1. King. 5. 18.

were in thine armie: thy men of warre
they hanged the shield and helmet in thee:
they set foorth thy beautie.
11 The men of Aruad with thine armie
were vpon thy walles rounde about, and
the e Gammadims were in thy towres:
they hanged their shields vpon thy wals
round about: they haue made thy beautie
perfite.
12 They of Tarshish were thy marchantes
for the multitude of all riches, for siluer,
yron, tinne, and lead, which they brought
to thy faires.
13 They of f Iauan, Tubal and Meshech
were thy marchants, g concerning the
liues of men, and they brought vessels of
brasse for thy marchandise.
14 They of ye house of h Togarmah brought
to thy faires, horses and horsemen, and
mules.
15 The men of Dedan were thy mar-
chants: and the marchandise of many
yles were in thine handes: they brought
thee for a present i hornes, teeth, and pea-
cockes.
16 They of Aram were thy marchantes for
the multitude of thy "wares: they occu-
pied in thy faires with "emeraudes, pur-
ple, and broydred worke, and" fine linnen,
and corall, and pearle.
17 They of Iudah and of the land of Is-
rael were thy marchants: they brought
for thy marchandise wheat of k Minnith,
and Pannag, and hony and oyle, and
"balme.
18 They of Damascus were thy marchāts
in the multitude of thy wares, for the
multitude of all riches, as in the wine of
Helbon and white wool.
19 They of Dan also and of Iauan, going
to and fro, occupied in thy faires: yron
worke, cassia and calamus were among
thy marchandise.
20 They of Dedan were thy marchants in
precious clothes for the charets.
21 They of Arabia, and all the princes of
Kedar "occupied with thee, in lambes, &
rammes and goates: in these were they
thy marchants.
22 The marchants of Sheba, and Raa-
mah were thy marchants: they occupied
in thy faires with the chiefe of all spices,
and with all precious stones and golde.
23 They of Haram and Canneh & Eden,
the marchantes of Sheba, Asshur and
Chilmad were thy marchants.
24 These were thy marchants in all sortes
of thinges, in rayment of blewe silke, and
of broydred worke, and in coffers for the
riche apparell, which were bounde with
cordes: chaynes also were among thy
marchandise.
25 The ships of Tarshish "were thy chiefe
in thy marchandise, and thou wast reple-
nished & made very glorious in the mid-
des of the sea.
26 Thy "robbers haue brought thee into
great waters: the l East winde hath bro-
ken thee in the middes of the sea.
27 Thy riches & thy faires, thy marchan-
dise, thy mariners & pilotes, thy calkers,
and the occupiers of thy marchandise &
all thy men of warre that are in thee, and
all thy multitude which is in the middes
of thee, shall fall in the mids of the sea in
the day of thy ruine.
28 The m suburbes shal shake at the sound
of the cry of thy pilotes.
29 And all that handle the oare, the mari-
ners and all the pilotes of the sea shall
come downe from their shippes and shall
stand vpon the lande,
30 And shall cause their voyce to be heard
against thee, and shall cry bitterly, and
shal cast dust vpon their heades, and wal-
lowe themselues in the asshes.
31 They shal plucke off their heare for thee
and girde them with a sackeclothe, & they
shall weepe for thee with sorowe of heart
and bitter mourning.
32 And in their mourning they shal take
vp a lamentation for thee, saying, What
citie is like Tyrus, so destroyed in ye mids
of the sea?
33 When thy wares went foorth of the seas,
thou filledst many people and thou didest
enriche the Kinges of the earth with the
multitude of thy riches and of thy mar-
chandise.
34 When thou shalt be broken by the seas
in ye depthes of the waters, thy marchā-
dise and all thy multitude, which was in
the middes of thee, shall fall.
35 All the inhabitants of the yles shalbe a-
stonished at thee, and all their Kings shall
be sore afraid and troubled in their coun-
tenance.
36 The marchants among the people shall
hisse at thee: thou shalt be a terrour, and
neuer shalt be n any more.

CHAP. XXVIII.

2 The worde of God against the King of Tyrus for his pride. 21 The worde of the Lorde against Zidon. 25 The Lorde promiseth that he will gather together the children of Israel.

1 THe worde of the Lorde came againe
vnto me, saying,
2 Sonne of man, say vnto the prince
of Tyrus, Thus sayeth the Lorde God,
Because thine heart is exalted, and thou
hast sayde, a I am a god, I sit in the seate
of God in the middes of the sea, yet thou
art but a man and not God, & "though
thou didest thinke in thine heart, yt thou
wast equall with God,
3 Beholde, thou art wiser then b Daniel:
there is no secret, that they can hide from
thee.
4 With thy wisedome and thine vnder-
standing thou hast gotten thee ryches,
and hast gotten golde and siluer into thy
treasures.
5 By thy great wisedome and by thine oc-
cupying hast thou increased thy riches,
and thine heart is lifted vp because of thy
riches.
6 Therefore thus saith the Lord God, Be-
cause thou diddest thinke in thine heart,
that thou wast equall with God,
7 Beholde, therefore I will bring stran-
gers vpon thee, euen the terrible nati-
ons: and they shall drawe their swordes
against

e That is, they of Cappadocia, or Pigmeis and dwarfes, which were so called, because that out of so litle towers they seemed litle.
f Of Grecia, Italie and Cappadocia.
g By selling slaues.
h Which are taken for a people of Asia minor.
i Meaning, Vnicornes hornes, & Elephants teeth.
" Or, powder.
" Or, carbuncle.
" Or, silke.
k Where the best wheat growed.
" Or, turpentine, or rosin.
" Or, were marchants whose marchandise passed through thine hand.
" Or, went in company with thee.
" Or, rowers.
l That is, Nebuchadnezzar.
m That is, the cities nere about thee, as was Zidon, Aruad and others.
n Whereby is ment a lōg time: for it was prophecied to be destroyed but seuentie yeeres, as Isa. 23.15.
a I am safe that none can come to hurt me, as God is in the heauen.
"Eb. Though thou set thine heart as the heart of God.
b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.

against the beautie of thy wisedome, and they shall defile thy brightnes.

8 They shal cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the middes of the sea.

9 Wilt thou say then before him, that slayeth thee, I am a god? but thou shalt bee a man, and no God, in the handes of him that slayeth thee.

c Like the rest of the heathen and infidels, which are Gods enemies.

10 Thou shalt die the death of the c vncircumcised by the hands of strangers: for I haue spoken it, saith the Lord God.

11 ¶ Moreouer the worde of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the king of Tyrus, and say vnto him, Thus saieth the Lorde God, Thou sealest vp the summe, and art full of d wisedome and perfect in beautie.

d He derideth the vaine opinion & confidence that the Tyrians had in their riches, strength and pleasures.

13 Thou hast bene in Eden the garden of God: euery precious stone was in thy garment, the rubie, the topaze and the e diamond, the chrysolite, the onix, & the iasper, the saphir, f emeraude, and the carbuncle and golde: the workemanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

Or, iasper.

Or, carbuncle.

e Hee meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the arke: and by this word *Anointed* he signifieth the same.

14 Thou art g the anoynted Cherub, that couereth, and I haue set thee f in honour: thou wast vpon the holy mountaine of God: thou hast walked in the middes of the g stones of fire.

f I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

15 Thou wast perfite in thy wayes from the day that thou wast h created, till iniquitie was found in thee.

16 By the multitude of thy marchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I will cast thee as prophane out of the i mountaine of God: and I will destroy thee, O couering Cherub, from the mids of the stones of fire.

g To wit, among my people Israel, which shined as precious stones.

17 Thine heart was lifted vp because of thy beautie, and thou hast corrupted thy wisedome by reason of thy brightnes: I wil cast thee to the ground: I wil lay thee before kings that they may beholde thee.

h Which was when I first called thee to this dignitie.

18 Thou hast defiled thy k sanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore will I bring footh a fire from the mids of thee, which shall deuoure thee: and I will bring thee to ashes vpon the earth, in the sight of all them that beholde thee.

i Thou shalt haue no part amõg my people.

19 All they that knowe thee among the people, shall be astonished at thee: thou shalt be l a terrour, and neuer shalt thou be any more.

k That is, the honour, wherevnto I called them.

20 ¶ Againe, the worde of the Lorde came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

Or, brought to nothing.

22 And say, Thus saieth the Lorde God, Beholde, I come against thee, O Zidon, & I will be l glorified in the middes of thee: and they shall know that I am the Lord, when I shall haue executed iudgements in her, and shall be sanctified in her.

l By executing my iudgements against thy wickednes.

23 For I will send into her pestilence, and blood into her streets, & the slaine shall fall in the mids of her: m the enemie shall come against her with the sword on euery side, and they shall know that I am the Lord.

m That is, Nebuchad-nezzar.

24 And they shall be no more a pricking thorne vnto the house of Israel, nor any grieuous thorne of all that are rounde about them, and despised them, and they shall knowe that I am the Lord God.

25 Thus saieth the Lorde God, When I shall haue gathered the house of Israel from the people where they are scattered, and shalbe n sanctified in them in the sight of the heathen, then shall they dwel in the lande, that I haue giuen to my seruant Iaakob.

n He sheweth for what cause God will assemble his church, and preserue it still though he destroy his enemies: to wit, that they should praise him, and giue thankes for his great mercies.

26 And they shall dwell safely therein, and shal build houses, & plant vineyards: yea they shall dwell safely, when I haue executed iudgements vpon all rounde about them that despise them, and they shall knowe that I am the Lorde their God.

CHAP. XXIX.

He prophecieth against Pharaoh and Egypt. 13 The Lorde promiseth that he will restore Egypt after fourtie yeares. 18 Egypt is the reward of King Nebuchad-nezzar for the labour, which he tooke against Tyrus.

1 In the a tenth yere, and in the tenth moneth, in the twelfth day of the moneth, the worde of the Lorde came vnto mee, saying,

a Towit, of the captiuitie of Iechoniah or of the reigne of Zedekiah. Of the order of these prophecies, & how the former bare time standeth after the later, reade Iere. 39.1.

2 Sonne of man, set thy face against Pharaoh the King of Egypt, and prophecie against him, and against all Egypt.

3 Speake, and say, Thus saieth the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, the great b dragon, that lieth in the mids of his riuers, which hath said, The riuer is mine, and I haue made it for my selfe.

b He compareth Pharaoh to a dragon, which hideth himselfe in the riuer Nilus, as Isa. 51.9.

4 But I wil put c hookes in thy chawes, and I will cause the fishe of thy riuers to sticke vnto thy scales, and I will drawe thee out of the middes of thy riuers, and all the fishe of thy riuers shall sticke vnto thy scales.

c I wil send enemies against thee, which shal plucke thee, and thy people, which trust in thee, out of thy sure places.

5 And I will leaue thee in the wildernesse, both thee and all the fishe of thy riuers: thou shalt fall vpon the open fielde: thou shalt not bee brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the fowles of the heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lorde, because they haue bene a staffe of d reede to the house of Israel.

d Reade 2. Kin. 18.21. Isa. 36.6.

7 When they tooke hold of thee with their hande, thou didest breake, & rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to e stande vpright.

Or, shake.

e When they felt their hurt, they would lay no more vpon thee, but should vpon their foes and put their trust in others.

8 Therefore thus saith the Lord God, Beholde, I wil bring a sword vpon thee, and destroy man and beast out of thee,

f Thus God can not suffer that man should arrogate anything to himselfe, or put his trust in any thing saue in him alone.

9 And the land of Egypt shall be desolate, and waste, and they shall knowe that I am the Lord: because he hath said, f The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the land of Egypt vtterly waste and desolate from

from the towre of Seueneh, euen vnto
the borders of the * blacke Mores.
11 No foote of man ſhall paſſe by it, nor
foote of beaſt ſhall paſſe by it, neither ſhall
it be inhabited fourtie yeres.
12 And I will make the land of Egypt de-
ſolate in the middes of the countries that
are deſolate, and her cities ſhalbe deſolate
among the cities that are deſolate, for for-
tie yeres: and I will ſcatter the Egypti-
ans among the nations, and will diſperſe
them through the countries.
13 Yet thus ſayth the Lorde God, * At the
ende of fourtie yeeres will I gather the
Egyptians from the people, where they
were ſcattered,
14 And I will bring againe the captiuitie
of Egypt, and will cauſe them to returne
into the land of Pathros, into the land of
their habitation, and they ſhall be there a
g ſmall kingdome.
15 It ſhalbe the ſmalleſt of the kingdomes,
neither ſhal it exalt it ſelf any more aboue
the nations: for I wil diminiſh them, that
they ſhall no more rule the nations.
16 And it ſhalbe no more the confidence of
the houſe of Iſrael, to bring their h iniqui-
tie to remembrāce by looking after them,
ſo ſhall they know, ỳ I am the Lord God.
17 ¶ In the i ſeuen and twentieth yere alſo
in the firſt moneth, & in the firſt daye of the
moneth came the word of the Lord vnto
me, ſaying,
18 Sonne of man, Nebuchad-nezzar king
of Babel cauſed his armie to ſerue a
great k ſeruice againſt Tyrus: euery head
was made bald, and euery ſhoulder was
made bare: yet had he no wages, l nor his
armie for Tyrus, for the ſeruice that he
ſerued againſt it.
19 Therefore thus ſayeth the Lorde God,
Beholde, I will giue the land of Egypt
vnto Nebuchad-nezzar the king of Ba-
bel, and he ſhall take her multitude, and
ſpoyle her ſpoyle, and take her pray, and
it ſhalbe the wages for his armie.
20 I haue giuen him the land of Egypt for
his labour, ỳ he ſerued * againſt it, becauſe
they wrought * for me, ſaith ỳ Lord God.
21 In that daye will I cauſe the horne of
the houſe of Iſrael to growe, and I will
giue thee an open mouth in the middes
of them, and they ſhall knowe that I am
the Lord.

* Or, Cush, or, Ethiopia.

Iere.46.26.

g Meaning, that they ſhould not beare full dominion, but be vnder the Perſians, Grecians & Romanes, and the cauſe is, that the Iſraelites ſhould no more put their truſt in thē, but learne to depend on God.

h Leaſt I ſhould by this meanes puniſh their ſinnes.

i Counting from the captiuitie of Ieconiah.

k He tooke great paynes at the ſiege of Tyrus, and his armie was ſore hādled.

l Signifying, that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

* Or, with it.

* Or, and againſt it.

CHAP. XXX.

The deſtruction of Egypt, and the cities thereof.

1 The worde of the Lorde came againe
vnto me, ſaying,
2 Sonne of man, prophecie, and ſay,
Thus ſayth the Lord God, Houle and cry,
Wo be vnto this day.
3 For the day is neere, and the day of the
Lord is at hand, a cloudie day, & it ſhalbe
the time of the heathen.
4 And the ſworde ſhall come vpon Egypt,
and feare ſhall be in Ethiopia, when the
ſlayne ſhall fall in Egypt, when they ſhall
take away her multitude, and when her
foundations ſhalbe broken downe.
5 a Ethiopia, and Phut, and Lud, and all
the common people, and Cub, & the men
of the land, that is in league, ſhal fall with
them by the ſworde.
6 Thus ſayeth the Lorde, They alſo that
maintaine Egypt, ſhall fall, and the pride
of her power ſhall come downe: from the
towre of b Seueneh ſhall they fall by the
ſword, ſayth the Lord God.
7 And they ſhall be deſolate in the middes
of the countries that are deſolate, and her
cities ſhall be in the middes of the cities
that are waſted.
8 And they ſhall knowe that I am the
Lord, when I haue ſet a fire in Egypt, &
when all her helpers ſhalbe deſtroyed.
9 In that daye ſhall there meſſengers go
foorth from me in ſhippes, to make the
careleſſe Mores afrayde, and feare ſhall
come vpon them, as in the day of Egypt:
for lo, it commeth.
10 Thus ſayth the Lorde God, I will alſo
make the multitude of Egypt to ceaſe by
the hande of Nebuchad-nezzar King of
Babel.
11 For he and his people with him, euen
the terrible nations ſhall be brought to
deſtroy the land: and they ſhal draw their
ſwordes againſt Egypt, and fill the lande
with the ſlayne.
12 And I will make the riuers drie, and ſel
the land into the handes of the wicked, &
I will make the lande waſte, and all that
therein is, by the handes of ſtrangers: I
the Lord haue ſpoken it.
13 Thus ſaith the Lord God, I wil alſo de-
ſtroy ỳ idoles, & I wil cauſe their idols to
ceaſe out of * Noph, and there ſhall be no
more a prince of the lande of Egypt, and
I wil ſend a feare in the land of Egypt.
14 And I wil make Pathros deſolate, and
will ſet fire in * Zoan, and I will execute
iudgement in No.
15 And I wil powre my wrath vpō * Sin,
which is the ſtrength of Egypt: and I wil
deſtroy the multitude of * No.
16 And I will ſet fire in Egypt: Sin ſhall
haue great ſorow, & No ſhalbe deſtroyed,
and Noph ſhall haue ſorowes dayly.
17 The yong men of * Auen, and of * Phi-
beſeth ſhall fall by the ſworde: and theſe
cities ſhall go into captiuitie.
18 At Tehaphnehes the daye c ſhall re-
ſtreine his light, when I ſhall breake there
the d barres of Egypt: & when the pompe
of her power ſhall ceaſe in her, the cloude
ſhal couer her, and her daughters ſhal go
into captiuitie.
19 Thus will I execute iudgementes in
Egypt, and they ſhall knowe, that I am
the Lord.
20 ¶ And in the e eleuenth yeere, in the
firſt moneth, and in the ſeuenth day of the
moneth, the word of the Lord came vnto
me, ſaying,
21 Sonne of mā, f I haue broken the arme
of Pharaoh king of Egypt: and lo, it ſhal
not be bound vp to be healed, neither ſhal
they put a roule to binde it, and ſo make
it ſtrong, to holde the ſworde.
22 Therefore thus ſayeth the Lorde God,
Behold, I come againſt Pharaoh king of
Egypt, and will breake g his arme, that
was

a By Phut and Lud are meant Aphrica and Lybia.

b Which was a ſtrong citie of Egypt. chap. 29. 10.

* Or, Memphis, or, Alkaira.

* Or, Tanis.

* Or, Peluſium.

* Or, Alexandria.

* Or, Heliopolis.

* Or, Pubaſtum.

c Meaning, that there ſhalbe great ſorow and affliction.

d That is, the ſtrength & force.

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

f For Nebuchad-nezzar deſtroyed Pharaoh Necho at Carchemiſh, Ier. 46. 26.

g His force and power.

was ſtrong, but is broken, & I will cauſe the ſworde to fall out of his hand.
23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countries.
24 And I will ſtrengthen the arme of the king of Babel, and put my ſworde in his hãd, but I will breake Pharaohs armes, and he ſhall caſt out ſighings, as the ſighings of him that is wounded before him.
25 But I will ſtrengthen the armes of the king of Babel, and the armes of Pharaoh ſhall fall downe, and they ſhall know, that I am the Lorde, h when I ſhall put my ſworde into the hande of the king of Babel, and he ſhall ſtretch it out vpon the land of Egypt.
26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countries, and they ſhal know, that I am the Lord.

h Whereby we ſee that tyrants haue no power of themſelues, neither can do any more harme then God appoynteth, and when he will, they muſt ceaſe.

CHAP. XXXI.

2 A compariſon of the proſperitie of Pharaoh with the proſperitie of the Aſſyrians. 10 He prophecieth a like deſtruction to them both.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

1 And in the a eleuenth yere, in the third moneth, and in the firſt day of the moneth, the word of the Lord came vnto me, ſaying,
2 Sonne of man, ſpeake vnto Pharaoh King of Egypt, and to his multitude, Whom art thou b like in thy greatnes?
3 Behold, Aſſhur was like a cedar in Lebanon with faire branches, and with thicke ſhadowing boughes, and ſhot vp verie hie, and his toppe was among the thicke boughes.
4 The waters nouriſhed him, and the deepe exalted him on hie with her riuers running rounde about his plantes, and ſent out her c litle riuers vnto all the trees of the d fielde.
5 Therefore his height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, becauſe of the multitude of the waters, which the deepe ſent out.
6 All the foules of the heauen made their neſtes in his boughes, & vnder his branches did all the beaſtes of the fielde bring forth their yong, and vnder his ſhadowe dwelt all mightie nations.
7 Thus was he faire in his greatnes, and in the length of his braches: for his rote was nere great waters.
8 The cedars in the garden d of God could not hide him: no firre tree was like his braches, and the cheſſenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.
9 I made him faire by the multitude of his braches: ſo that all the trees of Eden, that were in the garden of God, enuied him.
10 Therefore thus ſayeth the Lorde God, Becauſe e he is lift vp on high, and hath ſhot vp his top amõg the thick boughes, and his heart is lift vp in his height,
11 I haue therefore deliuered him into the handes of the f mightieſt among the heathen: he ſhall handle him, for I haue caſt him away for his wickednes.
12 And the ſtrangers haue deſtroyed him, euen the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are g broken by al the riuers of the land, and all the people of the earth are departed from his ſhadow, and haue forſaken him.
13 Vpon his ruine ſhal all the foules of the heauen remayne, and all the beaſts of the fielde ſhalbe vpon his branches,
14 So that none of all the trees by the waters ſhalbe exalted by their height, neither ſhal ſhoote vp their top among the thicke boughes, neither ſhall their leaues ſtande vp in their height, which drinke ſo much water: for they are all deliuered vnto death in the nether partes of the earth in the mids of the children of men among them that go downe to the pit.
15 Thus ſayth the Lorde God, In the day when he went downe to hell, I cauſed them to mourne, & I h couered the deepe for him, & I did reſtreine the floods thereof, and the great waters were ſtayed: I cauſed Lebanon to mourne for him, and all the trees of the fielde fainted.
16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hel, with them that deſcend into the pit, and all the excellent trees of Eden, & the beſt of Lebanon: euen all that are nouriſhed with waters, ſhall i be comforted in the nether partes of the earth.
17 They alſo went downe to hel with him vnto them that be ſlaine with the ſword, and his arme, and they that dwelt vnder his ſhadow in the mids of the heathen.
18 To whome k art thou thus like in glorie and in greatneſſe among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether partes of the earth: thou ſhalt ſleepe in the mids of the k vncircumciſed, with them that be ſlayne by the ſword: this is Pharaoh and all his multitude, ſayeth the Lorde God.

f Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

g The deepe waters that cauſed him to mourne (meaning his great abundãce and pompe) ſhal nowe lament as though they were couered with ſackcloth.

h To cauſe this deſtruction of the King of Aſſyria to ſeeme more horrible, he ſetteth forth other kings and princes which are dead, as though they ſo ioyced at the fall of ſuch a tyrant.

i Meaning, that Pharaohs power was nothing ſo great as his was.

k Reade Chap. 28.10.

CHAP. XXXII.

2 The Prophet is commanded to bewaile Pharaoh king of Egypt. 13 He prophecieth that deſtruction ſhall come vnto Egypt through the king of Babylon.

1 And in the a twelfth yeere in the twelfth moneth, and in the firſt daye of the moneth, the word of the Lord came vnto me, ſaying,
2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a b lyon of the nations, and art as a b dragon in the ſea: thou caſteſt out thy riuers c and troubleſt the waters with thy feete, & ſtampeſt in their riuers.
3 Thus ſaith the Lord God, I will therefore ſpread my net ouer thee with a great multitude of people, and they ſhall make thee come vp into my net.
4 Then will I leaue thee vpon the lande, and I will caſt thee vpon the open fielde, and I will cauſe all the foules of the heauen to remaine vpon thee, and I will fill

a Which was the firſt yere of the generall captiuitie vnder Iehoiakim.

b That the ſcriptures compare tyrants to cruell & huge beaſtes which deuoure all that be weker then they, & ſuch as they may ouercome.

c Thou preſſeſt great armies.

All 17.20.

all the beastes of the fielde with thee.
5 And I will lay thy flesh vpon the moun-
taines, and fill the valleys [d] with thine
height.
6 I wil also water with thy blood the land
wherein thou [e] swimmest, euen to þ mou-
taines, and the riuers shalbe full of thee.
7 And when I shal [f] put thee out, I wil co-
uer the heauen, & make the starres thereof
darke: * I will couer the sunne with a
cloude, and the moone shall not giue her
light.
8 All the lightes of heauen will I make
darke for thee, and bring [g] darkenesse vp-
on thy land, saith the Lord God.
9 I will also trouble the heartes of many
people, when I shall bring thy destructi-
on among the nations, & vpon the coun-
treis which thou hast not knowen.
10 Yea, I will make many people amazed
at thee, and their kings shalbe astonished
with feare for thee, when I shal make my
sword to glitter against their faces, & they
shall be afraide at euery moment: euery
man for his owne life in þ day of thy fall.
11 For thus saith the Lorde God, The
sworde of the king of Babel shall come
vpon thee.
12 By the swordes of the mightie will I
cause thy multitude to fall: they all shall
be terrible nations, and they shall destroy
the [h] pompe of Egypt, and all the multi-
tude thereof shall be consumed.
13 I wil destroy also all the beastes thereof
from the great watersides, neither shall
the foote of man trouble them any more,
nor the hoones of beast trouble them.
14 Then will I make [i] their waters deepe,
and cause their riuers to runne like oyle,
saith the Lord God.
15 When I shall make the lande of Egypt
desolate, and the countrey with al that is
therein, shalbe layde waste: when I shall
smite all them, which dwell therein, then
shall they know, that I am the Lord.
16 This is the mourning wherewith they
shal lament her: the daughters of the na-
tions shall lament her: they shall lament
for Egypt, and for all her multitude, saith
the Lorde God.
17 ¶ In the twelfth yeere also in the fif-
tenth day of the moneth, came the worde
of the Lorde vnto me, saying,
18 Sonne of man, lament for the multitude
of Egypt, and [k] cast them downe, euen
them & the daughters of the mightie na-
tions vnto the nether parts of the earth,
with them that goe downe into the pit.
19 Whome doest thou passe [l] in beautie?
goe downe and sleepe with the vncircum-
cised.
20 They shall fall in the middes of them
that are slaine by the sword: [m] she is deli-
uered to the sword: draw her downe, and
all her multitude.
21 The most mightie & strong shall speake
to [n] him out of the middes of hell with
them that helpe her: they are gone downe
and sleepe with the vncircumcised that be
slaine by the sword.
22 Asshur is there and all his companie:
their graues are about him: all they are
slaine and fallen by the sword.
23 Whose graues are made in the side of
the pit, & his multitude are round about
his graue: all they are slaine and fallen by
the sword, which caused feare to be in the
land of the liuing.
24 There is [o] Elam and all his multitude
round about his graue: all they are slaine
and fallen by the sworde, which are gone
downe with the vncircumcised into the
nether partes of the earth, which caused
themselues to be feared in the land of the
[p] liuing, yet haue they borne their shame
with them that are gone downe to þ pit.
25 They haue made his bed in the mids of
the slaine with all his multitude: their
graues are round about him: all these vn-
circumcised are slaine by þ sword: though
they haue caused their feare in the lande
of the liuing, yet haue they borne their
shame with them that goe downe to the
pit: they are layde in the mids of them,
that be slaine.
26 There is [q] Meshech, Tubal, and all their
multitude, their graues are round about
them: all these vncircumcised were slaine
by the sworde, though they caused their
feare to be in the land of the liuing.
27 And they shall not lye with the valiant
[r] of the vncircumcised, that are fallen,
which are gone downe to the graue, with
their weapons of warre, and haue layde
their swords vnder their heads, but their
iniquitie shall be vpon their bones: be-
cause they were the feare of the mightie in
the land of the liuing.
28 Yea, thou shalt be broken in the mids of
the vncircumcised, and lie with them that
are slaine by the sword.
29 There is Edom, his kings, and all his
princes, which in their strength are layde
by them that were slaine by the sworde:
they shall sleepe with the vncircumcised,
and with them that go downe to the pit.
30 There be all the princes of the [s] North,
with all the Zidonians, which are gone
downe with the slaine, with their feare:
they are ashamed of their strength, & the
vncircumcised sleepe with them that bee
slaine by the sworde, & beare their shame
with them that go downe to the pit.
31 Pharaoh shall see them, and he shall be
[t] comforted ouer al his multitude: Pha-
raoh, and al his armie shalbe slaine by the
sword, saith the Lorde God.
32 For I haue caused my [u] feare to be in
the land of the liuing: and he shalbe layde
in the middes of the vncircumcised with
them, that are slaine by the sworde, euen
Pharaoh and all his multitude, saith the
Lord God.

CHAP. XXXIII.

2 The office of the gouernours and ministers. 14 He strengtheneth them that despaire, and boldneth them with the promes of mercie. 30 The word of the Lord against the mockers of the Prophet.

1 AGaine, the word of the Lord came vn-
to me, saying,
2 Sonne of man, speake to the children
of thy people, and say vnto them, When

d With heapes of the carkeises of thine armie.

e As Nilus ouerfloweth Egypt, so will I make the blood of thine hoste to ouerflowe it.

f The word signifieth to be put out as a candle is put out.

* Isa.13.10. Ioel.2.31.& 3.15. Matth.24.29.

g By this maner of speach is ment the great sorow that shalbe for the slaughter of the king and his people.

h This came to passe in lesse then foure yeres after this prophecie.

i To wit, of the Caldeans thine enemies, which shal quietly enioy all thy commodities.

k That is, prophecie, that they shalbe cast downe: thus the Lord giueth his Prophets power both to plant & to destroy by his worde, reade Iere.1.10.

l Haue not other kingdomes, bene beautifull then thou, perished?

m That is, Egypt.

n To make the matter more sensible, he bringeth in Pharaoh whom the dead shall meete and meruaile at him, reade Isa.14.9.

o Meaning, the Persians.

p Whom in this life al the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Iosephus writeth.

r Which dyed not by cruell death, but by the course of nature, and are honourably buried with their coate armour & signes of honour.

s The kings of Babylon.

t As the wicked reioyce when they see others partakers of their miseries.

u I wil make the Egyptians afraid of me, as they caused others to feare them.

I bring the ſwoꝛd vpon a land, if the peo-
ple of the lande take a man [a] from among
them, and make him their [a] watchman,
3 If when he ſeeth the ſwoꝛde come vpon
the land, he blow the trumpet, and warne
the people,
4 Then he that heareth the ſounde of the
trumpet, and will not be warned, if the
ſwoꝛd come, & take him away, his blood
ſhalbe vpon his owne head.
5 Foꝛ he heard the ſounde of the trumpet,
and would not be admoniſhed: therefore
his blood ſhalbe vpon him: but he that re-
ceiueth warning, ſhall ſaue his life.
6 But if ꝓ watchman ſee the ſwoꝛd come,
and blowe not the trumpet, and the peo-
ple bee not warned: if the ſwoꝛde come,
& take any perſon from among them, he
is taken away foꝛ his [b] iniquitie, but his
blood will I require at ꝓ watchmãs hand.
7 * So thou, O ſonne of man, I haue made
thee a watchman vnto ꝓ houſe of Iſrael:
therefoꝛe thou ſhalt heare the woꝛd at my
[c] mouth, and admoniſh them from me.
8 When I ſhall ſay vnto the wicked, O
wicked man, thou ſhalt die the death, if
thou doeſt not ſpeake, and admoniſh the
wicked of his way, that wicked man ſhal
die foꝛ his iniquitie, but his blood will I
[d] require at thine hand.
9 Neuertheleſſe, if thou warne the wicked
of his way, to turne from it, if he doe not
turne frõ his way, he ſhall die foꝛ his ini-
quitie, but thou haſt deliuered thy ſoule.
10 Therefoꝛe, O thou ſonne of man, ſpeake
vnto the houſe of Iſrael, Thus ye ſpeake
and ſay, If our tranſgreſſions and our
ſinnes be vpon vs, & we are cõſumed be-
cauſe of them, [e] how ſhould we then liue?
11 Say vnto them, As I liue, ſaith ꝓ Lord
God, [f] I deſire not the death of the wic-
ked, but that the wicked turne from his
way and liue: turne you, turne you from
your euill waies, foꝛ why will ye dye, O
ye houſe of Iſrael?
12 Therefoꝛe thou ſonne of man, ſay vnto
the children of thy people, The [g] righte-
ouſnes of the righteous ſhall not deliuer
him in the day of his tranſgreſſion, noꝛ
the wickednes of the wicked ſhall cauſe
him to fall therein, in the day that he re-
turneth from his wickednes, neyther
ſhal the righteous liue foꝛ his righteouſnes
in the day that he ſinneth.
13 When I ſhall ſay vnto the righteous,
that he ſhall ſurely liue, if he truſt to his
owne righteouſneſſe, and commit iniqui-
tie, all his righteouſneſſe ſhalbe no more
remembred, but foꝛ his iniquitie that he
hath committed, he ſhal die foꝛ the ſame.
14 Againe when I ſhall ſay vnto the wic-
ked, Thou ſhalt dye the death, if he turne
from his ſinne, & doe that which is law-
full and [h] right,
15 To wit, if the wicked reſtoꝛe the pledge,
and giue againe that hee had robbed, and
walke in ꝓ ſtatutes of life, without com-
mitting iniquitie, he ſhall ſurely liue, and
not dye.
16 None of his ſinnes that hee hath com-
mitted, ſhalbe mentioned vnto him: be-
cauſe he hath done that, which is lawfull,
and right, he ſhall ſurely liue.
17 Yet the children of thy people ſay, * The Chap.18.25.
way of the Lorde is not equall: but their
owne way is vnequall.
18 When the righteous turneth from his
righteouſneſſe, and committeth iniquitie,
he ſhall euen dye thereby.
19 But if the wicked returne from his wic-
kednes, and do that which is lawful, and
right, he ſhall liue thereby.
20 Yet ye ſay, The way of the Lord is not
equall. O ye houſe of Iſrael, I will iudge
you euery one after his wayes.
21 Alſo in the twelfth yeare of [i] our capti-
uitie, in the tenth moneth, and in the fift
day of the moneth, one that had eſcaped
out of Ieruſalem, came vnto me, & ſaide,
The citie is ſmitten.
22 Nowe the [k] hand of the Lord had bene
vpon me in the euening afoꝛe he that had
eſcaped, came, & had opened my mouth,
vntill he came to me in the moꝛning: and
when he had opened my [l] mouth, I was
no more dumme.
23 Againe the woꝛd of the Lord came vnto
me, and ſaid,
24 Sonne of man, theſe that dwell in the
deſolate places of the land of Iſrael, talke
and ſay, [m] Abraham was but one, and
he poſſeſſed the lande: but we are many,
therefoꝛe the lande ſhalbe giuen vs in poſ-
ſeſſion.
25 Wherefoꝛe ſay vnto them, Thus ſaith
the Lord God, Ye eate with the [n] blood, &
lift vp your eyes toward your idoles, and
ſhed blood: ſhould ye then poſſeſſe the lãd?
26 Ye leane vpon your [o] ſwoꝛds: ye woꝛke
abomination, and ye defile euery one his
neighbours wife: ſhould ye then poſſeſſe
the land?
27 Say thus vnto them, Thus ſaith the
Lorde God, As I liue, ſo ſurely they that
are in the deſolate places, ſhall fall by the
ſwoꝛd: and him that is in the open fielde,
will I giue vnto the beaſtes to be deuou-
red: and they that be in the foyſtes and in
the caues, ſhall dye of the peſtilence.
28 Foꝛ I will lay the land deſolate & waſte,
and the * pompe of her ſtrength ſhal ceaſe:
and the mountaines of Iſrael ſhalbe deſo-
late, and none ſhall paſſe thiough.
29 Then ſhall they knowe that I am the
Lord, when I haue laid the land deſolate
and waſte, becauſe of all their abomina-
tions, that they haue committed.
30 Alſo thou ſonne of man, the children of
thy people that [p] talke of thee by ꝓ walles
and in the doꝛes of houſes, and ſpeake
one to another, euery one to his brother,
ſaying, Come, I pray you, & heare what
is the woꝛd that commeth from ꝓ Lorde.
31 Foꝛ they come vnto thee, as the people
vſeth to come: & my people ſit before thee,
and heare thy woꝛds, but they will not do
them: foꝛ with their mouthes they make
[q] ieſtes, and their heart goeth after their
couetouſnes.
32 And lo, thou art vnto them, as a [r] ieſting
ſong of one that hath a pleaſant voyce,
& can ſing well: foꝛ they heare thy woꝛds,

[a] Or, of their coaſts.
a He ſheweth that the people ought to haue continually gouernours and teachers which may haue a care ouer them, & to warne them euer of the dangers which are at hand.
b Signifying, that the wicked ſhall not eſcape puniſhment though ꝙ watchman be negligent: but if the watchman blow the trumpet, and then he wil not obey, he ſhal deſerue double puniſhment, c hap. 3.17.
c Which teacheth that he that receiueth not his charge at the Lordes mouth, is a ſpie, and not a true watchman.
d The watchman muſt anſwere for the blood of all that periſh through his negligence.
e Thus the wicked when they heare Gods iudgements for their ſinnes, deſpaire of his mercies and murmure.
f Reade Chap. 18.23.
g Reade of this righteouſnes, Chap.18. 22, 24.
h Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes, and yet declare not themſelues ſuch by their fruits, that is, in obeying Gods commandements & by godly life.
i When the Prophet was led away captiue with Ieconiah.
k I was indued with the Spirit of prophecie, Chap.3.2.
l Whereby is ſignified that the miniſters of God cãnot ſpeake till God giue them courage & open their mouthes, Chap.24.27. and 29.21. Epheſ. 6.19.
m Thus the wicked thinke them ſelues moreouer thy to enioy Gods promes then the Saints of God, to whom they were made and would bind God to be ſubiect to them, though they would not be bound to him,
n Contrary to the Lawe, Leuit. 17.14.
o As they that are readie ſhil a head blood. Chap.7.24.& 24. 21.& 30.17.
p In deriſion.
q This declareth that we ought to heare Gods word with ſuch zeale and affection that we ſhould in all points obeyit, els we abuſe the worde to our owne condemnation, & make of his miniſters as though they were ieſtes to ſerue mens fonniſh fantaſies.
r Or, pleaſant, or lauſome.

but

but they do them not.
33 And when this commeth to passe (for
lo, it will come) then shal they know, that
a Prophet hath bene among them.

CHAP. XXXIIII.

2 Against the shepheardes that despised the flocke of Christ, & seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

1 And the worde of the Lord came vnto
me, saying,
2 Sonne of man, prophecie against the
shepherdes of Israel, prophecie and say
vnto them, Thus sayth þ Lord God vnto
the shepherdes, * Wo be vnto the a shep-
herdes of Israel, that feede themselues:
should not the shepherds feede the flocks?
3 Ye eate the b fat, and ye clothe you with
the wooll: ye kill them that are fed, but ye
feede not the sheepe.
4 The c weake haue ye not strengthened:
the sicke haue ye not healed, neither haue
ye bound vp the broken, nor brought a-
gaine that which was driuen away, ney-
ther haue ye sought that which was lost,
but with crueltie, and with rigour haue
ye ruled them.
5 And they were scattered without a shep-
herd: and when they were dispersed, they
were d deuoured of al the beasts of þ field.
6 My sheepe wandred through all the
mountaines, and vpon euery hie hil: yea,
my flocke was scattered through all the
earth, & none did seeke or search after them.
7 Therefore ye shepherds, heare the worde
of the Lord.
8 As I liue, sayth the Lord God, surely be-
cause my flocke was spoyled, & my sheepe
were deuoured of all the beasts of þ field,
hauing no shepherd, neither did my shep-
herds seeke my sheepe, but the shepherds
fed themselues, and fed not my sheepe,
9 Therefore, heare ye the word of the Lord,
O ye shepherdes.
10 Thus sayth the Lorde God, Beholde, I
come against the shepherdes, and will re-
quire my sheepe at their handes, & cause
them to cease from feeding the sheepe: nei-
ther shal the shepherdes feede themselues
any more: for I will deliuer my sheepe
from e their mouthes, and they shall no
more deuoure them.
11 For thus saith the Lord God, Behold,
I will search my sheepe, & seeke them out.
12 As a shepherd searcheth out his flocke,
when he hath bene among his sheepe that
are scattered, so wil I seeke out my sheepe
and will deliuer them out of all places,
where they haue bene scattered in f the
cloudie and darke day,
13 And I will bring them out from the
people, and gather them from the coun-
tries, and will bring them to their owne
land, & feede them vpon the mountaines
of Israel, by the riuers, and in all the in-
habited places of the countrey.
14 I will feede them in a good pasture, and
vpon the hie mountaines of Israel shall
their folde be: there shall they lie in a good
folde, and in fatte pasture shall they feede
vpon the mountaines of Israel.
15 I will feede my sheepe, & bring them to
their rest, sayth the Lord God.
16 I wil seeke that which was lost, & bring
againe that which was driuen awaye, &
wil binde vp that which was broken, and
will strengthen the weake, but I will de-
stroy the fatte and the g strong, and I wil
feede them with h iudgement.
17 Also you my sheepe, Thus sayeth the
Lorde God, Beholde, I iudge betweene
sheepe, and sheepe, betweene the rammes
and the goates.
18 Seemeth it a small thing vnto you to
haue eate vp þ good i pasture, but ye must
treade downe with your feete the residue
of your pasture? and to haue drunk of the
deepe waters, but ye must trouble the re-
sidue with your feete?
19 And my sheepe eate that which ye haue
troden with your feete, and drinke that
which ye haue troubled with your feete.
20 Therefore thus sayeth the Lorde God
vnto them, Beholde, I, euen I will iudge
betweene the fatte sheepe and the leane
sheepe.
21 Because ye haue thrust with side and
with shoulder, and pusht all the weake
with your hornes, tyll ye haue scattered
them abroade,
22 Therefore will I helpe my sheepe, and
they shall no more be spoyled, and I will
iudge betweene sheepe and sheepe.
23 And I will set vp a shepherd ouer them,
and he shall feede them, euen my seruant
k Dauid, he shal feede them, and he shalbe
their shepherd.
24 And I the Lorde will be their God, and
my seruant Dauid shall be the prince a-
mong them. I the Lord haue spoken it.
25 And I wil make with them a couenant
of peace, and will cause the euill beastes
to cease out of the lande: and they shall
l dwell safely in the wildernes, and sleepe
in the woods.
26 And I will set them, as a blessing, euen
round about my mountaine: and I will
cause raine to come downe in due season,
and there shalbe rayne of blessing.
27 And the m tree of the field shal yeeld her
fruite, and the earth shall giue her fruit, &
they shalbe safe in their land, & shal know
that I am the Lord, when I haue broken
the cordes of their yoke, & deliuered them
out of the handes of those that serued
themselues of them.
28 And they shall no more be spoiled of the
heathen, neyther shall the beastes of the
lande deuoure them, but they shall dwell
safely and none shall make them afrayde.
29 And I wil raise vp for them a n plant of
renoume, & they shalbe no more cōsumed
with hunger in the lande, neyther beare
the reproche of the heathen any more.
30 Thus shall they vnderstand, that I the
Lorde their God am with them, and that
they, euen the house of Israel, are my peo-
ple, sayth the Lord God.
31 And ye my sheepe, the sheepe of my pa-
sture are men, and I am your God, sayth
the Lord God.

Ier.23.1.
a By the shepherdes he meaneth the King, the magistrates, priests, and prophets.
b Ye seeke to enriche your selues by their commodities, & to spoyle their riches and substance.
c He describeth the office & duetie of a good pastor, who ought to loue and succour his flocke and not to be cruel toward them.
d For lacke of good gouernement & doctrine they perished.
e By destroying the couetous hirelings, and restoring true shepherdes: whereof we haue signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his worde.
f In the day of their affliction and miserie: and this promes is to comfort the Church in all dangers.
g Meaning, such as lift vp themselues aboue their brethren, and thinke they haue no neede to be gouerned by me.
h That is, by putting difference betweene the good and the bad, and so giue to either as they deserue.
i By good pasture and deepe waters, is meant þ pure word of God and the administration of Iustice, which they did not distribute to the poore till they had corrupt it.
k Meaning Christ, of whom Dauid was a figure, Ier.30.9. hose.3.5.
l This declareth, that vnder Christ the flocke should be truely deliuered from sinne, & hell, and so be safely preserued in the Church where they should neuer perish.
m The fruites of gods graces shall appeare in great abundance in his Church.
n That is, the rod that shall come out of the roote of Ishai, Isa.11.1.

CHAP. XXXV.

a The destruction that shall come on mount Seir, because they troubled the people of the Lord.

1 MOreouer the word of the Lord came vnto me, saying,
2 Some of man, set thy face against mount a Seir, and prophecie against it,
3 And say vnto it, Thus saith the Lorde God, Behold, O mount Seir, I come against thee, and I will stretche out mine hand against thee, and I will make thee desolate and waste.
4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt knowe that I am the Lord.
5 Because thou hast had a perpetuall hatred and hast put the children of Israel to flight by b force of the sword in the time of their calamitie, when their b iniquitie had an ende,
6 Therefore as I liue, saith the Lord God, I will prepare thee vnto blood, and blood shal pursue thee: except thou c hate blood, euen blood shall pursue thee.
7 Thus will I make mount Seir desolate & waste, & cut off from it him that passeth out and him that returneth.
8 And I will fill his mountaines with his slaine men: in thine hilles, and in thy valleys and in all thy riuers shall they fall, that are slayne with the sword.
9 I will make thee perpetuall desolations, and thy cities shall not d returne, and ye shall know that I am the Lord.
10 Because thou hast sayde, e These two nations, and these two countries shall be mine, and we wil possesse them (seeing the Lord was f there)
11 Therfore as I liue, saith the Lord God, I will euen do according to thy g wrath, & according to thine indignation which thou hast vsed in thine hatred against them: and I will make my selfe knowen among h them when I haue iudged thee.
12 And thou shalt knowe, that I the Lorde haue heard all thy blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are giuen vs to be deuoured.
13 Thus with your mouthes ye haue boasted against me, and haue multiplied your wordes against me: I haue heard them.
14 Thus saith the Lord God, So shall all the world reioyce when I shall make thee desolate.
15 As thou diddest reioyce at the inheritãce of the house of Israel, because it was desolate, so will I do vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall knowe, that I am the Lord.

a Where the Idumeans dwelt.
b When by their punishment I called them frõ their iniquitie.
c Except thou repent thy former cruelty.
d To wit, to their former estate.
e Meaning, Israel and Iudah.
f And so by fighting against Gods people, they should go about to put him out of his owne possession.
g As thou hast done cruelly, so shalt thou be cruelly handled.
h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them & so prayse his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

CHAP. XXXVI.

1 He promiseth to deliuer Israel from the Gentiles. 22 The benefits done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deserrings. 26 God renueth our hearts, that we may walke in his commandements.

1 ALso thou sonne of man, prophecie vnto the * mountaines of Israel, & say, Ye mountaines of Israel, heare the worde of the Lord.
2 Thus saith the Lorde God, Because the a enemie hath sayd against you, Aha, euen the b hye places of the worlde are ours in possession,
3 Therefore prophecie, and say, Thus saith the Lorde God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possession vnto the residue of the heathen, & ye are come vnto the lips and c tongues of men, & vnto the reproch of the people,
4 Therefore ye mountaines of Israel, heare the worde of the Lorde God, Thus saith the Lorde God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste and desolate places, and to the cities that are forsaken: which are spoyled and had in derision of the residue of the heathen that are round about.
5 Therefore thus saith the Lorde God, Surely in the fire of mine indignation haue I spoken against d residue of the heathen, & against all Idumea, which e haue taken my lande for their possession, with the ioy of all their heart, and with despitefull mindes to cast it out for a pray.
6 Prophecie therefore vpon the lande of Israel, and say vnto the mountaines, and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation, and in my wrath, because ye haue suffered the f shame of the heathen,
7 Therefore thus saith the Lorde God, I haue g lifted vp mine hande, surely the heathen that are about you, shall beare their shame.
8 But you, O mountaines of Israel, ye shal s shoote forth your branches, & bring forth your fruite to my people of Israel: for they are ready to come.
9 For behold, I come vnto you, and I will turne vnto you, and ye shalbe tilled and sowen.
10 And I will multiplie the men vpõ you, euen all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shalbe buylded.
11 And I will multiplie vpon you man & beast, and they shal increase, & bring fruit, and I will cause you to dwell after your olde estate, and I will bestowe benefites vpon you more then h at the first, and ye shall know that I am the Lord.
12 Yea, I wil cause men to walke vpõ i you, euẽ my people Israel, & they shall possesse * you, & ye shalbe their inheritãce, & ye shal no more henceforth depriue them of men.
13 Thus saith the Lord God, Because they say vnto you, Thou k lande deuourest vp men, & hast bene a waster of thy people,
14 Therefore thou shalt deuoure men no more, neyther waste thy people hence forth, saith the Lord God,
15 Neyther will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproche of thy people any more, neyther shalt cause thy folke to fall any more, saith the Lord God.

a That is, the Idumean.
b That is, Ierusalem, which for Gods promises was the chiefest of all the world.
c Ye are made a matter of talke and derision to all the worlde.
d They appointed with themselues to haue it, and therefore came with Nebuchad-nezzar against Ierusalẽ for this purpose.
e Because you haue beene a laughing stocke vnto them.
f By making solemne othe, read Chap. 20. 5.
g God declareth his mercies and goodnes toward his Church, who still preserueth his, euen when he destroyeth his enemies.
h Which was accomplished vnder Christ, in whome all the temporal deliuerances did & rest them.
i That is, vpon the mountaines of Ierusalem.
* Or, thee.
k This the enemies imputed as the reproche of the land, which God did for the sinnes of his people according to his iust iudgement.

Chap. 6. 2.

16 Moreouer

16 Moreouer the word of the Lorde came
vnto me, saying,
17 Sonne of man, when the house of Is-
rael dwelt in their owne lande, they defi-
led it by their owne wayes, and by their
deedes: their way was before me as the
filthinesse of the menstruous.
18 Wherefore I powred my wrath vpon
them, for the blood that they had shed in
the lande, and for their idoles, wherewith
they had polluted it.
19 And I scattered them among the hea-
then, and they were dispersed through the
countreis: for according to their wayes, &
according to their deedes, I iudged them.
20 *And when they entred vnto the hea-
then, whither they went, they polluted
mine holy Name, whe͂ they said of them,
These are the people of the Lorde, and are
gone out of his land.
21 But I fauoured mine holy [l] Name
which the house of Israel had polluted a-
mong the heathen, whither they went.
22 Therefore say vnto the house of Israel,
Thus saith the Lord God, I doe not this
for your sakes, O house of Israel, but for
mine [m] holy Names sake, which ye pol-
luted among ye heathen, whither ye went.
23 And I will sanctifie my great Name,
which was polluted among the heathen,
among whome you haue polluted it, and
the heathen shall knowe that I am the
Lord, sayth the Lord God, when I shalbe
sanctified in you before[n] their eyes.
24 For I will take you from among the
heathen, & gather you out of all cou͂treis,
and will bring you into your owne land.
25 Then will I powre cleane [n] water vp-
on you, and ye shalbe cleane: yea, from all
your filthinesse, and from all your idoles
will I clense you.
26 *A new heart also wil I giue you, and
a new spirit wil I put within you, and I
will take away ye stonie heart out of your
body, & I will giue you an heart of flesh.
27 And I will put my Spirit within you,
and cause you to walke in my statutes,
and ye shal keepe my iudgements and do
them.
28 And ye shall dwell in the lande, that I
gaue to your fathers, and ye shall be my
people, and I will be your God.
29 I wil also deliuer you from all your fil-
thines, and I will call for [o] corne, and wil
increase it, and lay no famine vpon you.
30 For I will multiplie the fruite of the
trees, and the increase of the fielde, that ye
shall beare no more the reproch of famine
among the heathen.
31 Then shal ye remember your own wic-
ked wayes, and your deedes that were
not good, and shal iudge your selues wor-
thie to haue bene [p] destroyed for your in-
iquities, and for your abominations.
32 Be it knowen vnto you that I doe not
this for your sakes, saith the Lorde God:
therfore, O ye house of Israel, be ashamed,
and confounded for your owne wayes.
33 Thus saith the Lorde God, What time
as I shall haue clensed you from all your
iniquities, I will cause you to dwell in the
cities, & the desolate places shalbe builded.
34 And the desolate lande shall bee tilled,
whereas it laye waste in the sight of all
that passed by.
35 For they sayde, This waste lande was
like the garden of Eden, and these waste
and desolate and ruinous cities were
strong, and were inhabited.
36 Then the residue of the heathen that are
left round about you, shall [q] know that
I the Lord build the ruinous places, and
plant the desolate places: I the Lorde
haue spoken it, and will doe it.
37 Thus saith the Lord God, I wil yet for
this bee sought of the house of Israel, to
performe it vnto them: I will encrease
them with men like a flocke.
38 As the holy flocke, as the flocke of Je-
rusalem in their solemne feasts, so shal the
desolate cities bee filled with flockes of
men, & they shal know, that I am ye Lord.

Isa.52.5. rom.2.24.

l And therefore would not suffer my Name to be had in conte͂pt, as the heathen would haue reproched me, if I had suffred my Church to perish.

m This excludeth from man all dignitie, and name to deserue any thing by seeing that God referreth the whole to himselfe, and the onely for the glory of his holy Name.

Or, power.

n That is, his Spirit, whereby he clenseth the heart and regenerateth it. Isa.44.3. Iere.32.39. chap.11.19.

o Vnder the abundance of temporall benefites he concludeth the spirituall graces.

p Ye shal come to true repentance, & thinke your selues vnworthie to be of the nomber of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or ple͂tifulnes of the earth that any countrey is rich, & abundant, but onely to Gods mercies, as his plagues and curses declare when he maketh it barren.

CHAP. XXXVII.

1 He prophecieth the bringing againe of the people, being in captiuitie. 16 Hee sheweth the vnion of the ten tribes with the two.

1 The hand of the Lorde was vpon mee,
and caried me out in the Spirit of the
Lord, and set me downe in the middes of
the [*] fielde, which was full of [a] bones.
2 And he ledde me rounde about by them,
and beholde, there were very many in the
open fielde, and loe, they were very drie.
3 And he said vnto me, Sonne of man, can
these bones liue? And I answered, O Lord
God, thou knowest.
4 Againe he saide vnto me, Prophecie vp-
on these bones and say vnto them, O ye
drie bones, heare the word of the Lord.
5 Thus saith the Lorde God vnto these
bones, Behold, I will cause breath to en-
ter into you, and ye shall liue.
6 And I will lay sinewes vpon you, and
make fleshe growe vpon you, and couer
you with skinne, and put breath in you,
that ye may liue, and ye shall knowe that
I am the Lord.
7 So I prophecied, as I was comman-
ded: & as I prophecied, there was a noise,
and beholde, there was a shaking, and the
bones came together, bone to his bone.
8 And when I beheld, lo, the sinewes, and
the flesh grewe vpon them, and aboue, the
skinne couered them, but there was no
breath in them.
9 Then saide he vnto me, Prophecie vnto
the winde: prophecie, sonne of man, and
say to the winde, Thus saieth the Lorde
God, Come from the foure [b] windes, O
breath, & breathe vpon these slaine, that
they may liue.
10 So I prophecied as he had comman-
ded me: and the breath came into them,
and they liued, and stoode vp vpon their
feete, an exceeding great armie.
11 Then he saide vnto me, Sonne of man,
these bones are ye whole house of Israel.
Behold, they say, Our bones are dried, &
our hope is gone, & we are cleane cut off.
12 Therefore prophecie, and say vnto them,
Thus saith the Lorde God, Behold, my
people, I will open your graues, & cause

* Or, valley.

a He sheweth by a greater miracle, that God hath power, and also will deliuer his people from their captiuitie, in asmuch as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

b Signifying, all partes whereas the Israelites were scattered: that is, the faithfull shall be brought to the same vnitie of spirit, and doctrine, wheresoeuer they are scattered thorow the world.

poun to come vp out of pour ſepulchres, and bring pou into the land of Iſrael,
13 And pe ſhall know that I am the Loyde, e whē I haue opened pour graues, O my people, and brought pou vp out of pour ſepulchres,
14 And ſhall put my Spirit in pou, and pe ſhall liue, and I ſhall place pou in pour owne land: then pe ſhall know that I the Loyde haue ſpoken it, and performed it, ſayeth the Loyde.
15 ¶ The woyde of the Loyde came againe vnto me, ſaying,
16 Moreouer thou ſonne of man, take thée a piece of wood, and write vpon it, Vnto Iudah, and to the children of Iſrael his companions: then take d another piece of wood, and write vpon it, Vnto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions.
17 And thou ſhalt ioyne them one to another into one tree, and they ſhalbe as one in thine hand.
18 And when the children of thy people ſhall ſpeake vnto thée, ſaying, Wilt thou not ſhew vs what thou meanest by theſe?
19 Thou ſhalt anſwere them, Thus ſaith the Loyde God, Beholde, I will take the tree e of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him, euen with the tree of Iudah, and make them one tree, & they ſhal be one in mine hand.
20 And the pieces of wood, wheron thou writeſt, ſhall be in thine hand, in their ſight.
21 And ſay vnto them, Thus ſayeth the Loyde God, Beholde, I will take the children of Iſrael from among the heathen, whither they be gone, and will gather them on euery ſide, and bring them into their owne land.
22 And I will make them one people in the land, vpon the mountaines of Iſrael, * and one king ſhall be king to them all: and they ſhall be no more two peoples, neither be deuided any more hereafterwith into two kingdomes.
23 Neither ſhal they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſaue them out of all their dwelling places, wherein they haue ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.
24 And Dauid my * ſeruant ſhalbe king ouer them, and they all ſhal haue one ſhepheard: they ſhall alſo walke in my iudgements, and obſerue my ſtatutes, and doe them.
25 And they ſhal dwell in the f land, that I haue giuen vnto Iaakob my ſeruaunt, where your fathers haue dwelt, and they ſhal dwel therin, euē they, & their ſonnes, and their ſonnes ſonnes for euer, and my ſeruāt Dauid ſhalbe their prince for euer.
26 Moreouer, I will make * a couenant of peace with them: it ſhalbe an euerlaſting couenant with them, and I will place them, and multiply them, and will ſet vp Sanctuarie among them for euermore.
27 My tabernacle alſo ſhalbe with them:

e That is, when I haue brought you out of thoſe places, & townes where you are captiues.

d Which ſignifieth the ioyning together of the two houſes of Iſrael, and Iudah.

e That is, the houſe of Iſrael.

Iohn 10.16.

Iſa.40.11. Ierem.23.5. chap.34.23. dan.9.24.

f Meaning, that the elect by Chriſt ſhall dwel in the heauenly Ieruſalē, which is meant by the land of Canaan. *Pſal.109.4.& 216.2.*

pea, I will be their God, and they ſhall be my people.
28 Thus the heathen ſhall knowe, that I the Loyde do ſanctifie Iſrael, when my Sanctuarie ſhalbe among them for euermore.

CHAP. XXXVIII.

Her prophecieth that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

1 AND the woyd of the Loyde came vnto me, ſaying,
2 Sonne of man, ſet thy face againſt a Gog and againſt the lande of Magog, the chiefe prince of Meſhech and Tubal, and prophecie againſt him,
3 And ſay, Thus ſaith the Loyd God, Beholde, I come againſt thee, O Gog the chiefe prince of Meſhech and Tubal.
4 And I will deſtroy thee, and put hookes in thy chawes, and I wil bring thee forth and all thine hoſte, both hoyſes and hoyſemen, all clothed with all ſortes of armour, euen a great multitude with bucklers, & ſhieldes, all b handling ſwoydes.
5 They of c Paras, of Cuſh, & Phut with them, euen all they that beare ſhielde and helmet.
6 d Gomer and all his bandes, and the houſe of Togarmah of the North quarters, and all his bands, and many people with thee.
7 Prepare thy ſelfe, and * make thee ready, both thou, and all thy multitude, that are aſſembled vnto thee, and be thou their ſauegard.
8 After many dayes thou ſhalt be viſited: for in the latter yeres thou ſhalt come into the land, that hath bene deſtroyed with the ſwoyde, and is gathered out of many people vpon the mountaines of Iſrael, which haue long ben waſte: yet g they haue bene brought out of the people, and they ſhall dwell all ſafe.
9 Thou ſhalt aſcend and come vp like a tempeſt, and ſhalt be like a cloude to couer the land, both thou, and al thy bands, and many people with thee.
10 Thus ſaith the Loyd God, Euen at the ſame time ſhall many thinges come into thy minde, and thou ſhalt thinke h euill thoughtes.
11 And thou ſhalt ſay, I will goe vp to the lande that hath no walled towyes: & I will goe to them that are at reſt, and dwel in ſafety, which dwel all without waſles, and haue neither barres nor gates,
12 Thinking to ſpoyle the pray, and to take a bootie, to turne thine hand vpon the deſolate places that are nowe inhabited, and vpon the people, that are gathered out of the nations which haue gotten cattel and goods, and dwell in the mids of the land.
13 Sheba and Dedan, and the marchants of Tarſhish with all the lyons therof ſhall ſay vnto thee, i Art thou come to

a Which was a people & came of Magog the ſonne of Iapha, Gen. 10.2. Magog alſo here ſignifieth a certaine country, ſo that by their two countrey, which had the gouernment of Grecia and Italie, he meaneth the principall enemies of the Church, Reuel. 20.8.
b He ſheweth that the enemies ſhould breake themſelues againſt the Church, but it ſhould be to their owne deſtruction.
c The Perſians, Ethiopians, and men of Affrica.
d Gomer was Iaphets ſonne, & Togarmah the ſonne of Gomer, and are thought to be they that inhabite Aſia minor.
e Signifying, that all the people of the world ſhould aſſemble themſelues againſt the Church and Chriſt their head.
* Or, it: meaning, the land of Iſrael.
f That is, to be left and deſtroy the Church.
g Meaning, Iſrael, which had nowe bene deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelues by outward force, as to depend on the prouidence and goodneſſe of God.
h One enemy ſhall enuie another, becauſe euery one ſhall thinke to haue the ſpoyle of the Church.

i Art thou come to ſpoyle

ſpoyle the pray? haſt thou gathered thy
multitude to take a bootie? to carie away
ſiluer and golde, to take away cattell and
goods, and to ſpoile a great pray?
14 Therfore, ſonne of man, prophecie, & ſay
vnto Gog, Thus ſaith the Lord God, In
that day when my people of Iſrael
i dwelleth ſafe, ſhalt thou not knowe it?
15 And come from thy place out of the
North partes, thou & much people with
thee? all ſhall ride vpon horſes, euen a
great multitude and a mightie armie.
16 And thou ſhalt come vp againſt my peo-
ple of Iſrael, as a cloud to couer ẏ land:
thou ſhalt be in the k latter daies, & I will
bring thee vpon my land that the heathen
may know me, when I l ſhalbe ſanctifi-
ed in thee, O Gog, before their eyes.
17 Thus ſaith the Lord God, Art not thou
he, of whom I haue ſpoken in olde time,
m by the hand of my ſeruantes the Pro-
phets of Iſrael which prophecied in
thoſe dayes & yeeres, that I would bring
thee vpon them?
18 At ẏ ſame time alſo whẽ Gog ſhall come
agaynſt the land of Iſrael, ſaith the Lord
God, my wrath ſhall ariſe in mine anger.
19 For in mine indignation and in the fire
of my wrath haue I ſpoken it: ſurely at
that time there ſhalbe a great ſhaking in
the land of Iſrael,
20 So that ẏ fiſhes of the ſea, & the foules
of the heauen, and the beaſts of the fielde
and all that moue and creepe vpon the
earth, and all the men that are vpon the
earth, ſhall tremble at my preſence, and
the mountaynes ſhalbe ouerthrowen, &
the n ſtaires ſhal fall, and euery wall ſhall
fall to the ground.
21 For I will call for a ſworde againſt
him o throughout all my mountaynes,
ſaith the Lord God: euery mans ſworde
ſhall be againſt his brother.
22 And I wil pleade againſt him with pe-
ſtilence, and with blood, and I will cauſe
to raine vpon him and vpon his bands,
and vpon the great people, that are with
him, a ſore raine, and hailestones, fire and
brimſtone.
23 Thus will I be * magnified, and ſanc-
tified, and knowen in the eyes of many
nations, and they ſhall know, that I am
the Lord.

i Shalt not thou ſee thine occaſion to come againſt my church when they ſuſpect nothing?

k Meaning, in ẏ laſt age, & from the comming of Chriſt vnto the end of ẏ worlde.

l Signifying, that God wil be ſanctified by maintaining his church, & deſtroying his enemies, as chap. 36,23. & 37.28.

m Whereby he declareth ẏ none affliction can come to the Church, whereof they haue not bene aduertiſed aforetime, to teache them to indure all things with more pacience when they knowe that God hath ſo ordeined.

n All meanes whereby man ſhould thinke to ſaue himſelfe, ſhal faile, the affliction in thoſe dayes ſhalbe ſo great, & the enemies deſtruction ſhalbe ſo terrible.

o Againſt the people of Gog and Magog.

* Chap. 36,23. and 38,16.

CHAP. XXXIX.

1 Hee ſheweth the deſtruction of Gog and Magog. 11 The graues of Gog and his hoſte. 17 They ſhalbe deuoured of birdes and beaſtes. 23 VVherefore the houſe of Iſrael is captiue. 24 Their bringing againe from captiuitie is promiſed.

1 Therefore, thou ſonne of man, pro-
phecie againſt Gog, and ſay, Thus
ſaith the Lord God, beholde, I come
againſt thee, O Gog, the chiefe prince of
Meſhech and Tubal.
2 And I will deſtroy thee a and leaue but
the ſixt part of thee, and will cauſe thee to
come vp from ẏ North parts & wil bring
thee vpon the mountaines of Iſrael:
3 And I wil ſmite thy bowe out of thy left
hand, and I will cauſe thine arrowes to
fall out of thy right hand.
4 Thou b ſhalt fall vpon the mountaines
of Iſrael, and all thy bands, & the people
that is with thee: for I wil giue thee vn-
to the birds and to euery feathered foule
and beaſt of the fielde to be deuoured.
5 Thou ſhalt fall vpon the open fielde: for
I haue ſpoken it, ſaith the Lord God.
6 And I will ſend a fire on Magog, & a-
mong them that dwell ſafely in ẏ c yles, &
they ſhall knowe that I am the Lord.
7 So wil I make mine holy Name know-
en in the middes of my people Iſrael,
& I will not ſuffer them to pollute mine
holy Name any more, and the heathen
ſhall knowe that I am the Lord, the holy
one of Iſrael.
8 Behold, d it is come, and it is done, ſaith
the Lorde God: this is the day whereof
I haue ſpoken.
9 And they that dwell in the cities of Iſ-
rael, ſhall e go foorth, and ſhall burne & ſet
fire vpon the weapons, & on the ſhieldes,
& bucklers, vpon the bowes, & vpon the
arrowes, & vpon the ſtaues in their hãds,
and vpon the ſpeares, & they ſhall burne
them with fire ſeuen yeeres.
10 So that they ſhall bring no wood out
of the fielde, neither cut downe any out of
the foreſtes: for they ſhall burne ẏ wea-
pons with fire, and they ſhall robbe thoſe
that robbed them, and ſpoyle thoſe that
ſpoyled them, ſaith the Lord God.
11 And at the ſame time will I giue vnto
Gog f a place there for buriall in Iſrael,
euen the valley whereby men go towarde
the Eaſt part of the Sea: and it ſhall
cauſe them that paſſe by, to ſtoppe their
g noſes, and there ſhall they burie Gog
with all his multitude: and they ſhall
call it the valley of ‖ Hamon-Gog.
12 h And ſeuen moneths long ſhal ẏ houſe
of Iſrael be burying of them, that they
may clenſe the land,
13 Yea, all the people of the land ſhall bury
them, and they ſhall haue a name when
I ſhalbe glorified, ſayth the Lord God.
14 And they ſhall chuſe out men to go con-
tinually through the i lande with them
that trauaile, to burie thoſe that remaine
vpon the ground, to clenſe it: they ſhall
ſearch to the end of ſeuen moneths.
15 And ẏ trauailers that paſſe through the
lande, if any ſee a mans bone, then ſhal he
ſet vp a ſigne by it, til ẏ buriers haue bu-
ried it, in the valley of Hamon-Gog.
16 And alſo ẏ name of the city ſhalbe ‖ Ha-
monah: thus ſhall they clenſe the lande.
17 And thou ſonne of man, thus ſaith the
Lord God, Speake vnto euery feathered
foule, and to all the beaſtes of the fielde,
Aſſemble your ſelues, and come: k gather
your ſelues on euery ſide to my ſacrifice:
for I do ſacrifice a great ſacrifice for you
vpon the mountaines of Iſrael, that yee
may eate fleſh, and drinke blood.
18 Ye ſhall eat the fleſh of the valiant, and
drinke ẏ blood of the princes of the earth,
of the weathers, of the lambes, and of the
goates, and of bullockes, euen of all fatte
beaſtes of Baſhan.
19 And ye ſhall eate fat till you be ful, and
drinke

a Or, deſtroy thee with ſixe plagues, as Chap. 38,22.

b Meaning, that by the vertue of Gods worde the enemie ſhalbe deſtroyed where ſoeuer he aſſayleth his Church.

c That is, amõg al nations where the enemies of my people dwel, ſeeme they neuer ſo farre ſeparate.

d That is, this plague is fully determined in my counſel, and can not be changed.

e After this deſtruction the Church ſhall haue great peace and tranquillity, & burne al their weapons becauſe thei ſhal no more feare the enemie: and this is chiefely ment of the accompliſhment of Chriſtes kingdome, when by their head Chriſt all enemies ſhall be ouercome.

f Which declareth that the enemies ſhal haue an horrible fall.

g For the ſtinke of the carkeiſes.

‖ *Or, of the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land ſhould not be polluted, & partly for the compaſſion that the children of God haue, euen on their enemies

‖ *Or, multitude.*

k Whereby hee ſignifieth the horrible deſtruction that ſhould come vpon the enemies of his Church.

drinke blood, till ye be dronken of my sacrifice, which I haue sacrificed for you.
20 Thus ye shalbe filled at my table with horses and chariots, with valiant men, & with all men of warre, saith the Lord God.
21 And I will set my glory among the heathen, & all the heathen shall see my iudgement, that I haue executed, & mine hand, which I haue layed vpon them.
22 So the house of Israel shall know, that I am the Lord their God from that day and so forth.
23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, & gaue them into the hand of their enemies: so fell they all by the sword.
24 According to their vncleannesse, and according to their trāgressiōs haue I done vnto them, and hid my face from them.
25 Therefore thus saith the Lord God, Now wil I bring againe the captiuitie of Iaakob, and haue compassion vpon the whole house of Israel, & will be ielous for mine holy name,
26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their lande, and without feare of any,
27 When I haue brought them againe from the people, & gathered them out of their enemies landes, and am *sanctified in them in the sight of many nations,
28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne lande, and haue left none of them any more there,
29 Neither will I hide my face any more from them: for I haue powred out my Spirit vpon the house of Israel, sayeth the Lord God.

1 The heathen shall knowe that they ouercame not my people by their strength, neither yet by the weakenes of mine arme, but that this was for my peoples sinnes.

*Chap. 36. 23.

CHAP. XL.

The restoring of the citie and the Temple.

1 IN the fine and twentieth yeere of our being in captiuitie in the a beginning of the yeere, in the tenth day of the moneth, in the fourteenth yeere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, and brought me thither.
2 Into the land of Israel brought he mee by a diuine vision, & set me vpon a verie high mountaine, whereupon was as the building of a citie, toward the South.
3 And he brought me thither, and behold, there was a b man, whose similitude was to looke to, like brasse, with a linen thread in his hande, & a reede to measure with: and he stoode at the gate.
4 And the man saide vnto mee, Sonne of man, beholde with thine eyes, and heare with thine eares, & set thine heart vpon all that I shal shew thee: for to the intent, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.
5 And beholde, I sawe a wall on the outside of the house rounde about: and in the mans hand was a reede to measure with, of sixe cubites long, by the cubite, and an hand breadth: so he measured the bredth of the building with one reede, and the height with one reede.
6 Then came hee vnto the gate, which looketh towarde the East, and went by the staires thereof, and measured the 1 poste of the gate, which was one reede broade, and 1 the other poste of the gate, which was one reede broade.
7 And euery chamber was one reede long, and one reede broade, and betweene the chambers were fiue cubites: and the poste of the gate by the porch of the gate within was one reede.
8 He measured also the porch of the gate within with one reede.
9 Then measured he the porche of the gate of eight cubites, and the 1 postes thereof, of two cubites, and the porche of the gate was inward.
10 And the chambers of the gate Eastward, were three on this side, and three on that side: they three were of one measure, and the postes had one measure on this side, and one on that side.
11 And he measured the breadth of the entrie of the gate ten cubites, & the height of the gate thirteene cubites.
12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, & the chambers were sixe cubites on this side and sixe cubites on that side.
13 Hee measured then the gate from the roufe of a chamber to the toppe of the gate: the breadth was fiue and twentie cubites, doore against doore.
14 Hee made also postes of threescore cubites, and the postes of the court, and of the gate had one measure rounde about.
15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within were fiftie cubites.
16 And there were narrowe windowes in the chambers, and in their postes within the gate rounde about, and likewise to the arches: & the windowes went round about within: and vpon the postes were palme trees.
17 ¶ Then brought he me into the outward court, and loe, there were chambers, and a pauement made for the court rounde about, and thirtie chambers were vpon the pauement.
18 And the pauement was by the side of the gates ouer against the length of the gates, and the pauement was beneath.
19 Then he measured the breadth from the forefront of the lower gate without, vnto the forefront of the court within, an hundreth cubites Eastwarde and Northwarde.
20 And the gate of the outward court, that looked towarde the North, measured he after the length and breadth thereof.
21 And the chambers thereof were, three on this side, and three on that side, and the postes thereof and the arches there-

a The Iewes counted the beginning of the yeere after two sortes: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

*Or, visions of God

b Which was an Angel in forme of a man, that came to measure out this building.

1 Or, thresholde.

1 Or, posts.

1 Or, porch

of were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth fiue and twentie cubites.
22 And their windowes, and their arches & their palme trees, were after the measure of the gate that looketh towarde the East, and the going vp vnto it had seuen steps, & the arches thereof were before the.
23 And the gate of the inner court stoode ouer against the gate toward the North, and towarde the East, and he measured from gate to gate an hundreth cubites.
24 After that, he brought me towarde the South, and lo, there was a gate towarde the South, and he measured the postes thereof, and the arches thereof according to these measures.
25 And there were windowes in it, and in the arches therof round about, like those windowes: the height was fiftie cubites, and the breadth fiue and twentie cubites.
26 And there were seuen steps to go vp to it, & the arches thereof were before them: & it had palme trees, one on this side, and another on that side vpō the post therof.
27 ¶ And there was a gate in the inner court towarde the South, and hee measured from gate to gate towarde the South an hundreth cubites.
28 And he brought me into the inner court by the South gate, and hee measured the South gate according to these measures.
29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, & there were windowes in it, and in the arches therof rounde about, it was fiftie cubites long and fiue and twentie cubites broade.
30 And the arches rounde about were fiue and twentie cubites long, and fiue cubites broade.
31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.
32 ¶ Againe he brought me into the inner court toward the East, and he measured the gate according to these measures.
33 And the chambers therof, and the poste thereof, and the arches thereof were according to these measures, and there were windowes therein, & in the arches therof rounde about, it was fiftie cubites long, and fiue and twentie cubites broad.
34 And the arches thereof were toward the vtter court, & palme trees were vpon the posts thereof, on this side & on that side, and the going vp to it had eight steppes.
35 ¶ After, he brought mee to the North gate, and measured it, according to these measures.
36 The chambers thereof, the postes therof, and the arches thereof, and there were windowes therein rounde about: the height was fiftie cubites, and the breadth fiue and twentie cubites.
37 And the postes thereof were toward the vtter court, and palme trees were vpon the posts thereof on this side, and on that side, & the going vp to it had eight steps.
38 And euery chamber, & the entrie thereof was vnder the postes of the gates: there they washed the burnt offring.
39 And in the porch of the gate stoode two tables on this side, & two tables on that side, vpon the which they slewe the burnt offring, and the sinne offring, & the trespasse offring.
40 And at the side beyond the steps, at the entry of the North gate stood two tables, and on the other side, which was at the porch of the gate were two tables.
41 Foure tables were on this side, & foure tables on that side by the side of the gate, euen eight tables whereupon they slewe their sacrifice.
42 And ꝑ foure tables were of hewen stone for the burnt offring, of a cubite and an halfe long, and a cubite and an halfe broad, and one cubite hie: wherupon also they laid the instruments wherwith they slewe the burnt offering and the sacrifice.
43 And within were borders an hande broade, fastened round about, and vpon the tables lay the flesh of the offring.
44 And without the inner gate were the chābers of the singers in the inner court, which was at the side of the North gate: & their prospect was towarde the South, and one was at the side of the East gate, hauing the prospect toward the North.
45 And he sayde vnto mee, This chamber whose prospect is towarde the South, is for the Priestes that haue charge to keepe the house.
46 And the chamber whose prospect is toward the North, is for the Priestes that haue the charge to keepe the altar: these are ꝑ sonnes of Zadok among ꝑ sonnes of Leui which may come nere to the Lord to minister vnto him.
47 So he measured the court, an hundreth cubites long, and an hundreth cubites broad euen foure square: likewise the altar that was before the House.
48 And he brought me to the porche of the house, & measured the posts of the porch, fiue cubites on this side, and fiue cubites on that side: and the breadth of the gate was three cubites on this side, and three cubites on that side.
49 The length of the porche was twentie cubites, and the breadth eleuen cubites, and he brought me by the steppes wherby they went vp to it, and there were pillars by the postes, one on this side, and another on that side.

CHAP. XLI.

The disposition and order of the building of the Temple and the other things therto belonging.

1 AFterward, he brought me to ꝑ Temple, and measured the postes, six cubites broade on the one side, and six cubites broad on the other side, which was the breadth of the tabernacle.
2 And the breadth of the entrie was tenne cubites, and the sides of the entrie were fiue cubites on the one side, and fiue cubites on the other side, and hee measured the length thereof fourtie cubites, and the breadth twentie cubites.
3 Then went he in, and measured the postes

postes of the entrie two cubites, and the entrie sixe cubites, and the breadth of the entrie seuen cubites.

4 So he measured ꝑ length thereof twentie cubites, and the breadth twentie cubites before the Temple. And he sayde vnto me, This is the most holy place.

5 After, he measured the wall of the house, sixe cubites, and the breadth of euery chamber foure cubites round about the house, on euery side.

6 And the chambers were chamber vpon chamber, three & thirtie foote high, & they entred into the wall made for the chambers which was round about the house, ꝑ the postes might be fastened therein, and not be fastened in the wall of the house.

7 And it was large & went round mounting vpwarde to the chambers: for the staire of the house was mounting vpward, rounde about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the highest by the middes.

8 I sawe also the house hie round about: the foundations of the chambers were a full reede of sixe great cubites.

9 The thickes of the wal which was for the chamber without, was fiue cubites, and that which remained, was the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubites rounde about the house on euery side.

11 And the doores of the chambers were towarde the place that remained, one doore towarde the North, and another doore toward the South, and the breadth of the place that remained, was fiue cubites round about.

12 Now the building that was before the separate place towarde the West corner, was seuentie cubites broade, and the wall of the building was fiue cubites thicke, round about, & the length ninety cubits.

13 So he measured the house an hundreth cubites long, and the separate place and the building with the walles thereof were an hundreth cubites long.

14 Also the breadth of the forefront of the house and of the separate place towarde the East, was an hundreth cubites.

15 And he measured the length of the building, ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites ꝙ the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, and from the grounde vp to the windowes, and the windowes were sieled.

17 And from aboue the doore vnto the inner house & without, and by all the wall round about within and without it was sieled according to the measure.

18 And it was made with Cherubims and palme trées, so that a palme tree was betweene a Cherub and a Cherub; and euery Cherub had two faces.

19 So that the face of a man was towarde the palme tree on ꝑ one side, & the face of a lyon towarde the palme tree on the other side: thus was it made through all the house round about.

20 From the ground vnto aboue the doore were Cherubims and palme trees made as in the wall of the Temple.

21 The postes of the Temple were squared, and thus to looke vnto was the similitude and fourme of the Sanctuarie.

22 The altar of wood was three cubites hie, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof were of wood. And he sayde vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, euen two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And vpon ꝑ doores of the Temple there were made Cherubims and palmetrees, like as was made vpon the walles, and there were thicke planckes vpon the forefront of the porch without.

26 And there were narrow windowes and palme trees on the one side, and on the other side, by the sides of the porche, and vpon ꝑ sides of the house, & thicke plāks.

CHAP. XLII.

Of the chambers of the Temple for the Priestes, and the holy things.

1 Then brought hee me into the vtter court by ꝑ way toward ꝑ North, and he brought me into the chamber that was ouer against the separate place, and which was before ꝑ building toward the North.

2 Before the length of an hundreth cubits was the North doore, and it was fiftie cubites broad.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallerie of ten cubites wide, and within was a way of one cubite, and their doores towarde the North.

5 Now the chambers aboue were narrower: for those chambers seemed to eate vp these, to wit, the lower, & those that were in the middes of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, euen from the ground.

7 And the wall that was without ouer against the chambers, towarde the vtter court on the forefront of the chambers, was fiftie cubits long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: and loe, before the Temple were an hundreth cubites.

9 And

9 And vnder these chambers was the en-
trie, on the East side, as one goeth into
them from the outward court.
10 The chambers were in the thickenesse
of the wall of the court toward the East,
ouer against the separate place, and ouer
against the building.
11 And the way before them was after the
maner of the chambers, which were to-
ward the North, as long as they, and as
broad as they: and all their entries were
like, both according to their facions, and
according to their doores.
12 And according to ÿ doores of the cham-
bers that were towarde the South, was a
doore in the corner of the way, euen the
way directly before the wall toward the
East, as one entreth.
13 Then said he vnto me, The North cham-
bers and the South chambers which are
before the separate place, they be holy
chambers, wherein the Priests that ap-
proche vnto the Lord, shall eate the most
holy things: there shal they lay the most
holy things, and the meate offering, and
the sinne offering, and the trespasse offe-
ring: for the place is holy.
14 When the Priestes enter therein, they
shall not goe out of the holy place into
the vtter court, but there they shall laye
their garmentes wherein they minister:
for they are holy, and shall put on other
garments, and so shall approche to those
things, which are for the people.
15 Nowe when hee had made an ende of
measuring the inner house, hee brought
me foorth toward ÿ gate whose prospect
is towarde the East, and measured it
rounde about.
16 He measured the East side with ÿ mea-
suring rodde, fiue hundreth reedes, euen
with the measuring reede rounde about.
17 Hee measured also the North side, fiue
hundreth reedes, euen with the measu-
ring reede rounde about.
18 And hee measured the South [u] side fiue
hundreth reedes with ÿ measuring reede.

u Or, winde.

19 He turned about also to the West side,
and measured fiue hundreth reedes with
the measuring reede.
20 Hee measured it by the foure sides: it
had a wall rounde about, fiue hundreth
reedes long, and fiue hundreth broade to
make a separation betweene the Sanc-
tuarie, and the prophane place.

CHAP. XLIII.

2 He seeth the glorie of God going into the Temple frō whence he had before departed. 7 Hee mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

1 Afterwarde hee brought mee to the
gate, euen the gate that turneth to-
ward the East.
2 And beholde, the glory of the God of Is-
rael came from out of the East, whose
voyce was like a noyse of great waters,
& the earth was made light wt his glory.
3 And the vision which I sawe was * like
the vision, euen as the vision that I sawe
[a] when I came to destroy the citie: & the
visions were like the vision that I saw by
the riuer Chebar: & I fell vpon my face.

Chap. 1.
a When I prophecied the destruction of the citie by the Caldeans.

4 And the [b] glory of the Lord came into
the house by the way of the gate, whose
prospect is toward the East.

b Which was departed afore, Chap. 10.4. and 11.22.

5 So the Spirit tooke me vp and brought
me into the inner court, and beholde, the
glorie of the Lord filled the house.
6 And I heard one speaking vnto me out
of the house: & there stoode a man by me,
7 Which said vnto me, Sonne of man, this
place is my throne, & the place of ÿ soles
of my feete, whereas I will dwell among
the children of Israel for euer, and the
house of Israel shall no more [c] defile mine
holy Name, neither they, nor their kings
by their fornication, nor by the carkeises
of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens neere the Temple, and there had erected vp monuments to their idoles.

8 Albeit they set their thresholdes by my
thresholds, and their postes by my posts
(for there was but a wall betweene me and
them) yet haue they defiled mine holy
Name with their abominations, that
they haue committed: wherefore I haue
consumed them in my wrath.
9 Now therefore let them put away their
fornication, and the carkeises of their
kinges farre from me, and I will dwell
among them for euer.
10 ¶ Thou sonne of man, shew this House
to the house of Israel, that they may bee
ashamed of their wickednesse, & let them
measure the paterne.
11 And if they be ashamed of all that they
haue done, shewe them the forme of the
house, & the paterne therof, and the going
out thereof, and the comming in thereof,
and the whole facion thereof, and all the
ordinances thereof, and all the figures
thereof, & all the lawes thereof: & write
it in their sight, that they may keepe the
whole facion therof, and all the ordinan-
ces thereof, and doe them.
12 This is the [e] description of the house,
It shalbe vpon the top of the mount: all
the limites thereof rounde about shall be
most holy. Beholde, this is the descripti-
on of the house.

e Ebr. lawe.

13 And these are the measures of the Al-
tar, after the cubites, the cubite is a cu-
bite, and an hande breadth, euen the bot-
tome shalbe a cubite, & the breadth a cu-
bite, and the border thereof by the edge
thereof round about shall be a spanne: &
this shalbe the height of the altar.
14 And from the bottome which toucheth
the ground to the lower piece shall be two
cubites, & the breadth one cubite, & from
the litle piece to the great piece shall bee
foure cubites, & the breadth one cubite.
15 So the altar shalbe foure cubites & from
the altar vpward shalbe foure hornes.
16 And ÿ altar shalbe twelue cubites long,
and twelue broade, & foure square in the
foure corners thereof.
17 And ÿ frame shalbe fourtene cubites long,
and fourteene broade in the foure square
corners thereof, & the border about it shall
be halfe a cubite, and the bottome thereof
shall be a cubite about, and the steppes
thereof shalbe turned toward the East.

18 ¶ And he said vnto me, Sonne of man, thus saith þ Lord God, These are þ ordinances of þ altar in þ day when they shal make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priestes, and to the Leuites, that be of the seede of Zadok, which approch vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, and on the foure corners of the frame, & vpon the border rounde about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offring, and burne it in the appointed place of the house without the Sanctuarie.

22 But the seconde day thou shalt offer an hee goate without blemish for a sinne offering, and they shall clense the altar, as they did clense it with the bullocke.

23 When thou hast made an ende of clensing it, thou shalt offer a yong bullocke without blemish, & a ramme out of the flocke without blemish.

24 And thou shalt offer them before the Lord, and the Priests shall cast salt vpon them, & they shall offer them for a burnt offring vnto the Lord.

25 Seuen dayes shalt thou prepare euery day an hee goate for a sinne offring: they shall also prepare a yong bullocke and a ramme out of the flock, without blemish.

26 Thus shal they seuen dayes purifie the altar, and clense it, and "consecrate it.

"Hebr. fill his hand.

27 And when these dayes are expired, vpon the eight day & so forth, the Priestes shall make your burnt offrings vpon the altar, and your peace offerings, and I will accept you, saieth the Lorde God.

CHAP. XLIIII.

He reproueth the people for their offence. 7 The vncircumcised in heart, and in the flesh. 9 Who are to be admitted to the seruice of the Temple, and who to be refused.

1 Then he brought me toward the gate of the outwarde Sanctuarie, which turneth toward the East, and it was shut.

2 Then saide the Lord vnto me, This gate shalbe [a] shut, and shall not be opened, and no man shall enter by it, because þ Lorde God of Israel hath entred by it, and it shalbe shut.

a Meaning, from the common people. but not from the Priests, nor the prince, reade Chap. 46. 8, 9.

3 It appertaineth to the Prince: the prince himselfe shall sit in it to eate bread before the Lord: he shall enter by the way of the porch of that gate, and shall goe out by the way of the same.

4 ¶ Then brought he me toward þ North gate before the House: & when I looked, beholde, þ glory of the Lord filled þ house of the Lorde, and I fell vpon my face.

5 And the Lorde saide vnto me, Sonne of man, "marke well, & beholde with thine eyes, and heare with thine eares, all that I say vnto thee, concerning all the ordinances of the house of the Lorde, and all the lawes thereof, and marke well the entring in of the house with euery going foorth of the Sanctuarie,

"Hebr. set thine heart.

6 And thou shalt saye to the rebellious, euen to the house of Israel, Thus saieth the Lord God, O house of Israel, ye haue ynough of all your abominations,

7 Seeing that ye haue brought into my Sanctuarie [b] strangers, vncircumcised in heart, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, when ye offer my bread, euen fat, & blood: and they haue broken my couenant, because of all your abominations.

b For they had brought idolaters which were of other countreis, to teach them their idolatrie, Chap. 23, 40.

8 For ye haue not kept the [c] ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.

c Ye haue not offered vnto me according to my Lawe.

9 Thus saieth the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh, shall enter into my Sanctuarie, of any stranger that is among the children of Israel,

10 Neither yet the [d] Leuites that are gone backe from me, whē Israel went astray, which went astray from me after their idoles, but they shall beare their iniquitie,

d The Leuites which had committed idolatrie, were put from their dignitie & could not be restored into the Priestes office, although they had bin of the house of Aaron, but must serue in the inferior offices as to watch and to keepe the doors, reade 2. King. 23. 9.

11 And they shall serue in my Sanctuarie, and keepe the gates of the House, & minister in the House: they shall slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue them.

12 Because they serued before their idoles, and caused the house of Israel to fall vnto iniquitie, therefore haue I lift vp mine hand against them, saieth the Lord God, and they shall beare their iniquitie,

13 And they shal not come neere vnto me to doe the office of a Priest vnto me, neither shall they come neere vnto any of mine holy things in the most holy place, but they shall beare their shame & their abominations, which they haue committed.

14 And I will make them keepers of the watch of the House, for all seruice thereof, and for all that shalbe done therein.

15 But the Priestes of the Leuites, the sonnes of Zadok, that [e] kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come neere to me to serue me, and they shall stand before me to offer me the fatte and the blood, saith the Lorde God.

e Which obeyed the Lawe of God, and fell not to idolatrie.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shall enter in at þ gates of þ inner court, they shalbe clothed with linen garments, and no wool shall come vpon them, while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heades, and shal haue linen breeches vpon their loynes: they shall not girde them selues in the sweating places.

19 But when they goe foorth into the vtter court, euen to the vtter court to the people, they shall put off their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanc-

tifie

tifie the people with their garments.

f Ezek.44.20. 20 They shall not also f shaue their heads, nor suffer their lockes to growe long, but round their heades.

Leui.10.9. 21 *Neither shall any Priest drinke wine when they enter into the inner court.

Leui.21.13. 22 Neither shal they take for their wiues a widowe, or her that is diuorced: but they shall take maidens of the seede of the house of Israel, or a widowe that hath bene the widowe of a Priest.

23 And they shall teach my people the difference betweene the holy and prophane, and cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stande to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in al mine assemblies, & they shall sanctifie my Sabbaths.

Leui.21.2,3,11. 25 *And they shall come at no dead person to defile them selues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: in these may they g be defiled.

g they may be at their burial, with out a delay.

26 And when he is cleansed, they shall reken vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offring, saith the Lord God.

Iosh.1. and 13.14. 28 *And the Priesthoode shalbe their inheritance, yea, I am their inheritance: therefore shall yee giue them no possession in Israel, for I am their possession.

29 They shall eate the meate offring, and the sinne offring, and the trespasse offring, and euery dedicate thing in Israel shalbe theirs.

Iosh.13. & 22. 1 & 14.19. and 21.41. 30 *And all the first of all the first borne, and euery oblation, euen all of euery sort of your oblations shalbe the priestes. Ye shall also giue vnto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

Iosh.22.31. and 24. 31 The Priestes shall not eat of any thing, that is * dead, or torne, whether it bee foule or beast.

CHAP. XLV.

1 *Out of the lande of promes are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the seconde to the Leuites, the thirde to the citie, the fourth to the prince.* 9 *An exhortation vnto the heads of Israel.* 10 *Of iust weights and measures.* 13 *Of the first fruites, &c.*

1 When ye shall deuide the lande for inheritance, ye shall offer an oblation vnto the Lorde an a holy portion of the lande, fiue and twentie thousande reedes long, and ten thousand broade: this shall be holy in all the borders thereof round about.

a Of all the lin of Israel the Lorde onely requireth this portion for the Temple and for the Priestes, for the citie and for the Prince.

2 Of this there shall be for the Sanctuarie fiue hundreth in length with fiue hundreth in breadth, all square round about, and fifte cubites round about for the suburbes thereof.

3 And of this measure shalt thou measure the length of fiue and twenty thousand, & the breadth of ten thousand: and in it shal be the Sanctuary, & the most holy place.

4 The holy portion of the lande shalbe the priestes, which minister in the Sanctuarie, which came neere to serue the Lorde: and it shall be a place for their houses, and an holy place for the Sanctuarie.

5 And in the fiue and twentie thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twenty chambers.

6 Also ye shall appoint the possession of the citie, fiue thousande broade, and fiue and twentie thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, euen before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastwarde, and the length shalbe by one of the portions from the West border vnto the East border.

8 In this lande shall be his possession in Israel: and my princes shall no more oppresse my people, and the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it b suffice you, O princes of Israel: leaue off cruelty and oppression, & execute iudgement and iustice: take away your exactions from my people, saieth the Lord God.

b The Prophet sheweth that the heades must bee first reformed, afore any good order can be established among the people.

10 Ye shall haue iust balances, and a true c Ephah, and a true Bath.

c Ephah and Bath were both of one quantity, saue that Ephah conteined in dry things, which Bath did in liquor, Leuit.5.11, 1.King.5.11. Exod.30.13. leuit.27.25. num.3.47.

11 The Ephah and the Bath shall be equall: a Bath shall conteine the tenth parte of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 *And d shekel shalbe twentie gerahs, & twentie shekels, & d fiue & twentie shekels and fifteene shekels shalbe your Maneh.

d That is, three score shekels make a weight called Mina: for he ioyneth these three parts to a Mina.

13 ¶ This is the oblation that ye shal offer, the first part of an Ephah of an Homer of wheat, and ye shall giue the first part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the ople, euen of the Bath of ople, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one lambe of two hundreth sheepe out of the fat pastures of Israel for a meat offring, and for a burnt offring and for peace offrings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall giue this oblation for the prince in Israel.

17 And it shall be the princes part to giue burnt offrings, and meate offerings, and drinke offrings in the solemne feasts and in the newe moones, & in the Sabbaths, and in all the hie feastes of the house of Israel: he shall prepare the sinne offring, and the meate offring, and the burnt offring, and the peace offrings to make reconciliation for the house of Israel.

e Which was Nisan, conteyning part of March and part of Aprill.

18 ¶ Thus saith the Lord God, In the first moneth, in the first day of e the moneth, thou shalt

shalt take a yong bullocke without blemish and clense the Sanctuarie.

19 And the Priest shall take of the blood of the sinne offring, & put it vpon the postes of the house, and vpon the foure[a] corners of the frame of the altar, and vpon the postes of the gate of the inner court.

20 And so shalt thou do the seuenth day of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.

21 * In the first moneth in the fourteenth day of ꝑ moneth, ye shall haue the Passeouer, a feast of seuen dayes, and vnleauened bread.

22 And vpon that day, shal the prince prepare for him selfe, and for all the people of the land, a bullocke for a sinne offring.

23 And in the seuen dayes of ꝑ feast, he shal make a burnt offring to the Lord, euen of seuen bullocks, and seuen rams without blemish daily for seuen dayes, and an hee goate daily for a sinne offring.

24 And he shall prepare a meate offring of an Ephah for a bullocke, an Ephah for a ram, & an [f] Hin of oyle for an Ephah.

25 In ꝑ seuenth moneth, in the fifteenth day of the moneth, shall he doe the like in the feast for seuen dayes, according to ꝑ sinne offring, according to the burnt offering, and according to the meate offring, and according to the oyle.

CHAP. XLVI.

a The sacrifices of the Sabbath & of the new moones.
8 Thorowe which dores they must go in, or come out of the Temple, &c.

1 THus sayeth the Lorde God, The gate of the inner court, that turneth towarde the East, shall be shut the sixe working dayes: but on the Sabbath it shall be opened, and in the day of the new moone it shall be opened.

2 And the prince shall enter by the way of the porch of that gate without, and shall stande by the poste of the gate, and the Priests shall make his burnt offring, and his peace offrings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the euening.

3 Likewise the people of the Lād shall worship at the entry of this gate before the Lorde on the Sabbaths, and in the newe moones.

4 And the burnt offring that the prince shall offer vnto the Lord on the Sabbath day, shalbe sixe lambes without blemish, and a ramme without blemish.

5 And the meate offring shalbe an Ephah for a ramme: and the meat offring for the lambes [a] a gift of his hande, and an Hin of oyle to an Ephah.

6 And in the day of the new moone it shall be a yong bullocke without blemishe, and sixe lambes and a ramme: they shall bee without blemish.

7 And he shal prepare a meat offring, euen an Ephah for a bullocke, and an Ephah for a ramme, and for the lambes [b] according as his hand shall bring, and an Hin of oyle to an Ephah.

8 And when the prince shall enter, he shall goe in by the way of the porche of ꝑ gate, and he shall go forth by the way thereof.

9 But when the people of the lande shall come before the Lorde in the solemne feastes, hee that entreth in by the way of the North gate to worship, shall goe out by the way of the South gate: and hee ꝑ entreth by the way of the South gate, shall goe forth by the way of the North gate: he shall not returne by the way of the gate whereby hee came in, but they shall go forth ouer against it.

10 And the prince shalbe in the middes of them: he shall go in when they go in, and when they go forth, they shall go forth together.

11 And in the feastes, & in the solemnities the meate offring shalbe an Ephah to a bullocke, & an Ephah to a ramme, and to the lambes, the gift of his hande, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offring or peace offrings freely vnto the Lorde, one shall then open him the gate, that turneth towarde the East, and hee shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after, he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring vnto the Lorde of a laude of one peere without blemish: thou shalt doe it euery morning.

14 And thou shalt prepare a meate offring for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: this meat offring shalbe continually by a perpetuall ordinance vnto the Lorde.

15 Thus shall they prepare the lambe, and the meat offring and the oyle euery morning, for a continuall burnt offring.

16 ¶ Thus saith the Lord God, If ꝑ prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shalbe their possession by inheritance.

17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the [c] peere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

18 Moreouer the prince shall not [d] take of the peoples inheritance, nor thrust them out of their possession: but he shall cause his sonnes to inherite of his owne possession, that my people be not scattered euery man from his possession.

19 ¶ After, he brought me through the entrie, which was at ꝑ side of the gate, into the holy chambers of the Priestes, which stoode toward ꝑ North: and behold, there was a place at the West side of them.

20 Then said he vnto me, This is ꝑ place where the Priestes shall seethe the trespasse offring and the sinne offring, where they shall bake the meate offering, that they shoulde not beare them into the vtter court, [e] to sanctifie the people.

21 Then he brought me forth into ꝑ vtter court, and caused me to goe by the foure corners

[a] That is, as much as he will.

[b] Meaning, as he shall thinke good.

[c] Which was the Iubile, Leui. 25.9.

[d] But he cleaue with that portion that God hath assigned him, as Chap. 45.8.

[e] That the people should not haue to do with those things which appertaine to ꝑ Lord, and thinke it lawfull for them to eat them.

corners of the court: and behold, in euery corner of the court, there was a court.
22 In the foure corners of the court there were courtes ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.
23 And there went a wall about them, euen about those foure, & kitchins were made vnder the walles round about.
24 Then sayde he vnto me, This is the kitchin where the ministers of the house shall sœthe the sacrifice of the people.

CHAP. XLVII.

The vision of the waters that came out of the Temple. 13 The coastes of the land of promesse, and the division thereof by tribes.

1 AFterwarde he brought me vnto the doore of the house: and behold, [a] waters issued out from vnder the threshold of the house Eastwarde: for the forefront of the house stoode towarde the East, and the waters ranne downe from vnder the right side of the house, at the South side of the altar.
2 Then brought hée me out towarde the North gate, and led me about by the way without vnto the vtter gate, by the way that turneth Eastward: and behold, there came forth waters on the right side.
3 And when the man that had the line in his hand, went forth Eastward, hée measured a thousand cubites, and he brought me through the waters: the waters were to the ancles.
4 Againe hée measured a thousande, and brought me through the waters: the waters were to the knées: againe he measured a thousand, and brought me through: the waters were to the loines.
5 Afterwarde he measured a thousand, and it was a [b] riuer, that I could not passe ouer: for the waters were risen, and the waters did flowe, as a riuer that could not be passed ouer.
6 And hée sayde vnto me, Sonne of man, hast thou seene this? Then hée brought me, & caused me to returne to the brinke of the riuer.
7 Nowe when I returned, behold, at the brinke of the riuer were very many [c] trées on the one side, and on the other.
8 Then sayde hée vnto mée, These waters issue out towarde the East countrey, and runne downe into the plaine, & shal go into one [d] sea: they shall runne into another sea, and the [e] waters shalbe wholesome.
9 And euery thing that liueth, which moueth, whereſoeuer the riuers shall come, shall liue, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholsome, and euery thing shall liue whither the riuer commeth.
10 And then the [f] fishers shal stand vpon it, & from En-gedi euen vnto [g] En-eglaim, they shall spred out their nettes: for their fish shall be according to their kindes, as the fish of [h] the maine sea, exceeding many.
11 But [i] the myrie places thereof, and the marises thereof shall not be wholsome: they shalbe made salt pittes.
12 And by this riuer vpon the brinke thereof, on this side, and on that side shal grow all [k] fruitefull trées, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruite thereof shall be meate, and the leafe thereof shalbe for [l] medicine.
13 ¶ Thus sayeth the Lord God, This shall be the border, whereby ye shall inherit the land according to the twelue tribes * of Israel: Ioseph shall haue two portions.
14 And ye shal inherit it, one as wel as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, & this land shal fall vnto you for inheritáce.
15 And this shalbe the border [k] of the land toward the Northside, frō the maine sea toward Hethlon as men go to Zedadah:
16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, and Hazar, Hatticon, which is by the coast of Hauran.
17 And the border from the sea shalbe Hazar, Enan, and the border of Damascus, & the residue of the North, Northwarde, and the border of Hamath: so shall be the North part.
18 But the East side shall ye measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jorden, & from the border vnto the East sea: and so shalbe the East part.
19 And the Southside shall be toward Teman from Tamar to the waters of [m] Meriboth in Kadesh, & the riuer to the maine sea: so shall be the South part toward Teman.
20 The West part also shall be the great sea from the border, till a man come ouer against Hamath: this shall be the West part.
21 So shall yée deuide this land vnto you, according to the tribes of Israel.
22 And you shall deuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, & they shall be vnto you, as borne in the countrey among the children of Israel, [l] they shal part inheritance with you in the midst of the tribes of Israel.
23 And in what tribe the stranger dwelleth, there shall yée giue him his inheritance, sayth the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priestes, of the Temple, of the Leuites, of the citie and of the Prince are rehearsed.

1 NOwe these are the names of the [a] tribes. From the North side to the coast toward Hethlon, as one goeth to Hamath, Hazar, Enan, and the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.
2 And by the border of Dan from the East side vnto the West side a portion for Asher.
3 And by the border of Asher from the East part euen vnto the West part a portion for Naphtali.

a Whereby are meant the spirituall graces that should be giuen in the Church vnder the kingdome of Christ. b Signifying that the graces of God should neuer decrease, but euer abound in his Church. c Meaning, the multitude of thē that should be refreshed by the spiritual waters. d Shewing that the abundance of these graces shalbe so great that all ỹ world should be full thereof, which is here meant by ỹ Persian sea or Gene areth, & the sea called Mediterraneum, Zech. 14.8. e The waters which of nature are salt & vnwholsome, shall be made sweete & comfortable. f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching serue many. g Which were cities at the corners of the salt or dead sea. h They shalbe here of al sortes, & in as great abundance as in the great Ocean where they are bred. i That is, ỹ wicked & reprobate

a Or, *trees for meat.*

b Or, *for bruses and sores.*

Gen. 48. 22.

Gen. 12. 7. & 13. 15. & 15. 18. & 26. 4. deut. 34. 4.

k By the land of promes he signifieth the spirituall land whereof this was a figure.

l Meaning, that in this spirituall kingdome there should be no difference betwene Iewe nor Gētile, but ỹ all should be partakers of this inheritance in their head Christ.

a The tribes after ỹ they entred into the land vnder Ioshua, diuided ỹ land somewhat otherwise then is here set forth by this vision.

4 And by the border of Naphtali from the East quarter vnto the Westside, a portion for Manasseh.
5 And by the border of Manasseh from the East side vnto the West side, a portion for Ephraim.
6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.
7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Judah.
8 And by the border of Judah from the East part vnto the West part [b] shalbe the offring which they shall offer of fiue and twentie thousand reedes broade, and of length as one of the other partes, from the East side vnto the West side, and the Sanctuarie shalbe in the middes of it.
9 The oblation that ye shall offer vnto the Lorde, shalbe of fiue and twenty thousand long, and of ten thousand the breadth.
10 And for them, euen for the Priestes shall be this holy oblation, toward the North fiue & twentie thousand long, and toward the West ten thousand broade, & toward the East ten thousand broad, and toward the South fiue and twenty thousand long, and the Sanctuarie of the Lorde shall be in the middes thereof.
11 It shalbe for the Priestes that are sanctified of the sonnes of [*] Zadok, which haue kept my charge, which went not astray when the children of Israel went astray, as the Leuites went astray.
12 Therefore this oblation of the lande that is offred, shall be theirs, as a thing most holy by the border of the Leuites.
13 And ouer against the border of the Priestes, the Leuites shall haue fiue and twentie thousand long, and ten thousand broad: all the length shall be fiue & twentie thousand, and the breadth ten thousand.
14 And they shal not sel of it, neither change it, nor alienate the first fruites of the land: for it is holy vnto the Lord.
15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousand, shalbe a prophane place for the citie, for housing, and for suburbes, and the citie shalbe in the middes thereof.
16 And these shalbe [h] measures thereof, the North part fiue hundreth & foure thousand, & the South part [c] fiue hundreth and foure thousand, & the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.
17 And the suburbes of the citie shall be toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.
18 And the residue in length ouer against the oblation of the holy portion shall be ten thousand Eastward, and ten thousand Westwarde: and it shall be ouer against the oblation of the holy portion, and the encrease thereof shall be for foode vnto them that serue in the citie.
19 And they that serue in the citie, shalbe of all the tribes of Israel that shall serue therein.
20 All the oblation shalbe fiue and twentie thousand with [d] fiue and twentie thousand: you shall offer this oblation foure square for the Sanctuarie, and for the possession of the citie.
21 And the residue shall be for the prince on the one side & on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the fiue and twenty thousand of the oblation towarde the East border, and Westward ouer against the fiue and twentie thousand towarde the West border, ouer against shall be for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuarie shalbe in the middes thereof.
22 Moreouer, from the possession of the Leuites, and from the possession of the citie, that which is in the mids shall be the princes: betweene the border [e] of Judah, and betweene the border of Beniamin shalbe the princes.
23 And the rest of the tribes shall be thus: from the East part vnto the West part, Beniamin shalbe a portion.
24 And by the border of Beniamin, from the East side vnto the West side, Simeon a portion.
25 And by the border of Simeon from the East part vnto the West part, Issachar a portion.
26 And by the border of Issachar from the East side vnto the West, Zebulun a portion.
27 And by the border of Zebulun from the East part vnto the West part, Gad a portion.
28 And by the border of Gad at the South side, toward [f] Temath, the border shall be euen from [g] Tamar vnto the waters of Meribath in Kadesh, and to the [h] riuer, that runneth into the maine sea.
29 This is the land, which ye shall distribute vnto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.
30 And these are the boundes of the citie, on the North side fiue hundreth, and foure thousand measures.
31 And the gates of the citie shall be after the names of the tribes of Israel, [i] gates Northwarde, one gate of Reuben, one gate of Judah, and one gate of Leui.
32 And at the East side fiue hundreth and foure thousand, and three gates, and one gate of Joseph, one gate of Beniamin, and one gate of Dan.
33 And at the South side, fiue hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Issachar, and one gate of Zebulun.
34 At the West side, fiue hundreth & foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.
35 It was round about eighteene thousande measures, and the name of the citie from that day shalbe, "The Lord is there.

b That is, the portion of the ground, which they shall separate and appoint to the Lorde, which shall be deuided into three parts: for the priests, for the prince and for the citie.

Ezek.44.15.

c Meaning, that it shoulde be square.

d Euery way it shall be fiue and twentie thousand.

e So that Iudah was on the North side of the Princes and Leuites portions, and Beniamin on the South side.

f Which is here taken for Idumea.

g Which was Iericho the citie of Palme trees.

h Meaning, Nilus that runneth into the sea called Mediterraneum.

i Gates, Iehouah shammah.

Daniel

THE ARGVMENT.

THe great prouidence of God, and his singular mercie towarde his Church are most lively here set forth, who neuer leaueth his destitute, but nowe in their greatest miseries and afflictions giueth them Prophets, as Ezekiel and Daniel, whome he adorned with such graces of his holy Spirit, that Daniel aboue all other had most speciall reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the world, and to the general resurrection, as of the foure Monarchies and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine nomber of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because he shoulde be the accomplishment thereof: moreouer he sheweth Christes office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring euerlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he will still leaue this exercise to his Church vntill the dead rise againe, & Christ gather his into his kingdome in the heauens.

CHAP. I.

The captiuitie of Iehoiakim king of Iudah. 4 The king chuseth certaine yong men of the Iewes to learne his lawe. 5 They haue the kings ordinarie appoynted, 8 But they abstaine from it.

1 IN the a third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchadnezzar, king of Babel vnto Ierusalem, and besieged it.

2 And the Lorde gaue Iehoiakim king of Iudah into his hande, with part of the vessels of the House of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the king spake vnto c Ashpenaz the master of his d Eunuches, that he should bring certaine of the children of Israel, of the e kings seede, and of the princes:

4 Children in whom was no blemish, but wel f fauoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, & such as were able to stand in the kings palace, and whome they might teach the g learning, and the tongue of the Caldeans.

5 And the king appointed them prouision euery day of a h portion of þ kings meat, and of the wine which he dranke, so nourishing them i three yere, that at the ende thereof, they might stand k before þ king.

6 Nowe among these were certaine of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Vnto whom the chiefe of the Eunuches l gaue other names: for he called Daniel, Beltreshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not m defile himselfe with the portion of the kings meate, nor with the wine which he dranke: therefore hee required the chiefe of the Eunuches that he might not defile himselfe.

9 (Nowe God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

10 And the chiefe of the Eunuches sayde vnto Daniel. n I feare my lord the king, who hath appointed your meate & your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shall you make me lose mine head vnto the king.

11 Then said Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael and Azariah,

12 Proue thy seruants, I beseeche thee, o ten dayes, and let them giue vs p pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of

a 2. King. 24. 1. and iere. 25. 1.
b Which was a citie by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as maister of the wardes.
d He calleth them Eunuches whom the king nourished and brought vp to be rulers of other countreys afterward.
e His purpose was to keepe them as hostages, and that he might shewe himselfe victorious, and also by their good intreatie and learning of his religion, they might fauour rather him then the Iewes, & so to be able to serue him as gouernours in their lands moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.
f The King required three things, that they shoulde be of noble birth, that they shoulde be wittie and learned, and that they should be of a strong and comely nature, that they might doe him better seruice: this he did for his owne commoditie, therefore it is not to prayse his liberalitie: yet in this he is worthie prayse, that hee esteemed learning, and knewe that it was a necessarie meane to gouerne by.
g That they might forget their owne religion, and countrey facions, to make him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in al points he refused the abuse of things and superstition, in somuch that he would not eate the meate which the king appointed him, but was content to learne the knowledge of naturall things.
h That by their good entertainement they might learne to forget the malicie of their owne people.
i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.
k As well to serue at the table, as in other offices.
l That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great tentation and a signe of seruitude which they were not able to resist.
m Not that hee thought any religion to be in the meate or drinke (for afterward he did eate) but because the king should not entise him by this sweete poyson, to forget his religion and accustomed sobriety, and that in his meat and drinke he might dayly remember of what people hee was: and Daniel bringeth this in to shewe howe God from the beginning assisted him with his Spirite, and at length called him to bee a Prophet.
n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he represenseth them, which are of no religion: for neither hee would condemne theirs nor maintaine his owne.
o Meaning, that within this space he might haue the tryall, and that no man should be able to discerne it: and thus hee spake, beeing mooued by the Spirit of God.
p Not that it was a thing abominable to eate deintie meates and to drinke wine, as both before and after they did, but if they should haue hereby beene wonne to the king and haue refused their owne religion, that meate and drinke had bene accursed.

the kings meate: and as thou seest, deale with thy seruants.

14 So he consented to them in this matter, and proued them ten dayes.

15 And at the ende of ten dayes, their countenances appeared fatter, and in "better liking then all the children, which did eate the portion of the kings meate.

16 Thus Melzar tooke away the portion of their meate, and the wine that they should drinke, and gaue them pulse.

17 As for these foure children, God gaue them knowledge, and understanding in all learning and wisdome: also he gaue Daniel vnderstanding of all visions and dreames.

18 Now when the time was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the king communed with them: and among them al was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, and vnderstanding that the king enquired of them, he founde them ten times better then all the inchanters and astrologians, that were in all his realme.

21 And Daniel was vnto the first yere of king Cyrus.

q This bare feeding and that also of Moses, when he fledde from the court of Egypt, declareth that we must line in such sobrietie as God doeth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing onely sufficeth.

" *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18.11.

s So that he only was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12.6.

t Of the three yeres aboue mentioned, vers. 5.

u That is, he was esteemed in Babylon as a Prophet, so long as that common wealth stoode.

CHAP. II.

1 The dreame of Nebuchad-nezzar. 13 The king commaundeth all the wise men of Babylon to be slaine because they couldc not interpret his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought vnto the king, and sheweth him his dreame and the interpretation thereof. 44 Of the euerlasting kingdome of Christ.

1 And in the [a] second yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] slepe was vpon him.

2 Then the king commaunded to call the inchanters, and the astrologians and the sorcerers, and the [e] Caldeans for to shew the king his dreames: so they came and stoode before the king.

3 And the king saide vnto them, I haue dreamed a dreame, and my spirite was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Araumites language, O king, liue for euer: shew thy seruants thy dreame, and we shall shewe the interpretation.

5 And the king answered and sayde to the Caldeans, The thing is gone from me. If ye will not make me vnderstande the dreame with the interpretation thereof, ye shalbe drawen in pieces, and your houses shalbe made a takes.

6 But if ye declare the dreame and the interpretation thereof, ye shal receiue of me giftes and rewards, and great honour: therefore shew me the dreame and the interpretation of it.

7 They answered againe, and saide, Let the king shew his seruants the dreame, and we will declare the interpretation thereof.

8 Then the king answered, and sayd, I knowe certainely that ye "would gaine the time, because ye see the thing is gone from me.

9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt words, to speake before me till the time be changed: therefore tell me the dreame, that I may knowe, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the king, and said, There is no man vpon earth that can declare the kings matter: yea, there is neither king, nor prince nor lorde that asked such things at an inchanter or astrologian or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angrie and in great furp, and commanded to destroy all the wise men of Babel.

13 ¶ And when sentence was giuen, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisdome to Arioch the kings [g] chiefe steward, which was gone forth to put to death the wise men of Babel.

15 Yea, he answered and said vnto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that he would giue him leasure, and that he would shew the king the interpretation thereof.

17 ¶ Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions,

18 That they should beseeche the God of heauen for grace in this secret, that Daniel and his fellowes shoulde not perish with the rest of the wise men of Babel.

19 Then was the secret reuealed vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.

20 And Daniel answered and said, * The Name of God be praised for euer and euer: for wisedome and strength are his. *Psal.113.2. and 115.18.

21 And he changeth the times and seasons: he taketh away kings: he setteth vp kings: he giueth wisedome vnto the wise, and

a The father and the sonne were both called by this name: so that this is meant of the sonne, when he reigned alone: for he reigned also after a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this dreame.

c Because it was so rare and strange a dreame that he had not had the like.

d Hee was so heauie with sleepe that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called them selues by this name of honour, as though all the wisedome and knowledge of the countrey depended vpon them, and that all other countreys were voyde of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers doe to this day.

g This is a iust reuarde of their arrogancie (which vaunted of themselues that they had the knowledge of all things) that they should be prooued fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except he entred them into the matter, and therefore they would pretende knowledge wherein but mere ignorance, and so as deluders of the people, they were worthie to die.

" *Ebr. redeeme the time.*

i Which declareth, that God would not haue his seruants ioyned in the companie of these sorcerers, and astrologers, whose artes were wicked, & therefore iustly ought to die, though the king did it vpon a rage, and no zeale.

* *Or, the captaine of the guarde.*

& vnderſtanding to thoſe that vnderſtand.
22 Hee diſcouereth the deepe and ſecrete
things: he knoweth what is in the darke-
nes, and the [k] light dwelleth with him.
23 I thanke thee and praiſe thee, O thou
God of my [l] fathers, that thou haſt gi-
uen me wiſdome and [m] ſtrength, and haſt
ſhewed me nowe the thing that we deſi-
red of thee: for thou haſt declared vnto vs
the kings matter.
24 ¶ Therefore Daniel went vnto Arioch,
whome the king had ordeined to deſtroy
the wiſe men of Babel: he went & ſayde
thus vnto him, Deſtroy not [n] the wiſe
men of Babel, but bring me before the
king, and I will declare vnto the king the
interpretation.
25 Then Arioch brought Daniel before
the king in all haſte, and ſayde thus vnto
him, I haue found a man of the children
of Iudah that were brought captiues,
that will declare vnto the king the inter-
pretation.
26 Then anſwered the king, and ſayde vn-
to Daniel, whoſe name was Belteſhaz-
zar, Art thou able to ſhew me the dreame
which I haue ſeene, and the interpretati-
on thereof?
27 Daniel anſwered in the preſence of the
king, & ſayde, The ſecret which the king
hath demanded, can neither the wiſe, the
aſtrologians, the inchanters, nor [p] ſoothſ-
ayers declare vnto the king.
28 But there is a God in [o] heauen that
reueileth ſecrets, and ſheweth the king
Nebuchad-nezzar what ſhall be in the
latter dayes. Thy dreame, and the
thinges which thou haſt ſeene in thine
head vpon thy bed, is this.
29 O king, when thou waſt in thy bedde,
thoughtes came into thy minde, what
ſhould come to paſſe hereafter, and hee
that reueileth ſecrets, telleth thee, what
ſhall come.
30 As [p] for mee, this ſecret is not ſhewed
me for any wiſedome that I haue, more
then any other liuing, but onely to ſhewe
the king the interpretation, & that thou
mighteſt know the thoughts of thine heart.
31 O king, thou ſaweſt, and beholde, there
was a great image: this great image
whoſe glory was ſo excellent, ſtoode be-
fore thee, & the forme therof was terrible.
32 This images head was of fine [q] golde,
his breaſt and his armes of ſiluer, his
belly and his thighs of braſſe,
33 His legges of yron, and his feete were
part of yron, and part of clay.
34 Thou beheldeſt it till a ſtone was cut
without handes, which ſmote the image
vpon his feete, that were of yron & clay,
and brake them to pieces.
35 Then was the yron, the clay, the braſſe,
the ſiluer and the golde broken all toge-
ther, and became like the chaffe of the
ſommer flowres, and the winde carried
them away, that no place was founde
for them: and the ſtone that ſmote the
image, became a great mountaine, and
filled the whole earth.
36 This is the dreame, and wee will de-
clare before the king the interpretation
thereof.
37 ¶ O king, thou art a king of kings: for
the God of heauen hath giuen thee a
kingdome, power, and ſtrength, & glory.
38 And in all places where the children of
men dwell, the beaſtes of the fielde, and
the foules of the heauen hath he giuen in-
to thine hand, & hath made thee ruler o-
uer them all: thou art [r] this head of golde.
39 And after thee ſhall riſe another king-
dome, [ſ]inferiour to thee, of ſiluer, and ano-
ther [t] thirde kingdome ſhalbe of braſſe,
which ſhall beare rule ouer all the earth.
40 And the fourth kingdome ſhalbe ſtrong
as yron: for as yron breaketh in pieces,
and ſubdueth all thinges, and as yron bru-
ſeth all theſe thinges, ſo ſhall it breake in
[u] pieces, and bruſe all.
41 Whereas thou ſaweſt the feete & toes,
part of potters clay, and part of yron:
the kingdome ſhalbe [x] deuided, but there
ſhall be in it of the ſtrength of the yron, as
thou ſaweſt the yron mixt with the clay,
and earth.
42 And as the toes of the feete were part of
yron, and part of clay, ſo ſhall the king-
dom be partly ſtrong, and partly brokē.
43 And whereas thou ſaweſt yron mixt
with clay and earth, they ſhal mingle thē-
ſelues with [y] the ſeede of men: but they
ſhall not ioyne one with another, as yron
cannot be mixed with clay.
44 And in the dayes of theſe kinges, ſhall
the God of heauen ſet vp a kingdome,
which [z] ſhall neuer be deſtroyed: & this
kingdome ſhall not be giuen to another
people, but it ſhal breake & deſtroy all theſe
kingdomes, and it ſhall ſtande for euer.
45 Whereas thou ſaweſt, that the [a] ſtone
was cut of the mountayne without
handes, and that it brake in pieces the y-
ron, the braſſe, the clay, the ſiluer and the
golde:

r Daniel ſea-
neth out the
kingdome of the
Aſſyrians, which
was before the
Babylonian,
both becauſe it
was not a mo-
narchie and ge-
nerall empire, &
alſo becauſe he
would declare
the things that
were to come,
to the comming
of Chriſt, for the
comfort of the
elect amōg theſe
wonderfull alte-
rations: and he
calleth the Ba-
bylonian king-
dome the golden
head, becauſe in
reſpect of the o-
ther three, it
was the beſt, and
yet was of it ſelfe
wicked & cruel.
ſ Meaning, the
Perſians, which
were not inferi-
our in dignitie,
power, and ri-
ches, but were
worſe touching
ambition, cruel-
tie, and all kinde
of vice: ſhew-
ing, that the
worlde ſhould
growe worſe
and worſe, till it
was reſtored by
Chriſt.
t That is, of the
Macedonians
ſhall be of
braſſe, not al-
luding to the
hardnes thereof,
but to the vile-
neſſe in reſpect
of ſiluer.
u That is, the
Romane empire
ſhall ſubdue all
theſe other aforenamed, which after Alexander were deuided into the Macedonians, Grecians, Syrians and Egyptians. x They ſhall haue ciuill warres and continuall diſcordes among themſelues. y They ſhall by marriages, and affinities thinke to make them ſelues ſtrong: yet ſhall they neuer bee ioyned in hearts. z His purpoſe is to ſhew, that all the kingdomes of the world are tranſitorie, and that the kingdome of Chriſt ſhall onely remaine for euer. a Meaning Chriſt, who was ſent of God, and not ſet vp by man, whoſe kingdome at the beginning ſhoulde be ſmall, and wout beauty to mans iudgement, but ſhould at length grow & fill the whole earth, which he calleth a great mountaine, as verſ. 35. And this kingdō, which is not only referred to ỹ perſon of Chriſt, but alſo to the whole body of his Church, and to euery member thereof, ſhalbe eternall: for the ſpirit that is in them, is life eternall, Rom. 8. 10.

k He ſheweth that man hath neither wiſdome nor knowledge, but very darke blindnes, and ignorance of himſelfe: for it commeth onely of God, that man vnderſtandeth any thing.
l To whom thou maieſt thy prayers, and who liueth in thy feares whereby he exalteth all other gods.
m Meaning, power to interpret it.
n Whereby appeareth that many were ſlaine a verſ. 13. and the teſt at Daniels offer were preferred on ſuperſtition: not that Daniel ſauoured their wicked profeſſion, but that he had reſpect to equite because the king proceeded according to his wicked affection, and not conſidering, if their ſcience were lawfull or no.
o He affirmeth that man by reaſon & arte is not able to attayne to the cauſe of Gods ſecrets, but the vnderſtanding onely thereof muſt come of God: whereby he ſmiteth the King with ſcornfull feare and reuerence of God, that he might be the more apt to receiue the hie myſteries, that ſhoulde be reuealed.
p Becauſe he had ſayd that God onely muſt reueile the ſignification of this dreame, the king might haue aſked, why Daniel did enterpriſe to interprete it, & therefore he ſheweth, ỹ he was but Gods miniſter, & had no gifts, but ſuch as God had giuen him to ſet forth his glory.
q By golde, ſiluer, braſſe and yron, are meant ỹ Caldean, Perſian, Macedonian & Romane kingdom, which ſhould ſucceſſiuely rule all ỹ world till Chriſt (which is here called the ſtone) come himſelfe, & deſtroy the laſt: & this was to aſſure the Iewes, that their afflictions ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the cōming of Meſſias, which ſhoulde be at the ende of this fourth monarchie.

golde: so the great God hath shewed the king, what shall come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himselfe vnto Daniel, & commanded that they should offer meate offrings, and sweete odours vnto him.

47 Also the king answered vnto Daniel, and sayde, I knowe of a truth that your [c] God is a God of gods, and the Lorde of kings, and the reueiler of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, & gaue him many and great [d] giftes. He made him gouernour ouer ye whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

49 Then Daniel [e] made request to the king, and he set Shadrach, Meshach, and Abednego ouer ye charge of the prouince of Babel: but Daniel sate in the [f] gate of the king.

b Though this humbling of the king seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reproued, and Daniel herein erred if he suffred it: but it is credible ſ Daniel admonished him of his fault, & did not suffer it.

c This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 27, 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of giftes or honour, but because by this meanes he might relieue his poore brethren which were grieuously oppressed in this their captiuitie, and also he receiued them, least he shoulde offende this cruell king, which willingly gaue them.

e He did not this for their priuate profit, but that the whole Church which was then there in affliction, might haue some release and ease, by this benefite.

f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none could be admitted to the kinges presence, but by him.

CHAP. III.

1 The King setteth vp a golden image. 8 Certaine are accused because they despysed the Kinges commandement, and are put into a burning ouen. 25 By beliefe in God they are delyuered from the fire. 26 Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

1 Nebuchad-nezzar the king made [a] an image of golde, whose heyght was threescore cubites, & the breedth thereof sixe cubites: hee set it vp in the plaine of Dura, in ꝑ prouince of Babel.

2 Then Nebuchad-nezzar the king sent foorth to gather together the nobles, the princes and the dukes, the iudges, the receyuers, the counsellers, the officers, and all the gouernours of the prouinces, that they should come to the [b] dedication of the image, which Nebuchad-nezzar the [c] king had set vp.

3 So the nobles, princes and dukes, the iudges, the receyuers, the counsellers, the officers, & all the gouernours of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: & they stoode before the image, which Nebuchad-nezzar had set vp.

4 Then an herealde cryed alowde, Be it knowen to you, O people, [d] nations, and languages,

5 That when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, & all instruments of musike, ye fall downe and worshippe the golden image, that Nebuchad-nezzar the king hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shall the same houre be cast into the midst of an hote fierie fornace.

7 Therefore assoone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, & all instruments of musike, all the people, nations and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grieuously accused the Iewes.

9 For they spake and sayde to the king Nebuchad-nezzar, O king, liue for euer.

10 Thou, O king, hast made a decree, that euery man that shall heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he should be cast into the middes of an hote firie fornace.

12 There are certaine Iewes whom thou hast set ouer the charge of the prouince of Babel, [e] Shadrach, Meshach, and Abednego: these men, O king, haue not regarded thy commandement, neyther will they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzar in his anger & wrath commanded that they shoulde bring Shadrach, Meshach, and Abednego: so these men were brought before the king.

14 And Nebuchad-nezzar spake, and said vnto them, What disorder? will not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image that I haue set vp?

15 [f] Now therefore are ye ready when ye heare the sounde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, to fall downe, and worship the image, which I haue made? for if ye worship it not, ye shalbe cast immediatly into the midst of an hote firie fornace: for who is that God, that can deliuer you out of myne handes?

16 Shadrach, Meshach, and Abednego answered and sayde to the king, O Nebuchad-nezzar, we [g] are not carefull to answere thee in this matter.

17 Beholde, our God whom we serue, is

d These are the two dangerous weapons wherewith Satan vseth to fight against ſ children of God, the consent of a multitude, & the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednes astonied them, & here the king regarded not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

e It seemeth ſ they named not Daniel, because he was greatly in the kings fauor, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: & this declareth that this policie of erecting this image, was inuented by the malicious flatterers, which sought nothing but the destruction of the Iewes, whome they accused of rebellion and ingratitude.

f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

g For they should haue done iniurie to God, if they should haue doubted in this holy cause, and therefore they say, that they are resolued to dye for

h able Gods cause.

b They grodd on two points, first on the power & providence of God over the, & fredly on their cause, which was Gods glory, & the testifying of his true religion, with their bloud, and so make open confession, that they will not so much as wardlycõsent to idolatrie.

i This declareth that the more ỹ tyrants rage, & the more wirrie they shew themselues in inventing strange & cruel punishments, the more ỹ God glorifyed by his seruants whom he giveth patience and constancie to abide the cruelst of their punishment: for either he deliuereth them from death, or els for this life giueth them a better.

k For the Angelswere called the fornes of God because of their excellecie: therfore the king called this Angel, who God sent to comfort him in these great torments, the sonne of God.

l This commendeth their obedience vnto God, for they would not for any feare depart out of this furnace, till the time appointed, as Noah remained in the Arke till ỹ Lord called him forth.

m He was moued by the great force of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith,

able to deliuer vs from the hote fierie fornace, & he will deliuer vs out of thyne hand, O king.

18 But if not, be it knowen to thee, O king, that we will not serue thy gods, nor worshippe the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzar full of rage, and the fourme of his visage was changed against Shadrach, Meshach, & Abednego: therefore he charged and commanded that they should heate the fornace at once seuen i times more then it was wont to be heatte.

20 And he charged the most valiant men of warre that were in his armie, to bind Shadrach, Meshach, and Abednego, & to cast them into the hote fierie fornace.

21 So these men were bounde in their coates, their hosen, & their clokes, with their other garments, and cast into the middes of the hote fierie fornace.

22 Therefore, because the kings commandement was strait, ỹ the fornace should be exceeding hote, ỹ flame of the fire slew those men that brought forth Shadrach, Meshach and Abednego:

23 And these three men, Shadrach, Meshach & Abednego fel downe bound into the middes of the hote fierie fornace.

24 ¶ Then Nebuchad-nezzar ỹ king was astoned & rose vp in haste, & spake, and sayde vnto his counsellers, Did not wee cast three men bound into the middes of the fire? Who answered and saide vnto the king, It is true, O king.

25 And hee answered, and saide, Loe, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the fourme of the fourth is like the k sonne of God.

26 Then ỹ king Nebuchad-nezzar came neere to the mouth of the hote fierie fornace, & spake and sayd, Shadrach, Meshach, & Abednego, the seruants of the hye God, goe forth and come hither: so Shadrach, Meshach and Abednego l came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the kinges counsellers came together to see these men, because the fire had no power ouer their bodyes: for not an heare of their head was burnt, neither were their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, m Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruantes, that put their trust in him, and haue changed the kings cõmaundement, and perilled their bodies rather then they would serue or worshippe any god, saue their owne God.

29 Therefore I make a decree, that euery people, nation & language, which speake any n blasphemie against the GOD of Shadrach, Meshach and Abednego, shal be drawen in pieces, and their houses shalbe made a iakes, because there is no god that can deliuer after this sort.

30 Then the king promoted Shadrach, Meshach & Abednego in the prouince of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the o worlde, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the high God hath wrought toward me.

33 Howe great are his signes, and howe mightie are his wonders! ỹ his kingdome is an euerlasting kingdom, and his dominion is from generation to generation.

o Meaning, so far as his dominion extended.

n If this heathē king moued by Gods Spirite, would not see blasphemy vnpunished, but made a lawe, and set a punishment to such transgressors, much more ought all they ỹ professe religion, take order that such impietie reine not, lest according as their knowledge and charge is greater so thei suffer double punishment.

p Read chap. 2. 44.

CHAP. IIII.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how a proude King he shoulde become as a beast. 31 After, he confesseth the power of God, and is restored to his former dignitie.

1 I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Sawe a b dreame, which made me afraide, and the thoughts vpon my bed, & the visions of mine head troubled me.

3 Therfore made I a decree, ỹ they should bring al the wisemen of Babel before me, that they might declare vnto me the interpretation of the dreame.

4 So came the inchanters, ỹ astrologians, the Caldeans & the soothsayers, to whom I tolde the dreame, but c they coulde not shewe me the interpretation thereof,

5 Till at the last Daniel came before mee, (whose name was d Beltelhazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

6 O Beltelhazzar, e chiefe of the enchanters, because I knowe, that the spirite of the holy gods is in thee, and no secrete troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

7 Thus were the visions of mine head in my bed: And beholde, I sawe a f tree in the midst of the earth, and the height thereof was great:

8 A great tree and strong, and the height thereof reached vnto heauen, & the sight thereof to the endes of all the earth.

9 The boughes thereof were faire and the fruite thereof much, and in it was meate for all: it made a shadowe vnder it for the beastes of the fielde, and the

a There was no trouble ỹ might cause me to dreame, & therfore it came onely of God.

b This was another dreame besides that which he saw of the foure empires: for Daniel both declared what that dreame was and what it meant: and here he onely expoundeth the dreame.

c In that that he sent abroade to others whose ignorance in times past he had experimented, and lest Daniel which was ever readie at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessitie, and then they spare no flatterings.

d This no doubt was a great griefe to Daniel not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did, to make him forget the true religion of God. e Which also was a great griefe to the Prophet to be nombred among the sorcerers & men whose practises were wicked and contrary to Gods word. f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for all kinde of men, and whose state is profitable for mankinde.

foules of the heauen dwelt in þ boughes thereof, and all fleih fedde of it.

g Meaning, the Angell of God, which neither eateth nor sleepeth, but is euer readie to doe Gods will, and is not infect with mans corruptiõ, but is euer holy: and in that ỳ he cõmãdeth to cut downe this tree, he knewe that it should not be cut downe by man but by God.

10 I sawe in the visions of mine head vpõ my bed, and beholde, a g watchman & an holy one came downe from heauen,

11 And cryed aloude, and said thus, Hewe downe the tree, and breake off his branches: shake off his leaues, & scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a bande of yron & brasse bind it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the fielde.

h Hereby he meaneth ỳ Nebuchad-nezzar should not only for a time lose his kingdom, but be like a beast.

13 h Let his heart be changed from mans nature, and let a beasts heart be giue vnto him, & let seuen times be passed ouer him.

i God hath decreed this iudgement, & ỳ whole armie of heauen haue as it were subscribed vnto it, like as also they desire the execution of his decree against all them that lift vp them selues against God.

14 i The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demaunde was answered, to the intent that liuing men may know, that the most High hath power ouer the kingdome of men, & giueth it to whomsoeuer hee will, and appointeth ouer it the most abiect among men.

15 This is the dreame, that I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation therof: for al the wisemen of my kingdom are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

k He was troubled for ỳ great iudgement of God which he sawe ordeined against the king: and so the Prophets vsed on ỳ one part to denounce Gods iudgements for the zeale they bare to his glory & on the other part to haue cõpassion vpon mã and also to consider that they should be subiect to Gods iudgements, if hee did not regard them with pitie.

16 k Then Daniel (whose name was Belteshazzar) helde his l peace by the space of one houre, & his thoughtes troubled him, and the king spake and sayde, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered & said, My Lorde, the dreame be to them that hate ther, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mightie, whose height reached vnto the heauen, and the sight thereof through all the worlde,

18 Whose leaues were faire and the fruite thereof much, and in it was meate for all, vnder the which the beastes of the fielde dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mightie: for thy greatnesse is growen, and reacheth vnto heauen, and thy dominion to the ends of the earth.

20 Whereas the king saw a watchman, and an holy one, that came downe from heauen, and saide, Hewe downe the tree and destroy it, yet leaue ỳ stumpe of the rootes therof in the earth, & with a band of yron & brasse bind it among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion bee with the beastes of the fielde, l till seuen times passe ouer him,

21 This is the interpretation, O king, and it is the decree of the most high, which is come vpon my lord the king,

22 That they shall drive thee from men, & thy dwelling shalbe with the beastes of the fielde: they shall make thee to eate grasse as the m oxen, and they shall wet thee with the dewe of heauen: and seuen times shall passe ouer thee, til thou know that n the most high beareth rule ouer the kingdome of men, & giueth it to whomsoeuer he will.

m Not that his shape or forme was changed into a beast, but ỳ he was either striken mad, and so auoided mans company, or was cast out for his tyrannie, and so wandred among the beastes, and are herbes and grasse.

23 Whereas they saide, that one shoulde leaue the stumpe of the tree rootes, thy kingdome shall remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

n Daniel sheweth the cause why God thus punished him.

24 Wherefore, O king, let my counsell be acceptable vnto thee, & o breake off thy sinnes by righteousnesse, & thine iniquities by mercie toward the poore: loe, let there be an p healing of thine errour.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shewe by thine vpright life that thou hast true faith & repentance.

25 All these thinges shall come vpon the King Nebuchad-nezzar.

26 q At the ende of twelue r moneths, he walked in the royall palace of Babel.

p Suffer the errors of thy former life to be redressed.

27 And the king spake & saide, Is not this great Babel, that I haue built for the house of þ kingdome by the might of my power, & for the honour of my maiestie?

q After ỳ Daniel had declared this vision and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

28 While the worde was in the Kings mouth, a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shall drive thee from men, and thy dwelling shalbe with the beastes of the fielde: they shall make thee to eate grasse, as the oxen, & seuen times shall passe ouer thee, vntill thou knowest, that the most high beareth rule ouer the kingdome of men, and giueth it vnto whomsoeuer he will.

r When ỳ terme of these seuen yeeres was accomplished. *Chap. 7. 14. micah 4. 7.*

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and hee was driuen from men, and did eate grasse as the oxen, and his body was wet with the dewe of heauen, till his heares were growen as egles feathers, and his nayles like birdes clawes.

31 And at the ende of these s dayes I Nebuchad-nezzar lift vp mine eyes vnto heauen, and mine vnderstanding was restored vnto me, & I gaue thankes vnto the most High, and I praised & honoured him that liueth for euer, * whose power is an euerlasting power, and his kingdome is from generation to generation.

s He confessed Gods will to be the rule of al iustice, and a most perfit law where by he gouerneth both man & Angels and deuils, so that none ought to murmure, or aske reason of his doings, but only to stand content therewith and giue him the glory.

32 And all the inhabitants of the earth are reputed as nothing: and according to his t will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hande, nor say vnto him, What doest thou?

luke 1. 33.

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beautie was restored vnto me, and my counsellers u and my princes sought vnto me, and I was established in my kingdome, and my glory was augmented toward me.

t By whom it seemeth that he had bin put from his kingdome before.

34 Nowe therefore I Nebuchad-nezzar

* praise

a He doth not only praise God for his deliuerance, but also manifesteth his zeale, that God may only haue the glory and man the shame, and that he may be exalted and man cast downe.

a praise, and extoll and magnifie ꝑ king of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

Belshazzar king of Babylon feeth an hand writing on the wall. 8 *The soothsayers called of the king, can not expounde the writing.* 25 *Daniel readeth it, and interpreteth it also.* 30 *The king is slaine.* 31 *Darius enioyeth the kingdome.*

1 Daniel reciteth this history of king Belshazzar to confute some, to shew Gods iudgements against ꝑ wicked, for the deliuerance of his Church, and to confirm the prophecies of Ieremiah to be true, ꝑ they should be deliuered after seuentie yeeres.

1 KIng a Belshazzar made a great feast to a thousand of his princes, & dranke wine b before the thousand.

2 And Belshazzar a whiles he tasted ꝑ wine, commaunded to bring him the golden & siluer vessels, which his c father Nebuchad-nezzar had brought from the Temple in Ierusalem, that the king and his princes, his wiues, and his concubines might drinke therein.

3 Then were brought the golden vessels, that were taken out of the Temple of the Lordes house at Ierusalem, and the king and his princes, his wiues, and his concubines dranke in them.

4 They drunke wine & praysed the d gods of golde, and of siluer, of brasse, of yron, of wood and of stone.

5 At the same houre appeared fingers of a mans hand, which wrote ouer e against the candlesticke vpon the playster of the wal of the kings palace, and the king saw the palme of the hand that wrote.

6 Then the kings countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his f knees smote one against the other.

7 Wherefore the king cryed loude, ꝑ they should bring g the astrologians, the Caldeans & the soothsayers. And the king spake, and said to the wisemen of Babel, Whosoeuer can reade this writing, and declare me the interpretatiō thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, & shall be the third ruler in the kingdome.

8 Then came al ꝑ kings wisemen, but they could neither reade the writing, nor shew the king the interpretation.

9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

10 Nowe the h Queene by reason of the talke of the king and his princes, came into the banket house, and the Queene spake, and saide, O king, liue for euer: let not thy thoughtes trouble thee, nor let thy countenance be changed.

11 There is a man in thy kingdome, in whome is the spirit of the holy gods, and in the dayes of thy father, light and vnderstanding and wisedome like the wisedome of the gods, was founde in him: whom the king Nebuchad-nezzar thy father, the king, I say, thy father, made chiefe of the i enchanters, astrologians, Caldeans, and soothsayers,

12 Because a more excellent spirite, and knowledge, and vnderstanding (for he did expounde dreames, & declare hard sentences, and dissolued doubts) were founde in him, euen in Daniel, whome the king named Beltelhazzar: nowe let Daniel bee called, & he will declare the interpretatiō.

13 ¶ Then was Daniel brought before the king, and the king spake, and sayde vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whome my father the king brought out of Iewrie?

14 Now I haue heard of thee, that k the spirite of the holy gods is in thee, & that light and vnderstanding and excellent wisedome is founde in thee.

15 Nowe therefore wise men, & astrologians haue bene brought before me, ꝑ they should reade this writing, & shewe me the interpretation thereof: but they coulde not declare the interpretation of ꝑ thing.

16 Then heard I of thee, that thou couldest shew interpretations, & dissolue doubts: nowe if thou canst reade the writing, and shewe me the interpretation thereof, thou shalt be clothed with purple, & shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

17 Then Daniel answered, and sayde before the King, Keepe thy rewards to thy selfe, and giue thy giftes to another: yet I will reade the writing vnto the King, and shewe him the interpretation.

18 O king, heare thou, The most high God gaue vnto l Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glory.

19 And for the maiestie that he gaue him, all people, nations and languages trembled, and feared before him: he put to death whome he would: he smote whom he woulde: whome he woulde he set vp, and whome he woulde he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

21 And hee was driuen from the sonnes of men, and his heart was made like the beastes, and his dwelling was with the wilde asses: they fedde him with grasse like oxen, and his body was wet with the dewe of the heauen, till hee knewe that the most high God bare rule ouer the kingdome of men, and that he appointeth ouer it, whomsoeuer he pleaseth.

22 And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest all these things,

23 But

i Read chap.4.6 and this declareth that both this name was odious vnto him, and also that he did not vse these vile practises, because he was not among them when all were called.

k For the idolaters thought ꝑ the Angels had power as God, & therefore had them in like estimation, as they had God, thinking that the spirit of prophecie, and vnderstanding came of them.

l Before he read the writing, hee declareth to the king his great ingratitude toward God, who could not be moued to giue him the glory, considering his wonderful work toward his grādfather, and so sheweth, that he doth not sinne of ignorance, but of malice.

b Hebr. in the sight of.

c Meaning, his grandfather.

d In contempt of the true God they praysed their idoles, not that they thought that the golde or siluer were good, but that there was a certaine vertue and power in them to do them good, which is also the opinion of all idolaters.

e That it might the better be seene.

f So he ꝑ before contemned God, was moued by this sight to tremble for feare of Gods iudgements.

g Thus the wicked in their troubles seeke many meanes, who driue them from God, because they seeke not to him who is the only comfort in all afflictions.

h To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feast, but came thither when she heard of these strange newes.

23 But hast lift thy selfe vp against the Lord of heauen, and they haue brought the vessels of his house before thee, and thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praysed the gods of siluer and golde, of brasse, yron, wood and stone, which neither see, neyther heare, nor vnderstand: and the God in whose hande thy breath is and all thy wayes, him hast thou not glorified.

m After that God had so long time deferred his anger, and patiently wayted for thine amendment.

24 m Then was the palme of the hande sent from him, and hath written this writing.

25 And this is the writing that hee hath written, n MENE, MENE, TEKEL VPHARSIN.

n This worde is twise written for the certainty of the thing: shewing that God had most surely counted: signifying also that God hath appointed a terme for all kingdomes, and that a miserable ende shall come on all that rayse them selues against him.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdome, and hath finished it.

27 TEKEL, thou art waped in þ balance, and art found ᵖ too light.

28 PERES, thy kingdome is deuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of gold about his necke, and made a proclamation concerning him that he shoulde be the thirde ruler in the kingdome.

30 The same night was Belshazzar the king of the Caldeans slaine.

31 And Darius ᵒ of the Medes tooke the kingdom, being threescore & two yere old.

ᵖ Or, wanting. ᵒ Cyrus his sonne in law gaue him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler ouer the gouernours. 5 An acte against Daniel. 16 He is put into a denne of lyons by the commaundement of the King. 23 Hee is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

a Reade Ester Chap. 1. 1.

1 IT pleased Darius to set ouer the kingdome a an hundreth and twentie gouernours, which shoulde be ouer the whole kingdome.

ᵖ Or, not be troubled.

b This heathen king preferred Daniel a stráger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

2 And ouer these, three rulers (of whome Daniel was one) that the gouernours might giue accomptes vnto them, and the king should ᵖ haue no domage.

3 Nowe this Daniel b was preferred aboue the rulers and gouernours, because the spirite was excellent in him, & the king thought to set him ouer the whole realme.

c Thus the wicked can not abide the graces of God in others, but seeke by all occasions to deface them: therfore against such assaults there is no better remedy then to walke vprightly in the feare of God, and to haue a good conscience.

4 ¶ Wherefore the rulers and gouernours ᶜ sought an occasion against Daniel concerning the kingdome: but they coulde finde none occasion nor fault: for hee was so faithfull that there was no blame nor fault founde in him.

5 Then said these men, We shall not finde an occasion against this Daniel, except we finde it against him concerning the lawe of his God.

6 Therefore the rulers and these gouernours went together to the king, and sayde thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome, the officers and gouernours, the counsellers, and dukes haue consulted together to make a decree for the king and to establish a statute, that whosoeuer shall aske a petition of any god or man for thirty dayes saue of thee, O king, he shalbe cast into the denne of lyons.

8 Nowe, O king, confirme the decree, and seale the writing, that it be not changed, according to the lawe of the Medes and Persians, which altereth not.

d Herein is condemned the wickednesse of the king, who would beseeme vp as a god, and passed not what wicked lawes he appro-ued for the maintenance of the same.

9 Wherefore King Darius d sealed the writing and the decree.

10 ¶ Now when Daniel vnderstoode that hee had sealed the writing, he went into his house, and his ᵉ window being open in his chamber towarde Ierusalem, hee knæled vpon his knees three times a day, and prayed and praysed his God, as he did afore time.

e Because he would not by his silence shewe that he consented to this wicked decree, he set open his windowes towarde Ierusalem, when he prayed: both to shirre vp him selfe with the remembrance of Gods promises to his people whē they should pray toward that Temple, & also that others might see, that he would neyther consent in heart nor deede for these fewe dayes to any thing that was contrary to Gods glory.

11 Then these men assembled, and founde Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the king concerning the kings decree, Hast thou not sealed the decree, that euery man that shall make request to anye god or man within thirtie dayes, saue to thee, O king, shall be cast into þ denne of lyons? The king answered, & said, The thing is true, according to the lawe of the Medes and Persians, which altereth not.

f Thus the wicked maintaine euill lawes by constancie, and authoritie, which is oft times eyther lightnesse, or stubburnesse, when as the innocents thereby perish: & therefore gouernours neither ought to feare nor be ashamed to breake such.

13 Then answered they, and said vnto the king, This Daniel which is of the children of the captiuitie of Iudah, regardeth not thee, O king, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the king heard these wordes, hee was sore displeased with himselfe, and set his heart on Daniel, to deliuer him: & he laboured till the sunne went downe, to deliuer him.

15 Thē these men assembled vnto the king, and said vnto the king, Vnderstand, O king, that the lawe of the Medes and Persians is, þ no decree nor statute which the king confirmeth, may be altered.

16 ¶ Then the king commaunded, & they brought Daniel, and cast him into the denne of lyons: nowe the king spake, and said vnto Daniel, Thy God, whome thou allway seruest, euen he will deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the king sealed it with his owne signet, and with the signet of his princes, that the purpose might not bee changed, concerning Daniel.

18 Then the king went vnto his palace, & remained fasting, neither were the instruments of musike brought before him, and his sleepe went from him.

19 ¶ Then the king arose earely in the morning, and went in all haste vnto the denne of lyons.

20 And when he came to the denne, he cried with a lamentable voyce vnto Daniel: and

and the king spake, and said to Daniel, O
Daniel, the seruant of the liuing God, is
not thy God (whom thou alway seruest)
g able to deliuer thee from the lyons?
21 Then said Daniel vnto the king, O king,
liue for euer.
22 My God hath sent his Angell and hath
shut the lyons mouthes, that they haue
not hurt me: for h my iustice was founde
out before him: and vnto thee, O king, I
haue done i no hurt.
23 Then was the king exceeding glad for
him, and commanded that they shoulde
take Daniel out of the denne: so Daniel
was brought out of the denne, & no ma-
ner of hurt was found vpō him, because
he k beleeued in his God.
24 And by the commaundement of the
king these men which had accused Da-
niel, were brought, and were l cast into
the denne of lions, euen they, their chil-
dren, and their wiues: and the lyons
had the masterie of them, and brake all
their bones a pieces, or euer they came
at the grounde of the denne.
25 ¶ Afterward king Darius wrote, Unto
all people, nations and languages, that
dwell in all the worlde: Peace be multi-
plied vnto you.
26 I make a decree, that in all the domini-
on of my kingdome, men tremble & feare
m before the God of Daniel: for he is the
n liuing God, and remaineth for euer: and
his kingdome shall not perish, & his do-
minion shalbe euerlasting.
27 He rescueth and deliuereth, & he wor-
keth signes and wonders in heauen and
in earth: who hath deliuered Daniel from
the power of the lyons.
28 So this Daniel prospered in the reygne
of Darius and in the reygne of Cyrus
of Persia.

g This declareth that Darius was not touched with the true knowledge of God, because he doubted of his power.
h My iust cause and vprightnes in this thing, wherein I was charged, is approued of God.
i For he did disobey the kings wicked commandement to obeye God, and so did no iniurie to the king, who ought to command nothing, whereby God should be dishonoured.
k Because he committed himselfe wholy vnto God whose cause he did defende, he was assured, that nothing but good coulde come vnto him: wherein we see the power of faith, as Heb. 11. 33.
l This is a terrible example against al the wicked, which do against their conscience make cruell lawes to destroy the children of God, and also admonisheth Princes howe to punish such, when their wickednesse is come to light: though not in euerye poynt, or with like circumstances, yet to execute true iustice vpon them. m This proueth not that Darius did worshippe God aright, or else was conuerted: for then he woulde haue destroyed al superstition and idolatrie, and not only giuen God the chiefe place, but also haue set him vp, and caused him to bee honoured according to his worde: but this was a certaine confession of Gods power, whereunto he was compelled by this wonderfull miracle. n Which hath not onely life in himselfe, but is the onely fountaine of life, and quickeneth al thinges, so that without him there is no lyfe.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 8 The tenne hornes of the fourth beast. 27 Of the euerlasting kingdome of Christ.

1 IN the first yeere of Belshazzar King of
Babel, Daniel saw a dreame, and there
were visions in his head, vpon his bed:
a then he wrote the dreame, and declared
the summe of the matter.
2 Daniel spake & said, I sawe in my vision
by night, and beholde, the four windes of
the heauen stroue vpon b the great sea:
3 And foure great beastes came vp from
the sea one diuers from another.
4 The first was as a c lyon, and had egles
wings: I behelde, till the wings thereof
were pluckt off, and it was lifted vp from
the earth, and set vpon his feete as a man,
and a mans heart was giuen him.
5 And beholde, another beast which was
the seconde, was like a d beare and stoode
vpon the e one side: and hee had three
ribs in his f mouth betweene his teeth,
g and they saide thus vnto him, Arise and
deuoure much flesh.
6 After this I behelde, and lo, there was an
other like a h leoparde, which had vpon
his backe i foure winges of a foule: the
beast had also foure heades, and k domi-
nion was giuen him.
7 After this I saw in the visions by night,
and beholde, the l fourth beast was feare-
full and terrible and very strong. It had
m great yron teeth: it deuoured and brake
in pieces and stamped n the residue vn-
der his feete: and it was vnlike to the
beastes that were before it: for it had
o tenne hornes.
8 As I considered the hornes, beholde, there
came vp among thē another little p horne,
before whome there were q three of the
first hornes pluckt away: and beholde,

a Whereas the people of Israel looked for a continuall quietnes after these seuentie yeeres, as Ieremiah had declared, he sheweth ẏ this rest shal not be a deliuerance from all troubles, but a beginning, and therefore encouraged them to looke for a continuall affliction till the Messias be vttered & reueiled, by whom they should haue a spiritual deliuerance, and all the promises fulfilled: whereof they should haue a certaine token in the destruction of the Babylonical kingdome.

b Which signified that there shoulde be horrible troubles and afflictions in the world in al corners of the world and at sundry times.
c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, and most soone come to their authoritie as though they had had wings to flye: yet their wings were pulled by the Persians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning the Persians, which were barbarous & cruel. e They were small in the beginning, and were shut vp in their mountaines and had no bruite. f That is, destroyed many kingdomes, & was insatiable. g To wit, the Angels by Gods cōmandement, who by this meanes punished the ingratitude of the world. h Meaning, Alexander the king of Macedonie. i That is, his foure chief captaines, which had the empire among thē after his death. Seleucus had Asia the great, Antigonus the lesse, Cassander, and after him Antipater was king of Macedonie, and Ptolemeus had Egypt. k It was not of himselfe nor of his owne power that he gate all these countries: for his armie conteyned but thirty thousand men, and he ouercame in one battell Darius, which had ten hundreth thousande, when he was so heauie with sleepe that his eyes were scarse open, as the stories report: therefore this power was giuen him of God. l That is, the Romane empire which was as a monster & could not be compared to any beast, because the nature of none was able to expresse it. m Signifiyng the tyranny and greedines of the Romanes. n That which the Romanes coulde not quietly enioye in other countries, they woulde giue it to other kings and rulers, that at all times when they woulde, they might take it againe: which liberalitie is here called the stamping of the rest vnder the feete. o That is, sundry & diuers prouinces which were gouerned by the deputies and proconsuls, whereof euerie one might be compared to a king. p Which is meant of Iulius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but because they could not rule, but by the consent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and also in this prophecie the Prophets purpose is chiefely to comfort the Iewes vnto the reuelation of Christ. Some take it for the whole body of Antichrist. q Meaning, a certaine portion of the ten hornes: that is, a part from the whole estate was pluckt away. For Augustus tooke from the Senate the liberty of chusing the deputies to send into the prouinces, & took the gouernement of certaine countreis to himselfe.

in this horne were t eyes like the eyes of man, and a mouth speaking presumptuous things.

9 I beheelde, till the u thrones were set vp, and the x Ancient of dayes did sit, whose garment was white as snowe, and the heare of his head like the pure wool: his throne was like the fiire flame, and his wheeles as burning fire.

10 A fiire streame issued, and came fooith from before him: thousande thousandes ministred vnto him, and ten thousande z thousandes stoode before him: the iudgement was set, and the a bookes opened.

11 Then I beheelde, b because of the voyce of the presumptuous woordes, which the horne spake: I beheelde, euen till the beast was slaine, and his body destroyed, and giuen to the burning fire.

12 As c concerning the other beastes, they had taken awap their dominion: yet their liues were prolonged for a certaine time and season.

13 ¶ As I beheelde in visions by night, beholde, d one like the sonne of man came in the cloudes of heauen, and e approched vnto the Ancient of daies, & they brought him before him.

14 And he gaue him f dominion, and honour, and a kingdome, that all people, nations and languages shoulde serue him: his dominion is an euerlasting dominion, which shall neuer bee taken away: and his kingdome shall neuer bee destroyed.

15 ¶ I Daniel was g troubled in my spirit, in the middes of my body, and the visions of mine head made me afraid.

16 Therefore I came vnto h one of them that stoode by, and asked him the trueth of all this: so hee tolde mee, and shewed mee the interpretation of these things.

17 These great beastes which are foure, are foure kings, which shall arise out of the earth,

18 And they shall take i the k kingdome of the Saintes of the l most high, & possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I woulde knowe the trueth of the fourth beast, which was so m vnlike to al the others, verp feareful, whose teeth were of pron, and his nayles of brasse: which deuoured, brake in pieces, & stamped the n residue vnder his feete.

20 Also to knowe of the ten hornes o that were in his head, and of the other which came vp, before whome three fell, & of the horne that had eyes, & of the mouth that spake presumptuous things, whose p looke was more stout then his fellowes.

21 I beheelde, and the same q horne made battell against the Saints, yea, and preuailed against them,

22 Vntill r the Ancient of dayes came, & iudgement was giuen to the Saintes of the most High: and the time approched, that the Saintes possessed the kingdome.

23 Then he saide, The fourth beast shalbe vnlike to all the kingdomes, & shall deuoure the whole earth, and shall treade it downe and breake it in pieces.

24 And the tenne hornes out of this kingdome are tenne kings that shall rise: and another shall rise after them, and he shall be vnlike to the first, and he shall subdue s three kings,

25 And shal speake words against t the most high, & shall consume the Saintes of the most High, & thinke that he may u change times and lawes, and they shall be giuen into his hand, vntill a x time, and times and the dividing of time.

26 But the y iudgement shall sit, and they shal take away his dominion, to consume and destroy it vnto the ende.

27 And the z kingdome, and dominion, and the greatnesse of the kingdome vnder the whole heauen, shall be giuen to the people of the Saintes of the most High, whose kingdome is an euerlasting kingdome, and all dominions shall serue and obey him.

28 Hitherto is the ende of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

t Through the strangenesse of the vision. u That is, an infinite nomber of Angels, which were ready to execute his commandement. x This is meant of the first comming of Christ, when as the will of God was plainely reueyled by his Gospell. y Meaning, that he was astonied, when hee sawe these Emperours in such dignitie, and pride, and so suddenly destroyed at the comming of Christ, when this fourth Monarchie was subiect to men of other nations. z As the three former Monarchies had an ende at the time that God appoynted, although they florished for a time, so shall this fourth haue, and they that patiently abide Gods appointment, shall enioy the promises. a Which is meant of Christ, who had not yet taken vpon him mans nature, neyther was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie. b To wit, when hee ascended into the heauens, and his diuine maiestie appeared, and all power was giuen vnto him in respect of that that hee was our Mediatour. c This is meant of the beginning of Christes Kingdome when God the Father gaue vnto him all dominion, as to the Mediatour, to the intent that he shoulde gouerne here his Church in earth continually till the time that he brought them to eternall lyfe. d Through the strangenesse of the vision. e Meaning, of the Angels, as vers. 10.

f These Romane Emperors at the first vsed a certaine humanitie and gentlenes, and were content that others, as the Cõsuls and Senate should beare the name of dignity, so that they might haue the profite, & therefore in elections and counsels would behaue them selues according as did other Senatours: yet against their enemies & those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

f Meaning, the places where God and his Angels shoulde come to iudge these monarchies, which iudgement should begin at the first comming of Christ.

e That is, God which was before all times, and is here described as mans nature is able to comprehende some portion of his glory.

f Because Abraham was appointed the world, Rom. 4.13, and in him all the faithfull, therefore the kingdome therof is theirs by right, which these foure beasts or tyrants would inuade, and vsurpe vntil the world were restored by Christ: and this was to confirme them

g That is, of the most hie things, because God hath chosen the out of this world that they should looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were gouerned by a king, & the Romane Empire by consuls. the Romanes changed their gouernours yerely, & the other Monarchies reteined thē for terme of life: also the Romans were the strongest of all ỹ other, & were neuer quiet among themselues. i Read vers. 7. k This is meant of the fourth beast, which was more terrible then the other. l Meaning, the Romane Emperors, who were most cruel against ỹ Church of God both of the Iewes and of the Gentiles. m Til God shewed his power in ỹ person of Christ, & by the preaching of the Gospell gaue vnto his sonne rest, & so obteined a famous name in the worlde, & were called the Church of God, or the kingdome of God. n Reade the exposition hereof vers. 8. o That is, shall make wicked decrees & proclamations against Gods worde, & send throughout al their dominiõ, to destroy all that did professe it. p These Emperors shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods Lawes and mans, & as it were the order of nature, as appeareth by Octauius, Tiberius, Caligula, Nero, Domitianus, &c. q God shall suffer them thus to rage against his Saints for a lõg time, which is ment by ỹ time & times, but at length he will asswage these troubles and shorten the times for his elects sake, Mat. 24.22. which is here ment by ỹ deuiding of time. r God by his power shall restore things ỹ were out of order, & so destroy this little horne, that it shall neuer rise vp againe. s He shewed wherefore the beast should be destroied, to wit, ỹ his Church might haue rest and quiernesse, which though they doe not fully enioye here, yet they haue it in hope, & by the preaching of the Gospel enioy the beginning thereof, which is ment by these words *vnder the heauens* and therefore he here speaketh of the beginning of Christes kingdome in this worlde, which kingdome the faithfull haue by the participation that they haue with Christ their head.

and

and the greatneſſe of the kingdom vnder the whole heauen ſhalbe giuen to the holy people of the moſt High, whoſe kingdome is an euerlaſting kingdome, and all [t] powers ſhall ſerue and obey him.

28 Euen this is the ende of the matter, I Daniel had many [u] cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

yet he was content with that which God reueiled, and kept it in memorie, and wrote it for the vſe of the Church.

CHAP. VIII.

A viſion of a battell betweene a ramme and a goate.

20 *The vnderſtanding of the viſion.*

1 IN the thirde yere of the reigne of king Belſhazzar, a viſion appeared vnto me, euen vnto me Daniel, [a] after that which appeared vnto me at the firſt.

2 And I ſaw in a viſion, & when I ſaw it, I was in the palace of Shuſhan, which is in the prouince [b] of Elam, and in a viſion me thought I was by the riuer of Vlai.

3 Then I looked vp and ſaw, and beholde, there ſtoode before the riuer a [c] ramme, which had two hornes: and theſe two hornes were hie: but one was [d] hier then another, and the hieſt came vp laſt.

4 I ſawe the ramme puſhing againſt the Weſt, and againſt the North, & againſt the South: ſo that no [e] beaſtes might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, beholde, [f] a goate came from the Weſt ouer the whole earth, and touched not the ground: & this goate had an [g] horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had ſeene ſtanding by the riuer, and ranne vnto him in his fierce rage.

7 And I ſawe him come vnto the ramme, and being moued againſt him, he [h] ſmote the ramme, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the grounde, and ſtamped vpon him, and there was none that coulde deliuer the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great [i] horne was broken: and for it came vp foure that [k] appeared towarde the foure windes of the heauen.

9 And out of one of them came forth a [l] litle horne, which waxed very great towarde the [m] South, and toward the [n] Eaſt, and toward the [o] pleaſant land.

10 Yea, it grew vp vnto the [p] hoſte of heauen, & it caſt down ſome of the hoſte, & of the ſtarres to the ground, & trode vpon them,

11 And exalted himſelf againſt the [q] prince of the hoſte from whome the [r] daily ſacrifice was taken away, & the place of his ſanctuarie was caſt downe.

12 And [s] a time ſhall be giuen him ouer the daily ſacrifice for the iniquitie: and it ſhal [t] caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the [u] Saints ſpeaking, and one of the Saints ſpake vnto a certain one, ſaying, How long ſhal endure the viſion of the daily ſacrifice, & the iniquitie of the [x] deſolation to tread both the Sanctuarie and the [y] armie vnder foote?

14 And [z] he anſwered me, Vnto the [a] euening and the morning, two thouſand and three hundreth: then ſhal the Sanctuarie be cleanſed.

15 ¶ Nowe when I Daniel had ſeene the viſion, & ſought for the meaning, beholde, there ſtoode before me [b] like the ſimilitude of a man.

16 And I heard a mans voyce betweene the bankes of Vlai, which called and ſaid, Gabriel, [c] make this man to vnderſtand the viſion.

17 So he came where I ſtoode: and when he came, I was afraid, and fell vpon my face: but he ſaid vnto me, Vnderſtand, O ſonne of man: for [d] in the laſt time ſhall be the viſion.

18 Nowe as he was ſpeaking vnto me, I being a ſleepe fel on my face to the ground: but he touched me, and ſet me vp in my place.

19 And he ſaide, Beholde, I wil ſhew thee what ſhall be in the laſt [e] wrath: for in the ende of the time appointed it ſhal come.

20 The ramme which thou ſaweſt hauing two hornes, are the kings of the Medes and Perſians.

21 And the goate is the king of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, & foure ſtoode vp for it, are foure kingdoms, which ſhall ſtand vp [f] of that nation, but not [g] in his ſtrength.

23 And in the ende of their kingdom, when the rebellious ſhalbe conſumed, a king of [h] fierce countenance, and vnderſtanding

a After the generall viſion, he [1] goeth to certaine particular viſions: as touching the deſtruction of the Monarchie of the Perſians, & Macedonians: for [2] one of the Babylonians was at land, & alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdom of the Perſians & Medes, which were ioyned together.

d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in lawe.

e That is, no kings or nations.

f Meaning, Alexander came out of Grecia with great ſpeede and expedition.

g Though he came in the name of all Grecia, yet before the title and dignitie of the generall captaine, ſo that the ſtrength was attributed to him, which is ment by this horne.

h Alexander ouercame Darius in two ſundry battels, & ſo had the two kingdomes of the Medes & Perſians.

i Alexanders great power was broke: for when he had ouercome all the Eaſt, he thought to returne toward Grecia to ſubdue them there had rebelled, & ſo died by the way.

k That is, which were famous: for almoſt in the ſpace of fiftene yere there were fiftene diuers ſucceſſours before this monarchie was deuided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, & Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a ſeruile & flattering nature, & alſo there were other betwene him & the kingdom, & therefore is here called the litle horne, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtaine this kingdom.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, & trode his precious ſtarres vnder feete, which are ſo called, becauſe they are ſeparated from the world.

q That is, God, who gouerneth & maintaineth his Church.

r He laboured to aboliſh all religiõ, & therfore caſt Gods ſeruice out of his Temple, which God had choſen as a litle corner from all the reſt of the world to haue his name there truly called vpõ.

s He ſheweth their ſinnes are the cauſe of theſe horrible afflictions: & yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer vtterly to aboliſh his religion.

t This horne ſhal aboliſh for a time the true doctrine and ſo corrupt Gods ſeruice.

u Meaning, he heard one of the Angels asking this queſtion of Chriſt, whom he calleth a certaine one or a ſecret one, or a marueilous one.

x That is, the Iewes ſinnes, which were cauſe of this deſtruction.

y That is, which ſuppreſſeth Gods religiõ, & his people.

z Chriſt anſwered me for the comfort of the Church.

a That is, vntil ſo many natural dayes be paſt, which make ſix yeres, three moneths and an halfe: for ſo long vnder Antiochus was the Temple prophaned.

b Which was Chriſt, who in this maner declared himſelfe to the old fathers how he would be God manifeſted in fleſh.

c This power to command the Angel, declared he was God.

d The effect of this viſion ſhall not yet appeare, but a long time after.

e Meaning the great rage which Antiochus ſhoulde ſhew againſt the Church.

f That is, out of Grecia.

g They ſhal not haue like power as had Alexander.

h Noting this Antiochus was impudent and cruel, and alſo craftie that he could not be deceiued,

darke

darke sentences, shall stand vp.
24 And his power shalbe mighty, but not [i] in his strength: and he shal destroy wonderfully, & shal prosper, and practise, and shall destroy the [k] mightie, and the holy people.
25 And through his [l] policie also, he shall cause craft to prosper in his hand, and he shal extol himself in his heart, & vp[m] peace shall destroy many: he shall also stand vp against the [n] Prince of princes, but he shalbe broken downe [o] without hand.
26 And the vision of the [p] euening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.
27 And I Daniel was striken and sicke [q] certaine dayes: but when I rose vp, I did the kings business, and I was astonished at the vision, but none vnderstood it.

i That is, not like Alexanders strength.
k Both the Gētiles that dwell about him, and also the Iewes.
l Whatsoeuer he goeth about by his craft, he shal bring it to passe.
m That is, vnder pretence of peace, or as it were in sport.
n Meaning, against God.
o For God would destroy him with a notable plague, and so comfort his Church, 2. Macca. 9. 9.
p Reade verse 14.
q For feare and astonishment.

CHAP. IX.

Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 5 *A true confession.* 20 *Daniels prayer is heard,* 21 *Gabriel the Angel expounderh vnto him the vision of the seuentie weekes.* 24 *The anoynting of Christ.* 25 *The building again of Ierusalem.* 26 *The death of Christ.*

1 IN the first yeere of Darius the sonne of [a] Ahalhuerosh, of the seed of the Medes, which was made king ouer þ [b] realme of the Caldeans,
2 Euen in the first yere of his reigne, I Daniel vnderstoode by [c] bookes the nomber of the yeres, wherof the Lord had spoken vnto Ieremiah the Prophet, þ he would accomplish seuentie yeres in the desolation of Ierusalem.
3 And I turned my face vnto þ Lord God, and [d] sought by prayer & supplications with fasting and sackcloth and ashes.
4 And I prayed vnto the Lord my God, & made my confession, saying, Oh Lorde God, which art [e] great and fearefull, and keepest couenant & mercy toward them which loue "thee, and toward them that keepe thy commaundements,
5 We haue sinned, and haue committed iniquitie and haue done wickedly, yea, we haue rebelled, & haue departed from thy precepts, and from thy iudgements.
6 For we would not obey thy seruants the Prophets, which spake in thy Name to our kings, to our princes, and to our fathers, and to all the people of the land.
7 O Lord, [f] righteousnes belongeth vnto thee, and vnto vs "open shame, as appeareth this day vnto euery man of Iudah, and to þ inhabitants of Ierusalem: yea, vnto all Israel, both neere and farre off, through all the countreys, whither thou hast driuen them, because of their offences, þ they haue committed against thee.
8 O Lorde, vnto vs appertayneth open shame, to our [g] kings, to our princes, and to our fathers, because we haue sinned against thee.
9 Yet compassion and forgiuenesse is in the Lord our God, albeit we haue rebelled against him.
10 For we haue not obeyed the [h] voyce of þ Lorde our God, to walke in his lawes, which he had layde before vs by the ministery of his seruants the Prophets.
11 Yea, all Israel haue transgressed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the [i] curse is powred vpon vs, and the othe that is written in þ Lawe of Moses þ seruant of God, because we haue sinned against him.
12 And hee hath confirmed his wordes, which he spake against vs, & against our iudges that [u] iudged vs, by bringing vpon vs a great plague: for vnder þ whole heauen hath not bene the like, as hath [u] Or, gouerned vs. bene brought vpon Ierusalem.
13 All this plague is come vpon vs, as it is written in the law of Moses: yet made we not our prayer before the Lorde our God, that we might turne from our iniquities and vnderstand thy trueth.
14 Therefore hath the Lord "made ready the plague, and brought it vpon vs: for the Lord our God is righteous in all his workes which he doth: for we would not heare his voyce.
15 * And nowe, O Lord our God, that hast brought thy people out of the land of Egypt with a mightie hand, & hast gotten thee renoume, as appeareth this day, we haue sinned, we haue done wickedly.
16 O Lorde, according to all thy [k] rightes ousnesse, I beseeche thee, let thine anger and thy wrath be turned away from thy citie Ierusalem thine holy mountaine: for because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproche to all that are about vs.
17 Nowe therefore, O our God, heare the prayer of thy seruant, & his supplications, & cause thy face to [l] shine vpon thy Sanctuarie, þ lyeth waste for the [m] Lords sake.
18 O my God, encline thine eare & heare: open thine eyes and beholde our desolations, & the citie whereupō thy Name is called: for we doe not present our supplications before thee for our owne [n] righteousnes, but for thy great tender mercies.
19 O Lord, heare, O Lord forgiue, O Lord [o] consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and vpon thy people.
20 ¶ And whiles I was speaking & praying, and confessing my sinne, & the sinne of my people Israel, and did present my supplication before the Lord my God, for the glory.

a Who was also called Astyages.
b For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.
c For though he was an excellēt Prophet, yet he dayly increased in knowledge by reading of the Scriptures.
d He speaketh not of that ordinarie prayer, which he vsed in his house thrise a day, but of a rare and vehement prayer, lest their sinnes shoulde cause God to delay the time of their deliuerance prophecied by Ieremiah.
e That is, haste all power in thy selfe to execute thy terrible iudgements against obstinate sinners, as thou art riche in mercie to comfort them which obey thy worde and loue thee.
" *Ebr. him.*
f He sheweth that whensoeuer God punisheth, he doth it for iust cause: and thus the godly neuer accuse him of rigour as the wicked doe, but acknowledge that in them selues there is iust cause why hee should so intreate them.
" *Ebr. confusion of face.*

g He doeth not excuse the kings because of their authoritie, but prayeth chiefly for them as the chiefe occasions of these great plagues.
h He sheweth that they rebel against God, which serue him not according to his commandement & word.
i As Deut. 27. 15. or the curse confirmed by an othe.
" *Ebr. watched vpon the euill.* *Exod. 14. 28.* *Iosue. 2. 11.*
k That is, according to all thy mercifull promises and the performice thereof.
l Shew thy selfe fauourable.
m That is, for thy Christs sake in whome thou wilt accept all our prayers.
n Declaring, þ the godly flee only vnto Gods mercies, and renounce their owne workes when they seeke for remission of their sinnes.
o Thus he could not cōtent himselfe with any vehemencie of wordes: for he was so led with a feruent zeale, cōsidering Gods promes, made to the citie in respect of his Church, and for the aduancement of Gods

the holy Mountaine of my God,
21 Yea, while I was speaking in prayer, euen y man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the euening oblation.
22 And hee informed me, and talked with me, and sayde, O Daniel, I am now come forth to giue thee knowledge and vnderstanding.
23 At the beginning of thy supplications the commaundement came forth, and I am come to shew thee, for thou art greatly beloued: therefore vnderstand the matter and consider the vision.
24 Seuentie z weekes are determined vpon a q thy people, & vpon thine holy citie, to finish the wickednesse, and to seale vp the sinnes, and to reconcile the iniquity, and to bring in euerlasting righteousnesse, and to seale vp the vision and prophecie, and to anoynt the most Holy.
25 Know therefore & vnderstand, that from r the going forth of the commandement to bring againe the people, & to builde Ierusalem, vnto Messiah the prince, shall be seuen s weekes, and t threescore and two weekes, and the streat shalbe built againe, and the wall euen in a u troublous time.
26 And after threescore and two x weekes, shal Messiah be slaine, and shal y haue nothing, and the people of z the prince that shall come, shall destroy the citie and the Sanctuarie, and the ende thereof shall be with a flood: and vnto the ende of the battell it shall be destroyed by desolations.
27 And he a shal confirme the couenant with many for one weeke: and in the midst of the weeke he shall cause the sacrifice & the oblation to b cease, c & for the ouerspreading of the abominations, hee shall make it desolate, euen vntill the consummation determined shall be powred vpon the desolate.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen,
11 *Which sheweth him wherefore he is sent.*

1 In d third yere of Cyrus king of Persia, a thing was reuealed vnto Daniel (whose name was called Belteshazzar) & the word was true, but the time appointed was e long, & he vnderstoode the thing, and had vnderstanding of the vision.
2 At the same time, I Daniel was in heauinesse for three weekes of daies.
3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoynt my selfe at all, till three weekes of daies were fulfilled.
4 And in the foure & twentieth day of the f first moneth, as I g was by the side of that great riuer, euen Hiddekel,
5 And I lift vp mine eyes, and looked, and behold, there was a man h clothed in linen, whose loines were girded with fine golde of i Vphaz.
6 His body also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, & the voyce of his wordes was like the voice of a multitude.
7 And I Daniel alone sawe the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.
8 Therefore I was left alone, and saw this great vision, & there remained no strength in me: for k my strength was turned in me into corruption, & I retained no power.
9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face: and my face was toward the ground.
10 And behold, an hande l touched me, which set me vp vpon my knees & vpon the palmes of mine hands,
11 And hee sayde vnto me, O Daniel, a man greatly beloued, vnderstande the wordes that I speake vnto thee, and stande in thy place: for vnto thee am I nowe sent. And when he had sayd this worde vnto me, I stoode trembling.
12 Then sayd he vnto me, Feare not, Daniel: for frō the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy wordes.
13 But the m prince of the kingdom of Persia withstoode me one and twentie dayes: but lo, n Michael one of the chiefe princes, came to helpe me, and I remained there by the kings of Persia.
14 Now I am come to shew thee what shal come to thy people in the latter daies: for yet the o vision is for many dayes.
15 And when hee spake these wordes vnto me, I set my face toward the ground, and helde my tongue.
16 And beholde, p one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and sayd vnto him p that stoode before me, O my Lorde, q by the vision my sorowes are returned vpon me, & I haue retained no strength.
17 For how can p seruant of this my Lord talke with my Lorde being such one? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Dan.8.16. y He alludeth to Ieremiahs prophecie, who prophecied that their captiuitie should be seuentie yeeres: but now gods mercy should be seuen folde exceede his iudgement, which should be fiue hundred and ninety yeres, ere it came to the comming of Christ, vnto whom he was carefull.

z To shew mercy and to put sinne out of remembrance.

a Meaning, Daniel, whom he was carefull.

b That is, from the time y Cyrus gaue them leaue to depart.

c These weekes make 49. yeere, whereof 46. are referred to the time of the building of y temple, and to the laying of the foundation.

d Counting from the first yeere of Darius who gaue the second commandement for the building of the Tẽple, are 62. weeks which make 434. yeres, which comprehend the time from the building of y Tẽple, vnto y Baptisme of Christ. e *Ebr. in streights of time.* f In this last weeke of the seuentie shall Christ come and preach & suffer death. g He shal seeme to haue no beautie, nor to be of any estimation, as Isa. 53.2. h Meaning, Titus, Vespasians sonne, who should come & destroy both the Temple & the people without al hope of recouerie. a By the preaching of the Gospell he confirmed his promes, first to the Iewes, & after to y Gentiles. b Christ accomplished this by his death & resurrectiō. c Meaning, that Ierusalē & y Sanctuarie should be vtterly destroied for their rebellion against God and their idolatrie: or as some read, that the iudges shalbe so great, that they shall all be astonied at them.

1 a He noteth this thirde yeere, because at this time y building of the Temple began to be hindered by Cabyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to y godly, & a great feare to Daniel. b Which is to declare y the godly shoulde not hastē too much, but patiently to abide the issue of Gods promise.

c Called Abib, which cōteineth part of March & part of Aprill.

d Being caried by the spirite of prophecie to haue the sight of this riuer Tygris.

e This was the Angel of God, which was sent to assure Daniel in this prophecy that followeth. *Iere.10.9.*

f The word also signifieth comelines, or beautie, so y for feare he was like a dead man for deformitie.

g Which declareth that when wee are stricken downe with the maiestie of God, we cannot ryse, except he also lift vs vp with his hande, which is his power.

h Meaning Cambyses, who reygned in his fathers absence, and did not only for this space hinder the building of the Tẽple, but would haue farther raged, if God had not sent me to resist him, and therefore haue I stayed for y procite of y Church.

i Though God could by one angell destroy all y world, yet to assure his children of his loue, hee sendeth forth double power, euen Michael, y is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should ende and cease, yet his doctrine shoulde continue till the cōming of Christ for the comfort of his Church. l This was the same Angel that spake with him before in the similitude of a man. m I was ouercome with feare and sorowe, when I sawe the vision.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,
19 And sayd, O man greatly beloued, feare not: [n] peace be vnto thee: be strong and of good courage. And when hee had spoken vnto me, I [o] was strengthened, and sayd, Let my Lorde speake: for thou hast strengthened me.
20 Then sayd he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the prince of Persia: & when I am gone forth, loe, the [p] prince of Grecia shall come.
21 But I will shew thee that which is decreed in the Scripture of truth: [q] and there is none that holdeth with mee in these things, but Michael your prince.

n He declareth hereby that God would be mercifulvnto the people of Israel.
o Which declareth that when God smiteth downe his children, he doeth not immediatly lift them vp at once (for nowe the Angel had touched him twise) but by litle and litle.
p Meaning, that he would not onely himselfe bridle the rage of Cambyses, but also [f] other kings of Persia by Alexander the king of Macedonia. q For this Angel was appoynted for the defence of the Church vnder Christ, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which shoulde be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romans.

1 Also I, in the first peare of Darius of the Medes, euen I [a] stoode to incourage and to strengthen him.
2 And nowe will I shewe thee the trueth. Beholde, there shall stand vp yet [b] three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, and by his riches hee shall stirre vp [c] all against the realme of Grecia.
3 But a [d] mighty King shall stand vp, that shall rule with great dominion, and doe according to his pleasure.
4 And when he shall stand vp, [e] his kingdome shalbe broken, [f] and shalbe deuided toward the foure windes of heauen: and not to his [h] posteritie, nor according to [i] his dominion, which he ruled: for his kingdom shall be pluckt vp, euen to be for others besides [k] those.
5 And the [l] king of the South shalbe mightie, and one of [m] his princes, and shall preuaile against him, and beare rule: his dominion shalbe a great dominion.
6 And in the ende of yeeres they shall be ioyned together: for the [n] daughter of the South shall come to the king of the North to make an agreement, but she shall not reteine the power of the [o] arme, neither shall [p] he continue, nor his [q] arme: but shee shall be deliuered to death, and they that brought her, and he [r] that begat her, and hee that confoyted her in these times.
7 But out of the budde of her [s] rootes shall one stande vp in his steade, [t] which shall come with an armie, and shal enter into [u] the fortresse of the king of the North, and doe with them as he list, and shall preuaile,
8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of golde, and he shall continue [x] moe yeeres then the king of the North.
9 So the King of the South shall come into his kingdome, and shall returne into his owne land.
10 Wherefore his [y] sonnes shall be stirred vp, and shall assemble a mightie great armie: and one [z] shall come, and ouerflow, and passe through: then shall [a] he returne, and be stirred vp at his fortresse.
11 And the King of the South shall be angrie, and shall come forth, and fight with him, euen with the King of the North: for he shall set forth a great [a] multitude, and the multitude shall be giuen into his hand.
12 Then the multitude shall be proude, and their heart shall be lifted vp: for hee shall cast downe thousandes: but hee shall not still preuaile.
13 For the King of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeres) with a mightie armie, and great riches.
14 And at the same time there shall [c] many stand vp against the king of the South: also the rebellious children of thy [d] people shall exalt themselues to establish the vision, but they shall fall.
15 So the king of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither shal there be any strength to withstande.
16 But hee that shall come, shall doe vnto him as hee list, and none shall stande a-

o That force & strength shal not continue: for soone after Berenice & her yong sonne after her husbands death, was slaine of her stepson Seleucus Calinicus [f] sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.
p Neither Ptolemeus, nor Antiochus.
q Some reade, seede, meaning the childe begotten of Berenice.
r Some reade, she that begate her, and therby vnderstand her nurce, which brought her vp: for that all they that were occasion of this marriage, were destroyed.
s Meaning, that Ptolomeus Euergetes, after the death of his father Philadelphus, should succeede in the kingdome being of [g] same stocke & Bernice was.
t To reuenge his sisters death against Antiochus Calinicus King of Syria.
u For this Ptolemeus reigned fiue and fourtie yeeres.
x Meaning, Seleucus and Antiochus [h] Great, the sonnes of Calinicus shal make warre against Ptolemeus Philopater the sonne of Philadelphus. y For his elder brother Seleucus dyed, or was slaine whiles the warres were preparing. z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also readie to inuade Egypt. a For Antiochus had fiue thousand horsemen and threscore thousand footemen. b After the death of Ptolemeus Philopater, who left Ptolemeus Epiphanes his heire. c For not onely Antiochus came against him, but also Philippe King of Macedonia, and these two brought great power with them. d For vnder Onius which falsly alledged that place of Isa. 19.19. certaine of the Iewes retired with him into Egypt to fulfill the prophecie: also the Angell sheweth that all these troubles which are in the Church, are by the prouidence and counsell of God. e The Egyptians were not able to resist Stopas Antiochus captaine.

f He sheweth ỹ he shall not only affli the Egyptians, but also the Iewes, and that enter into their countrey, whereof he admonisheth them before, that they may knowe that all these things came by Gods prouidence.

g This was the cause that Antiochus began against Ptolemeus Epiphanes.

h Or, a beautiful woman, such was Cleopatra Antiochus daughter.

i For he regarded not the life of his daughter a reflect of the kingdome of Egypt.

k He shall not gete to his wicked counsell, but shall lose her husband, as her owne requireth, and not take his destruction.

l That is, toward Asia, Grecia, and those yles which are in the sea called Mediterraneum for the Iewes called all countrys yles which were deuided from them by sea.

against him: and he shal stand in the f pleasant land, which by his hand shalbe consumed.

17 Againe he shal set his face to enter with the power of his whole kingdom, and his confederates with him: thus shall he do, & he shall giue him the g daughter of women, to destroy her: but h shee shall not stand on his side, neither be for him.

18 After this shall he turne his face vnto ỹ i yles, and shall take many, but a prince k shall cause his shame to light vpo him, beside that he shall cause his owne shame to turne vpon l himselfe.

19 For he shall turne his face towarde the fortes of m his owne lande: but he shalbe ouerthrowen and fall, and be no more p founde.

20 q Then shal stand vp in his place in the glory of the kingdome, one that shall raise tares: but after fewe dayes he shalbe destroyed, neither in r wrath, nor in battel.

21 And in his place shall stand vp a s vile person, to whome they shall not giue the honour of the kingdome: but he shal come in peaceably, and obtaine the kingdome by flatteries.

22 And the t armes shall be ouerthrowen with a flood before him, & shalbe broken: and also the prince of the u couenant.

23 And after x the league made with him, he shall worke deceitfully: for he shall come vp, and ouercome with a y small people.

24 He shall enter into the quiet and plentifull prouince, & he shall do that which his fathers z haue not done, nor his fathers fathers: he shall deuide among them the pray and the spoyle, & the substance, yea, and he shall forecast his deuices against the strong holdes, euen for a a time.

25 Also he shal sturre vp his power and his courage against the king of the South with a great armie, and the king of the South shalbe stirred vp to battell with a verp great and mightp armp: but he shal not b stande: for they shall forecast and practise against him.

26 Yea, they that fede of the portion of c his meate, shall destroy him: and his armie d shall ouerflow: and many shall fall, and be slayne.

27 And both these kinges hearts shalbe to do e mischiefe, and they shall talke of deceit at one table: but it shall not anaple: for f yet the ende shall be at the time appointed.

28 Then shal he returne into his land with great g substance: for his heart shalbe against the holy couenant: so shall he doe and returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes h of Chittim shal come against him: therefore he shalbe sorie and returne, and freat against the holy couenant: so shall he doe, he shall euen returne i and haue intelligence with them that forsake the holy couenant.

31 And armes k shall stande on his parte, and they shall pollute the Sanctuarie l of strength, and shall take away the daply sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly m breake the couenant, shall he cause to sinne by flatterie: but the people that do knowe their God, shall preuaile and prosper.

33 And they that vnderstand among n the people, shall instruct many: o yet they shal fall by sworde, and by flame, by captiuitie and by spoyle many dayes.

34 Nowe when they shall fall, they shalbe holpen with a p litle helpe: but many shall cleaue vnto them q faynedly.

35 And some of them r of vnderstanding shall fall to trie them, and to purge, and to make them white, till the time be out: for there is a time appointed.

m For vnder Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Consul, or Lucius Scipio put him to flight & caused his shame to turne on his owne head. n By his wicked life and obeying of foolish counsell. o For feare of the Romanes he shall flee to his holdes. p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the coūtrey men slew him. q That Seleucus shall succeede his father Antiochus. r Not by foreyne armies, or battell, but by treason. s Which was Antiochus Epiphanes, who as is thoughe, was ỹ occasion of Seleucus his brothers death, & was of a vile, cruell & flattering nature, & defrauded his brothers sonne of the kingdome, & vsurped the kingdome without the consent of the people. t He sheweth that great foreine powers shall come to helpe the yong sonne of Seleucus against his vncle Antiochus, and yet shalbe ouerthrowen. u Meaning, Ptolemeus Philometor Philopaters sone, who was this childs cousin germaine, and here called the prince of the couenant, because he was the chief, and all other followed his conduit. x For after the battell Philometor & his vncle Antiochus made a league. y For he came with him at vnwares, & when he suspected his vncle Antiochus noting. z Meaning, in Egypt. a He wil content himselfe with the small holdes for a time, but euer labour by craft to attaine to the chiefe. b He shalbe ouercome with treason.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shal braste out and venture their life to slay and to be slayne for the safegard of their prince.

e The vncle & the nephew shall take truce, and bake together, yet in their hearts they shall imagine mischiefe one against another.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the kings by a secret bridle, that they cannot do what they list themselues.

g Which he shal take of ỹ Iewes in spoyling Ierusalem and the Temple, and this is told them before to moue them to patience, knowing that all things are done by Gods prouidence. h That is, the Romane power shall come against him: for P. Popilius the ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against the people of God the secōd time. i With the Iewes which shal forsake the couenant of the Lord: for first he was called against the Iewes by Iason the high Priest, and this second time by Menelaus. k A great faction of the wicked Iewes shall holde with Antiochus. l So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, & so began to corrupte the pure service of God. m Meaning, such as bare the name of Iewes, but in deede were nothing lesse: for they solde their soules, & betrayed their brethren for gaine. n They that remayne constant among the people, shall teache others by their example, & edifie many in the true religion. o Whereby he exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure neuer so long. p As God will not leaue his Church destitute, yet will he not deliuer it all at once, but so helpe, as they may still seeme to fight vnder the crosse, as he did in the time of the Maccabees wherof he here prophecieth. q That is, there shall be euen of this small nomber many hypocrites. r To wit, of them that feare God and will lose their life for the defence of true religion, signifying also, that the Church must continually be tryed and purged, & ought to looke for one persecution after another: for God hath appointed the tymes, therefore we must obey.

§ Because the Angels purpose is to shew the whole course of the persecutions of the Iewes vnto the comming of Christ, he now speaketh of the monarchy of the Romanes, which he noteth by the name of a king, who were without all religion and contemned the true God.

t So long the tyrants shall preuayle as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romanes shall obserue no certaine forme of religion as other nations, but shall chãge their gods at their pleasures, yea, contemne them & preferre themselues to their gods.

x Signifying, § they should be without all humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26.

y That is, the god of power and riches: they shal esteeme their owne power aboue all their gods, and worship it.

36 And the [c] king shal do what him list: he shal exalt himselfe, & magnifie himselfe against all, that is God, & shall speake marueilous things against the God of gods, & shall prosper, till the wrath [t] be accomplished: for the determination is made.

37 Neither shal he regard the [u] God of his fathers, nor the desires [x] of women, nor care for any god: for he shal magnifie him selfe aboue all.

38 But in his place shall hee honour the [y] god Mauzzim, and the god whome his fathers knewe not, shall he honour with [z] golde and with siluer, & with precious stones, and pleasant things.

39 Thus shal he do in [a] the holdes of Mauzzim with a strange god whom he shal acknowledge: he shall increase his glory, and shall cause them to rule ouer many, and shall deuide the land for gaine.

40 And at the ende of time shall the king of the [b] South push at him, and the king of the North shall come against him like a whirlewinde with charets, & with horsemen, and with many shippes, and he shal enter into the countries, and shall ouerflowe and passe through.

41 He shall enter also into the [c] pleasant lande, and many countries shall be ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, & the chiefe of the children of Ammon.

42 He shal stretch forth his hands also vpon the countries, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, and of the Lybians, and of the blacke Moyes where he shall passe.

44 But the tydinges out of the East and the North shal [d] trouble him: therefore he shall goe forth [e] with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles [f] of his palace betweene the seas in the glorious & holy mountaine, yet he shall come [g] to his ende, and none shall helpe him.

z Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious iewels of all the worlde, because that hereby al men should haue them in admiration for their power & riches. a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped thẽ in their tẽples, least they should haue bene despised as Atheists: but this was to increase their fame & riches: & when they gate any countrey, they so made others the rulers thereof, that the profit euer came to § Romanes. b That is, both the Egyptians & the Syrians shal at length fight against § Romanes, but they shalbe ouercome. c The Angel forewarneth the Iewes, that when they should see the Romanes inuade them, & that the wicked should escape their hands, that then they should not thinke but § all this was done by Gods prouidence, for asmuch as he warned them of it so long afore, & therfore he would still preserue them. d Hearing that Crassus was slayne & Antonius discõfited. e For Augustus ouercame the Parthians, & recouered that which Antonius had lost. f The Romanes after this reigned quietly through al countryes, and from sea to sea, & in Iudea: but at length for their crueltie God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

1 AND at that [a] time shall Michael stand vp, the great prince, which standeth for the children of thy people, & there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: and at that time thy people shall be deliuered, euery one that shalbe found written in the booke.

2 And many [b] of them that sleepe in § dust of § earth, shal awake, some to euerlasting life, & some to shame & perpetual contẽpt.

3 And they that be [c] wise, shal shine, as the brightnesse of the firmament: and they that [d] turne many to righteousnes, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, [e] shut vp the words, & seale the booke [f] til the ende of the time: many shall runne to and fro, and knowledge shalbe increased.

5 ¶ Then I Daniel looked, & behold, there stoode other two, the one on this side of the brinke of the [g] riuer, and the other on that side of the brinke of the riuer.

6 And one said vnto the man clothed in linen, which was vpõ the waters of the riuer, When shalbe § ende of these wõders?

7 And I heard the man clothed in linen, which was vpon the waters of the riuer, whe he held vp his [h] right hand, & his left hãd vnto heauen, & sware by him that liueth for euer, that it shal tary for [i] a time, two times & an halfe: & when he shal haue accomplished [k] to scatter the power of § holy people, all these things shalbe finished.

8 Then I heard it, but I vnderstoode it not: then said I, O my Lord, what shalbe the ende of these things?

9 And he sayde, Goe thy way, Daniel: for the words are closed vp, and sealed, til the ende of the time.

10 Many shalbe purified, made white, and tried: but the wicked shall do wickedly, & none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the [l] daily sacrifice shalbe taken away, & the abominable desolation set vp, there [m] shall be a thousand, two hundreth and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundreth and [n] fiue and thirtie dayes.

13 But go [o] thou thy way till the ende be: for thou shalt rest, and stand vp in thy lot, at the ende of the dayes.

a The Angel here noteth two things: first, that the Church shall be in great affliction & trouble at Christes comming, & next, God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by § preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth, because § faithfull should haue euer their respect to that: for in the earth there shalbe no sure comfort.

c Who haue kept the true feare of God & his religion.

d He chiefly meaneth the ministers of Gods word, and next, all the faithfull which instruct the ignorant, & bring them to the true knowledge of God.

e Though the most part despise this prophecie, yet keepe thou it sure & esteeme it as a treasure.

f Till the time that God hath appointed for § full reuelation of these things: and then many shall runne to & fro to search the knowledge of these mysteries, which things they obtaine now by the light of § Gospel.

g Which was Tygris.

h Which was as it were a double oth, & did the more cõfirme the thing.

i Meaning, a long time, a longer time, and as length a short time: signifying § their troubles should haue an end.

k When the Church shalbe scattered & diminished in such sort as it shall seeme to haue no power.

l From § time that Christ by his sacrifice shall take away the sacrifice & ceremonies of the Law.

m Signifying § the time shalbe long of Christes second cõming, & yet § children of God ought not to be discouraged, though it be deferred.

n In this nõber he addeth a moneth & an halfe to the former nõber, signifying § it is not in man to appoynt the time of Christs comming, but § they are blessed § patiẽtly abide his appearing.

o The Angel warneth § Prophet patiently to abide, til the time appoynted come, signifying § he should depart this life, & rise againe with the elect, when God had sufficiently humbled & purged his Church.

Hoseas wife

Hosea.

THE ARGVMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commaunded by his worde worshipped him according to their owne fantasies & traditions of men, giuing themselues to most vile idolatrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grewe euer worse and worse, and still abused Gods benefites. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought themselues to be greatly in the fauour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God woulde take away their kingdome, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuentie yeres, though they remained still in their vices and wickednesse, & derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatnings only, nor yet flatter themselues by the sweetenesse of Gods promises, he setteth before them the two principall partes of the Lawe, which are the promise of saluation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whome onely they should haue true deliuerance: and for the second, hee vseth threatnings and menaces to bring them from their wicked maners and vices, & this is the chiefe scope of all the Prophets, eyther by Gods promises to allure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Lawe conteine these two pointes, yet the Prophetes moreouer note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

1 The worde of the Lord that came vnto Hosea the sonne of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah kings of Iudah, and in the dayes of Ieroboam the sonne of Ioash king of Israel.

2 At the beginning the Lord spake by Hosea, and the Lord said vnto Hosea, Goe, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So hee went, and tooke Gomer, the daughter of Diblaim, which conceiued and bare him a sonne.

4 And the Lord saide vnto him, Call his name Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house of Iehu, and will cause to cease the kingdome of the house of Israel.

5 And at that day will I also breake the bowe of Israel in the valley of Izreel.

6 She conceiued yet againe, and bare a daughter, & God saide vnto him, Call her name Lo-ruhamah: for I will no more haue pitie vpon the house of Israel: but I will vtterly take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lord their God, & will not saue them by bow, nor by sword nor by battel, by horses, nor by horsemen.

8 Nowe when she had weaned Lo-ruhamah, she conceiued, and bare a sonne.

9 Then saide God, Call his name Lo-ammi: for ye are not my people: therefore will I not be yours.

10 Yet the nomber of the children of Israel shalbe as the sande of the sea, which cannot be measured nor tolde: and in the place where it was saide vnto them, Ye are not my people, it shalbe saide vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, & the children of Israel be gathered together, and appoint themselues one heade, and they shall come vp out of the lande: for great is the day of Izreel.

Called also Auruah, who being a leper was expelled from his kingdome.

That it may be knowen by the ruine of these fower kings, that he preached aboue threescore yere.

That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in deede, but he sheweth this in a vision, or els was commanded by God to set forth vnder this parable the idolatrie of the Synagogue, and of the people her children.

d Gomer signifieth a consumption or corruption, and vnder shadowes of figges, declaring, that they were all corrupt like vnto figges.

e Meaning, that they should be no more called children of the which name they boasted, because Israel did preuaile with God: but that they were as bastardes, and therefore should be called Izreelites, that is, scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes vnder Ahab, where Iehu shedde so much blood, 2. King. 10. 8, 11.

f I will be reuenged vpon Iehu for the blood that hee shedde in Izreel: for albeit God stirred him vp to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God, as the ende declared: for hee built vp that idolatrie, which hee had destroyed.

When the measure of their iniquitie is full, and I shall take vengeance and destroy all their policie and force.

and children.

That is, not obteining mercie: whereby he signifyeth, that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored the miraculously by the meanes of Cyrus, Ezra. 1.

l That is, not my people.

m Because they thought that God coulde not haue bene true in his promes except hee had preserued them, hee declareth, that though they were destroyed, yet the true Israelites, which are the sonnes of the promes, should be without number, which stande both of the Iewes and the Gentiles, Rom. 9. 26.

n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 5 Hee sheweth their idolatrie & threatneth them except they repent.

1 Say vnto your brethren, Ammi, and to your sisters, Ruhamiah,

2 Pleade with your mother: pleade

h That is, not obteining mercie: whereby he signifyeth, that Gods fauour was departed from them.

i For the Israelites neuer returned, after that they were taken captiues by the Assyrians.

k For after their captiuitie he restored the miraculously by the meanes of Cyrus, Ezra. 1.

l That is, not my people.

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n To wit, after the captiuitie of Babylon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles.

o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

p Seeing that I haue promised you deliuerance, it remaineth

that you incourage one another to embrace the same, considering that ye are my people on whom I will haue mercie.

b God sheweth that the fault was not in him but in their Synagogue, & their idolatries, that he forsooke them, Isa. 50. 1.

with her: for she is not my wife, neyther am I her husband: but let her take away her fornications out of her sight, and her adulteries from betweene her breastes,
3 Lest I strip her naked, and set her as in the day that she was borne, and make her as a wildernesse, and leaue her like a drie lande, and slay her for thirst.
4 And I wil haue no pitie vpō her children: for they be the children of fornications.
5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she sayde, I will goe after my louers that giue me my bread and my water, my wooll and my flare, mine oyle and my drinke.
6 Therefore beholde, I will stoppe thy way with thornes, and make an hedge, that she shall not finde her paths.
7 Though she followe after her louers, yet shall she not come at them: though she seeke them, yet shall she not finde them: then shall she say, I will go and returne to my first husband: for at that time was I better then nowe.
8 Nowe she did not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.
9 Therefore will I returne, and take away my corne in the time thereof, and my wine in the season thereof, and will recouer my wooll and my flare lent, to couer her shame.
10 And nowe will I discouer her lewdnes in the sight of her louers, and no man shall deliuer her out of mine hand.
11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feastes.
12 And I will destroy her vines and her figge trees, whereof she hath sayde, These are my rewardes that my louers haue giuen me: and I wil make them as a forest, and the wilde beasts shall eate them.
13 And I wil visite vpon her the dayes of Baalim, wherein thee burnt incense to them: and shee decked her selfe with her earings & her iewels, and she followed her louers, and forgate me, saith the Lord.
14 Therefore beholde, I will allure her, and bring her into the wildernesse, and speake friendly vnto her.
15 And I will giue her her vineyards from thence, and the valley of Achor for the doore of hope, and she shall sing there as in the dayes of her youth, and as in the day when she came vp out of the lande of Egypt.
16 And at that day, sayth the Lorde, thou shalt call me Ishi, and shalt call me no more Baali.
17 For I will take away the names of Baalim out of her mouth, & they shalbe no more remembred by their names.
18 And in that day will I make a couenant for them, with the wilde beastes, and with the foules of the heauen, & with that that creepeth vpon the earth: and I will breake the bowe, and the sworde and the battell out of the earth, and wil make them to sleepe safely.
19 And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousnesse, and in iudgement, and in mercie and in compassion.
20 I will euen marrie thee vnto mee in faithfulnesse, & thou shalt know the Lord.
21 And in that day I will heare, saith the Lord, I wil euen heare the heauens, and they shall heare the earth,
22 And the earth shall heare the corne, and the wine, and the oyle, and they shal heare Israel.
23 And I will sow her vnto me in the earth, & I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, Thou art my people. And they shall say, Thou art my God.

CHAP. III.

1 The Iewes shalbe cast off for their idolatrie. 5 Afterward they shall returne to the Lord.

1 Then said the Lorde to me, Goe yet, & loue a woman (beloued of her husbande, and was an harlot) according to the loue of the Lorde towarde the children of Israel: yet they looked to other gods, and loued the wine bottels.
2 So I bought her to me for fiftene pieces of siluer, and for an homer of barlie and an halfe homer of barlie.
3 And I sayde vnto her, Thou shalt abide with me many dayes: thou shalt not play the harlot, and thou shalt be to none other man, and I will be so vnto thee.
4 For the children of Israel shal remaine many dayes without a king, & without a prince, and without an offering, and without an image, & without an Ephod and without Teraphim.
5 Afterwarde shall the children of Israel conuert, and seeke the Lorde their God, and Dauid their king, & shall feare the Lord, and his goodnes in the latter dayes.

a Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16. 25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell & doune and certaine signes of his fauour, but if they continued stil, he would vtterly destroy them,
e When I brought her out of Egypt, Ezek. 16. 4.
f That is, bastards, & begotten in adulterie,
g Meaning, the idoles which they serued and by whome they thought they had wealth and abundance.
h I will punish thee that then thou mayest trie whether thine idoles can helpe thee, and bring thee into such streightnes, that thou shalt haue no lust to play the wanton.
i This he speaketh of y faithfull which are truely conuerted, and also sheweth the vse and profite of Gods rods.
k This declareth that idolaters defraude God of his honour, when they attribute his benefites to their idoles. l Signifying that God wil take away his benefites when man by his ingratitude doth abuse them. m That is, all her seruice, ceremonies & inuentions whereby she worshipped her idoles. n I will punish her for her idolatrie. o By shewing how harlots trim themselues to please others, he declareth how the superstitious idolaters set a great part of their religion in decking themselues on their holy-dayes. p By my benefites in offering her grace and mercie, euen in that place where she shall thinke her selfe destitute of all helpe and comfort. q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernesse, as Iosh. 7. 26. and is called the doore of hope, because it was a departing from death, and an entrie into life. r She shall then praise God as she did when she was deliuered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inuiolable couenant, &c.
t That is, my master: whose name was applied to their wiues.
u No Idolatrie shal once come into their mouth but they shall serue me purely according to my worde.
x Meaning, that he will so bleste them, y all creatures shal fauour them.
y With a couenant that neuer shalbe broken.
z Then shal the heauen deliuer raine for the earth which shal bring foorth for the vse of man.

Rom. 9. 25.
1. Pet. 2. 10.

CHAP. IIII.

A complaint against the people, and the Priestes of Israel.

14 HEare the worde of the Lorde, ye chil-
dren of Israel: for the Lorde a hath a
controuersie with the inhabitantes
of the land, because there is no trueth, nor
mercy nor knowledge of God in the land.
2 By swearing, and lying, and killing, and
stealing, & whoring they breake out, and
b blood toucheth blood.
3 Therfore shall the land mourne, and euery
one that dwelleth therein, shall be cutte
off, with the beastes of the field, and with
the foules of the heauen, and also the fi-
shes of the sea shalbe taken away.
4 Yet c let none rebuke, nor reprowue anot-
ther: for thy people are as they that re-
buke the Priest.
5 Therefore shalt thou fall in the d day, and
the Prophet shall fall wt thee in the night,
and I wil destroy thy e mother.
6 My people are destroyed for lacke of
knowledge: because f thou hast refused
knowledge, I will also refuse thee, that
thou shalt be no Priest to me: and seeing
g thou hast forgotten h lawe of thy God,
I will also forget thy children.
7 As they were i increased, so they sinned
against me: therefore will I change their
glory into shame.
8 k They eate vp the sinnes of my people,
and lift vp their minds in their iniquitie.
9 And there shalbe like people, like l priest:
for I will visite their wayes vpon them,
and reward them their deedes.
10 For they shal eat, and not haue inough:
they shal m commit adulterie, and shal not
increase, because they haue left off to take
heede to the Lord.
11 n Whoredome, and wine, & newe wine
take away their heart.
12 My o people aske counsel at their stocks,
and their staffe teacheth them: for the
p spirite of fornications hath caused them
to erre, & they haue gone a whoring from
vnder their God.
13 They sacrifice vpon the toppes of the
mountaines, and burne incense vpon
the hilles vnder the okes, and the poplar
tree, and the elme, because the shadowe
thereof is good: therefore your daughters
shall be q harlots, and your spouses
shalbe whores.
14 I wil not r visite your daughters when
they are harlots, nor your spouses when
they are whores: for they themselues are
s separated with harlots, & sacrifice with
whores: therefore the people that doeth
not vnderstand, shall fall.
15 Though thou, Israel, play the harlot, yet
t let not Judah sinne: come not ye vnto
u Gilgal, neither go ye vp to x Beth-auen,
nor sweare, The Lord liueth.
16 For Israel is rebellious as an vnruely
heifer: how the Lord will feede them as a
y lambe in a large place.
17 Ephraim is ioyned to idoles: let him a-
lone.
18 Their drunkennesse stinketh: they haue
committed whoredome: their rulers loue
to say with shame, z Bring ye.
19 The winde hath a bounde them vp in her
wings, and they shalbe ashamed of their
sacrifices.

a The priests & princes catched the poore people in their snares as the foulers did birdes, in these two high mountaines.
b Notwithstanding they seemed to be giuen altogether to holines, & to sacrifices, which here he calleth slaughter in contempt.
c Though I had admonished them cõtinually by my Prophets.
d They boasted themselues not only to be Israelites, but also Ephraimites, because their king Ieroboam came of that tribe.
e Meaning, their contemning of all admonitions.
f That is, their children are degenerate, so that there is no hope in them.
g Their destruction is not farre off.
h That is, all Israel comprehended vnder this part, signifying that the Lords plagues shoulde pursue them from place to place til they were destroyed.
i By succesſe they shall knowe that I haue surely determined this.
k They haue turned vpside downe all politicall order, & all maner of religion.

CHAP. V.

Against the Priests & rulers of Israel. 13 The helpe of man is in vaine.

1 HEare ye this, O Priests, and hearken
ye, O house of Israel, and giue ye
eare, O house of the king: for iudge-
ment is towarde you, because you haue
bene a snare on Mizpah, and a net spred
vpon Thabor.
2 Yet they were profounde, to decline to
slaughter, though I haue bene a rebu-
ker of them all.
3 I knowe Ephraim, & Israel is not hid
from me: for nowe, O Ephraim, thou art
become an harlot, & Israel is defiled.
4 They will not giue their mindes to turne
vnto their God: for the spirite of fornica-
tion is in the midst of them, and they haue
not knowen the Lord.
5 And the pride of Israel doth testifie to
his face: therefore shall Israel & Ephraim
fall in their iniquitie: Judah also shal fall
with them.
6 They shall go with their sheepe, and with
their bullockes to seeke the Lord: but they
shal not finde him: for he hath withdraw-
en himselfe from them.
7 They haue transgressed against the Lord:
for they haue begotten strange children:
now shall a moneth deuoure them with
their portions.
8 Blowe ye the trumpet in Gibeah, & the
shaume in Ramah: crie out at Beth-auen,
after thee, O b Benjamin.
9 Ephraim shall be desolate in the day of
rebuke: among the tribes of Israel haue
I caused to c know the trueth.
10 The princes of Judah were like them
that d remoue the bounde: therefore will I
powre out my wrath vpon them like water.
11 Ephraim is oppressed, and broken in

11 iudgement, because hee willingly walked
after the l commandement.
12 Therefore will I be vnto Ephraim as a
moth, and to the house of Iudah as a rot-
tennesse.
13 When Ephraim sawe his sicknesse, and
Iudah his wounde, then went Ephraim
vnto m Asshur, & sent vnto king n Iareb:
yet could he not heale you, nor cure you of
your wound.
14 For I will be vnto Ephraim as a lyon,
and as a lyons whelp to the house of Iu-
dah: I, euen I will spoyle, and go away:
I will take away, and none shal rescue it.
15 I will goe, and returne to my place, till
they acknowledge their faulte, and seeke
mee: in their affliction they will seeke me
diligently.

CHAP. VI.

Affliction causeth a man to turne to God. 9 The wickednesse of the Priests.

1 COme, & let vs a returne to the Lorde:
for he hath spoyled, and he will heale
vs: he hath wounded vs, and he will
binde vs vp.
2 After two dayes will b he reuiue vs, and
in the thirde day hee will raise vs vp, and
we shall liue in his sight.
3 Then shal we haue knowledge, and inde-
uour our selues to knowe the Lorde: his
going forth is prepared as the morning,
and he shall come vnto vs as the raine, &
as the latter raine vnto the earth.
4 O Ephraim, what shal I doe vnto thee?
O Iudah, howe shall I intreate thee? for
c your goodnes is as a morning cloud, and
as the morning dewe it goeth away.
5 Therefore haue I d cut downe by the
Prophetes: I haue slaine them by the
wordes of my mouth, & e thy iudgements
were as the light that goeth forth.
6 For I desired f mercie, and not sacrifice,
and the knowledge of God more then
burnt offrings.
7 But they like g men haue transgressed the
couenant: there haue they trespassed a-
gainst me.
8 h Gilead is a citie of them that worke ini-
quitie, and is polluted with blood.
9 And as theeues wayte for a man, so the
companie of Priests murther in the way
by consent: for they worke mischiefe.
10 I haue seene villany in the house of Is-
rael: there is the whoredome of Ephraim:
Israel is defiled.
11 Yea, Iudah hath set a i plant for thee,
whiles I would returne the captiuitie of
my people.

CHAP. VII.

1 Of the vices & wantonnes of the people. 12 Of their punishment.

1 WHen I woulde haue healed Isra-
el, then the iniquitie of Ephraim
was discouered, and the wicked-
nes of Samaria: for they haue delt falsly:
and a the theefe commeth in, and the rob-
ber spoyleth without.
2 And they consider not in their heartes,
that I remember al their wickednes: now
their owne inuentions haue beset them a-
bout: they are in my sight.
3 They make the b king glad wt their wic-
kednes, and the princes with their lyes.
4 They are all adulterers, and as a very
c ouen heated by the baker, which ceaseth
from raysing vp, and from kneading the
dough vntill it be leauened.
5 This is the d day of our king: the princes
haue made him sicke with flagons of wine:
he stretcheth out his hand to scorners.
6 For they haue made readie their heart
like an ouen whiles they lie in wait: their
baker sleepeth al the night: in the morning
it burneth as a flame of fire.
7 They are all hote as an ouen, and haue
e deuoured their iudges: all their kinges
are fallen: there is none among them that
calleth vnto me.
8 Ephraim hath f mixt himselfe among
the people. Ephraim is as a cake on the
hearth not turned.
9 Strangers haue deuoured his strength,
and he knoweth it not: yea, g gray heares
are here & there vpon him, yet he know-
eth not.
10 And the pride of Israel testifieth to his
face, and they do not returne to the Lorde
their God, nor seeke him for all this.
11 Ephraim also is like a doue deceiued,
without h heart: they call to Egypt: they
go to Asshur.
12 But when they shal go, I will spread my
nette vpon them, and drawe them downe
as the foules of the heauen: I will cha-
stice them as their i congregation hath
heard.
13 Wo vnto them: for they haue fled away
from me: destruction shall be vnto them,
because they haue trãsgressed against me:
though I haue k redeemed them, yet they
haue spoken lies against me.
14 And they haue not cryed vnto me with
their hearts, l whẽ they howled vpõ their
beds: m they assemble thẽselues for corne
and wine, and they rebell against me.
15 Though I haue bound & strengthened
their arme, yet do they imagine mischiefe
against me.
16 They returne, but not to the most high:
they are like a deceitfull bowe: their prin-
ces shal fall by the sworde, for the rage n of
their tongues: this shall be their derision
in the land of Egypt.

CHAP. VIII.

The destruction of Iudah and Israel, because of their idolatrie.

1 Set

l To wit, after king Ieroboams commandemẽt, and did not rather folow God.
m Insteade of seeking for remedie at Gods hand.
n Who was king of the Assyrians.

a He sheweth the people howe they ought to turne to ẏ Lord, that he might call backe his plagues.
b Though he correct vs from time to time, yet his helpe wil not be farre off if we returne to him.
c You seeme to haue a certaine holines & repentance, but it is vpon the sudden & as a morning cloude.
d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but all was in vaine: for my worde was not meate to feede thẽ, but a sword to slay them.
e My doctrine which I taught thee, was most euident.
f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, & the loue of their neighbour with outwarde sacrifice.
g That is, like light and weake persons.
h Which was the place where the Priestes dwelt, and which shoulde haue bene best instructed in my word.
i That is, doeth imitate thine idolatrie, & hath taken graffes of thy trees.

a Meaning, that there was no one kinde of vice among them, but that they were subiect to al wickednes, both secret and open.
b They esteeme their wicked king Ieroboam aboue God, and seeke but howe to flatter and please him.
c He compareth the rage of the people to a burning ouen which the baker heateth still till his dough be leauened and raysed.
d They vsed all riot and excesse in their feastes & solemnities, whereby their king was ouercome with surfet, and brought into diseases, and delited in flatteries.
e By their occasion God hath depriued thẽ of all good rulers.
f That is, he counterfaiteth ẏ religion of the Gentiles, yet is but as a cake baked on the one side, and rawe on ẏ other, that is, neyther through hot nor through colde, but partly a Iew, and partly a Gentile.
g Which are a token of his manifolde afflictions.
h That is, without all iudgement, as they that can not tell whether it is better to cleaue only to God, or to seeke the helpe of man.
i According to my curses made to the whole congregation of Israel.
k That is, diuers times redeemed them, and deliuered them from death.
l When they were in affliction & cryed out for paine, they sought not vnto me for helpe.
m They only seeke their ownn commoditie and wealth, and passe not for me their God.
n Because they boast of their owne strength, and passe not what they speake against me & my seruants, Psal. 73.9.

a God encouraged the Prophet to signifie the speedy coming of the enemie against Israel, which was once the people of God.

b They shal cry like hypocrites, but not from the heart, as their deedes declare.

c That is, Ieroboam, by whom they sought their owne libertie, and not nobey my will.

d That is, vpright iudgement and godly life.

e Meaning, the calfe was inuented by themselues, and of their fathers in the wildernesse.

f Shewing that their religion hath but a shew, and in it selfe is but vanitie.

g They neuer cease but runne to and fro to seeke helpe.

h That is, for the tribute which the king and the princes shall lay vpon them.

i Thus the idolaters ouercome the word of God as a stringe in respect of their owne inuentions.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

1 Set the trumpet to thy a mouth: he shall come as an egle against the house of the Lord, because they haue transgressed vp couenant, and trespalled against my Lawe.

2 Israel shall b crie vnto me, My God, we know thee.

3 Israel hath cast off c thing that is good: the enemie shall pursue him.

4 They haue set vp a d king, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shall they be destroyed.

5 Thy calfe, O Samaria, hath cast thee off: mine anger is kindled against them: how long will they be without e innocencie!

6 f For it came euen from Israel: the workeman made it, therefore it is not God: but the calfe of Samaria shall be broken in pieces.

7 For they haue g sowen the winde, and they shal reape the whirlewinde: it hath no stalke: the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

8 Israel is deuoured, now shall they be among the Gentiles as a vessell wherein is no pleasure.

9 For they are gone vp to Asshur: they are as a h wilde asse alone by him selfe: Ephraim hath hired louers.

10 Yet though they haue hired among the nations, nowe will I gather them, and they shal sorow a litle, for the i burden of the king, and the princes.

11 Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

12 I haue written to them k great things of my Lawe: but they were counted as a l strange thing.

13 They sacrifice flesh for the sacrifices of mine offerings, and eate it: but the m Lord accepteth them not: now will he remember their iniquitie, & visite their sinnes: they shall returne to Egypt.

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will sende a fire vpon his cities, and it shall deuoure the palaces thereof.

k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

CHAP. IX.

Of the hunger and captiuitie of Israel.

1 Reioyce not, O Israel for ioy, a as other people: for thou hast gone a whoring from thy God: thou hast loued b a reward vpon euery corne floore.

2 c The floore, and the wine presse shall not feed them, & the new wine shal faile in her.

3 They shall not dwell in the Lords land, but Ephraim shal returne to Egypt, and they shal eate vncleane things in Asshur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant vnto him: but they shalbe vnto them as the bread of mourners: all that eat thereof, shalbe polluted: for their bread e for their soules shal not come into the house of the Lord.

5 What will ye doe f then in the solemne day, & in the day of the feast of the Lord?

6 For lo, they are gone from g destruction: but Egypt shal gather them vp, & Memphis shal burie them: the nettle shal possesse the pleasant places of their siluer, and the thorne shalbe in their tabernacles.

7 The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: h the prophet is a foole: the spirituall man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

8 The watchman of Ephraim i should be with my God: but the prophet is k snare of a fouler in all his wayes, and hatred in the house of his God.

9 They l are deepely set: they are corrupt as in the dayes of Gibeah: therefore he will remember their iniquitie, he wil visite their sinnes.

10 I found Israel like m grapes in the wildernesse: I sawe your fathers as the first ripe in the figge tree at her first time: but they went to Baal-Peor, and separated them selues vnto that shame, and their abominations were according to n their louers.

11 Ephraim their glorie shal flee awaye like a birde: from the birth o and from the wombe, and from the conception.

12 Though they bring vp their children, yet I wil depriue them from being men: p yea, wo to them, whē I depart frō them.

13 Ephraim, as I sawe is a mine q in Tyrus planted in a cottage: but Ephraim shal bring forth his children to the murtherer.

14 O Lord, giue them: what wilt thou giue them? giue them a r barren wombe and drie breastes.

15 All their wickednesse is in s Gilgal: for there do I hate them: for the wickednesse of their inuentions, I will cast them out of mine house: I will loue them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slay euen the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

a Forthough all other people should escape, yet thou shalt be punished.

b Thou hast committed idolatrie in hope of reward, and to haue thy barnes filled. Iere. 44. 17.

c As an harlot that had rather liue by playing the whore then to be maintained of her owne husband.

d These outward things that thou seekest, shalbe taken from thee.

e All their doings both touching policie and religion, shalbe reiected as things polluted.

f What the Lord shall take away all the occasions of seruing him, which shalbe the most grieuous point of your captiuitie, when you shall see your selues cut off from God.

g Though they thinke to escape by fleeing the destruction that is at hand, yet shal they be destroyed in the place whither they flee for succour.

h Then they shal know that they were deluded by them who chalenged to themselues to be their Prophets and spirituall men.

i The Prophets duetie is to bring men to God, and not to be a snare to pull them from God.

k This people is so rooted in their wickednes that Gibeah which was like to Sodom, was neuer more corrupt, Iudg. 19. 22.

l Meaning, that he so esteemed them and delighted in them.

m They were as abominable vnto me, as their louers § idoles.

n Signifying, God would destroy their children by these

o As the

p The Prophet seeing the great plagues of God towarde Ephraim, prayeth to God to make them barren, rather then that this great slaughter shoulde come vpō their childrē.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

1 *Against Israel and his idolats.* 14 *His destruction for the same.*

10 v. viii. 1 Israel

I Iſrael is an a emptie vine, yet hath it brought forth fruit vnto it ſelfe, and according to the multitude of the fruite thereof he hath increaſed the altars: according to the b goodneſſe of their lande they haue made faire images.

2 Their heart is c deuided: now ſhall they be founde faultie: he ſhall breake downe their altars: he ſhal deſtroy their images.

3 For nowe they ſhall ſaye, We haue no d king because we feared not the Lorde: And what ſhould a king doe to vs?

4 They haue ſpoken words, ſwearing falſly in making e a couenant: thus f iudgement groweth as wormwood in the furrowes of the fielde.

5 The inhabitãts of Samaria ſhal g feare, becauſe of the calfe of Beth-auen: for the people thereof ſhall mourne ouer it, and the h Chemarims thereof, that reioyced on it for the glory thereof, becauſe it is departed from it.

6 It ſhalbe alſo brought to Aſſhur, for a preſent vnto king Iareb: Ephraim ſhall receiue ſhame, and Iſrael ſhalbe aſhamed of his owne counſell.

7 Of Samaria, i king therof is deſtroyed, as the foame vpon the water.

8 The hie places alſo of k Auen ſhalbe deſtroyed, euen the ſinne of Iſrael: l thorne and the thiſtle ſhall growe vpon their altars, & they ſhall ſay to the mountaines, *Couer vs, & to the hilles, Fall vpon vs.

9 O Iſrael, thou haſt m ſinned from the dayes of Gibeah: there they ſtoode: the battell in Gibeah againſt the children of iniquitie did not n touch them.

10 It is my deſire o that I ſhould chaſtice them, and the people ſhalbe gathered againſt them, when they ſhal gather themſelues in their two p furrowes.

11 q And Ephraim is as an heiffer vſed to be like r in threſhing: but I wil paſſe by her faire necke: I will make Ephraim to ride: Iudah ſhall plow, and Iaakob ſhall breake his clodbes.

12 Sowe to your ſelues in ſ righteouſnes: reape after t meaſure of mercie: u breake vp your fallowe grounde: for it is time to ſeeke the Lord, till he come and raine righteouſneſſe vpon you.

13 But you haue plowed wickednesſe: ye haue reaped iniquitie: you haue eaten the fruite of lyes: becauſe thou diddeſt truſt in thine owne wayes, and in the multitude of thy ſtrong men,

14 Therefore ſhall a tumult ariſe among thy people, and all thy munitions ſhalbe deſtroyed, as x Shalman deſtroyed Beth-arbel in the day of battell: the mother with the children was daſhed in pieces.

15 So ſhal Beth-el do vnto you, becauſe of your malicious wickednes: in a morning ſhall the king of Iſrael be deſtroyed.

CHAP. XI.

1 The benefites of the Lorde towards Iſrael. 5 Their ingratitude againſt him.

1 When Iſrael a was a childe, then I loued him, and called my ſonne out of Egypt.

2 They called them, but they b went thus from them: they ſacrificed vnto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, as one ſhoulde beare them in his armes: but they knewe not that I healed them.

4 I led them with cordes c of man, euen with bands of loue, and I was to them, as he that taketh off the poke from their iawes, and I laid the meate vnto them.

5 He ſhall no more returne into the land of Egypt: but Aſſhur ſhalbe his d king, becauſe they refuſed to conuert.

6 And the ſwoorde ſhall fall on his cities, and ſhall conſume his barres, & deuoure them, becauſe of their owne counſels.

7 And my people are bent to rebellion againſt me: though e they called them to the moſt hie, yet none at all would exalt him.

8 f How ſhall I giue thee vp, Ephraim? how ſhal I deliuer thee, Iſrael? how ſhal I make thee, as g Admah? how ſhall I ſet thee, as Zeboim? mine heart is turned within me: h my repentings are rouled together.

9 I will not execute the fiercenesſe of my wrath: I will not returne to deſtroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I wil not i enter into the citie.

10 They ſhal walke after the Lord: he ſhall roare like a lyon: when he ſhall roare, then the children of the Weſt ſhall feare.

11 k They ſhall feare as a ſparrowe out of Egypt, and as a doue out of the land of Aſſhur, and I will place them in their houſes, ſaith the Lord.

12 Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit: but Iudah yet ruleth l with God, and is faithfull with the Saints.

a Whiles the Iſraelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beaſts or ſlaues.
d Seeing they cõtemne all this kindneſſe, they ſhalbe led captiue into Aſſyria.
e To wit, the Prophets.
f God conſidereth with himſelfe, and that with a certaine griefe, how to puniſh them.
g Which were two of the cities that were deſtroyed with Sodom, Deut. 29.23.
h Meaning, that his loue wherewith he firſt loued them, made him betweene doubt and aſſurance what to doe: and herein appeareth his fatherly affection, that his mercie toward his ſhall ouercome his iudgements, as he declareth in the next verſe.
i To confirme thee to mercy: and this is meant of the ſmall nomber who ſhall walke after the Lord.
k The Egyptians and Aſſyrians ſhalbe afrayd when the Lord mainteyneth his people.
l Gouerneth their ſtate according to Gods worde, and doeth not degenerate.

CHAP. XII.

He admoniſheth by Iaakobs example to truſt in God, and not in man.

1 Ephraim is fed a with the winde, and followeth after the Eaſt winde: he increaſeth dayly lyes and deſtruction, and they doe make a couenant with Aſſhur, and b oyle is caried into Egypt.

2 The Lord hath alſo a controuerſie with c Iudah, & will viſite Iaakob, according to his wayes: according to his workes, will he recompenſe him.

a That is, ſtatereth himſelfe in vaine confidence
b Meaning, preſents to get friendſhip.
c Which in theſe points was like to Ephraim, but not in idolatrie.

3 Ye

3 He toke his brother by the heele in the
wombe, and by his strength hee had
d power with God,
4 And had e power ouer the Angel, and
preuailed: he wept & prayed vnto him:
f he founde him in Beth-el, and there he
spake with vs.
5 Yea, the Lord God of hostes, the Lord is
himselfe his memoriall.
6 Therefore turne thou to thy God: keepe
mercie and iudgement, and hope still in
thy God.
7 He is g Canaan: the balances of deceite
are in his hand: he loueth to oppresse.
8 And Ephraim said, Notwithstanding
I am rich, I haue founde me out riches
in all my labours: they shall finde none
iniquitie in me, h that were wickednes.
9 Though I am the Lord thy God, from
the land of Egypt, yet will I make thee
to dwell in the tabernacles, as in i the
dayes of the solemne feast.
10 I haue also spoken by the Prophetes,
and I haue multiplied visions, and vsed
similitudes by the ministerie of the Pro-
phets.
11 Is there k iniquitie in Gilead? surely
they are vanitie: they sacrifice bullocks
in Gilgal, and their altars are as heapes
in the furrowes of the fielde.
12 l And Iaakob fled into the countrey of
Aram, and Israel serued for a wife, and
for a wife he kept sheepe.
13 And by a m Prophet the Lord brought
Israel out of Egypt, and by a Prophet
was he reserued.
14 But Ephraim prouoked him with bit-
ter places: therefore shall his blood be pow-
red vpon him, and his reproch shall his
Lord reward him.

d Seeing § God did thus preferre Iaakob their fa-ther, Iudahs ingratitude was the more to be abhorred.
e Reade Gene. 32.28.
f God found Iaakob as he lay sleeping in Beth-el, Gen.28.12.& so spake with him there, that the fruite of that speach apperteined to § whole body of the people, where-of we are.
g As for Ephra-im, he is more like the wicked Canaanites then godly Abraham or Iaakob.
h Thus the wic-ked measure Gods fauour by outward prof-perite, and like hypocrites can not abide that any should re-proue their doings.
i Seeing thou wilt not ac-knowledge my benefites, I will bring thee againe to dwell in tentes as in the feast of the Taber-nacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead that holy place, and yet the Prophet saith, that all their religion was but vanitie.
l If you boast of your riches and nobilitie, ye seeme to reproche your father who was a poore fugitiue and seruant.
m Meaning, Moses, whereby appeareth, that whatsoeuer they haue, it cōmeth of Gods free goodnesse.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

1 WHen Ephraim spake, there was
a trembling: he b exalted himselfe
in Israel, but he hath sinned in
Baal, c and is dead.
2 And now they sinne more and more, and
haue made them molten images of their
siluer, and idoles according to their owne
vnderstanding: they were all the worke of
the craftesmen: they say one to another
whiles they sacrifice a d man, Let them
kisse the calues.
3 Therefore they shalbe as the morning
cloude, and as the morning dewe that
passeth away, as þ chaffe that is driuen
with a whirlewinde out of the floore, and
as þ smoke that goeth out of þ chimney.

a He sheweth the excellencie, & authoritie that this tribe had a-bout all the rest.
b He made a king of his tribe.
c The Ephrai-mites are not far from destructiō and haue lost their authoritie.
d The false pro-phets perswaded the idolaters to offer their chil-dren after the ex-ample of Abra-ham, and he sheweth howe they would exhort one another to the same, and to kisse & worship these calues which were their idoles.

4 Yet I am the Lorde thy God e from the
land of Egypt, and thou shalt knowe no
God but me: for there is no Sauiour be-
side me.
5 I did knowe thee in the wildernesse, in
the land of drought.
6 As in their pastures, so were they filled:
they were filled, and their heart was ex-
alted: therefore haue they forgotten me.
7 And I will be vnto them as a verp lion,
and as a leopard in the way of Asshur.
8 I will meete them, as a beare that is
robbed of her whelpes, and I will breake
the hall of their heart, and there will I
deuoure them like a lion: the wilde beast
shall teare them.
9 O Israel, one f hath destroyed thee, but
in me is thine helpe.
10 g I am: where is thy king, that should
helpe thee in all thy cities? & thy iudges,
of whome thou saidest, Giue me a king,
and princes?
11 I gaue thee a king in mine anger, and I
tooke him away in my wrath.
12 The iniquitie of Ephraim is h bounde
vp: his sinne is hid.
13 The sorowes of a trauailing woman
shall come vpon him: he is an vnwise
sonne, els would he not stand still at the
time, euen at the i breaking forth of the
children.
14 I will redeeme them from the power
of the graue: I will deliuer them from
death: O k death, I will be thy death: O
graue, I will be thy destruction: l repen-
tance is hid from mine eyes.
15 Though he growe vp among his bre-
thren, an East winde shall come, euen the
winde of the Lord shal come vp from the
wildernes, and drie vp his veine, and his
fountaine shalbe dried vp: he shall spoile
the treasure of all pleasant vessels.

e He calleth them to repen-tance and re-proueth their ingratitude.
f Thy destructi-on is certaine, and my benefits toward thee de-clare that it commeth not of me: therefore thine owne ma-lice, idolatry & vaine cōfidence in men must needes be the cause thereof.
g I am all one, Ianies 1.17.
h It is surely layd vp to be punished, as Iere.17.1.
i But would e come out of the wombe, that is, out of this dan-ger wherein he is, and not tarie to be stileled.
k Meaning that no power shall resist God when he will deliuer his, but euen in death will he giue them life.
l Because they will not turne to me, I will not change my pur-pose.

CHAP. XIIII.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth prayse and thankes.

1 SAmaria shalbe desolate: for she hath
rebelled against her God: they shall
fall by the sword: their infants shall be
dashed in pieces, and their women with
childe shalbe ript.
2 O Israel, a returne vnto the Lorde thy
God: for thou hast fallen by thine ini-
quitie.
3 Take vnto you wordes, and turne to the
Lord, and say vnto him, b Take away all
iniquitie, and receiue vs graciously: so wil
we render the calues of our c lippes.
4 Asshur shall d not saue vs, neither will
we ride vpon horses, neither will we say
any more to the worke of our handes, Ye
are our gods: for in thee the fatherlesse
findeth mercie.
5 e I will heale their rebellion: I will loue
them freely: for mine anger is turned a-
way from him.
6 I will be as the dewe vnto Israel: he
shall growe as the lilie and fasten his

a He exhorteth them to repen-tance, to auoyde all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to con-fesse their sinnes.
c Declaring, that this is the true sacrifice, that the faithful can offer, euen thanks & praise, Hebr.13.15.
d We will leaue off all vaine confidence and pride.
e He de-clareth how ready God is to receiue them that doe repent.

roots,

rootes, as the trees of Lebanon.
7 His branches shal spread, and his beautie shalbe as the olive tree, and his smell as Lebanon.
f Whosoeuer ioyne themselues to this people, shalbe blessed.
8 They that dwell vnder his f shadowe, shall returne: they shall reuiue as ꝓ corne, and flouish as the vine: the sent thereof shalbe as the wine of Lebanon.
9 Ephraim shall say, What haue I to doe any more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy fruite founde.
g God sheweth how prompt he is to heare his, when they repent, & to offer himself, as a protection, & safeguard vnto them, as a most sufficient fruite and profite.
10 Who is h wise, and he shall vnderstand these things? and prudent, and he shall knowe them? for the wayes of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.
h Signifying, ꝙ the true wisdom and knowledge cõsisteth in this, euen to rest vpon God.

Ioel.

THE ARGVMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly he threatneth greater plagues, because they grewe dayly to a more hardnes of heart, and rebellion against God notwithstanding his punishments. Thirdly he exhorteth them to repentance, shewing that it must be earnest, & proceede from the heart because they had grieuously offended God. And so doing, he promiseth that God will be mercifull, and not forget his couenant that he made with their fathers: but will sende his Christ who shall gather the scattered sheepe, and restore them to life, and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer and fasting, for the miserie that was at hand.

1 THe word of the Lorde that came to Ioel the sonne of Pethuel.
2 Heare ye this, O a Elders, and hearken ye all inhabitants of the land, whether b such a thing hath bene in your dayes, or yet in the dayes of your fathers.
3 Tell you your children of it, and let your children shewe to their children, and their children to another generation.
4 That which is left of ꝓ palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.
5 Awake ye c drunkards, and weepe, and howle all ye drinkers of wine, because of the newe wine: for it shalbe pulled from your mouth.
6 For, d a nation cõmeth vpon my lande, mightie, and without nomber, whose teeth are like the teeth of a lyon, and he hath the iawes of a great lyon.
7 He maketh my vine waste, and pilleth off the barke of my figge tree: he maketh it bare, and casteth it downe: the branches thereof are made white.
8 Mourne like a virgine girded with sackcloth for the e husband of her youth.
9 The meate offering, and the drinke offering is f cut off from the house of ꝓ Lord: the Priests the Lords ministers mourne.
10 The fielde is wasted: the lande mourneth: for the corne is destroyed: g the newe wine is dried vp, and the ople is decayed.
11 Be ye ashamed, O husbandmen: howle, O ye vine dressers for the wheate, and for the barly, because the harnest of the fielde is perished.
12 The vine is dried vp, and the figge tree is decayed: the pomegranate tree and the palme tree, and the apple tree, euen all the trees of the field are withered: surely the ioy is withered away from ꝓ sonnes of men.
13 h Girde your selues and lament, ye Priestes: howle ye ministers of the altar: come, and lie all night in sackcloth, ye ministers of my God: for the meate offring, and the drinke offring is taken away from the House of your God.
14 Sanctifie you a fast: call a solemne assemblie: gather the Elders, & all the inhabitants of the lande into the House of the Lord your God, & crie vnto the Lord,
15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almightie.
16 Is not ꝓ meate cut off before our eyes? and ioy, and gladnes from the House of our God?
17 The seed is rotten vnder their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.
18 How did the beasts mourne? the herds of cattell pine away, because they haue no pasture, and the flockes of sheepe are destroyed.
19 O Lorde, to thee will I crie: for the fire hath deuoured the pastures of the wildernes, and the flame hath burnt vp all the trees of the fielde.
20 The beastes of the fielde crie also vnto thee: for the riuers of waters are dried vp, and the k fire hath deuoured the pastures of the wildernes.
a Signifying, the Princes, the Priests, and the gouernours.
b He calleth the Iewes to the cõsideration of Gods iudgements, who had nowplagued the fruites of the ground for the space of foure yere, which was for their sinnes, and to cal them to repentance.
c Meaning, that the occasion of their excesse & drunkennes was taken away.
d This was another plague wherewith God had punished them, when he stirred vp the Assyrians against them.
e Mourne grieuously as a woman, which hath lost her husband to whom she hath bene maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, in so much as Gods seruice was lett off.
g All comfort and substance for nourishment is taken away.
h He sheweth that the onely meanes to auoyde Gods wrath, & to haue all things restored, is vnfayned repentance.
i We see by these great plagues, that vter destruction is at hand.
k That is, drought.

CHAP. II.

Hee prophecieth of the comming and crueltie of their enemies. 13 An exhortation to moone them to conuert. 18 The loue of God toward his people.

1 BLowe a the trumpet in Sion, & shout in mine holy Mountaine: let all the inhabitants of the land tremble: for the day of the Lorde is come: for it is at hande.
2 A b day of darkenes, and of blacknes, a day of cloudes, and obscuritie, as the morning spred vpon the mountaines, so is there a c great people, and a mightie: there was none like it from the beginning, neither shall be any more after it, vnto the yeres of many generations.
a He sheweth the great iudgements of God which are at hand, except they repent.
b Of affliction and trouble.
c Meaning, the Assyrians.

3 A fire deuoureth before him, and behinde him a flame burneth vp: the lande is as the garden of [d] Eden before him, and behinde him a desolate wildernesse, so that nothing shall escape him.

4 The beholding of him is like the sight of horses, and like the horsemen, so shall they runne.

5 Like the noyse of charets in the toppes of the mountaines shall they leape, like the noise of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battell.

6 Before his face shall the people tremble: all faces [e] shall gather blacknesse.

7 They shall runne like strong men, and go vp to the wall like men of warre, & euery man shall goe forward in his wayes, and they shal not stay in their paths.

8 Neither shall one [f] thrust another, but euery one shal walk in his path: and when they fall vpon the sworde, they shall not be wounded.

9 They shall runne to and fro in the citie: they shall runne vpon the wall: they shall clime vp vpon the houses, and enter in at the windowes like the theefe.

10 The earth shall tremble before him, the heauens shall shake, the [g] sunne and the moone shall be darke, and the starres shall withdraw their shining.

11 And the Lord shall [h] vtter his voyce before his host: for his host is very great: for he is strong that doeth his worde: [*] for the day of the Lorde is great and very terrible, and who can abide it?

12 Therefore also nowe the Lorde saieth, Turne you vnto me with all your heart, and with fasting, and with weeping, and with mourning,

13 And [i] rent your heart, & not your clothes: and turne vnto the Lord your God, for he is gracious, and mercifull, slow to anger, and of great kindnesse, and repenteth him of the euill.

14 Who knoweth, if he will [k] returne and repent and leaue a blessing behind him, euen a meate offring, and a drinke offring vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, call a solemne assembly,

16 Gather the people: sanctifie the congregation, gather the elders: assemble the children, & those that sucke the breastes: let the bridegroome go forth of his chamber, and the bride out of her bride chaber.

17 Let the Priests, the ministers of the Lord weepe betweene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproche that the heathen should rule ouer them. [*] Wherefore should they say among the people, Where is their God?

18 Then will the Lord be [m] iealous ouer his land and spare his people.

19 Yea, the Lord will answer & say vnto his people, Beholde, I will send you corne, and wine, and oyle, and you shalbe satisfied therewith: and I will no more make you a reproche among the heathen,

20 But I will remoue farre off from you the [n] Northern army, and I will driue him into a lande, baren and desolate with his face toward the [o] East sea, and his end to the vtmost sea, & his stinke shall come vp, and his corruption shal ascend, because he hath exalted himselfe to doe this.

21 Feare not, O lande, but be glad, and reioyce: for the Lord will do great things.

22 Be not afraid, ye beasts of the fielde: for the pastures of [p] wildernesse are greene: for the tree beareth her fruite: the figtree and the vine doe giue their force.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God: for he hath giuen you the raine of [r] righteousnesse, [*] and he will cause to come downe for you the raine, euen the first raine, and the latter raine in the first moneth.

24 And the barnes shalbe ful of wheat, and the presses shal abound with wine and oile.

25 And I will render vnto [s] yeres that the grashopper hath eaten, the caker worme & the caterpiller and the palmer worme, my great host which I sent among you.

26 So you shall eate, and be satisfied and praise the Name of the Lorde your God, that hath dealt marueilously with you: and my people shall neuer be ashamed.

27 Ye shall also knowe, that I am in the midst of Israel, and that I am the Lorde your God and none other, and my people shall neuer be ashamed.

28 And afterward will I powre [q] out my Spirite vpon all flesh: and your sonnes & your daughters shall prophecie: your olde men shall dreame dreames, and your young men shall see visions,

29 And also vpon the seruantes, and vpon the maides in those dayes will I powre my Spirite.

30 And I will shew [t] wonders in the heauens and in the earth: blood and fire, and pillars of smoke.

31 The [t] sunne shall be turned into darkenesse, and the moone into blood, before the great and terrible day of the Lord come.

32 But whosoeuer shal call [u] on the Name of the Lorde, shall be saued: for in mount Zion, and in Ierusalem shall be deliuerance, as the Lorde hath sayde, and in the [x] remnant, whome the Lord shall call.

d The enemie destroyeth our plentifull countrey, wherefore we be comforted.

e They shall be pale and blacke for feare, as Nahum 2.10.

f For none shall be able to resist them.

g Reade verses 2,31. & Isa. 13. 10. ezek. 32. 7. chap. 3. 15. mat. 24. 29.

h The Lord shal shew vp Assyrians to execute his iudgements. Ier. 30. 7. amos 5. 18. zeph. 1. 15.

i Mortifie your affections and come God with presents of heart, and not with ceremonies.

k He speaketh this to stirre vp their slouthfulnes, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Iere. 18. 8.

l That as al haue sinned, so al may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be more liuely touched with the consideration of their owne sinnes. Psal. 79. 10.

m If they repēt, he sheweth that God wil preserue & defend them with a most ardent affection.

n That is, the Assyrians your enemies.

o Called the salt sea, or Persian sea: meaning, that though his armie were so great, that it filled all from this sea to ſ sea called mediterraneum, yet he would scatter them.

p That is, such as should come by iust measure, and as was wont to be sent whē God was reconciled with them. *Leuit.* 26. 4. *deut.* 11. 14.

q That is, in greater abundance and more generally then in time past: and this was fulfilled vnder Christ, when as Gods graces, and his Spirit vnder the Gospel was aboundantly giuē to the Church, Isa. 44. 3. acts 2. 17. ioh. 7. 38, 39.

r As they had visions, and dreames in olde time, so shall they now haue clearer reuelations.

s He warneth the faythfull what terrible things should come, to the intent that they should not looke for continuall quietnes in this world, and yet in al these troubles le would preserue them.

t The order of nature shal seeme to be changed for the horrible afflictions that shall be in the worlde, Isai 13. 10. ezek. 32. 7. chap. 3. 15. matth. 24. 29.

u Gods iudgements are for the destruction of the infidels, & to moue the godly to call vpon the name of God, who will giue them saluation.

x Meaning hereby the Gentiles, Rom. 10. 13.

CHAP. III.

Of the iudgement of God against the enemies of his people.

1 For behold, in those daies and in that time, when I shall bring againe the captiuitie of Iudah and Ierusalem,

2 I will also gather all nations, and will bring them downe into [b] the valley of

a Whē I shal deliuer my church, which standeth of the Iewes and of the Gentiles.

b It appeareth that he alludeth to ſ great victory of Iehoshaphat, when as God vsed mans helpe destroyed the enemies, 2. Chro. 20. 26 also he hath respect to this worde Iehoshaphat, which signifieth pleading or iudgement, because God would iudge ſ enemies of his Church as he did there.

Iehoshas

Ieſhoſhaphat, and will pleade with them there for my people, & for mine heritage Iſrael, whom they haue ſcattered among the nations, and parted my land.

3 And they haue caſt lottes for my people, and haue giuen the childe for the harlot, & ſolde the girle for wine, that they might drinke.

4 Yea, and what haue you to doe with me, O Tyrus & Zidon and all the coaſtes of Paleſtina? will ye render me a recompence? and if ye recompenſe mée, ſwiftly and ſpéedily will I render your recompence vpon your head:

5 For ye haue taken my ſiluer & my golde, and haue carped into your temples my goodly and pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem haue you ſold vnto the Grecians, that ye might ſende them farre from their border.

7 Behold, I wil raiſe them out of the place where ye haue ſold them, and will render your rewarde vpon your owne head,

8 And I wil ſel your ſonnes & your daughters into the hande of the children of Iudah, and they ſhal ſell them to the Sabeans, to a people farre off: for the Lorde hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake vp the mightie men: let all the men of warre drawe nére and come vp.

10 Beate your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelues, & come all ye heathen & gather your ſelues together round about: there ſhall the Lord caſt downe thy mightie men.

12 Let the heathen bée wakened, and come vp to the valley of Ieſhoſhaphat: for there will I ſit to iudge all the heathen rounde about.

13 Put in your ſithes, for the harueſt is ripe: come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne ouer, for their wickednes is great.

14 Multitude, O multitude, come into the valley of threſhing: for the day of the Lord is nére in the valley of threſhing.

15 The ſunne and moone ſhall be darkened, and the ſtarres ſhall withdrawe their light.

16 The Lorde alſo ſhall roare out of Zion, & vtter his voyce from Ieruſalem, and the heauens and the earth ſhall ſhake, but the Lorde will be the hope of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye knowe that I am the Lorde your God dwelling in Zion, mine holy Mountaine: then ſhal Ieruſalem be holy, and there ſhall no ſtrangers goe through her any more.

18 And in that day ſhal the mountaines drop downe newe wine, and the hils ſhal flowe with milke, and all the riuers of Iudah ſhall runne with waters, and a fountaine ſhall come forth of the houſe of the Lorde, and ſhall water the valley of Shittim.

19 Egypt ſhalbe waſt, and Edom ſhalbe a deſolate wildernes, for the iniuries of the children of Iudah, becauſe they haue ſhed innocent blood in their land.

20 But Iudah ſhal dwel for euer, and Ieruſalem from generation to generation.

21 For I will clenſe their blood, that I haue not clenſed, and the Lorde will dwell in Zion.

a That which enemie gate for the ſale of my people, he beſtowed vpō harlots and drinke.
b He taketh the cauſe of his Church in hande againſt the enemie, as though the iniurie were done to himſelf.
c Haue I done you wrong, that ye will render me the like?
d For afterward God ſold them by Nebuchadnezzar, and Alexander the great, for the loue he bare to his people, and thereby they were comforted as though the price had bene theirs.
e When I ſhall execute my iudgments againſt mine enemies, I will cauſe euery one to be ready, & to prepare their weapons to deſtroy one another, for my Churchſake.
f Thus he ſhall incourage the enemies when their wickednes is full ripe, to deſtroy one another, which he calleth valley of Gods iudgement.
g God aſſureth his againſt all troubles, that when he deſtroyeth his enemies, his children ſhall be deliuered.
h The ſtrangers ſhall no more deſtroy his Church which if they do, it is the people which by their ſinnes make the breach for the enemie.
i He promiſeth to his Church aboundance of graces, reade Exe. 47.1. which ſhoulde water and comfort the moſt barren places, Amos 9.13.
k The malicious enemies ſhall haue no part of this grace.
l He had ſuffered his Church hitherto to lie in their filthineſſe, but nowe he promiſeth to clenſe them and to make them pure vnto him.

Amos.

THE ARGVMENT.

AMong many other Prophetes that God rayſed vp to admoniſhe the Iſraelites of his plagues for their wickednesſe and idolatrie, he ſtirred vp Amos, who was an heardman or ſhepheard of a poore towne, and gaue him both knowledge and conſtancie to reproue all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had liued as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they couldc looke for nothing, but an horrible deſtruction, except they turned to the Lorde by vnfained repentance. And finally, he comforteth the godly with hope of the comming of the Meſſiah, by whome they ſhould haue perfit deliuerance and ſaluation.

CHAP. I.

1 The time of the prophecie of Amos. 3 The words of the Lord againſt Damaſcus, 6 The Philiſtims, Tyrus, Idumea and Ammon.

1 THe woordes of Amos, who was among the heardmen of Tecoa, which hée ſawe vpon Iſrael, in the dayes of Vzziah king of Iudah, and in the dayes of Ieroboam the ſonne of Ioaſh king of Iſrael, two yeere before the earthquake.

2 And he ſayde, The Lord ſhall roare from Zion, and vtter his voyce from Ieruſalem, and the dwelling places of the ſheepheardes ſhall periſh, and the top of Carmel ſhall wither.

3 Thus ſaith the Lorde, For three tranſgreſſions of Damaſcus, and for foure, I will not turne it, becauſe they haue threſhed Gilead with threſhing inſtruments of yron.

4 Therefore wil I ſend a fire into the houſe of Hazael, and it ſhall deuoure the palaces of Ben-hadad.

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he prophecied in Iſrael.
b In his dayes the kingdome of Iſrael did moſt flouriſh.
c Which, as Ioſephus wryteth, was when Vzziah would haue vſurped the Prieſts office, & therfore was ſmitten with the leproſie.
d Whatſoeuer is fruitfull & pleaſant in Iſrael ſhal ſhortly periſh.
e He ſheweth firſt that al the people rounde about ſhould be deſtroyed for their manifolde ſinnes: which are meant by three and foure which make ſeuen, becauſe the Iſraelites ſhoulde the more deepely conſider Gods iudgemēts toward them.
f If the Syrians ſhall not be ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhoulde eſcape puniſhment, which hath cōmitted ſo many and grieuous ſinnes againſt God and man.
g The antiquitie of their buildings ſhal not auoid my iudgements, read Ier. 49.27.

5 I will

5 I will breake also the barres of Damascus, and cut off the inhabitant of Bikeath-auen: and him that holdeth the scepter out of Beth-eden, and the people of Aram shal goe into captiuitie vnto [h] Kir, saith the Lord.

6 Thus saieth the Lorde, For three transgressions of Azzah, and for foure, I will not turne to it, because they caried away prisoners the whole captiuitie to shut them vp in Edom.

7 Therefore will I sende a fire vpon the walles of Azzah, and it shall deuoure the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and turne mine hand to Ekron, and the remnant of the Philistims shall perish, saith the Lord God.

9 ¶ Thus saith the Lorde, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut vp whole captiuitie in Edom, and haue not remembred the [k] brotherly couenant.

10 Therefore will I sende a fire vpon the walles of Tyrus, and it shal deuoure the palaces thereof.

11 ¶ Thus saith the Lorde, For three transgressions of Edom, and for foure, I will not turne to it, because he did pursue his brother with the sworde, & did [l] cast off all pitie, and his anger spoiled him euermore, & his wrath watched him [l] alway.

12 Therefore will I sende a fire vpon Teman, and it shall deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure, I will not turne to it, because they [m] haue ript vp the women with childe of Gilead, that they might enlarge their border.

14 Therfore wil I kindle a fire in the wall of Rabbah, and it shall deuoure the palaces thereof, with shouting in the day of battell, and with a tempest in the day of the whirlewinde.

15 And their king shall goe into captiuitie, hee and his princes together, saith the Lorde.

CHAP. II.

Against Moab, Iudah, and Israel.

1 THus saith the Lord, For three transgressions of Moab, and for foure, I will not turne to it, because it burnt the [a] bones of [b] king of Edom into lime.

2 Therfore will I send a fire vpon Moab, and it shall deuoure the palaces of Kerioth, and Moab shall die with tumult, with shouting, and with the sounde of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will slay all the princes thereof with him, saith the Lord.

4 ¶ Thus saith the Lorde, For three transgressions of Iudah, and for foure, [c] I wil not turne to it, because they haue cast away the Lawe of the Lorde, and haue not kept his commandements, and their lies caused them to erre after the which their fathers haue walked.

5 Therefore will I sende a fire vpon Iudah, and it shall deuoure the palaces of Ierusalem.

6 ¶ Thus saith the Lord, For three transgressions of [c] Israel, and for foure, I will not turne to it, because they solde [d] righteous for siluer, and the poore for [d] shoes.

7 They gape ouer the head of the poore in the [e] dust of the earth, and peruert the wayes of the meeke: and a man and his father will go in to a maid to dishonour mine holy Name.

8 And they lye downe vpon clothes layde to pledge [f] by euery altar: and they [g] drinke the wine of the condemned in the house of their God.

9 Yet destroyed I [h] the Amorite before thē, whose height was like the height of the cedars, and hee was strong as the okes: notwithstanding I destroyed his fruite from aboue, and his roote from beneath.

10 Also I brought you vp from the lande of Egypt, and ledde you fourtie yeeres thorowe the wildernes, to possesse [h] land of the Amorite.

11 And I raised vp of your sonnes for [i] Prophets, and of your yong men for [i] Nazarites. Is it not euen thus, O yee children of Israel, saith the Lord?

12 But yee gaue the Nazarites wine to drinke, and commanded the Prophetes, saying, Prophecie not.

13 Beholde, I am [k] pressed vnder you as a cart is pressed that is full of sheaues.

14 Therefore the flight shall perish from the [l] swift, & the strong shall not strengthen his force, neither shall the mightie saue his life.

15 Nor hee that handleth the bowe, shall stande, and he that is swift of foote, shall not escape, neither shall he that rideth the horse, saue his life.

16 And hee that is of mightie courage among the strong men, shall flee awaye naked in that day, saith the Lorde.

CHAP. III.

Hee reproueth the house of Israel of ingratitude. 11 *For the which God will punish them.*

1 HEare this worde that the Lord pronounceth against you, O children of Israel, euen against the whole familie which I brought vp from the lande of Egypt, saying,

2 You [a] only haue I knowen of all the families of the earth: therefore I will visite you for all your iniquities.

3 Can two walke together except they be [b] agreed?

4 Will a [c] lion roare in the forest, when he hath no pray? or will a lyons whelpe cry out of his den, if he haue taken nothing?

a. vid. vol. 2 conc. Angl. 5. 11 pag. el 70, 31. 5d. 2 ach. 5.

f. vid. D. Bonfield in hunc loc.

h For Esau (of whom came the Idumites) and Iakob were brethren: therefore they ought to haue admonished them of their brotherly friendship, and not to haue prouoked them to hatred.

i He corrupt his confession.

k He was a continuall enemie vnto him.

l He noteth the great cruelnie of the Ammonites that spared not the women, but most tyrannously tormented thē, and yet the Ammonites came of Lot, who was of the housholde of Abraham.

a For the Moabites were so cruel against the king of Edom, that they burnt his bones after he was dead: which declared their barbarous rage, seeing they would reuenge themselues of the dead.

b Seeing the Gentiles had not so far knowledge were thus punished, Iudah which was so fully instructed of the Lordes will, might not thinke to escape.

c If he spare not Iudah vnto whō his promises were made, much more he will not spare this degenerate kingdome.

d They esteemed most vile bribes more then mens liues.

e When they haue spoyled him and throwen him to the ground, they gape for his life.

f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednesse.

g They spoyle others and offer thereof vnto God, thinking that he will dispence with them, when he is made partaker of their iniquitie.

h The destruction of their enemies, and his mercie toward them, should haue caused their contemned my benefites and abused my graces, and craftily went about to stoppe the mouthes of my Prophetes. k You haue wearied me with your sinnes, Isa. 1. 14. l None shal be deliuered by any meanes.

a I haue onely chosen you to be mine among al other people, & yet you haue forsaken me.

b Hereby the Prophet signifieth that hee speaketh not of himselfe, but as God guideth & moueth him, which is called the agreement betweene God and his Prophets. c Will God threaten by his Prophets, except there be some great occasion?

b. 5 vol. Angl. conc.

d Can any thing come without Gods prouidence?

e Shall his threatnings be in vaine?

f Shal the Prophets threaten Gods iudgements and the people not be afraide?

g Doth any aduersitie come without Gods appointment? Isa.45.7.

h God dealeth not with the Israelites as hee doth with other people: for hee euer warneth them before of his plagues by his Prophets.

i Because ỹ people euer murmured against the Prophets, he sheweth ỹ Gods Spirite moued them so to speak as they did.

k He calleth the strangers, as the Philistims & Egyptians to be witnesses of Gods iudgemẽts against the Israelites for their crueltie and oppression.

5 d Can a bird fall in a snare vpon ỹ earth, where no fouler is? or will hee take vp the e snare from the earth, and haue taken nothing at all?

6 Or f shall a trumpet bee blowne in the citie, and the people be not afraid? or shal there g bee euill in a citie, and the Lorde hath not done it?

7 Surely the Lord God will doe nothing, but he h reuealeth his secret vnto his seruants the Prophets.

8 The Lyon hath roared: who will not be afraide? the Lord God hath spoken: who can but i prophecie?

9 Proclaime in the palaces at k Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selues vpon the mountaines of Samaria: so beholde the great tumultes in the mids thereof, and the oppressed in the middes thereof.

10 For they knowe not to doe right, saith the Lord: they store vp violence, and robberie l in their palaces.

11 Therefore thus saith the Lord God, An aduersarie shall come euen rounde about the countrey, and shall bring downe thy strength from thee, and thy palaces shalbe spoyled.

12 Thus saith the Lord, As the shepheard taketh m out of ỹ mouth of the lyon two legges, or a piece of an eare: so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in n Damascus, as in a couche.

13 Heare, & testifie in the house of Iaakob, saith the Lord God, the God of hostes.

14 Surely in the day that I shall visite the transgressions of Israel vpon him, I wil also visite the altars of Beth-el, and the homes of the altar shalbe broken off, and fall to the ground.

15 And I will smite the winter house with the sommer house, & the houses of yuorie shall perish, and the great houses shall be consumed, saith the Lord.

l The fruite of their crueltie & theft appeareth by their great riches, which they haue in their houses. m When the lyon hath saciate his hunger, the shepheard findeth a legge or a tippe of an eare, to shewe that the sheepe hath bene woried. n Where they thought to haue had a sure holde, and to haue bene in safetie.

CHAP. IIII.

Against the gouernours of Samaria.

a Thus he calleth ỹ princes & gouernours, which being ouerwhelmed w the great abundance of Gods benefites, forgate God, & therfore he calleth them by the name of beastes and not of men.

b They incourage such as haue authoritie ouer ỹ people, to poule them, so ỹ they may haue profit by it. c He alludeth to fishers which catch fish by hookes & thornes. d He speaketh this in contempt of them which resorted to these places, thinking that their great deuotion and good intention had bene sufficient to haue bounde God vnto them.

1 Heare this woorde, ye a kine of Bashan that are in the mountayne of Samaria, which oppresse the poore, and destroy the needie, and they saye to their masters, b Bring, and let vs drinke.

2 The Lorde God hath sworne by his holines, that lo, ỹ daies shal come vpõ you, ỹ he will take you away with c thornes, and your posteritie with fishe hookes.

3 And ye shal go out at the breaches euery kowe forwarde: and ye shall cast your selues out of the palace, saith the Lorde.

4 Come to d Beth-el, and transgresse: to Gilgal, and multiplie transgression, and bring your sacrifices in the morning, and your tithes after three e yeeres.

5 And offer a thanksgiuing f of leauen, publish and proclaime the free offerings: for this is liketh you, O ye children of Israel, sayth the Lord God.

6 And therefore haue I giuen you h cleannes of teeth in all your cities, and scarcenes of bread in all your places, yet haue ye not returned vnto mee, sayeth the Lorde.

7 And also I haue withholden the raine from you, when there were yet three i moneths to the haruest, and I caused it to raine vpon one citie, & haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece whereupon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were k not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting and mildewe: your great gardens and your vineyardes, & your figge trees, and your olive trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of l Egypt: your young men haue I slaine with the swoorde, and haue taken away your horses: and I haue made the stinke of your tentes to come vp euẽ into your nostrels: yet haue ye not returned vnto me, saith the Lorde.

11 I haue ouerthrowen you, as God ouerthrewe Sodom and Gomorah: and ye were as a m fire brand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus will I doe vnto thee, O Israel: and because I will doe this vnto thee, prepare to n meete thy God, O Israel.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth vnto man what is his thought: which maketh the morning darkenesse, and walketh vpon the hie places of the earth, ỹ Lord God of hostes is his Name.

e Reade Deu. 14.28.

f As Leui.7.13.

g You onely delite in these outward ceremonies and haue none other respect.

h That is, lacke of bread and meate.

i I stayd ỹ rayne till the fruites of the earth were destroyed with drought, & yet you would not consider it to returne to me by repentance.

k They could not finde water ynough, where they had beard say it had rayned.

l As I plagued the Egyptians, Exod.9,10.

m You were almost all consumed, and a fewe of you wonderfully preserued, 2.King.14.26.

n Turne to him by repentance.

CHAP. V.

A lamentation for the captiuitie of Israel.

a Hee so calleth thẽ because they so boasted of thẽ selues, or because they were giuen to wantonnesse and deintinesse.

b Meaning, that the tenth part should scarcely be saued.

c In these places they worshipped newe idoles, which aforetime serued for the true honour of God: therefore he sayth that these shall not saue them.

1 Heare ye this woorde, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The a virgine Israel is fallen, and shall no more rise: she is left vpon her lande, and there is none to raise her vp.

3 For thus saith the Lorde God, The citie which went out by a thousand, shall leaue an b hundreth: and that which went forth by an hundreth, shall leaue ten to the house of Israel.

4 For thus sayth the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into c Gilgal, and goe not to Beer-sheba: for Gilgal shall go into captiuitie, & Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, least he breake

breake out like fire in the houſe of Ioſeph
and deuoure it, & there be none to quench
it in Beth-el.
7 They turne [d] iudgement to wormewood,
and leaue off righteouſnes in the earth.
8 He [e] maketh Pleiades, and Orion, and
he turneth the ſhadowe of death into the
morning, and hee maketh the day darke
as night: he calleth the waters of the ſea,
and powreth them out vpon the open
earth: the Lord is his Name.
9 Hee ſtrengtheneth the deſtroyer againſt
the mightie: and the deſtroyer ſhal come
againſt the fortreſſe.
10 They haue hated him [f] that rebuked
in the gate: and they abhorred him that
ſpeaketh vprightly.
11 Forasmuch then as your treading is
vpon the poore, and [g] ye take from him
burdens of wheat, ye haue built houſes
of hewen ſtone, but ye ſhall not dwell in
thē: ye haue planted pleaſant vineyards,
but ye ſhall not drinke wine of them.
12 For I know your manifold tranſgreſſi-
ons, and your mightie ſinnes: they afflict
the iuſt, they take rewards, and they op-
preſſe the poore in the gate.
13 Therfore [h] the prudent ſhall keepe ſilence
in that time, for it is an euill time.
14 Seeke good and not euill, that ye may
liue: and the Lorde God of hoſtes ſhalbe
with you, as you haue ſpoken.
15 Hate the euil, and loue the good, and e-
ſtabliſh iudgement in the gate: it may be
that the Lord God of hoſtes will be mer-
cifull vnto the remnant of Ioſeph.
16 Therefore the Lorde God of hoſtes, the
Lorde ſayeth thus, Mourning ſhall be in
all ſtreetes: and they ſhall ſay in all the hie
wayes, Alas, alas: and they ſhall call the
[i] huſbandman to lamentation, and ſuch
as can mourne, to mourning.
17 And in all the vines ſhall be lamentati-
on: for I will paſſe through thee, ſayeth
the Lorde.
18 Wo vnto you, that [k] deſire ẏ day of the
Lorde: what haue you to do with it? the
day of the Lorde is darkeneſſe & not light.
19 As if a man did flee from a lyon, and a
beare met him: or went into the houſe
and leaned his hand on the wall, and a
ſerpent bit him.
20 Shall not the day of the Lorde be dark-
nes, and not light? euen darkenes and no
light in it?
21 I hate and abhorre your feaſt dayes,
and I will not ſmell in your ſolemne aſ-
ſemblies.
22 Though yee offer me burnt offeringes
and meate offeringes, [l] I will not accept
them: neither will I regarde the peace
offrings of your fat beaſtes.
23 Take thou away from me the multi-
tude of thy ſongs (for I will not heare the
melodie of thy violes)
24 And let iudgement run downe as [m] wa-
ters, & righteouſnes as a mightie riuer.
25 Haue ye offred vnto me ſacrifices, and
offrings in the wildernes fourtie yeeres,
O houſe of Iſrael?
26 But you haue borne [n] Siccuth your
King, and Chiun your images, and the
ſtarre of your gods, which yee made to
your ſelues.
27 Therefore will I cauſe you to goe into
captiuitie beyond Damaſcus, ſayeth the
Lord, whoſe Name is the Lord of hoſtes.

CHAP. VI.

Againſt the princes of Iſrael liuing in pleaſures.

1 WO to [a] them that are at eaſe in
Zion and truſt in the mountaine
of Samaria, [b] which were fa-
mous at the beginning of the nations:
and the houſe of Iſrael came to them.
2 Goe you vnto Calneh, and ſee: and from
thence go you to Hamath the great: then
goe downe to Gath of the Philiſtims:
be [c] they better then theſe kingdomes? or
the border of their lād greater then your
border,
3 Ye that put farre away the [d] euill day,
and approche to the ſeate of iniquitie?
4 They lie vpon beds of yuorie, and ſtretch
them ſelues vpon their beds, and eat the
lambes of the flocke, and the calues out
of the ſtall.
5 They ſing to the ſound of the viole: they
inuent to themſelues inſtruments of mu-
ſike like [e] Dauid.
6 They drinke wine in bowles, & anoynt
themſelues with the chiefe oyntments,
but no man is [f] ſorie for the affliction of
Ioſeph.
7 Therefore nowe ſhall they goe captiue
with the firſt that goe captiue, and [g] the
ſorowe of them ẏ ſtretched them ſelues,
is at hand.
8 [h] The Lord God hath ſworne by himſelfe,
ſaith the Lord God of hoſtes, I abhorre
[i] the excellencie of Iaakob, and hate his
palaces: therefore wil I deliuer vp the ci-
tie with all that is therein.
9 And if there remaine ten men in one
houſe, they ſhall die.
10 And his vncle [k] ſhall take him vp and
burne him to cary out the bones out of
the houſe, & ſhall ſay vnto him that is by
the [l] ſides of the houſe, Is there yet any
with thee? And he ſhall ſay, None. Then
ſhall he ſay, [m] Holde thy tongue: for we
may not remember the Name of ẏ Lorde.
11 For beholde, the Lord commandeth, and
he will ſmite the great houſe with brea-
ches, and the litle houſe with clefts.
12 Shall horſes [n] runne vpon the rocke?
or will one plowe there with oxen? for ye
haue turned iudgement into gall, and the

d In ſteade of iudgement and equitie they execute crueltie and oppreſſion. e He deſcribeth the power of God, Iob 9.9. f They hate the Prophets, which reproue them in the open aſſemblies. g Ye take both money and alſo his foode wherewith hee ſhould liue. h God will ſo plague them, that they ſhall not ſuffer the godly once to open their mouthes to admoniſh them of their faultes. i So that all degrees ſhall haue matter of lamētation for the great plagues. k Thus he ſpeaketh becauſe the wicked & hypocrites ſayde they were content to abide gods iudgements, whereas the godly tremble and feare, Iere. 30.7. ioel 2.1,11. zeph 1.15. l Becauſe ye haue corrupt my true ſeruice and remaine obſtinate in your vices, Iſa. 1.11. iere. 6.20. m Do your duetie to God & to your neighbour, alſo ye ſhall taſte his grace plentifully, if you leaue your abundant affections according to Gods worde. n That idole which you eſteemed as your King, and caried about, as you did Chiun, in the which images you thought that there was a certaine diuinitie.

a The Prophet threatneth the welthie, which regarded not Gods plagues nor menaces by his Prophets. b Theſe two cities were famous by their firſt inhabitants the Canaanites: & ſeeing before time they did nothing auaile them that were there borne, why ſhoulde you looke that they ſhoulde ſaue you which were brought in to dwell in other mēs poſſeſſions? c If God haue deſtroyed theſe excellent cities in three diuers kingdomes, as in Babylon, Syria, and of the Philiſtims, and hath brought their wide borders into a greater ſtreightnes, then yours yet are, thinke you to be better or to eſcape? d Ye that continue ſtill in your wickedneſſe and thinke that Gods plagues are not at hand, but giue your ſelues to al idlenes, wantonnes and riote. e As he cauſed diuers kindes of inſtruments to be made to ſerue Gods glory, ſo theſe did contend to inuent as many to ſerue their wanton affections & luſts. f They pitied not their brethrē, whereof now many were ſlaine & caryed away captiue. g Some read, the ioy of them ẏ ſtretch thē ſelues, ſhall depart. h Read Iere. 51.14. i That is, the riches & pompe. k The deſtruction ſhalbe ſo great, that none ſhall almoſt be left to burie the dead: & therefore they ſhall burne them at home, to cary out the burnt aſhes ẇ more eaſe. l That is, to ſome neighbour, ẏ dwelleth round about. m They ſhall be ſo aſtoniſhed at this deſtruction, that they ſhall boaſt no more of the Name of God, and that they are his people: but they ſhalbe dumme when they heare Gods Name, & abhorre it, as they that are deſperate or reprobate. n He cōpareth thē to barren rockes whereupon it is in vaine to beſtowe labour: ſhewing that Gods benefites can haue no place among them.

fruite

o Read chap. 5. 7

fruite of righteousnes into o wormewood.

p That is, power and glory.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs p horses by our owne strength?

14 But beholde, I wil rayse vp against you a nation, O house of Israel, sayeth the Lord God of hostes: and they shall afflict you, from the entring in of q Hamath vnto the riuer of the wildernesse.

q From one corner of the country to another.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 10 The false accusation of Amaziah. 12 His craftie counsell.

THus hath the Lord God shewed vnto me, and beholde, he formed a grashoppers in the beginning of the shooting vp of the latter growth: and lo, it was in the latter growth b after the Kinges mowing.

a To deuour the land: and he alludeth to the inuading of the enemies.

b After the publike commandement for mowing was giuen: or as some reade, when the Kings sheepe were shorne.

2 And when they had made an ende of eating the grasse of the lande, then I said, O Lorde God, spare, I beseech thee: who shall raise vp Iaakob? for he is small.

3 So the Lorde c repented for this. It shall not be, saith the Lord.

c That is, staied this plague at my prayer.

4 ¶ Thus also hath the Lord God shewed vnto me, and beholde, the Lorde God called to iudgement by fire, d and it deuoured the great deepe, & did eate vp a part.

d Meaning, that Gods indignation was inflamed against the stubbernes of this people.

5 Then sayde I, O Lord God, cease, I beseech thee: who shall raise vp Iaakob? for he is small.

6 So the Lord repented for this. This also shall not be, sayeth the Lord God.

c Signifying, that this shoulde be the last measuring of the people, and that he would defer his iudgement no longer.

7 ¶ Thus againe he shewed me, & beholde, the Lord stoode vpon a wall made by line e with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then sayde the Lord, Beholde, I will set a line in the middes of my people Israel, and will passe by them no more.

f That is, when Amos had prophecied that the King should be destroyed: for this wicked Priest more for hatred he bare to the Prophet then for loue toward the King, thought this accusation sufficient to cõdemne him, whereas none other could take place.

9 And the hie places of Isaak shalbe desolate, and the temples of Israel shalbe destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the Priest of Bethel sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the lande is not able to beare all his wordes.

11 For thus Amos sayth, Ieroboam shall die by the sworde, and Israel shalbe led away captiue out of their owne lande.

g When this instrument of Satan was not able to compasse his purpose by the King, he assayed by an other practise: that was, to feare the Prophet, that he might depart, and not reproue their idolatrie there openly, and so hinder his profite. h Thus he sheweth by his extraordinarie vocation, that God had giuen him a charge which hee must needes execute.

12 Also g Amaziah sayde vnto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eate thy bread and prophecie there.

13 But prophecie no more at Bethel: for it is the Kings chappell, and it is the kings court.

14 Then answered Amos, and sayde to Amaziah, I was no h Prophet, neyther was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lorde tooke me as I followed the flocke, and the Lord said vnto me, Go, prophecie vnto my people Israel.

i Thus God vsed to approue the authority of his Prophets by his plagues and iudgements against the, which were malicious enemies, Iere. 28. 11 & 29. 21, 25. & this day he doth against the that persecute the ministers of his Gospell.

16 Nowe therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus sayeth the Lord, i Thy wife shalbe an harlot in the citie, and thy sonnes and thy daughters shall fal by the sworde, and thy lande shalbe deuided by line: & thou shalt dye in a polluted lande, and Israel shall surely goe into captiuitie forth of his land.

CHAP. VIII.

1 Against the rulers of Israel. 7 The Lord sweareth. 11 The famine of the worde of God.

THus hath the Lord God shewed vnto me, and beholde, a basket of sommer fruite.

a Which signified the ripenes of their sinnes, and the readines of Gods iudgements.

2 And he said, Amos, what seest thou? And I said, A basket of sommer a fruite. Then saide the Lord vnto me, The ende is come vpon my people of Israel, I wil passe by them no more.

3 And the songs of the Temple shalbe howlings in that day, sayeth the Lorde God: many dead bodies shalbe in euery place: they shall cast them forth with b silence.

b There shalbe none left to mourne for them.

4 Heare this, O ye that c swallowe vp the poore, that ye may make the needie of the lande to faile,

c By staying the sale of foode and necessary things which you have gotten into your owne hands, and so cause the poore to spend quickly that little that they haue, and in length for necessitie to become your slaues.

5 Saying, When will the d new moneth be gonne, that we may sel corne? and the Sabbath, that we may set forth wheat, and make e the Ephah small, and the shekel great, and falsifie the weightes by deceit?

d When the dearth was come, they were so greedie of gaine, that they thought the holyday to be an hinderance vnto them.

6 That we may bie the poore for siluer, and the needie for shoes: yea, and sell the refuse of the wheate.

e That is, the measure small, & the price great.

7 The Lorde hath sworne by the excellencie of Iaakob, Surely I wil neuer forget any of their workes.

8 Shall not the land tremble for this, and euery one mourne that dwelleth therein? and it shall rise vp wholy as a flood, and it shalbe cast out, and f drowned as by the flood of Egypt.

f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth many when it ouerfloweth.

9 And in that day, sayeth the Lord God, I will euen cause the g sunne to goe downe at noone: and I will darken the earth in the cleare day.

g In the middes of their prosperitie, I will send great affliction.

10 And I will turne your feastes into mourning, and all your songs into lamentation: and I will bring sackcloth vpon all lopnes, and baldnesse vpon euery head: and I will make it as the mourning of an onely sonne, and the end thereof as a bitter day.

h Whereby he sheweth that they shall not onely perish in body, but also in soule for lacke of Gods worde, which is the foode thereof,

11 Beholde, the dayes come, sayeth the Lorde God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the h word of the Lorde, and shall not finde it.

13 In that day shall the faire virgins and

the

the yong men perish for thirst.

i For the idolatrous did vse to sweare by their idoles: which here he calleth their sinne, as the Papists yet doe by their worshipping, and the seruice or religion there vsed.

14 They that sweare by the sinne i of Samaria, and that say, Thy god, O Dan, liueth, and k the maner of Beer-sheba liueth, euen they shall fall, and neuer rise vp againe.

k That is, the common maner of

CHAP. IX.

1 *Threatnings against the Temple,* 2 *And against Israel.* 11 *The restoring of the Church.*

a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. b Both chiefe of them and also the common people.

1 SAw the Lorde standing vpon the a altar, and he sayd, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the b heades of them all, and I will slay the last of them with the sworde: he that fleeth of them, shal not flee away: and he that escapeth of them, shall not be deliuered.

c He sheweth that God will declare himselfe enemie vnto them in all places, and that his elements and all creatures shalbe enemies to destroy them.

2 Though they digge into the hell, thence shall mine hand take them: though they clime vp to heauen, thence will I bring them downe.

3 And though they hide them selues in the toppe of Carmel, I wil search and take them out thence: and though they be hid from my sight in the bottome of the sea, thence will I commaund the c serpent, and he shall bite them.

d He declareth by the wonderfull power of God, by the making of the heauens & the elements, that it is impossible for man to escape his iudgements when he punisheth.

4 And though they go into captiuitie before their enemies, thence will I commaund the sworde, and it shall slay them: and I will set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hostes shall touch the land, and it shall melt away, and all that dwell therein, shall mourne, and it shall rise vp wholy like a flood, and shal be drowned as by the flood of Egypt.

e Am I more bound to you then to the Ethiopians or blacke Moores? yet haue I bestowed vpon you greater benefites.

6 He buildeth his d spheres in the heauen, & hath layde the foundation of his globe of elements in the earth: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians e vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the lande of Egypt? and the Philistims from f Caphtor, and Aram from Kir?

f Reade Iere. 47.4.

8 Beholde, the eyes of the Lorde God are vpon the sinneful kingdome, and I will destroy it cleane out of the earth. Neuertheles I will not vtterly g destroy the house of Iaakob, saith the Lord.

g Though he destroy the rebellious multitude, yet he will euer reserue the remnant his Church to call vpon his Name.

9 For lo, I will command & I wil sift the house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the h least stone fall vpon the earth.

h Meaning, that none of his should perish in his wrath.

10 But all the sinners of my people shall dye by the sworde, which say, The euill shall not come, nor haste for vs.

11 In that day will I raise vp the i tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde,

i I will send the Messiah promised, and restore by him the spirituall Israel, Act. 15.16.

12 That they may possesse the remnant of k Edom, and of all the heathen, because my name is called vpon them, saith the Lord, that doeth this.

k Meaning, that the very enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and body, whereof Christ should be the head.

13 Behold, the dayes come, saith the Lord, that the plowman shall l touche the mower, and the treader of grapes him that soweth seede: and the mountaines shall m droppe sweete wine, and all the hilles shall melt.

l Signifying that there shalbe great plenie of all things, so that when one kinde of fruite is ripe, another should followe, and euery one in course, Leuit. 26.5.

14 And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, and inhabite them, and they shal plant vineyardes, & drinke the wine thereof: they shall also make gardens, and eate the fruites of them.

m Reade Ioel, 3.18.

15 n And I wil plant them vpon their land, and they shall no more be pulled vp again out of their lande, which I haue giuen them, saith the Lord thy God.

n The accomplishment hereof is vnder Christ, when they are planted in his Church, out of the which they can neuer be pulled, after they are once grafted therein.

Obadiah.

THE ARGVMENT.

THe Idumeans, which came of Esau, were mortall enemies alway to the Israelites, which came of Iaakob, and therefore did not onely vexe them continually with sundry kindes of cruelte, but also stirred vp others to fight against them. Therefore when they were nowe in their greatest prosperitie, and did most triumph against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had nowe determined to destroy their aduersaries, which did so sore vexe them, and to sende them such as should deliuer them, and set vp the kingdome of Messiah, which he had promised.

1 THe vision of Obadiah. Thus saieth the Lord God against Edom, a We haue heard a rumor from the Lord, and an ambassadour is sent among the heathen: arise, and b let vs rise vp against her to battel.

a God hath certainely reuealed to his Prophets that he will raise vp the heathen to destroy the Edomites, whereof the rumour is now published, Iere. 49.14. b Thus the heathen incourage themselues to rise against Edom.

2 Beholde, I haue made thee smal among the heathen: thou art vtterly despised.

3 The c pride of thine heart hath deceiued thee: thou that dwellest in the clefts of the rockes, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

c Which despiseth all others in respect of thy self, & yet art but an handful in cõparisõ of others, & art shut vp among ỹ hilles as separate frõ the rest of the world.

4 Though thou exalt thy selfe as the egle, & make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeues to thee or robbers by

d God will so destroy them ỹ he will leaue none, though theeues when they come, take but till they haue ynough, and they that gather grapes, euer leaue some behinde them, Iere. 49.9.

night? how wast thou brought to silence? would they not haue stolen, till they had ynough? if the grape gatherers came to thee, would they not leaue some grapes?

e They in whom thou didest trust for to haue helpe & friendship of them, shalbe thine enemies and destroy thee.

6 How are the things of Esau sought vp, and his treasures searched?

7 All the men of thy confederacie e haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, & preuailed against thee: they that eat thy f bread, haue layde a wound vnder thee: there is none vnderstanding in him.

f That is, thy familiar friends & gheستes haue by secret practises destroyed thee.

8 Shall not I in that day, sayth the Lorde, euen destroy the wise men out of Edom, and vnderstanding from the mount of Esau?

g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom nowe he comforteth by punishing their enemies.

9 And thy strong men, O Teman, shall be afrayde, because euery one of the mount of Esau shalbe cut off by slaughter.

10 For thy crueltie against thy g brother Iaakob, shame shall couer thee, and thou shalt be cut off for euer.

h When Nebuchad-nezzar came against Ierusalem, thou ioyndst with him, and haddest part of ỹ spoyle, and so didest reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied & holpen thy brother.

11 When thou stoodest h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

12 But thou shouldest not haue beholden the day of thy brother, in the day that he was made i a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudely in the day of affliction.

13 Thou shouldest not haue entred into the gate of my people in the day of their destruction, neyther shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd hands on their substance in the day of their destruction.

i When ỹ Lord deprived thē of their former dignitie, and gaue them to be caried into captiuitie.

14 Neither shouldest thou haue stand in the crosse wayes to cut off them, that should escape, neyther shouldest thou haue shut vp the remnant thereof in the day of affliction.

k When he will sommon all the heathen, and send them to destroy thee.

15 For the day k of the Lord is nere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

l That is, receyued and tryumphed.

16 For as ye haue l dronke vpon mine holy Mountaine, so shall all the heathen drinke continually: yea, they shall drinke and swalowe vp, and they shall be m as though they had not bene.

m The Edomites shall be vtterly destroyed, and yet in despite of all the enemies I will reserue my Church and restore it.

17 But vpon mount Zion shalbe deliuerance, and it shalbe holy, and the house of Iaakob shall possesse their possessions,

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to him self, as Isa.10.17. deut.4.24. heb.12.29.

18 And the house of Iaakob shalbe n a fire, and the house of Ioseph a flame, and the house of Esau as stubble, and they shall kindle in them and deuoure them, and there shalbe no remnant of the house of Esau: for the Lord hath spoken it.

19 And they that possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fieldes of Ephraim, & the fieldes of Samaria, and Beniamin shall haue Gilead.

o He describeth howe ỹ Church shalbe enlarged and haue great possessions, but this chiefly is accomplished vnder Christ, when as ỹ faithfull are made heires and lordes of all things by him which is their head.

20 And the captiuitie of this hoste of the children of Israel, which were among the p Canaanites, shall possesse vnto Zarephath, and the captiuitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine.

21 And they q that shall saue, shal come vp to mount Zion to iudge ỹ mount of Esau, & the kingdome shalbe the Lordes.

q Meaning, that God will raise vp in his Church such as shall rule and goueme for the defence of the same, and destruction of his enemies vnder Messiah, whome the Prophet calleth here the Lorde and head of this kingdome.

Ionah.

THE ARGVMENT.

WHen Ionah had long prophecied in Israel, and had litle profited, God gaue him expresse charge to go, and denounce his iudgements against Nineueh the chiefe citie of the Assyrians, because he had appoynted, that they which were of the heathen, should conuert by the mightie power of his worde, and that within three dayes preaching, that Israel might see how horribly they had prouoked Gods wrath, which for the space of so many yeeres had not conuerted to the Lorde for so many Prophets and so diligent preaching. He prophecied vnder Ioash, and Ieroboam, as 2.King.14.25.

CHAP. I.

3 Ionah fledde when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

1 THe word of the Lord came a also vnto Ionah the sonne of Amittai, saying,

2 Arise, and goe to b Nineueh, that c great citie, & crie against it: for their wickednes is come vp before me.

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iuda, he had visions in Babylon, Ezek.1.1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might prouoke them to repentance, or at least make them inexcusable: for Nineueh was the chiefe citie of the Assyrians.

c For as authors write, it contained in circuite about eight and fourtie mile, and had a thousand and fiue hundred towres, & at this time there were an hundreth and twentie thousand children therein, Chap.4.11.

3 But Ionah rose vp to d flee vnto Tarshish from the presence of the Lord, and went downe to e Japho: and he found a ship going to Tarshish: so he payed the fare

d Whereby he declared his weakenes, that would not promptly follow the Lords calling, but gaue place to his owne reason, which perswaded him ỹ he should nothing at all profite there, seeing he had done so small good among his owne people, Chap.4.2.

e Which was the hauen and porte to take shipping thither, called also Ioppe.

fare therof, and went downe into it, that he might goe with them vnto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into the sea, and there was a mightie tempest in the sea, so that the shippe was like to be broken.

5 Then the mariners were afrayde, & cryed euery man vnto his god, and cast the wares that were in the shippe, into the sea to lighten it of them: but Ionah was gone downe g into the sides of the shippe, and he lay downe, and was fast a sleepe.

6 So the Shipmaster came to him, & sayd vnto him, What meanest thou, O sleeper? Arise, call vpon thy h God, if so bee that God will thinke vpon vs, that we perish not.

7 And they sayde euery one to his fellowe, Come, and let vs cast i lottes, that wee may knowe, for whose cause this euill is vpon vs. So they cast lottes, and the lot fell vpon Ionah.

8 Then sayde they vnto him, Tell vs for whose cause this euill is vpon vs? what is thine occupation? and whence comest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lorde God of heauen, which hath made the sea, & the drie land.

10 Then were the men exceedingly afrayd, and said vnto him, Why hast thou done this? (for the men knew, that he fled from the presence of the Lord, because he had told them)

11 Then sayd they vnto him, What shall we doe vnto thee, that the sea may bee calme vnto vs? (for the sea wrought and was troublous)

12 And he sayd vnto them, Take me, & cast me into the sea: so shall the sea bee calme vnto you: for I know that for my sake this great tempest is vpon you.

13 Neuertheless, the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed vnto the Lord, & said, k We beseech thee, O Lord, we beseech thee, let vs not perish for this mans life, and lay not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, & cast him into the sea, & the sea ceased from her raging.

16 Then the men l feared the Lorde exceedingly, & offred a sacrifice vnto the Lord, and made vowes.

17 Now the Lorde had prepared a great fish to swalowe vp Ionah: and Ionah was in the m belly of the fish three dayes, and three nightes.

CHAP. II.

1 Ionah is in the fishes belly. 2 His prayer. 10 He is deliuered.

1 Then Ionah prayed vnto the Lorde his God a out of the fishes bellie,

2 And sayde, I cryed in mine affliction vnto the Lorde, and he heard me: out of the bellie b of hell cryed I, and thou heardest my voyce.

3 For thou haddest cast me into the bottome in the mids of the sea, and the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I sayde, I am c cast away out of thy sight: yet wil I looke againe toward thine holy Temple.

5 The waters compassed mee about vnto the soule: the depth closed mee round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for euer, yet hast thou brought vp my d life from the pitte, O Lord my God.

7 When my soule fainted within me, I remembred the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying e vanities, forsake their owne f mercie.

9 But I will sacrifice vnto thee with the voyce of thanksgiuing, and will pay that that I haue vowed: saluatiō is of the Lord.

10 And the Lord spake vnto the fish, and it cast out Ionah vpon the drie land.

a Being nowe swallowed vp of death, & seeing no remedie to escape, his fayth brast out vnto the Lord, knowing that out of the very hell he was able to deliuer him.
b For he was now in the fishes belly as in a graue or place of darkenesse.
c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgemēts for the same: but yet in the ende fayth gate the victorie.
d Thou hast deliuered me from the bellie of the fish, and al these dangers, as it were raising me from death to life.
e They that depend vpon any thing saue on God alone.
f They refuse their owne felicitie, and that goodnesse which they should els receiue of God.

CHAP. III.

1 Ionah is sent againe to Nineueh. 5 The repentance of the king of Nineueh.

1 And the word of the Lord came vnto Ionah the second time, saying,

2 Arise, go vnto Nineueh that great citie, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: nowe Nineueh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes c iourney, and he cryed, and said, Yet fourtie dayes, and Nineueh shall bee ouerthrowen.

5 So the people of Nineueh d beleeued God, and proclaimed a fast, and put on sackecloth from the greatest of them euen to the least of them.

6 For worde came vnto the king of Nineueh, and he rose from his throne, and he layde his robe from him, & couered him with sackcloth, and sate in ashes.

7 And he proclaimed & said though his nobles) saying, Let neither man, nor beast, bullock nor sheepe taste any thing, neither feede nor drinke water.

8 But let man and beast put on sackecloth,

a This is a great declaration of Gods mercie, for hee receiueth him againe and sendeth him foorth as his Prophet, which had before shewed so great a firmitie.
b Read Chap.1.2
c He went forward one day in the citie, and preached, and so he continued til the citie was conuerted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.
e Not that the dumme beastes had sinned or could repent, but that by their example man might bee astonished, considering the anger of God hanged ouer all creatures.

f He willed, that the men shoulde earnestly call vnto God for mercy.
g For partly by the threatning of the Propher, and partly by the motion of his own conscience, hee doubted whether God woulde shewe them mercie.
h That is, the fruites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophete.
i Reade Ierem. 18.8.

cloth, and crie mightily vnto God: yea, let euery man turne from his euil way, & from þ wickednesse that is in their hãds.
9 Who can tell if God wil turne, and repent & turne away frõ his fierce wrath, that we perish not?
10 And God sawe their h workes that they turned from their euill wayes: and i God repented of the euil þ he had said þ he would do vnto them, & he did it not.

CHAP. IIII.

The great goodnes of God toward his creatures.

a Because hereby he should be taken as a false prophet, and so the Name of God which he preached, shoulde be blasphemed.
b Read Chap. 1.3.
c Thus he prayed of griefe, fearing lest Gods name by this forgiuenes might bee blasphemed, as though he sent his Prophetes forth to denounce his iudgements in vaine.
d Wilt thou be iudge when I do things for my glory, and when I do not?

1 THerefore it displeased a Ionah exceedingly, and he was angrie.
2 And he prayed vnto the Lord, and said, I pray thee, O Lorde, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto b Tarshish: for I knewe that thou art a gratious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.
3 Therefore nowe, O Lord, take, I beseeche thee, my life c from mee: for it is better for me to die then to liue.
4 Then said the Lorde, Dost thou well to be d angrie?
5 So Ionah went out of the citie and sate e on the East side of the citie, & there made him a boothe, and sate vnder it in the shadowe e till he might see what shoulde be done in the citie.
6 And the Lord God prepared a f gourde, & made it to come vp ouer Ionah, that it might be a shadow ouer his head, and deliuer him from his griefe. So Ionah was exceeding glad of the gourde.
7 But God prepared a worme when the morning rose the next day, and it smote the gourde, that it withered.
8 And when the sunne did arise, God prepared also a feruent East winde: and the sunne beat vpon the head of Ionah, that he fainted, and wished in his heart to die, and said, It is better for me to dye, then to liue.
9 And God saide vnto Ionah, Dost thou wel to be angry for þ gourd? And he said, I do well to be angry vnto the death.
10 Then sayde the Lorde, Thou hast had pitie on the gourd for þ which thou hast not laboured, neyther madest it growe, which came vp in a night, and perished in a night,
11 And shoulde h not I spare Nineueh that great citie, wherein are fiue score thousand persons, that i cannot discerne betweene their right hand, and their left hand, and also much cattell?

e For he doubted as yet whether God would shew them mercie or no: and therefore after fourty dayes he departed out of the citie, looking what issue God woulde sende.
f Which was a further meanes, to couer him from the heate of the sunne, as he remained in his boothe.
g This declareth the great inconuenience wherevnto Gods seruants doe fall when they giue place to their owne affections, and do not in all things willingly submit themselues to God.
h Thus God mercifully reprooueth him, which would pitie himselfe & this gourde, and yet woulde restraine God to shewe his compassion to so many thousand people.
i Meaning, that they were children and infants,

Micah.

THE ARGVMENT.

MIcah the Prophet of the tribe of Iudah serued in the worke of the Lorde, concerning Iudah and Israel, at the least thirtie yeeres: at what time Isaiah prophecied. Hee declareth the destruction, first of the one kingdome, and then of the other, because of their manifolde wickednesse, but chiefly for their idolatrie. And to this ende he noteth the wickednes of the people, the cruelties of the princes and gouernours, and the permission of the false prophets, & the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicitie thereof. This Prophet was not that Micah which resisted Ahab & all his false prophets, as 1. King 22.8. but another of the same name.

CHAP. I.

1 The destruction of Iudah and Israel because of their idolatrie.

a Borne in Mareshah a citie of Iudah.
b Because of the malice, and obstinacie of the people whome he had so oft exhorted to repentance, he summoneth them to Gods iudgements: taking all creatures, and God himselfe to witnesse, that the preaching of his Prophets, which they haue abused, shalbe reuenged.
c Meaning hereby that God will come to iudgement against the strong cities and holdes.

1 THe word of the Lord, that came vnto Micah the a Morashite in the dayes of Iotham, Ahaz, & Hezekiah Kings of Iudah, which he saw concerning Samaria & Ierusalem.
2 Heare, b all yee people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, euen the Lorde from his holie Temple.
3 For behold, the Lord commeth out of his place, & wil come c downe, & treade vpon the hye places of the earth.
4 And the mountaines shalt melt vnder him, so shall the valleys cleaue, as wax before the fire, & as the waters that are powred downeward.
5 For the wickednes of Iaakob is all this, & for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the hye e places of Iudah? Is not Ierusalem?
6 Therefore I will make Samaria as an heape of the fielde, and for the planting of a vineyarde, and I will cause the stones therof to tumble downe into the valley, and I wil discouer the foundations thereof.
7 And all the grauen images therof shalbe broken, and all the f gifts therof shalbe burnt

d Samaria, which should haue ben an example to all Israel of true religion and iustice, was the puddle and fewes of all idolatrie & corruption, and boasted them selues of their father Iaakob.
e That is, the idolatrie and infection.
f Which they gathered by extortion and robberie, and thought that their idoles had enriched them therewith for their seruice vnto them.

burnt with the fyre, & all the idols therof will I destroy: for she gathered it of the hyre of an harlot, and they shall returne to the wages of an harlot.

8 Therefore I will mourne and howle: I will go without clothes, & naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: the enemy is come unto the gate of my people, unto Ierusalem.

10 Declare ye it not at [h] Gath, neither weepe ye: for the house of [i] Aphrah rolle thy selfe in the dust.

11 Thou that dwellest at [k] Shaphir, go together naked with shame: she that dwelleth at Zaanan, shall not come forth in the mourning of Beth-ezel: the enemie shall [l] receive of you for his standing.

12 For the inhabitant of Maroth waited for good, but evill came from the Lorde unto the [m] gate of Ierusalem.

13 O thou inhabitant of Lachish, bynde the charet to the beasts [n] of price: she [o] is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presentes to Mojesheth [p] Gath: the houses of Achzib shalbe as a lie to the kings of Israel.

15 Yet will I bring an [q] heyre unto thee, O inhabitant of Mareshah, hee shall come unto Adullam, [r] the glory of Israel.

16 Make thee balde: and shave thee for thy delicate children: enlarge thy baldnesse as the egle, for they are gone into captivitie from thee.

g The gaine that came by their sinne, shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and beastly spent.

h Least the Philistims our enemies rejoyce at our destruction.

i Which was a citie neere to Ierusalem, Iosh. 15.33. where called Ophrah, and signifieth dust: therefore he willeth them to mourne, and make themselves in the dust, for their desolate citie.

k These were cities whereby the enemie should passe as he came to Iudah.

l He shall not depart before he hath overcome you, and so you shall pay for his tarying.

m For Rabshakeh had shut vp Ierusalem, that they could not send to succour them.

n To flee away: for Sancherib laide siege first to that citie, and remained therein when he sent his captaines, and armie against Ierusalem.

o Thou first receyvedst the idolatrie of Ieroboam, and so didst infect Ierusalem.

p Thou shalt bribe the Philistims thy neyghbours, but they shall deceive thee, as well as they of Ierusalem.

q He prophecieth against his owne citie, and because it signified an heritage, he saith that God would sende an heyre to possesse it.

r For so they thought themselves for the length of their citie.

CHAP. II.

1 Threatnings against the wanton and deyntie people. 6 They would teache the Prophets to preach.

1 WO unto them, that imagine iniquitie, and worke wickednes vpon their beddes: [a] when the morning is light they practise it because their hande [“] hath power.

2 And they covet fieldes, and take them by violence, and houses, and take them away: so they oppresse a man and his house, even man and his heritage.

3 Therefore thus saith the Lorde, Behold, against this familie have I devised a plague, wherefrom ye shal not plucke your neckes, and ye shal not goe so proudly, for this time is evill.

4 In that day shall they take vp a parable against you, and lament with a dolefull lamentation, and saye, [b] We be utterly wasted: he hath changed the portion of my people: howe hath hee taken it away to restore it unto mee? yee hath devided our fieldes.

5 Therefore thou shalt have none that shal cast a corde by lot in [c] the Congregation of the Lord.

6 [d] They that prophecied, Prophecie yee not. [e] They shall not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirite of the Lord shortened? [f] are these his workes? are not my wordes good unto him [g] that walketh vprightly?

8 But he that was [h] yesterday my people, is risen vp on the other side, as against an enemie: they spoyle the [i] beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The women of my people have yee cast out from their pleasant houses, and from their children have ye taken away [k] my glory continually.

10 Arise and depart, for this is not your [l] rest: because it is polluted, it shal destroy you, even with a sore destruction.

11 If a man [m] walke in the Spirite, and woulde lye falsely, saying, [n] I will prophecie unto thee of wine, and of strong drinke, he shall even bee the prophete of this people.

12 I will surely gather [o] thee wholly, O Iaakob: I will surely gather [p] remnant of Israel: I will put them together as the sheepe of Bozrah, even as the flocke in the middes of their folde: the cities shall be full of brute of the men.

13 The [p] breaker vp shall come vp before them: they shall breake out, and passe by the gate, & go out by it, and their king shall go before them, and the Lorde shalbe [q] vpon their heades.

a That is, they rise, they execute their wicked devices of the night, and according to their power hurt others.

“ *Or, is in power.*

b Thus the Iewes lament & say that there is no hope of restitution, seeying their possessions are devided among the enemies.

c Ye shall have no more landes to devide, as you had in times past and as you vsed to measure them in the Iubile.

d Thus the people warne the Prophets that they speake to them no more: for they cannot abide their threatnings.

e God saith, that they shall not prophecie, nor receive no more of their rebukes nor taunts.

f Are these your workes according to his law?

g Do not the godly finde my wordes comfortable?

h That is, aforetime.

i The poore can have no commoditie by them, but they spoyle them, as though they were enemies.

k That is, their substance and living, which is Gods blessing, & not be your safegarde: but the cause of your destruction.

l That is, as it were, part of his glorye.

m That is, shew himselfe to be a Prophet.

n He sheweth what prophets they delite in: that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

o To destroy thee.

p The enemie shal breake their gates and walles, and leade them into Caldea.

q To drive them forwarde, and to helpe their enemies.

CHAP. III.

1 Against the tyranny of princes and false prophets.

1 AND I sayde, Heare, I pray you, O heads of Iaakob, and ye princes of the house of Israel: should not yee know [a] iudgement?

2 But they hate the good, and love the evill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the [b] flesh of my people, and flay off their skinne from them, and they breake their bones, and choppe them in pieces, as for the pot, and as flesh within the caldron.

4 Then [c] shal they cry vnto the Lord, but he will not heare them: he will even hide his face from them at that time, because they have done wickedly in their workes.

a That thing which is iust and lawfull, both to governe my people aright, & also to discharge your owne consciences

b The Prophet condemneth the wicked governours, not onely of couetousnes, theft and murther, but compareth them to wolves, lions, & most cruel beasts.

c That is, whē I shall visite their wickednes: for though I heare & godly before they cry, Isa.65.24, yet I wil not heare these though they cry, Isa.1.15. ezek.8.18. iam.2.13.1.pet.3.11,12.

d They deuoure all their substance, and then flatter them, promising that all shall goe well: but if one restraine from their bellies, thē they inuent all wayes to mischeefe.

e As you haue loued to walke as in darkenesse, & to prophecie lies, so God shall reward you with grosse blindnes, & ignorance, so that when all others shall see the bright beames of Gods graces, ye shall as blind men grope as in the night.

f When God shal discouer them to the worlde, they shall be afraid to speake: for all shall knowe that they were but false prophetes, and did belie the word of God.

5 Thus sayth the Loyde, Concerning the prophetes that deceiue my people, and d bite them with their teeth, & cry peace, but if a man put not into their mouthes, they prepare warre against him,

6 Therefore e night shall be vnto you for a vision, and darkenes shall be vnto you for a diuination, and the sunne shall goe downe ouer the prophetes, and the day shall be darke ouer them.

7 Then shall the Seers be ashamed, and the soothsayers confounded: yea, they shall all couer f their lippes, for they haue none answere of God.

8 Yet notwithstanding I am full g of power by the Spirit of the Loyde, and of iudgement, and of strength to declare vnto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heades of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and peruert all equitie.

10 They build vp Zion with h blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewardes, and the Priests thereof teache for hire, and the Prophetes thereof prophecie for money: yet will they i leane vpon the Loyde, and say, Is not the Loyde among vs? no euill can come vpon vs.

12 Therefore shall Zion for your sake bee k plowed as a fielde, and Ierusalem shall be an heape, and the mountaine of the house, as the hie places of the forest.

g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing howe God both gaue him giftes, habilitie and knowledge to discerne betweene good, and euill, and also constancie to reproue the sinnes of the people, and not to flatter them. h They build them houses by briberie, which he calleth blood and iniquitie. i They will say, that they are the people of God, and abuse his Name, as a pretence to cloke their hypocrisie, k Reade Ieremiah 26.18.

CHAP. IIII.

Of the kingdome of Christ, & felicitie of his Church.

a When Christ shall come, and the Temple shall be destroyed.

b Reade Isa. 2.2.

c He sheweth that there is no true Church but where as people are taught by Gods pure word.

d By his corrections & threatnings he will bring the people into subiection which are in the vtmost corners of the worlde.

e They shall abstaine from all euil doing, and exercise them selues in godlines and in well doing to others.

f Reade Isa. 2.4.

1 BVt in the a last dayes it shall come to passe, that the mountaine of the house of the Loyde shalbe prepared in the toppe of the mountaines, and it shall be exalted aboue the b hilles, and people shall flowe vnto it.

2 Yea, many nations shall come and say, Come, and let vs goe vp to the Mountaine of the Loyde, and to the House of the God of Iaakob, and he will c teache vs his wayes, and we will walke in his paths: for the Lawe shall goe foorth of Zion, and the worde of the Loyde from Ierusalem.

3 And hee shall iudge among many people, and d rebuke mightie nations a farre off, and they shall breake their swordes into mattockes, and their speares into e sythes: nation shall not lift vp a sworde against nation, neither shall they f learne to fight any more.

4 But they shall sit euery man vnder his vine, and vnder his figge tree, and none shal make them afraide: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke g euery one in the name of his God, and we will walke in the Name of the Loyd our God, for euer and euer.

6 At the same day, sayth the Loyde, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, h a remnant, and her that was cast farre off, a mightie nation: and the Loyde shall reigne ouer them in Mount Zion, from henceforth euen for euer.

8 And thou, O i towre of the flocke, the strong holde of the daughter Zion, vnto thee shall it come, euen k the first dominion, and kingdome shall come to the daughter Ierusalem.

9 Nowe why doest thou crie out with lamentation? is l there no King in thee? is thy counseller perished? for sorowe hath taken thee, as a woman in trauaile.

10 Sorowe and mourne, O daughter Zion, like a woman in trauaile: for now shalt thou goe forth of the citie, and dwel in the fielde, and shalt go into Babel, but there shalt thou be deliuered: there the Loyde shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shall be condemned, & our eye shall looke vpon Zion.

12 But they m knowe not the thoughtes of the Loyde: they vnderstande not his counsell, for he shall gather them as the sheaues in the barne.

13 Arise, and thresh, n O daughter Zion: for I will make thine horne yron, and I will make thine hoones brasse, and thou shalt breake in pieces many people: and I will consecrate their riches vnto the Loyde, and their substance vnto the ruler of the whole worlde.

g He sheweth that the people of God ought to remaine constant in their religion, albeit all the world should giue themselues to their superstition and idolatrie.

h I will cause that Israel, which is nowe as one lame & halting, and so almost destroyed, shall liue again and growe into a great people.

i Meaning Ierusalem, where the Lords flocke was gathered.

k The flourishing state of the kingdome, as it was vnder David and Salomon, which thing was accomplished to the Church by the comming of Christ.

l In the meane season he sheweth that they should endure great troubles and tentations, when they saw them selues neither to haue king nor counsell. m He sheweth that the faithfull ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to lift vp their hearts to God to call for deliuerance. n God giueth his Church this victorie so ofte as he ouercommeth their enemies: but the accomplishment hereof shalbe at the last comming of Christ.

CHAP. V.

The destruction of Ierusalem. 2 The excellencie of Beth-leem.

1 NOwe assemble thy garisons, O a daughter of garisons: hee hath laied siege against vs: they shall smite the iudge of Israel with a rodde vpon the cheeke.

2 And thou Beth-leem Ephrathah art b litle to bee among the thousandes of Iudah, yet out of thee shall hee come forth vnto me, that shalbe the ruler in

a He foreweareth them of the danger that shall come, before they enioy these comforts, shewing that forasmuch as Ierusalem was accustomed with her garisons to trouble others, the Lord would now cause other garisons to vexe her, and that her Rulers should be smitten on the face most contemptuously. b For so the Iewes deuided their countrey, that for euery thousande there was a chiefe captaine: and because Beth-leem was not able to make a thousande, he calleth it litle, but yet God will raise vp his captaine and gouernour therein: and thus it is not the least by reason of this notice, as Matth. 2.6.

Israel

Israel: whose [c] goings forth have bene frō the beginning and from euerlasting.

3 Therefore will he giue them vp, vntil the time that [d] she which shal beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Israel.

4 And he shall [e] stand, & feede in þ strength of the Lorde, and in the maiestie of the Name of the Lorde his God, and they shal dwell still: for nowe shall he be magnified vnto the endes of the world.

5 And he [f] shall be our peace when Asshur shall come into our lande: when he shall tread in our palaces, then shall we raise against him seuen shepheardes, and eight principall men.

6 And they shall destroy [g] Asshur with the sworde, and the lande of Nimrod with their swordes: thus shal he [h] deliuer vs frō Asshur, when he commeth into our land, and when hee shall treade within our borders.

7 And the [i] remnant of Iaakob shall bee among many people, as a dewe from the Lorde, and as the showres vpon the grasse, that wayteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall bee among the Gentiles in the middes of many people, as the lyon among the beastes of the forest, and as the lions whelpe among the flockes of sheepe, who when he goeth thorowe, treadeth downe and teareth in pieces, and none can deliuer.

9 Thine hand shalbe lift vp vpon thine aduersaries, and all thine enemies shall be cut off.

10 And it shall come to passe in that day, sayeth the Lorde, that I will cut off thine [k] horses out of the middes of thee, and I will destroy thy charets.

11 And I will cut off the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut off thine enchanters out of thine hand: & thou shalt haue no more southsayers.

13 Thine idoles also will I cut off, & thine [l] images out of the mids of thee: & thou shalt no more worship the worke of thine handes.

14 And I will plucke vp thy groues out of the middes of thee: so wil I destroy thine enemies.

15 And I will execute a vengeance in my wrath and indignatiō vpon the heathen, [l] which they haue not heard.

i This remnant or Church which God shall deliuer when the enemie commeth into our lande. l This remnant or Church which God shall deliuer shall only depend on Gods power and defence, as doeth the graſſe of the fielde, and not on the hope of man. k I wil destroy all things wherin thou putteſt thy confidence, as thy vaine confidence in idolatrie, and so wil help thee. l It shalbe so terrible that the like hath not bene heard of.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being vnkinde. 6 What maner of sacrifices do please God.

HEarken yee nowe what the Lorde sayth, Arise thou, and contende before the [a] mountaynes, and let the hilles heare thy voyce.

2 Heare ye, O mountaines, the Lordes quarell, & ye mightie foundations of the earth: for the Lorde hath a quarell against his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieued thee? testifie against me.

4 Surely I [b] brought thee vp out of þ land of Egypt, and redemed thee out of the house of seruantes, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab had deuised, and what Balaam þ sonne of Beor answered him, from [c] Shittim vnto Gilgal, that ye may know the [d] righteousnes of the Lord.

6 Wherewith [e] shall I come before the Lorde, and bowe my selfe before the hie God? shall I come before him with burnt offeringes, and with calues of a yeere olde?

7 Will the Lorde bee pleased with thousandes of rams, or with ten thousande riuers of oile? shal I giue my [f] first borne for my transgression, euen the fruite of my body, for the sinne of my soule?

8 [g] He hath shewed thee, O man, what is good, & what the Lorde requireth of thee: surely to doe iustly, and to loue mercie, and to humble thy selfe to walke with thy God.

9 The Lordes voyce crieth vnto the [h] citie, and the man of wisedome shall see thy name: heare the rod, and who hath appointed it.

10 Are yet the treasures of wickednes in the house of the wicked, and the scant measure, that is abommable?

11 Shall I iustifie the wicked balances, & the bagge of deceitfull weights?

12 For the riche men [i] thereof are full of crueltie, & the inhabitantes thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, & in making thee desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and [k] thy casting downe shal be in the mids of thee, and thou [l] shalt take hold, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sworde.

15 Thou shalt sowe, but not reape: thou shalt treade the olines, but thou shalt not anoynt thee with oyle, and make swéete wine, but shalt not drinke wine.

16 For the [m] statutes of Omri are kept, doe this. h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maiestie, and consider not the mortall man that bringeth the threatning, but God that sendeth it. i That is, of Ierusalem. k Thou shalt be cōsumed w inward griefe & euils. l Meaning, that the citie should go about to saue her men, as they ſ lay hold on ſ which they would preserue. m You haue receiued al the corruption & idolatrie, wherewith ſ ten tribes were infected vnder Omri & Ahab his sonne: & to excuse your doings, you alleadge ſ kings authoritie by his statutes, & also wisdome & policie in so doing, but you shal not escape punishmēt, but as I haue shewed you great saiour, & taken you for my people, so shall your plagues be accordingly, Luke.12.47.

[c] Heereby is meant the comming of Christ & all his wayes were appoynted of God from all eternitie. [d] Hereby compareth the Iewes to a woman with child, who for a time hadd haue great sorowes, but at length they shall haue a comfortable deliuerance, Iohn. 16.21. [e] That is, Christes kingdome shalbe stable and euerlasting. [f] As his people, shal the Gentiles & Iewes shall dwell in peace. [g] This Messiah shalbe a sufficient safegarde for vs, & though the enemie inuade vs for a time, yet shall God shew vp many which shalbe able to deliuer vs. [h] These whome God shal raise vp for the deliuerance of his Church, shal destroy all the enemies thereof, which are meant here by ſ Assyrians and Babylonians which were the chiefe at that time. [i] By these gouernours will God deliuer vs when the enemie commeth into our lande. [k] Heereby is meant the mountaines & hard rocks to [l] witnesse against the obstinacie of his people.

[a] 13 vol. Angl. con. 4

[b] I haue not hurt thee, but bestowed infinit benefites vpon thee.

[c] That is, remēber my benefites from the beginning howe I deliuered you frō Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, till I brought you into ſ lande promised.

[d] That is, the truth of his promes & his manifolde benefites towarde you.

[e] Thus the people by hypocrisie aske how to please God, and are content to offer sacrifices, but will not change their liues.

[f] There is nothing so deare to man, but the hypocrites will offer it vnto God, if they thinke therby to auoid his anger: but they will neuer be brought to mortifie their owne affections & to giue themselues willingly to serue God as he commādeth.

[g] The Prophet in fewe wordes calleth them to the obseruation of the second table, to knowe if they will obey God aright or no, saying that God hath prescribed them to

[a] 4 vol. Angl. con. 10

and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shal beare the reproche of my people.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickednes of those times,* 14 *The prosperitie of the Church.*

1 a The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are gone, so that none is left: that is, that there is no godly man remayning: for all are giuen to craftie & deceit, so that none spareth his owne brother.

WO is me, for I am as a the sommer gatherings, & as the grapes of the vintage: there is no cluster to eate: my soule desired the first ripe fruites.

2 The good man is perished out of the earth, & there is none righteous among men: b they all lye in waite for blood: euery man hunteth his brother with a net.

3 To make good for c euil of their handes, the prince asked, and the iudge iudgeth for a rewarde: therefore the d great man hee speaketh out the corruption of his soule: so d they wrap it vp.

4 The best of them is as e a bryer, and the most righteous of them is sharper then a thorne hedge: the daye of f thy watchmen and thy visitation commeth: then shalbe their confusion.

5 Trust yee not in a friende, neyther put yee confidence in a counseller: keepe the doores of thy mouth from her that lyeth in thy bosome.

6 For the sonne reuileth the father: the daughter ryseth vp against her mother: the daughter in lawe against her mother in lawe, and a mans enemies are the men of his owne house.

7 Therefore g I will looke vnto the Lorde: I wil waite for God my Sauiour: my God will heare me.

8 Reioyce not against me, h O mine enemie: though I fall, I shall arise: when I shall sit in darknes, the Lorde shalbe a light vnto me.

9 I will beare the wrath of the Lorde because I haue sinned against him, vntill he plead my cause, & execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousnes.

10 Then shee that is myne enemie, shall

b He sheweth y the prince, the iudge, & the rich man are linked together, all to doe euil and to cloke the doings one of another.

c That is, the rich man that is able to giue money, abstaineth from no wickednes nor iniurie.

d These men agree among themselues and conspire with one consent to doe euill.

e They that are of most estimation & are counted most honest among them, are but thornes and bryers to prick.

f Meaning, of the Prophets & gouernours.

g The Prophet sheweth that the only remedie for the godly in desperate euils, is to flee vnto God for succour.

h This is spoken in y person of the Church, which calleth the malignant Church her enemie,

looke vpon it, and shame shall couer her, which said vnto me, Where is the Lorde thy God? Mine eyes shall beholde her: nowe shall shee bee troden downe as the myre of the streetes.

11 This is i the daye, that thy walles shall be built: this day shall dyue farre away k the decree.

12 In this day also they shall come vnto thee from l Asshur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the lande shalbe desolate because of them that dwel therein, & for the fruites of m their inuentions.

14 n Feede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in olde time.

15 o According to the dayes of thy coming out of the lande of Egypt, will I shewe vnto him marueilous things.

16 The nations shall see, and be confounded for all their power: they shall p laye their hande vpon their mouth: q their eares shalbe deafe.

17 They shall r licke the dust like a serpent: they shall moue out of their holes like wormes: they shalbe afraid of p Lord our God, and shal feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and t passeth by the transgression of the remnant of his heritage? he retayneth not his wrath for euer, because mercy pleaseth him.

19 Hee will turne againe, and haue compassion vpon vs: he will subdue our iniquities, and cast all u their sinnes into the bottome of the sea.

20 Thou wilt perfourme thy v truth to Iaakob, & mercie to Abraham, as thou hast sworne vnto our fathers in olde time.

i To wit, when God shal shewe himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruell empire of the Babylonians.

l When the Church shalbe restored, they y were enemies afore, shal come out of all the corners of y worlde vnto her, so that neyther holdes, riuers, seas nor mountaines shall be able to let them.

m Afore this grace appeare, he sheweth how grieuously the hypocrites themselues shalbe punished, seeing y the earth it self, which can not sinne, shalbe made waste because of their wickednes.

n The Prophet prayeth to God to be mercifull vnto his church, when they shal be scattered abroad as in solitarie places in Babylon, and to be beneficiall vnto them as in time past.

o God promiseth to be fauourable to his people as he had bin aforetime.

p They shalbe as dumme men and dare bragge no more.

q They shalbe astonished, and afrayde to heare men speake, least they shoulde heare of their destruction.

r They shall fall flat on the ground for feare.

s As though hee woulde not see it, but winke at it.

t Meaning, of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of olde to Abraham, and to all that should apprehend the promes by faith.

Nahum.

THE ARGVMENT.

As they of Nineueh shewed themselues prompt and ready to receyue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giuing themselues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begunne, they cast off the care of religion, and so returned to their vomite, and prouoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continual care of his Church, he stirreth vp his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the deſtruction of the Aſſyrians, and of the deliuerance of Iſrael.

1 THE a burden of Nineueh.
b The booke of the viſion of
Nahum the c Elkeſhite.
2 God is d ielous, & the Lord
reuengeth: the Lord reuen-
geth: euẽ the Lord e of anger,
the Lord will take vengeance on his ad-
uerſaries, and he reſerueth wrath for his
enemies.
3 The f Lord is ſlow to anger, but he is great
in power, & will not ſurely cleare the wic-
ked: the Lord hath his way in the whirle-
winde, and in the ſtorme, and the cloudes
are the duſt of his feete.
4 He rebuketh the ſea, and drieth it, and he
drieth vp all the riuers: Baſhan is wa-
ſted and Carmel, and the floure of Leba-
non is waſted.
5 The mountaynes tremble for him, and
the hilles melt, and the earth is burnt at
his ſight, yea, the worlde, and all that
dwell therein.
6 g Who can ſtande before his wrath? or
who can abide in the fierceneſſe of his
wrath? his wrath is powred out like fire,
and the rockes are broken by him.
7 The Lord is good h & as a ſtrong hold in
the day of trouble, and he knoweth them
that truſt in him.
8 But paſſing ouer as with a floode, hee
will vtterly deſtroy the i place thereof, &
darkeneſſe ſhal purſue his enemies.
9 What do ye k imagine againſt the Lord?
he will make an vtter deſtruction: afflic-
tion ſhal not riſe vp the ſecond time.
10 For he ſhall come as vnto l thornes fol-
den one in another, and as vnto drun-
kardes in their drunkennes: they ſhalbe
deuoured as ſtubble fully dryed.
11 There m commeth one out of thee that
imagineth euill againſt the Lorde, euen a
wicked counſellour.
12 Thus ſayeth the Lorde, Though they
be n quiet, and alſo many, yet thus ſhall
they bee cut off when hee ſhall paſſe by:
though I haue afflicted thee, I will af-
flict thee no more.
13 For nowe I will breake his yoke from
thee, and will burſt thy bondes in ſunder.
14 And the Lorde hath giuen a comman-
dement concerning thee, that no more
of thy name be o ſowen: out of the houſe
of thy gods will I cut off the grauen, and
the molten image: I will make it thy
graue for thee, for thou art vile.
15 *Beholde vpon the mountaines ỹ feete
of him that declareth, and publiſheth
p peace: O Judah, keepe thy ſolemne
feaſts, perfourme thy vowes: for the wic-
ked ſhall no more paſſe through thee: he
is vtterly cut off.

a Reade Iſai. 13.1.
b The viſion or reuelatiõ, which God cõmanded Nahum to write concerning the Nineuites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is be angry for a time, but his anger neuer aſſwageth towarde the reprobate, though for a time he defer it.
f Thus the wicked would make Gods mercy an occaſiõ to ſinne, but the Prophet willeth them to conſider his power & iuſtice.
g If al creatures be at Gods commandement and none is able to reſiſt his wrath, ſhall man flatter himſelfe and thinke by any meanes to eſcape when he prouoketh his God to anger?
h Leſt the faithfull ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertaine vnto them, & that he hath care ouer them.
i Signifying, that God wil ſuddenly deſtroy Nineueh, and the Aſſyrians, in ſuch ſort as they ſhal lye in perpetuall darkeneſſe, and neuer recouer their ſtrength againe.
k Hee ſheweth that the enterpriſes of the Aſſyrians againſt Iudah and the Church, were againſt God, and therefore he would ſo deſtroy them at once, that he ſhould not neede to returne the ſecond time.
l Though the Aſſyrians thinke themſelues like thornes ỹ pricke on all ſides, yet the Lorde will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhalbe nothing able to reſiſt him.
m Which may bee vnderſtande eyther of Saneherib, or of the whole body of the people of Nineueh.
n Though they thinke themſelues in moſt ſafetie, and of greateſt ſtrength, yet when God ſhall paſſe by, hee will deſtroy them: notwithſtanding he comforteth his Churche, and promiſeth to make an ende of puniſhing them by the Aſſyrians.
o Meaning, Saneherib, who ſhoulde haue no more children, but be ſlaine in the houſe of his gods, 2.King.19.36,37.
Iſa.52.7. rom.10.15.
p Which peace the Iewes ſhoulde enioye by the death of Saneherib.

CHAP. II.

Hee deſcribeth the victories of the Caldeans againſt the Aſſyrians.

1 THe a deſtroyer is come before thy
face: keepe the munition: looke to
the way: make thy loynes ſtrong:
increaſe thy ſtrength mightily.
2 For the Lorde hath b turned away the
glory of Iaakob, as the glory of Iſrael:
for the emptiers haue emptied them out,
and c marred their vine branches.
3 The ſhielde of his mightie men is made
red: d the valiant men are in ſcarlet: the
charets ſhall be as in the fire and flames in
the day of his preparation, and e the
firre trees ſhall tremble.
4 The charets ſhal rage in the ſtreets: they
ſhall runne to and fro in the hie wayes:
they ſhall ſeeme like lampes: they ſhall
ſhoote like the lightning.
5 f He ſhal remember his ſtrong men: they
ſhall ſtumble as they goe: they ſhall make
haſte to the walles thereof, and the de-
fence ſhalbe prepared.
6 The gates of the riuer ſhall be opened,
and the palace ſhall melt.
7 And Huzzab the Queene ſhalbe led away
captiue, and her maydes ſhall leade her
as with the voyce of doues, ſmiting vpon
their breaſts.
8 But Nineueh is g of olde like a poole
of water: yet they ſhal flee away. Stand,
ſtande, ſhall they cry: but none ſhall looke
backe.
9 h Spoyle ye the ſiluer, ſpoyle the golde:
for there is none ende of the ſtore, & glory
of all the pleaſant veſſels.
10 i She is emptie and voyde and waſte,
and the heart melteth, and the knees
ſmite together, & ſorowe is in al loynes, &
the faces k of them all gather blackneſſe.
11 Where is the l dwelling of the lyons, &
the paſture of the lyons whelps? where
the lyon, & the lioneſſe walked, and the ly-
ons whelpe, and none made them afraid.
12 The lyon did teare in pieces ynough for
his whelpes, & worried for his lyoneſſe,
and filled his holes with pray, and his
dennes with ſpoyle.

a That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the Prophet derideth the enterpriſes of the Aſſyrians, which prepared to reſiſt him.
b Seeing God hath puniſhed his owne people Iudah & Iſrael, he will now puniſh the enemies by whome he ſcourged them: reade Iſa.10.12.
c Signifying, that the Iſraelites were vtterly deſtroyed.
d Both to feare the enemie, and alſo that they themſelues ſhould not ſo ſoone eſpy blood one of another to diſcourage them.
e Meaning, their ſpeares ſhoulde ſhake and craſh together.
f Then the Aſſyrians ſhall ſeek by all meanes to gather their power, but all things ſhall faile them.
g The Aſſyrians will flatter themſelues and ſay that Nineueh is ſo auncient that it can neuer periſh, & is as a fiſhpoole, whoſe waters they that walke on ỹ bankes can not touch: but they ſhalbe ſcattered, and ſhall not looke backe though men would call them.
h God commandeth the enemies to ſpoyle Nineueh, and promiſeth them infinite riches and treaſures.
i That is, Nineueh, and the men thereof ſhalbe after this ſort.
k Reade Ioel.2.6.
l Meaning, Nineueh, whoſe inhabitants were cruel like the lyons, and giuen to all oppreſsion, and ſpared no violence or tyrannie to prouide for their wiues and children.

m That is, as ſone as my wrath beginneth to kindle.
n Signifying the heraldes, which were accuſtomed to proclaime war. Some reade of thy gum teeth, wherewith Nineueh was wont to bruiſe the bones of the poore.

13 Beholde, I come vnto thee, ſaieth the Lord of hoſtes, and I will burne her chaſets in the m ſmoke, and the ſworde ſhal deuoure thy yong lyons, & I wil cut off thy ſpoyle from the earth, & the voyce of thy n meſſengers ſhall no more be heard.

CHAP. III.

1 *Of the fall of Nineueh.* 8 *No power can eſcape the hand of God.*

1 OWoe thy citie, it is all full of lyes, and robbery: a the pray departeth not:
2 The noyſe of a whip, b & the noyſe of the incoming of the wheeles, & the beating of the horſes, and the leaping of the charets.
3 The horſeman lifteth vp both the bright ſworde, and the glittering ſpeare, & a multitude is ſlaine, & the dead bodies are manyp: there is none end of their coppes: they ſtumble vpon their coppes,
4 Becauſe of the multitude of the fornications of the c harlot that is beautiful, and is a miſtreſſe of witchcraft, and ſelleth the people through her whoredome, and the nations through her witchcraftes.
5 Behold, I come vpon thee, ſaith the Lord of hoſtes, & will diſcouer thy ſkirts vpon thy face, & will ſhewe the nations thy filthines, and the kingdomes thy ſhame.
6 And I wil caſt filth vpon thee, and make thee vile, & will ſet thee as a gaſing ſtocke.
7 And it ſhall come to paſſe, that all they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?
8 Art thou better then d No, which was full of people? that lay in the riuers, and had the waters round about it? whoſe ditche was the ſea, & her wall was from the ſea?
9 Ethiopia and Egypt were her ſtrength, and there was none ende: Put and Lubim were n her helpers.
10 Yet was ſhe caried away, & went into captiuitie: her yong childre alſo were daſhed in pieces at the head of all p ſtreetes: and they caſt lots for her noble men, & all her mighty men were bound in chaines.
11 Alſo thou ſhalt be dronken: thou ſhalt hide thy ſelfe, & ſhalt ſeeke helpe becauſe of the enemie.
12 All thy ſtrong cities ſhall be like figge trees with the firſt ripe figs: for if they be ſhaken, they fal into p mouth of p eater.
13 Behold, thy people within thee are women: the gates of thy land ſhalbe opened vnto thine enemies, and the fire ſhall deuoure thy barres.
14 Drawe thee waters for the ſiege: fortifie thy ſtrong holdes: goe into the clay, and temper the mouter: make ſtrong bricke.
15 There ſhall the fire deuoure thee: the ſworde ſhall cut thee off: it ſhall eate thee vp like the e locuſtes, though thou be multiplied like the locuſtes, & multiplied like the graſhopper.
16 Thou haſt multiplied thy marchantes aboue the ſtarres of heauen: the locuſt ſpoyleth and flyeth away.
17 Thy princes are as the graſhoppers, & thy captaines as the great graſhoppers which remaine in the hedges in the colde day: but when the ſunne ariſeth, they flee away & their place is not knowen where they are.
18 Thy f ſhepheardes doe ſleepe, O king of Aſſhur: thy ſtrong men lie downe: thy people is ſcattered vpon the mountaines, and no man gathereth them.
19 There is no healing of thy wound: thy plague is grieuous: all that heare the bruite of thee, ſhall clap the handes ouer thee: for vpon g whome hath not thy malice paſſed continually?

m Ryſing.

a It neuer ceaſeth to ſpoyle and robbe.
b He ſheweth how the Caldeans ſhal haſte, & how contagious their horſes ſhal be in beating the ground whē they come againſt the Aſſyrians.
c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie entiſeth yoong men, and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroied.

e Signifying that Gods iudgemēts ſhould ſuddenly deſtroy § Aſſyrians, as theſe vermine are with raine or change of weather.

f Thy princes & counſellers.

g Meaning that there was no people, to whom the Aſſyrians had not done hurt.

Habakkuk.

THE ARGVMENT.

THe Prophet complaineth vnto God, conſidering the great felicitie of the wicked, and the miſerable oppreſſion of the godly, which endure all kind of affliction & crueltie, and yet can ſee none ende. Therefore he had this reuelation ſhewed him of God, that the Caldeans ſhoulde come and take them away captiues, ſo that they could looke for none end of their troubles as yet, becauſe of their ſtubbernes & rebellion againſt the Lord. And leſt the godly ſhould deſpaire, ſeeing this horrible confuſion, he comforteth thē by this that God wil puniſh the Caldeans their enemies, when their pride and crueltie ſhalbe at height: wherefore he exhorteth the faithful to patience by his owne example, & ſheweth them a forme of prayer, wherewith they ſhould comfort themſelues.

CHAP. I.

2 *A complaint againſt the wicked that perſecute the iuſt.*

a The Prophet complaineth vnto God & bewaileth that among the Iewes is left none equitie nor brotherly loue: but in ſtead here of reigneth crueltie, theft, contenſion & ſtrife.

1 THe burde, which Habakkuk the Prophet did ſee.
2 O Lord, howe long ſhall I crye, and thou wilt not heare! euen crye out vnto thee a for violence, and thou wilt not helpe!
3 Why doeſt thou ſhewe me iniquitie, and cauſe me to beholde ſorowe? for ſpoyling, and violence are before me: and there are that raiſe vp ſtrife and contention.
4 Therefore the law is diſſolued, & iudgement doth neuer go forth: for the wicked doth b compaſſe about p righteous: therefore c wrong iudgement proceedeth.
5 Behold among the heathen, and regard, & wonder, & maruele: for I will worke a worke in your dayes: d ye will not beleeue it, though it be tolde you.
6 For lo, I raiſe vp the Caldeans, that bitter and furious nation, which ſhal go vpon the breadth of the lande to poſſeſſe the dwelling places, that are not theirs.

b To ſuppreſſe him if any ſhould ſhewe him ſelfe zealous of Gods cauſe.
c Becauſe the iudges which ſhould redreſſe this exceſſe, are as euill as they.
d As in times paſt you would not beleeue gods worde, ſo ſhal ye not nowe beleeue the ſtrange plagues which are at hande.

7 They

e They thẽſelues ſhalbe your iudges in this cauſe, & none ſhal haue authority ouer thẽ to controll them.
Zeph.3.3.
f For the Iewes moſt feared this winde, becauſe it deſtroyed their fruites.
g They ſhalbe ſo many in nomber
h They ſhall caſt vp mounts againſt it.
i The Prophet comforteth the faithfull ÿ God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victorie and become proud and inſolent, attributing the praiſe hereof to their idoles.
k He aſſureth the faithfull of Gods protectiõ, ſhewing that the enemie can do no more then God hath appointed, & alſo that their ſinnes required ſuch a ſharp rod.
l So that the greater deuoureth the ſmall, and the Caldeans deſtroy all ÿ world. m Meaning, that the enemies flatter them ſelues, and glory in their owne force, power, and wit. n Meaning, that they ſhould not.

7 They are terrible and fearefull: [e] their
indgement and their dignitie ſhal proceed
of themſelues.
8 Their horſes alſo are ſwifter then the le-
opards, & are more fierce then the wolues
in the *euening: & their horſemen are ma-
ny: & their horſemẽ ſhal come from farre:
they ſhall flie as the egle haſting to meate.
9 They come all to ſpoyle: before their
face ſhall be an [f] Eaſtwinde, and they ſhall
gather the captiuity, [g] as the ſand.
10 And they ſhal mocke the kings, and the
princes ſhall be a ſcorne vnto them: they
ſhall deride euery ſtrong holde: for they
ſhall gather [h] duſt, and take it.
11 Then ſhall they [i] take a courage, & tranſ-
greſſe and do wickedly, imputing this their
power vnto their god.
12 Art not thou of olde, O Lorde my God,
mine holy one? we ſhal [k] not die: O Lord,
thou haſt ordeined them for iudgement,
and O God, thou haſt eſtabliſhed them
for correction.
13 Thou art of pure eyes, & canſt not ſee euil:
thou canſt not behold wickednes: where-
fore doeſt thou looke vpon the tranſgreſ-
ſors, & holdeſt thy tongue when the wic-
ked deuoureth the mã, that is more righ-
teous then he?
14 And makeſt men as the [l] fiſhes of the
ſea, and as the creeping things, that haue
no ruler ouer them?
15 They take vp all with the angle: they
catche it in their net, and gather it in their
yarne, whereof they reioyce & are glad.
16 Therefore they ſacrifice vnto their [m] net,
& burne incenſe vnto their yarne, becauſe
by them their portion is fatte and their
meate plenteous.
17 Shal they therefore ſtretch out their net
& not ſpare continually to ſlay [n] ÿ natiõs?

CHAP. II.

2 A viſion, 5 Againſt pride, couetouſneſſe, drunkennes, and idolatrie.

a I will renoũce mine own iudgement, and onely depende on God to be inſtructed what I ſhall anſwere them that abuſe my preaching, and to bee armed againſt all tentations.
b Write it in great letters, that he that runneth may reade it.

1 I Wil ſtand vpon my [a] watch, and ſet me
vpon the tower, and will looke and ſee
what he would ſay vnto me, & what I
ſhall anſwere to him that rebuketh me.
2 And the Lord anſwered me, & ſaid, Write
the viſion, & make it plaine vpon tables,
that he may runne [b] that readeth it.
3 For the viſion is yet for an appointed
time, but at the [c] laſt it ſhall ſpeake, & not
lye: though it tarie, waite: for it ſhal ſure-
ly come, and ſhall not ſtay.
4 Beholde, [d] he that lifteth vp himſelfe,
his minde is not vpright in him, but the
iuſt ſhall liue by his faith.
5 Yea, in deed the proud man is as [e] he that
tranſgreſſeth by wine: therefore ſhall hee
not endure, becauſe he hath enlarged his
deſire as the hell, & is as death, & can not
be ſatiſfied, but gathereth vnto him al na-
tions, and heapeth vnto him all people.
6 Shall not all theſe take vp a parable a-
gainſt him, and a taunting prouerb againſt
him, and ſay, Ho, he that increaſeth that
which is not his? [f] how long? and he that
ladeth himſelfe with thicke clay?
7 Shall [g] they not riſe vp ſuddenly, that
ſhall bite thee? and awake, that ſhal ſtirre
thee? and thou ſhalt be their pray?
8 Becauſe thou haſt ſpoyled many nati-
ons, all the remnant of the people ſhall
ſpoyle thee, becauſe of mens blood, and
for the wrong done in the lande, in the ci-
ty, and vnto all that dwell therein.
9 Ho, he that coueteth an euil couetouſnes
to his houſe, that he may ſet his neſt on
hie, to eſcape from the power of euill.
10 Thou [h] haſt conſulted ſhame to thine
owne houſe, by deſtroying many people,
and haſt ſinned againſt thine owne ſoule.
11 For the [i] ſtone ſhall cry out of the wall,
and the beame out of the timber ſhall an-
ſwere it.
12 Wo vnto him ÿ buildeth a towne with
blood, and erecteth a city by iniquitie.
13 Behold, is it not of the [k] Lorde of hoſtes
that the people ſhall labour in the very
fire? the people ſhall euen wearie them-
ſelues for very vanitie.
14 For the earth ſhall [l] be filled with the
knowledge of the glory of the Lord, as the
waters couer the ſea.
15 Woe vnto him that giueth his neigh-
bour [m] drinke: thou ioyneſt thine heate,
and makeſt him drunken alſo, that thou
mayeſt ſee their priuities.
16 Thou art filled with ſhame [n] for glory:
drink thou alſo, and be made naked: the
cup of the Lords right hãd ſhalbe turned
vnto thee, and ſhamefull ſpuyng ſhall bee
for thy glory.
17 For the [o] crueltie of Lebanon ſhall couer
thee: ſo ſhal the ſpoyle of the beaſts which
made thẽ afraide, becauſe of mens blood,
and for the wrong done in the land, in the
citie, and vnto all that dwell therein.
18 What profiteth the [p] image? for the ma-
ker thereof hath made it an image, & a tea-
cher of lyes, though he that made it, truſt
therein, when he maketh dumme idoles.
19 Wo vnto him that ſayeth to the wood,
Awake, and to the dumme ſtone, Riſe
vp, it ſhall teach thee: [q] beholde, it is layd

f Signifying, that all ÿ worlde ſhal wiſh the deſtruction of tyrants, & that by their oppreſſion and couetouſnes, they heape but vpon themſelues more heauie burdens: for the more they get, the more are they troubled.
g That is, the Medes and Perſians, that ſhould deſtroy the Babylonians?
h Signifying, that the couetous man is the ruine of his own houſe, when as he thinketh to enrich it by crueltie and oppreſſion.
i The ſtones of the houſe ſhall cry, and ſay that they are builte of blood, and the wood ſhall anſwere and ſay the ſame of it ſelfe.
k Meaning, that God will not deferre his vengeance long, but will come, and deſtroy all their labours, as though they were conſumed with fire.
l In the deſtruction of the Babylonians his glory ſhall appeare through al the worlde.
m He reprocheth thus the king of Babylon, who as he was drunken with couetouſnes and crueltie, ſo he prouoked others to the ſame, and inflamed them by his rage, and ſo in the end brought them to ſhame. n Whereas thou thoughteſt to haue glory of theſe thy doings, they ſhall turne to thy ſhame: for thou ſhalt drinke of the ſame cup with others in thy turne. o Becauſe the Babylonians were cruel not onely againſt other nations, but alſo againſt the people of God, which is meant by Lebanon, and the beaſts therein, he ſheweth that the like crueltie ſhalbe executed againſt thẽ. p He ſheweth that the Babylonians gods coulde nothing auayle them: for they were but blockes or ſtones, reade Ierem.10.8. q If thou wilt conſider what it is, and how that it hath neyther breath nor life, but is a dead thing.

c Which conteined the deſtruction of ÿ enemie, & the comfort of ÿ Church, which thing though God execute not according to mans haſty affections yet ÿ iſſue of both is certaine at his time appointed. d To truſt in himſelf or in any worldly thing, is neuer to be quiet: for ÿ only reſt is to ſtay vpon God by faith, Rom.1.17. gal.3.11. heb.10.38. e He compareth ÿ proud & couetous man to a drunkard that is without reaſon & ſenſe, whõ God will puniſh, & make him a laughing ſtocke to all the world: & this he ſpeaketh for ÿ comfort of the godly, and againſt the Caldeans.

ouer

just by faith ... Rom.1.17. Galat 3.11. et Hebr.10.38. ... Galat 2.20.

ouer with golde and siluer, and there is no breath in it.

20 But the Lorde is in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

A prayer for the faithfull.

1 A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I haue heard thy voice, and was afraide: O Lorde, reuiue thy [c] worke in the middes of the people, in the middes of the peres make it knowne: in wrath remember mercie.

3 God commeth from [d] Teman, and the holy one from mount Paran, Selah. His glory couereth the heauens, and the earth is full of his prayse,

4 And his brightnes was as the light: [e] he had homes comming out of his handes, and there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stoode and measured the earth: hee beheld and dissolued the nations, and the euerlasting mountaines were broken, and the ancient hilles did bowe: his [f] wayes are euerlasting.

7 [g] For his iniquitie I sawe the tentes of Cushan, and the curtaines of the lande of Midian did tremble.

8 Was the Lorde angrie against the [h] riuers? or was thine anger against the floods? or was thy wrath against the sea, that thou didest ride [i] vpon thine horses? thy charets brought saluation.

9 Thy [k] bow was manifestly reuealed, and the [l] othes of the tribes were a sure word, Selah. thou [m] didest cleane the earth with riuers.

10 The mountaines sawe thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift vp his hand on hie.

11 The [o] sunne & moone stoode still in their habitation: [p] at the light of thine arrowes they went, & at the bright shining of thy speares.

12 Thou trodest down the land in anger, & didest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, euen for saluation with thine [q] Anoynted: thou hast wounded the head of the house of the wicked, and discouered [r] the foundations vnto the necke, Selah.

14 Thou didest [s] strike thorowe with his owne staues the heades of his villages: they came out as a whirlewinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou didest walke in the sea with thine horses vpon the heape of great waters.

16 When I [t] heard, my belly trembled: my lippes shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in [u] the day of trouble: for when hee commeth vp [x] vnto the people, he shall destroy them.

17 For the figge tree shall not flourish, neyther shall fruite bee in the vines: the labour of the oliue shall faile, and the fieldes shall yeelde no meate: the sheepe shall be cut off from the folde, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lorde: I will ioye [y] in the God of my saluation.

19 The Lorde God is my strength: hee will make my feete like hindes feete, & he will make me to walke vpon my hie places. [z] To the chiefe singer on Neginothai.

a The Prophet instructeth his people to pray vnto God not onely for their great sinnes, but also for such as they had committed of ignorance.

b Thus the people were afraide when they heard Gods threatnings, & prayed.

c That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which shoulde be vnder Christ.

d Teman and Paran were nere Sinai where the Law was giuen: whereby is signified that his deliuerance was as present now as it was then.

e Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the worlde, but was reueiled in mount Sinai to his people, Psal. 31.16.

f Signifying that God hath wonderfull meanes, and euer had a marueilous power when he woulde deliuer his Church.

g The iniquitie of this King of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 3.10. and also of the Midianites, which destroyed them selues, Iudg. 7.22.

h Meaning, that God was not angrie with the waters, but that by this meanes he would destroye his enemies and deliuer his Church.

i And so diddest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renued it with his posteritie.

m Reade Nom. 20.11.

n He alludeth to the read sea & Iordan, which gaue passage to Gods people, & shewed signes of their obedience, as it were by lifting vp of their handes.

o As appeareth, Iosh. 10.12.

p According to thy commandement the sunne was directed by the weapons of thy people, than fought in thy cause, as though it durst not go forwarde.

q Signifying that there is no saluation, but by christ.

r From the top to the toe thou hast destroyed the enemies.

s God destroied his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

t He returneth to that which he spake in the 8. conde verse, and sheweth how he was afraide of Gods iudgemẽts.

u He sheweth that the faithful can neuer haue true rest, except they feele before the weight of Gods iudgemẽts.

x That is, the enemie: but the godly shalbe quiet, knowing that all things shall turne to good vnto them.

y He declareth wherin standeth the comfort and ioye of the faithfull, though they be neuer so great afflictions prepared.

z The chiefe singer vpon the instruments of musike shall haue occasion to praise God for this great deliuerance of his Church.

Zephaniah.

THE ARGVMENT.

Seeing the great rebellion of the people, and that there was nowe no hope of amendement, hee denounceth the great iudgement of God, which was at hande, shewing that their countrey should be vtterly destroyed, and they caryed away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked shoulde be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promes of God made vnto Abraham: & therefore quietly to abide till God shewe them the effect of that grace, whereby in the ende they should be gathered vnto him, and counted as his people and children.

CHAP.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatrie.

1 THe worde of the Lorde, which came vnto Zephaniah the sonne of Cuthi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of Iosiah, the sonne of *Amon king of Iudah.

2 I will surely destroy all thinges from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, and rumes shall be to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hande vpon Iudah, and vpon all the inhabitantes of Ierusalem, and I will cut off the remnant of Baal from this place, and the name of the b Chemarims with the Priestes,

5 And them that worship the hoste of heauen vpon the house tops, and them that worship and sweare by the Lord, & sweare by c Malcham,

6 And them that are turned backe from the Lorde, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lorde God: for the day of the Lord is at hande: for the Lorde hath prepared a sacrifice, and hath sanctified his ghests.

8 And it shalbe in the day of the Lords sacrifice, that I will visite the princes and the kinges children, and all such as are clothed with d strange apparell.

9 In the same day also will I visite all those that e dannce vpon the threshold so proudly, which fill their masters houses by crueltie and deceit.

10 And in that day, saieth the Lorde, there shall bee a noyse, and crye from the f fishe gate, and an howling from the seconde gate, and a great destruction from the hilles.

11 Howle yee inhabitantes of g the lowe place: for the compame of the marchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with h lights, and visit the men that are frosen i in their dregs, and say in their heartes, The Lorde will neither doe good nor doe euill.

13 Therefore their goods shall bee spoyled, and their houses waste: *they shall also buylde houses, but not inhabite them, and they shal plant vineyards, but not drinke the wine thereof.

14 The great day of the Lorde is neere: it is neere, and hasteth greatly, euen the voyce of the day of the Lorde: k the strong man shall cry there bitterly.

15 *That day is a day of wrath, a day of trouble & heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes and blackines,

16 A daye of the trumpet and alarme against the stronge cities, and against the hie towres.

17 And I will bring distresse vpon men, that they shall walke like blinde men, because they haue sinned against the Lorde, and their blood shall bee powred out as dust, and their flesh as the dongue.

18 *Neither their siluer nor their golde shall be able to deliuer them in the day of the Lordes wrath, but the *whole lande shall be deuoured by the fire of his ielousie: for hee shall make euen a speedy riddance of all them that dwell in the lande.

1 *2.King.22.1. 2.King.21.19.

a Not that God was angrie with suche dumme creatures, but because man was wicked through whose cause they were created, God maketh them to take part of the punishment with him.

b Which were manner of superstitious ydolles appointed to minister idolle service of Iuda, and were also peculiar ydolles, reade 2.King.23.5. Hosea.10.5.

c He alludeth vnder idole Malech, which was forbidden, Leui.20.2. yet they called him their king and made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idoles, and sende them: which halting sinne condemned, as Ezek.20. 39. 1.King.18.21 2.King.17.33.

d Meaning, the courtiers which delyte to counterfeit the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek.23.14.

e He meaneth the seruauntes of the rulers which inuade other mens houses, and reioyce and leape for ioye when they can get any pray to please their master withall.

f Signifying that al the corners of the citie of Ierusalem should be ful of trouble.

g This is meant of the streete of the marchantes which was lower then the rest of the place about it.

h So that nothing shall escape me.

i By their prosperitie they are hardened in their wickednes, *Deut.28.30. Amos.5.11.*

k They that trusted in their owne strength and contemned the Prophets of God.

Ier.30.7. Ioel.2. 11. Amos.5.18.

*Ezek.7.19.

*Chap.3.8.

CHAP. II.

He moueth to returne to God, 5 Prophecying destruction against the Philistims, Moabites and others.

1 GAther a your selues, euen gather you, O nation not worthie to bee loued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, & before the fierce wrath of the Lorde come vpon you, and before the day of the Lordes anger come vpon you.

3 Seeke yee the Lorde all the meeke of the earth, which b haue wrought his iudgement: seeke righteousnesse, seeke lowlinesse, if so be that ye may be hid in the day of the Lordes wrath.

4 For c Azzah shall be forsaken, and Ashkelon desolate: they shall drive out Ashdod at the noone day, and Ekron shall be rooted vp.

5 Woe vnto the inhabitantes of the sea d coast: the nation of the Cherethims, the word of the Lord is against you: O Canaan, the land of the Philistims, I will euen destroy thee without an inhabitant.

6 And the sea coast shall be dwellings, and cotages for shepheardes and sheepe-foldes.

7 And that coast shall be for the e remnant of the house of Iudah, to feede thereupon: in the houses of Ashkelon shall they lodge towarde night: for the Lorde their God shall visite them, and turne awaye their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbrayded my people, and f magnified themselues against their borders.

9 Therefore, as I liue, saieth the Lorde of hoste, the God of Israel, surely Moab appointed to be slayne. e He sheweth why God would destroy their enemies, because their countrey might bee a resting place for his Church. f These nations presumed to take from the Iewes that countrey which the Lord had giuen them.

a He exhorteth them to repentance, & willeth them to descend into themselues & gather themselues together, lest they be scattered like chaffe.

b That is, which haue liued vprightly and godly, according as he prescribeth by his word.

c He comforteth the faithful in that, the God would change his punishments from them vnto the Philistims their enemies and other nations.

d That is, Galilea: by these nations he meaneth the people that dwelt neere to the Iewes and in steade of friendshippe were their enemies: therefore hee calleth them Canaanites whom the Lord

shalbe

ſhalbe as Sodom, and ꝑ children of Ammon as Gomorah, euen the breeding of nettles and ſalt pits, and a perpetuall deſolation: the reſidue of my folke ſhal ſpoile them, and the remnant of my people ſhal poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproched, & magnified themſelues againſt the Lorde of hoſtes people.

f When he ſhal deliuer his people and deſtroy their enemies & idoles, his glory ſhall ſhine thorowout all the world.

11 The Lord wil be terrible vnto them: ſfor he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, euen all the yles of the heathen.

12 Ye Morians alſo ſhall be ſlayne by my ſword with them.

13 And he will ſtretch out his hand againſt the North, and deſtroy Aſſhur, and will make Nineueh deſolate, and waſte like a wildernesſe.

14 And flockes ſhal lie in the middes of her, and all the beaſts of the nations, and the h pelicane, and the i owle ſhall abide in the vpper poſtes of it: the voyce of birdes ſhall ſing in the windowes, and deſolations ſhalbe vpon the poſtes: for the cedars are vncouered.

h Reade Iſa. 34.11.

i Or, he ſchoz.

15 This is the k reioycing citie that dwelt careleſſe, that ſaid in her heart, I am, and there is none beſides me: how is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhall hiſſe and wagge his hande.

k Meaning, Nineueh, which reioycing ſo much of her ſtrength and proſperitie, ſhould be thus made waſte, and Gods people deliuered.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of al the Gentils. 13 A comfort to the reſidue of Iſrael.

1 WO to her that is filthie and polluted, to the robbing l citie.

l That is, Ieruſalem. Ezek. 22.25, 27. micah. 3.11. Habak. 1.8.

2 She heard not the voyce: ſhe receiued not correction: ſhee truſted not in the Lorde: ſhe drew not neere to her God.

3 Her princes within her are as roaring *lyons: her iudges are as *wolues in the euening, which b leaue not the bones till the morowe.

b They are ſo griedie ſ they eate vp bones and all.

4 Her prophetes are lyght, and wicked perſons: her prieſtes haue polluted the Sanctuarie: they haue wreſted the Law.

c The wicked thus boaſted ſ God was euer among them, but the Prophet anſwereth that that can not excuſe their wickednes: for God will not beare ſ their ſinnes: yet that he did paciently abide and ſent his Prophets continually to call them to repentance, but hee profited nothing.

5 The c iuſt Lord is in the mids thereof: he will doe none iniquitie: euery morning doeth he bring his iudgement to light, he faileth not: but the wicked wil not learne to be aſhamed.

6 I haue d cut off the nations: their towres are deſolate: I haue made their ſtreetes waſte, that none ſhal paſſe by: their cities are deſtroyed without man and without inhabitant.

7 I ſaide, Surely thou wilt feare me: thou wilt receiue inſtruction: ſo their dwelling ſhoulde not bee deſtroyed howe ſoeuer I viſited them, but e they roſe earely & corrupted all their workes.

d By the deſtruction of other nations he ſheweth that the Iewes ſhould haue learned to feare God.

e Their were moſt earneſt & ready to doe wickedly.

8 Therefore f waite ye vpon me, ſayth the Lorde, vntill the day that I riſe vp to the pray: for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, euen all my fierce wrath: for all the earth ſhall be deuoured with the fire of my iealouſie.

f Seeing yee wil not repent, you ſhal look for my vengeance aſwell as other nations.

9 Surely g then wil I turne to the people a pure language, that they may all call vpon the Name of the Lord, to ſerue him h with one conſent.

g Leſt any ſhuld thinke then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he ſheweth that he wil publiſh his grace through all the world.

10 From beyond the riuers of Ethiopia, the i daughter of my diſperſed, praying vnto me, ſhall bring me an offring.

h *Ebr. with one ſhoulder, as Hoſ. 6.9.*

11 In that day ſhalt thou not be aſhamed for k all thy workes, wherein thou haſt tranſgreſſed againſt mee: for then I will take away out of the middes of thee them that reioyce of thy pride, and thou ſhalt no more bee proude of mine holy Mountaine.

i That is, the Iewes ſhal come as well as the Gentiles: which is to be vnderſtande vnderthe time of ſ Goſpel.

12 Then wil I leaue in the mids of thee an humble and poore people: and they ſhall truſt in the Name of the Lord.

k For they ſhall haue full remiſſion of their ſinnes, and the hypocrites which boaſted of the Temple, which was alſo thy pride is time paſt, ſhalbe taken from thee.

13 The remnant of Iſrael ſhall doe none iniquitie, nor ſpeake lyes: neither ſhall a deceitful tongue be found in their mouth: for they ſhall be fedde, and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion: be yee ioyfull, O Iſrael: be glad and reioyce with all thine heart, O daughter Ieruſalem.

15 The Lord hath taken away thy l iudgements: he hath caſt out thine m enemie: the King of Iſrael, euen the Lord is in the middes of thee: thou ſhalt ſee no more euill.

l That is, ſ puniſhment for thy ſinne.

m As the Aſſirians, Caldeans, Egyptians, and other nations.

16 In that day it ſhall be ſayde to Ieruſalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lorde thy God in the middes of thee is mighty: he will ſaue, he will reioyce ouer thee with ioye: hee will quiet himſelfe in n his loue: he will reioyce ouer thee with ioy.

n To defende thee, as by thy ſinnes thou had put him away & left thy ſelfe naked, as Exod. 32.25.

18 After a certaine time will I gather the afflicted that were of thee, and them that bare the reproche for o it.

o Signifying, that God deſireth to ſhewe his loue & great affection toward his Church.

19 Beholde, at that time I will byniſe all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

p That is, thee that were hald in hatred and reſiled for ſ Church

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuitie before your eyes, ſaith the Lorde.

o That is, when the Church which the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

q As among the

Haggai.

THE ARGVMENT.

WHen the time of the seuenty yeres captiuitie prophecied by Ieremiah, was expired, God rayſed vp Haggai, Zechariah, and Malachi to comfort the Iewes and to exhort them to the building of the Temple, which was a figure of the ſpirituall Temple and Church of God, whoſe perfection and excellencie ſtoode in Chriſt. And becauſe that all were giuen to their owne pleaſures and commodities, he declareth that that plague of famine, which God ſent then among them, was a iuſt reward of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they wil returne to the Lord, with the promiſe of greater felicitie, foraſmuch as the Lord will finiſh the worke that he hath begonne, and ſende Chriſt whome he had promiſed, and by whome they ſhoulde attaine to perfite ioy and glory.

CHAP. I.

1 The time of the prophecie of Haggai. 8 An exhortation to build the Temple againe.

1 Who was the ſame of Hyſtaſpes, & the third King of the Perſians ſome write.

IN the ſeconde yeere of King a Darius, in þ firſt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of þ Prophet Haggai) vnto b Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, ſaying,

2 Thus ſpeaketh the Lorde of hoſtes, ſaying, This people ſay, The time is not yet come, c that the Lordes houſe ſhoulde be builded.

3 Then came the worde of the Lord by the miniſterp of the Prophet Haggai, ſaying,

4 Is it time for you your ſelues to dwel in your c ſieled houſes, and this Houſe lie waſte?

5 Nowe therefore thus ſayeth the Lord of hoſts, Conſider your own waies in your hearts.

6 c Ye haue ſowen much, & bring in little: ye eate, but yee haue not enough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoſtes, Conſider your owne waies in your hearts.

8 Goe d vp to the mountaine, and bring wood, and build this houſe, and e I will be fauourable in it, and I will f be glorified, ſayeth the Lord.

9 Ye looked for much, and loe, it came to little: and when ye brought it home, I did blowe vpon it. And why, ſaith the Lorde of hoſtes? Becauſe of mine Houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dewe, and the earth ſtayed her fruite.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oile, vpon al that the ground bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the hie Prieſt with all the remnant of the people, heard the k voyce of the Lorde their God, and the wordes of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lorde.

13 Then ſpake Haggai the Lords meſſenger in þ Lordes meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lorde ſtirred vp l the ſpirit of Zerubbabel, the ſonne of Shealtiel a prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak þ hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lorde of hoſtes their God.

CHAP. II.

He sheweth that the glory of the seconde Temple shall exceede the first.

IN the foure and twentieth daye of the firſt moneth, in the ſeconde yere of King Darius,

2 In the ſeuenth moneth, in the one and twentieth day of the moneth, came the worde of the Lord by the miniſterie of the Prophet Haggai, ſaying,

3 Speake nowe to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the high Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you, that ſawe this a Houſe in her firſt glory, and how do you ſee it now? Is it not in your eyes, in cõpariſon of it as nothing?

5 Yet nowe be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoſhua, ſonne of Iehozadak the hie Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and b do it: for I am with you, ſaith the Lorde of hoſtes,

6 According to the worde that I couenanted with you, when ye came out of Egypt: ſo my Spirite ſhall remaine among you, feare ye not.

7 For thus ſaith the Lorde of hoſtes, c Yet a litle while, and I will ſhake the heauẽs and the earth, and the ſea, & the dry land:

k This declared that God was the authour of ſ doctrine, & that he was but the miniſter, as Exo. 14.31. Iudg. 7.20 Acts 15.28.

l Which declareth ſ men are vnapt & dull to ſerue the Lord, neither can they obey his worde or his meſſengers before God reforme their heartes and giue thẽ newe ſpirits, Iohn 6.44.

a For the people, according as Iſa. 32.11. and Ezek. 41.1. had prophecied, thought this Temple ſhoulde haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophets ment the ſpirituall Temple, the church of Chriſt

b That is, go forward in building the Temple.

c He exhorteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhou'de bee accompliſhed in Chriſt by whome all things ſhoulde be renued.

d Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches & such like.

e Therefore whē his time commeth, he can make all ỹ treasures of ỹ worlde to serue his purpose: but the glory of this second Temple doeth not stand in materiall things, neither can be built.

f Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7.

g That is, the flesh of the sacrifices: whereby he signifieth that ỹ thing, which of it self is good, can not make an other thing so:

8 And I will moue all nations, and d the desire of all nations shall come, and I will fill this House with glorie, saieth the Lorde of hostes.
9 The e siluer is mine, and the gold is mine, saieth the Lorde of hostes.
10 The glorie of this last House shall be greater then the first, saieth the Lorde of hostes: and in this place will I giue peace, saith the Lord of hostes.
11 ¶ In the foure and twentieth day of the ninth moneth, in the seconde peere of Darius, came the worde of the Lorde vnto the Prophet Haggai, saying,
12 Thus saieth the Lorde of hostes, Aske nowe the Priestes concerning the Lawe, and say,
13 If one beare f holy flesh in the skirt of his garment, and with his skirt do touch the bread, or the pottage, or the wine, or ople, or any meate, shall it be holy? and the Priestes answered and said, No.
14 Then saide Haggai, If a polluted person touch any of these, shall it be vncleane? And the Priests answered, and saide, It shall be vncleane.
15 Then answered Haggai, and saide, So is this people, and so is this nation before me, saieth the Lord: and so are all the workes of their handes, and that which they offer here, is vncleane.
16 And nowe, I pray you, consider in your mindes: from this h day, and afore, euen afore a stone was layde vpon a stone in the Temple of the Lorde:
17 i Before these thinges were, when one came to an heape of twēty measures, there were but ten: when one came to ỹ wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.
18 I smote you with blasting, and with mildewe, & with haile, in all the labours of your handes: yet you turned not to me, saith the Lorde.
19 Consider, I pray you, in your mindes, from k this day, & afore from the foure & twetieth day of ỹ ninth moneth, euen fro the day ỹ the foundation of ỹ Lords temple was laid: consider it in your mindes.
20 Is the l seede yet in ỹ barne? as yet the vine, and the figtree, & the pomegranate, and the olme tree hath not brought forth: from this day will I blesse you.
21 And againe the worde of the Lord came vnto Haggai in the foure and twentieth day of the moneth, saying,
22 Speake to Zerubbabel the prince of Iudah, and say, I m will shake the heauens and the earth,
23 And I will ouerthrowe the throne of kingdomes, & I will destroy the strength of the n kingdomes of the heathen, and I will ouerthrowe the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sworde of his brother.
24 In that day, saieth the Lord of hostes, will I take thee, O Zerubbabel my seruant, the sonne of Shealtiel, saieth the Lorde, and will make thee as a o signet: for I haue chosen thee, saieth the Lorde of hostes.

h Consider howe God did plague you with famine afore you began to builde the Temple.
i That is, before the building was begunne.
k From ỹ time they began to build the temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie, and then they should see Gods blessings.
l He exhorteth thē to patience and to abide till ỹ harueste came, and then they
m I will make a change & reuse all things in Christ, of whom Zerubbabel here is a figure.
n Hereby hee sheweth that there shalbe no let or hinderāce when God will make this wonderful restitutiō of his Church.
o Signifying that his dignitie should be most excellent, which thing was accomplished in Christ.

and therefore they ought not to iustifie them selues by their sacrifices and ceremonies: but contrary he that is vncleane and not pure of heart, doeth corrupt those thinges and make them detestable vnto God, which els are good and godly.

Zechariah.

THE ARGVMENT.

TWo moneths after that Haggai had begunne to prophecie, Zechariah was also sent of the Lorde to helpe him in the labour, and to confirme the same doctrine. First therefore hee putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfaynedly, and not abuse this great benefite of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull shoulde haue, from death and sinne by Christ. But because they still remayned in their wickednesse, and coldenes to set foorth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharpely: yet for the comfort of the repentant, he euer mixeth the promise of grace, ỹ they might by this meanes be prepared to receiue Christ, in whom all should bee sanctified to the Lord.

CHAP. I.

a He exhorteth the people to returne to the Lorde, & to eschue the wickednesse of their fathers. 16 He signifieth the restitution of Ierusalem and the Temple.

a Who was the sonne of Hystaspis.
b This was not that Zechariah, whereof is mention, 2. Chro. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitors, as of Ioiada or Berechiah and Iddo,

1 IN the eyght moneth of the seconde peere of a Darius, came the worde of the Lorde vnto b Zechariah, the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,
2 The Lord hath bene c sore displeased with your fathers.
3 Therefore saye thou vnto them, Thus saieth the Lorde of hostes, d Turne you vnto mee, saieth the Lorde of hostes, and I will turne vnto you, saieth the Lord of hostes.
4 Be ye not as your fathers, vnto whom

c He speaketh this to feare the with Gods iudgements, that they should not prouoke him as their fathers had done, whome he grieuously punished.
d Let your fruites declare, that you are Gods people, and that he hath wrought in you by his Spirit and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18, lamen. 5. 21. Esa. 27. 3. and 31. 6 and 45. 21.

the former * Prophetes haue cryed, say-
ing, Thus saith the Lord of hostes, Turne
you nowe from your euill wayes, and
frō your wicked workes: but they would
not heare, nor hearken vnto me, saith the
Lord.
5 Your fathers, where [e] are they? and do
the Prophets liue for euer?
6 But did not my wordes & my statutes,
which I commaunded by my seruantes
the Prophetes, take holde of [f] your fa-
thers? and [g] they returned, and sayd, As
the Lord of hostes hath determined to do
vnto vs, according to our owne wayes,
and according to our workes, so hath he
dealt with vs.
7 Vpon the foure & twentieth day of the
eleuenth moneth, which is the moneth
[h] Shebat, in the second yere of Darius,
came the worde of the Lord vnto Zecha-
riah the sonne of Berechiah, the sonne of
Iddo the Prophet, saying,
8 I [i] saw by night, and behold, [k] a man ri-
ding vpon a red horse, & he stoode among
the myrrhe trees, that were in a bottome,
and behinde him were there [l] red horses
speckled and white.
9 Thē said I, O my Lord, What are these?
and the Angel that talked with me, sayde
vnto me, I will shewe thee what these be.
10 And the man that stoode among the
myrrhe trees, answered and sayde, These
are they whome the Lord hath sent to goe
thorowe the worlde.
11 And they answered the Angell of the
Lord, that stood among the myrrhe trees,
& said, We haue gone thorowe the world:
and beholde, all the world sitteth still, and
is at rest.
12 Then the [m] Angel of the Lord answered
and sayd, O Lord of hostes, how long wilt
thou be vnmercifull to Ierusalem, and to
the cities of Iudah, with whome thou
hast bene displeased nowe these threescore
and ten yeres?
13 And the Lord answered the Angell that
talked with mee, with good wordes and
comfortable wordes.
14 So the Angell that commmed with
me, sayd vnto me, Crie thou, and speake,
Thus sayth the Lord of hostes, I am [n] ie-
lous ouer Ierusalem and Zion with a
great zeale,
15 And am greatly angrie against the care-
lesse heathen: for I was angry but [o] a li-
tle, & they helped forward the affliction.

Iere.3.12. ezek.18.30. hose.14.2. ioel.2.12.

e Though your fathers be dead, yet Gods iudgements in punishing thē ought still to be before your eyes: and though the Prophetes be dead, yet their doctrine remaineth for euer, 2.Pet.1.15.

f Seing ye saw the force of my doctrine in punishing your fathers, why do not ye feare the threatenings conteined in y same & declared by my Prophets?

g As men astonished with my iudgements, and not that they were touched with true repentance.

h Which cōteineth part of Ianuarie & part of Februarie.

i This vision signifieth the restauration of the Church, but as yet it should not appeare to mans eyes, which is here meant by y night, by the bottome and by y myrrhe trees, which are black, & giue a darke shadowe: yet he compareth God to a king, who hath his posts & messengers abroad, by whom he still worketh his purpose and bringeth his matters to passe. k Who was the chiefe among the rest of the horsemen. l These signified the diuers offices of Gods Angels, by whome God sometime punisheth and sometime comforteth, and bringeth foorth his workes in diuers sortes. m That is, Christ the Mediatour prayed for the saluation of his Church, which was now troubled when all the countreys about them were at rest. n Though for a time God deferre his helpe and comfort from his Church, yet this declareth that he loueth them still most dearely, as a most mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate I shewed my selfe but a litle angrie toward my Church, but the enemie would haue destroyed them also, & considered not the end of my chastisements.

16 Therefore thus saith the Lord, I will re-
turne vnto Ierusalem with tender mer-
cie: mine house shalbe buylded in it, sayth
the Lord of hostes, and a line [p] shalbe stret-
ched vpon Ierusalem. •
17 Cry yet, & speake, Thus saith the Lord
of hostes, My cities shall yet [q] be broken
with plentie: the Lorde shall yet comfort
Zion, and shall yet chuse Ierusalem.
18 Then lift I vp mine eyes and saw, and
beholde, [r] foure hornes.
19 And I saide vnto the Angel that talked
with me, What be these? And he answe-
red me, These are the hornes which haue
scattered Iudah, Israel, and Ierusalem.
20 And the Lord shewed me foure [s] car-
penters.
21 Then sayd I, What come these to doe?
And he answered, and sayde, These are
the hornes, which haue scattered Iudah,
so that a man durst not lift vp his head:
but these are come to fraye them, and to
cast out the hornes of y Gentiles, which
lift vp their horne ouer the lande of Iu-
dah, to scatter it.

p To measure out the buyldings.

q The abundance shalbe so great, that the places of store shall not be able to cōteine these blessings that God will sende, but shall euen breake for fulnes.

r Which signified all the enemies of the Church, East, West, North, South.

s These carpenters or smithes are Gods instruments, which with their mallets & hāmers breake these hard & strong hornes, which would ouerthrow the Church, and declare that none enemies horne is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

1 I Lift vp mine eyes againe and looked, &
beholde, a [a] man with a measuring line
in his hand.
2 Then sayd I, Whither goest thou? And
he said vnto me, To measure Ierusalem,
that I may see what is the bredth there-
of, and what is the length thereof.
3 And behold, the Angel that talked with
me, went forth: and another Angel went
out to meete him,
4 And sayde vnto him, Runne, speake to
this [b] yong man, & say, [c] Ierusalem shall
be inhabited without walles, for the mul-
titude of men and cattell therein.
5 For I, sayth the Lord, wil be vnto her a
wall of [d] fire rounde about, and will [e] be
the glory in the middes of her.
6 Ho, ho, come [f] foorth, and flee from the
land of the North, sayth the Lorde: for I
haue scattered you into y foure [g] windes
of the heauen, saith the Lord.
7 [h] Saue thy selfe, O Zion, that dwellest
with the daughter of Babel.
8 For thus sayth the Lord of hostes, After
this [i] glory hath he sent me vnto y natiōs,
which spoyled you: for he that toucheth

a That is, the Angel, who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God & so called.

b Meaning, him selfe Zechariah.

c Signifying the spirituall Ierusalem & Church vnder Christ, which should be extended by the Gospel through all the worlde, & should neede no material walles, nor trust in any worldly strēgth, but should be safely preserued, and dwell in peace among all their enemies. d To defende my Church, to feare the enemies, and to destroy them if they approch neere. e In me they shall haue their full felicitie and glorie. f He calleth to them, which partly for feare, and partly for their owne ease, remayned still in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and comming to the Church. i Seeing that God hath begunne to shewe his grace among you by deliuering you, he continueth the same still toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home.

k Ye are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eie, Pſal.17.8.
l Vpon the heathen your enemies.
m They ſhalbe your ſeruants as you haue bene theirs,
n This muſt neceſſarily be vnderſtand of Chriſt, who being God equall with his Father, was ſent as he was Mediator to dwell in his Church, and to gouerne them.

pou, toucheth the k apple of his eye.
9 For beholde, I will lift vp mine hande l vpon them: and m they ſhalbe a ſpoyle to thoſe that ſerued them, and ye ſhal know, that the Lorde of hoſtes hath n ſent me.
10 Reioyce, and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, ſayth the Lord.
11 And many nations ſhalbe ioyned to the Lorde in that day, and ſhalbe my people: and I will dwell in the middes of thee, & thou ſhalt knowe that the Lord of hoſtes hath ſent me vnto thee.
12 And the Lorde ſhall inherite Judah his portion in the holy land, and ſhall chooſe Jeruſalem againe.
13 Let all fleſh be ſtill before the Lord: for he is rayſed vp out of his holy place.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

1 AND he ſhewed me Jehoſhua the hie Prieſt, a ſtanding before b Angel of the Lord, and b Satan ſtoode at his right hand to reſiſt him.
2 And the c Lorde ſayd vnto Satan, The Lorde reproue thee, O Satan: euen the Lorde that hath choſen Jeruſalem, reproue thee. Is not this a d brande taken out of the fire?
3 Now Jehoſhua was clothed with filthy garments, and ſtoode before the Angel.
4 And he anſwered and ſpake vnto thoſe that ſtood before him, ſaying, Take away the e filthie garments from him. And vnto him he ſayd, Beholde, I haue f cauſed thine iniquitie to depart from thee, and I will clothe thee with change of rayment.
5 And I ſayde, Let them g ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and clothed him with garments, & the Angel of the Lorde ſtoode by.
6 And the Angell of the Lord teſtified vnto Jehoſhua, ſaying,
7 Thus ſayth the Lorde of hoſtes, If thou wilt walke in my wayes, and keepe my watche, thou ſhalt alſo h iudge mine Houſe, and ſhalt alſo keepe my i courtes, and I will giue thee place among k theſe that ſtand by.
8 Heare now, O Jehoſhua the hie Prieſt, thou and thy felowes that ſit before thee: for they l are monſtruous perſons: but behold, I will bring forth the m Branche my ſeruant.
9 For loe the n ſtone that I haue layde before Jehoſhua: vpon one ſtone ſhalbe ſeuen eyes: behold, I will o cut out the grauing thereof, ſayth the Lord of hoſtes, and I will take p awaye the iniquitie of this land in one day.
10 In that day, ſayth the Lorde of hoſtes, ſhall ye call euery man his neighbour vnder the q vine, and vnder the figge tree.

a He prayed to Chriſt the Mediator for the ſtate of the Church.
b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickednes, Ephe.6.12.
c That is, Chriſt ſpeaketh to God as the Mediator of his Church, that he would rebuke Satan: & here he ſheweth himſelfe to be the continuall preſeruer of his Church.
d Meaning, that Iehoſhua was wonderfully preſerued in the captiuitie, and nowe Satan ſought to afflict and trouble him when he was doing his office. e In reſpect of the glorious garments, and precious ſtones that the Prieſtes did weare before the captiuitie: and by this contemptible ſtate the Prophet ſignifieth that theſe ſmall beginnings ſhoulde be made excellent when Chriſt ſhall make the full reſtitution of his Church. f He ſheweth of what apparell he ſpeaketh, which is when our filthie ſinnes are taken away, and we are clad with Gods mercies, which is meant of the ſpirituall reſtitution. g The Prophet prayeth, that beſides the rayment the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthoode might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it. h That is, haue rule and gouernement in my Church as thy predeceſſours haue had. i Whereby he meaneth, to haue the whole charge & miniſterie of the Church.

k That is, the Angels who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.
l Becauſe they follow my word, they are contemned in the world, and eſtemed as moſters, Iſa.8.18.
m That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa.11.1.iere.23.5.& 33.14,15.
n He ſheweth that the miniſters cannot buylde, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, & that all ought to ſeeke light at him, Chap 4.10.
o That is, I will make it perfect in all poyntes, as a thing wrought by the hand of God.
p Though I haue puniſhed this lande for a time, yet I will euen nowe be pacified, and viſite their ſinnes no more,
q Ye ſhall then liue in peace and quietnes, that is, in the kingdom of Chriſt, Iſa.2.2.micah 4.4.hag.2.10.

CHAP. IIII.

The viſion of the golden candleſticke, & the expoſition thereof.

1 AND the Angell that talked with me, a raiſed me againe & waked me, as a man that is rayſed out of his ſleepe,
2 And ſaid vnto me, What ſeeſt thou? and I ſayde, I haue looked, & beholde, a b candleſticke all of golde with a bowle vpon the top of it, and his ſeuen lampes thereon, & ſeuen c pipes to the lampes, which were vpon the top thereof.
3 And two olme trees ouer it, one vpon the right ſide of the bowle, and the other vpon the left ſide thereof.
4 So I anſwered, and ſpake to the Angel that talked with mee, ſaying, What are theſe, my Lord?
5 Then the Angell that talked with mee, anſwered and ſayde vnto mee, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.
6 Then he anſwered and ſpake vnto me, ſaying, This is the word of the Lord vnto d Zerubbabel, ſaying, Neither by e an armie nor ſtrength, but by my Spirite, ſayth the Lord of hoſtes.
7 Who art thou, O f great mountaine, before Zerubbabel? thou ſhalt be a playne, and g he ſhall bring forth the head ſtone

a Which was a diuer in the midſt of the Temple, ſignifying that the graces of Gods Spirite ſhould ſhine there in moſt abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, ſo that the light neuer fayled: & this viſion was to confirme the faithfull that God had ſufficient power in himſelfe to continue his graces, and to bring his promiſe to paſſe, though he had no helpe of man.

c Who was a figure of Chriſt, & therefore this doctrine was directed to all the Church who are his body & members. d He ſheweth ſ Gods power only is ſufficient to preſerue his Church, though he vſe not mans help thereunto. e He cõpareth the power of aduerſaries to a great mouſtaine, who thought ſ Iewes nothing in reſpect of thẽ, & would haue hindered Zerubbabel, who repreſented Chriſt, whom ſ enemies daily labour to let in ſ building of his ſpiritual Tẽple, but all in vaine. f Though the enemies thinke to ſtay this building, yet Zerubbabel ſhal lay ſ higheſt ſtone therof, & bring it to perfectiõ, ſo ſ al ſ godly ſhal reioyce, & pray vnto God that he would continue his grace and fauour toward the Temple thereof,

thereof, with shoutings, crying, Grace, grace vnto it.

a Meaning, the Prophet, that I am Christ sent of my father for the building and restauration of my spirituall Temple.

8 Moreouer, the worde of the Lorde came vnto me, saying,
9 The hands of Zerubbabel haue layd the foundation of this house: his hands shall also finish it, & thou shalt know that the Lord of hostes hath sent me vnto you.
10 For who hath despised the daye of the [a] small things? but they shal reioyce, and shal see the stone of [b] tinne in the hande of Zerubbabel: [c] these seuen are the eyes of the Lord, which goe thorow the whole worlde.
11 Then answered I, and sayde vnto him, What are these two olme trees vpon the right and vpon the left side thereof?
12 And I spake moreouer, and sayde vnto him, What be these two olme branches, which thorow [d] two golden pipes emptie themselues into the golde?
13 And he answered me, and said, Knowest thou not what these be? And I sayd, No, my Lord.
14 Then saide he, These are the two [e] olme branches, that stand with the ruler of the whole earth.

b Signifying tidings, and were discouraged at the small and poore beginings of the Temple.
c Whereby he signifieth the prouidence & line, that is, that Zerubbabel which vndertooke the godly, though y worlde resisted him, should go forward with his building to the great comfort of the godly, although his for a while be discouraged, because they see not any pleasant to the eye. k That is, God hath seuen eyes: meaning continuall prouidence, so that neyther Satan nor any power of the world can go about or bring any thing to passe to hinder his worke. chap.3.9.
d Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually mainteine and preserue his Church, & indue it with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of thieues, and such as abuse the name of God. 6 By the vision of the measure is signified the bringing of Iudah afflictions into Babylon.

1 THen I turned me, & lifted vp mine eyes and looked, and beholde, a flying booke.
2 And he sayde vnto me, What seest thou? And I answered, I see a flying [a] booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.
3 Then sayde he vnto me, This is the curse that goeth foorth ouer the whole earth: for euery one that [b] stealeth, shall be cut off as well on this [c] side, as on that: and euery one that [d] sweareth, shall be cut off as well on this side, as on that.
4 I will bring it foorth, sayth the Lorde of hostes, and it shall enter into the house of the [e] thiefe, and into the house of him, that falsely sweareth by my Name: and it shal remayne in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.
5 Then the Angell that talked with mee, went foorth, and sayde vnto mee, Lift vp now thine eyes, and see what is this that goeth forth.
6 And I said, What is it? And he said, This is an [f] Ephah that goeth forth. He sayde moreouer, This is the [g] sight of them, through all the earth.
7 And beholde, there was lift vp a [h] talent of lead: and this is a [i] woman that sitteth in the middes of the Ephah.
8 And he sayde, This is [k] wickednesse, and he cast it into the middes of the Ephah, and he cast the weyght of lead vpon the mouth thereof.
9 Then lift I vp mine eyes, and looked: and beholde, there came out two [l] women, & the winde was in their wings (for they had wings like [m] wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.
10 Then sayde I to the Angel that talked with mee, Whither do these beare the Ephah?
11 And he sayde vnto me, [n] To builde it an house in the land of Shinar, and it shalbe established and set there vpon her owne place.

e Which was a measure in dry things cõteining about ten pottels.
f That is, all the wickednesse of the vngodly is in Gods sight, which he keepeth in a measure, & can shut it or open it at his pleasure.
g To couer the measure.
h Which representeth iniquitie, as in the next verse.
i Signifying that Satan should not haue such power against ỹ Iewes to tempt them, as he had in time past, but that God woulde shut vp iniquitie in a measure as in a prison.
k Which declared that God woulde execute his iudgements by the meanes of weake and infirme meanes.
l To remoue the iniquitie and afflictions that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure monarchies.

1 AGaine, I turned and lift vp mine eyes, and looked: and beholde, there came foure [a] charets out from betweene [b] two mountaines, & the mountaines were mountaines of brasse.
2 In the first charet were [c] red horses, and
3 in the second charet [d] blacke horses, And in the thirde charet [e] white horses, and in the fourth charet, horses of [f] diuers colours, and reddish.
4 Then I answered, and said vnto the Angel that talked with mee, What are these, my Lord?
5 And the Angel answered, and sayde vnto me, These are the [g] foure spirites of the heauen, which goe foorth from standing with the Lord of all the earth.
6 That with the blacke horse went foorth into the land of the North, and the white went out after them, and they of diuers colours went forth towarde the [h] South countrey.
7 And the [i] reddish went out, and required to goe, and passe through the worlde, and he said, Goe passe through the world. So they went thorowout the worlde.
8 Then cryed he vpon me, and spake vnto me, saying, Behold, these that go toward

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute and declare his will.
b By the brasen mountaines he meaneth the eternall counsell & prouidence of God, whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.
c Which signified the great crueltie & persecutions that ỹ Church had endured vnder diuers enemies. d Signifying that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians which restored them to liberrie. f Which signifyed that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as he did in destroying Nineueh and Babylon, and other their enemies.
g Meaning, all the actions and motions of Gods Spirit, which according to his inchangeable counsell hee causeth to appeare through all the worlde. h That is, towarde Egypt, and other countreys thereabout. i That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict till God giue it him, Iob.1.12.

k By punishing the Caldeans mine anger ceased, & you were deliuered.
l To receiue of him, and the other three, money to make the two crownes: which were men of great authoritie among the Iewes, & doubted of the restitution of ỹ kingdome and of the Priesthoode, and hurt others by their example.
m Because this could not be attributed to any one according to the Lawe, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and king.
n Meaning Christ, of whom Iehoshua was the figure: for in Greeke they were both called Iesus. o That is, of himselfe, without the helpe of man. p Which declareth that none could build this temple, whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall, Haggai 2.10. q Whereof Iehoshua had but a shadowe. r The two offices of the kingdome and priesthoode shalbe so ioyned together, that they shalbe no more disseuered. s Who was also called Heldai. t He also was called Ioshiah. u That they may acknowledge their infirmitie, which looked that all thinges should haue bene restored incontinently: and of this their infidelitie these two crownes shal remaine as tokens, Acts.1,6. x That is, the Gentiles by the preaching of the Gospel shall helpe toward the buylding of this spirituall Temple. y If ye will beleeue and remayne in the obedience of faith.

the North countrey, haue pacified my k spirit in the North countrey.
9 And the word of the Lord came vnto me, saying,
10 Take of them of the captiuitie, euen of Heldai, & of Tobiah, and Iedaiah, which are come from Babel, and come thou the same day, & goe vnto the house l of Iosiah, the sonne of Zephaniah.
11 Take euen siluer, and golde, and make crownes, and set them vpon the m head of Iehoshua, the sonne of Iehozadak the hie Priest,
12 And speake vnto him, saying, Thus speaketh the Lord of hosts, and saith, Behold ỹ man whose name is the n Branch, and he shall grow o vp out of his place, & he shall p buylde the Temple of the Lord.
13 Euen he shall buylde the Temple of the Lord, and he shall beare the q glory, & shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, & the counsell of peace shalbe betweene r them both.
14 And the crownes shalbe to s Helem, and to Tobiah, and to Iedaiah, and to t Hen the sonne of Zephaniah, for a u memoriall in the Temple of the Lord.
15 And they that are x farre off, shall come and buylde in the Temple of the Lord, and ye shal know, that the Lord of hostes hath sent me vnto you. And this shall come to passe, if ye will y obey the voyce of the Lord your God.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

a Which conteined part of Nouember, and part of December.
b That is, ỹ rest of the people that remained yet in Caldea, sent to ỹ Church at Ierusalem for the resolution of these questions, because these feastes were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, & the other, when Gedaliah was slaine, Ierem.41.2. c By weeping and mourning appeare what exercises they vsed in their fasting. d That is, prepare my self with all deuotion to this fast. e Which was nowe since the time the Temple was destroyed.

1 And in the fourth yeere of King Darius, the word of the Lord came vnto Techariah in the fourth daye of the ninth moneth, euen in a Chisleu,
2 For b they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,
3 And to speake vnto the Priestes, which were in the House of the Lorde of hostes, and to the Prophetes, saying, Should I c weepe in ỹ fift moneth, & d separate my self as I haue done these so many yeres?
4 Then came the word of the Lord of hosts vnto me, saying,
5 Speake vnto all the people of the lande, and to the e Priestes, and say, When ye fasted, and mourned in the fift & seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? & doe I approue it?
6 And when ye did eate, and when ye did drinke, did ye not eate & for your selues, and drinke for your selues?
7 Should ye not heare the wordes, which the Lord f hath cryed by the ministerie of the former Prophetes when Ierusalem was inhabited, and in prosperitie, & the cities thereof round about her, when the South and the playne was inhabited?
8 And the worde of the Lorde came vnto Techariah, saying,
9 Thus speaketh the Lorde of hostes, saying, g Execute true iudgement, and shewe mercy and compassion, euery man to his brother,
10 And oppresse not the widowe, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.
11 But they refused to hearken, and h pulled away the shoulder, and stopped their eares, that they should not heare.
12 Yea, they made their hearts as an adamant stone, least they shoulde heare the Lawe and the wordes which the Lord of hostes sent in his i spirit by the ministerie of ỹ former Prophets: therefore came a great wrath from the Lord of hostes.
13 Therefore it is come to passe, that as he cryed, and they would not heare, so they cryed, and I would not heare, sayeth the Lord of hostes.
14 But I scattered them among all the nations, whome they knewe not: thus the lande was desolate k after them, that no man passed through nor returned: for they layde the pleasant land o waste.

f For there were both of the people, and of the Priestes, which doubted as touching this controuersie, besides them which as yet remayned in Caldea, & reasoned of it, as of one of the chiefe poyntes of their religion.
g For they thought they had deserued toward God, because of this fast, which they inuented of themselues & though fasting of it selfe be good, yet because they thought it a seruice towarde God, and trusted therein, it is here reproued.
h Did ye not eate and drinke for your owne commoditie and necessitie: and so likewise ye did abstaine according to your owne fantasies, and not after the prescripte of my Lawe.
i Hereby he condemneth their hypocrisie, which thought by their fasting to please God, & by such thinges as they inuented, and in the meane season would not serue him as he had commanded. k He sheweth that they did not fast with a sincere heart, but for an hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matt.23.23. l And would not carry the Lords burden, which was sweete and easie, but would beare their owne, which was heauy & grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehem.9.29. m Which declareth that they rebelled not only against the Prophets, but against the Spirit of God that spake in them. n That is, after they were caried captiue. o By their sinnes, whereby they prouoked Gods anger.

CHAP. VIII.

2 Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes.
20 The calling of the Gentiles.

1 Againe the word of the Lord of hostes came to me, saying,
2 Thus saith the Lord of hosts, I was a iealous for Sion with great iealousie, and I was iealous for her with great wrath.
3 Thus saith the Lord, I will returne vnto Sion, and will dwell in the middes of Ierusalem: and Ierusalem shall be called a b citie of truth, and the Mountaine of the Lord

a I loued my citie with a singular loue, so that I could not abide ỹ any should do her any iniurie.
b Because she shalbe faithfull & loyall toward me her husband

Lord of hoſtes, the holy mountaine.
4 Thus ſayth the Lorde of hoſtes, There
ſhall yet olde [c] men and olde women
dwell in the ſtreetes of Jeruſalem, and e-
uery man with his ſtaffe in his hand for
very age.
5 And the ſtreetes of the citie ſhalbe full of
boyes and girles, playing in the ſtreetes
thereof.
6 Thus ſayth the Lord of hoſtes, Though
it be [d] vnpoſſible in the eyes of the rem-
nant of this people in theſe dayes, ſhould
it therfore be vnpoſſible in my ſight, ſaith
the Lord of hoſtes?
7 Thus ſaith the Lord of hoſtes, Behold,
I will deliuer my people from the Eaſt
countrey, and from the Weſt countrey.
8 And I will bring them, and they ſhall
[e] dwell in the middes of Jeruſalem, and
they ſhalbe my people, and I wil be their
God in trueth and in righteouſnes.
9 Thus ſaith the Lord of hoſtes, Let your
[f] handes be ſtrong, ye that heare in theſe
dayes theſe wordes by the mouth of the
Prophets, which were in the daye, that
the foundation of the Houſe of the Lorde
of hoſtes was layde, that the Temple
might be buylded.
10 For before theſe dayes there was no
hire for [g] man nor any hire for beaſt, ney-
ther was there any peace to him that
went out or came in becauſe of the afflic-
tion: for I ſet all men, euery one againſt
his neighbour.
11 But now, I will not intreate the reſidue
of this people as aforetime, ſaith þ Lorde
of hoſtes.
12 For the ſeede ſhall be proſperous: the
vine ſhall giue her fruite, and the grounde
ſhall giue her increaſe, and the heauens
ſhall giue their dewe, and I will cauſe
the remnant of this people to poſſeſſe all
theſe things.
13 And it ſhall come to paſſe, that as ye
were a curſe among the heathen, O houſe
of Judah, and houſe of Iſrael, ſo will I
deliuer you, and ye ſhalbe a bleſſing: feare
not, but let your handes be ſtrong.
14 For thus ſayth the Lorde of hoſtes, As
I thought to puniſh [h] you, when your fa-
thers prouoked me vnto wrath, ſaith the
Lord of hoſtes, and repented not,
15 So againe haue I determined in theſe
dayes [i] to do wel vnto Jeruſalem, and to
the houſe of Judah: feare ye not.
16 Theſe are the thinges that ye ſhall doe.
Speake ye euery mã the trueth vnto his
neighbour: execute iudgement truely and
vprightly in your gates,
17 And let none of you imagine euill in
your hearts againſt his neighbour, and
loue no falſe othe: for al theſe are þ things
that I hate, ſayth the Lord.
18 And the worde of the Lorde of hoſtes
came vnto me, ſaying,
19 Thus ſayth the Lord of hoſtes, The faſt
of the fourth moneth, and the faſt of the
fift, and the faſt of the ſeuenth, and the faſt
of the [k] tenth, ſhall be to the houſe of Ju-
dah ioye and gladneſſe, and proſperous
hie feaſtes: therefore loue the trueth and
peace.
20 Thus ſayth the Lorde of hoſtes, That
there ſhal yet come [l] people, and the inha-
bitants of great cities.
21 And they that dwell in one citie, ſhal go
to another, ſaying, * Up, let vs go & pray
before the Lorde, and ſeeke the Lorde of
hoſtes: I will go alſo.
22 Yea, great people and mightie nations
ſhall come to ſeeke the Lorde of hoſtes in
Jeruſalem, and to pray before the Lord.
23 Thus ſaith the Lord of hoſtes, In thoſe
dayes ſhall ten men take holde out of all
languages of þ nations, euen take hold of
the ſkirt of him that is a Jewe, and ſaye,
We will go with you: for we haue heard,
that God is with you.

c Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerue them ſo long as nature would ſuffer them to liue, and encreaſe their children in great abundance.
d He ſheweth wherein our faith ſtandeth, that is, to beleeue that God can performe that which he hath promiſed, though it ſeeme neuer ſo vnpoſſible to man, Gen. 18.14, Ro. 4.20.
e So that their returne ſhall not be in vaine: for God will accompliſh his promiſe, and their poſteritie ſhall be ſure and ſtable.
f Let neyther reſpect of your priuate commodities, neither counſell of others, nor feare of enemies diſcourage you in the going forwarde with the buylding of the Temple, but be conſtant & obey the Prophets, which incourage you thereunto.
g For God curſed your worke, ſo that neither man nor beaſt had profite of their labours.
h Reade Ezek. 24.10.
i Which declareth, that man cannot turne to God tyll hee change mans heart by his Spirite, and ſo beginne to doe well, which is to pardon his ſinnes and to giue him his graces.
k Which faſte was appoynted when the citie was beſieged, and was the firſt faſt of theſe foure: and here the Prophet ſheweth, that if the Iewes will repent, & turne wholy to God, they ſhall haue no more occaſion to faſt, or to ſhewe ſignes of heauineſſe: for God will ſend them ioy and gladnes.
l He declareth the great zeale that God ſhould giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which ſhould be in the kingdome of Chriſt. *Iſa. 2.2, micah 4.1.*

CHAP. IX.

1 The threatning of the Gentiles. 9 The comming of Chriſt.

1 The burden of the word of the Lord in
the lande of [a] Hadrach: and Damaſ-
cus ſhalbe his [b] reſt: when the [c] eyes
of man, euen of all the tribes of Iſrael ſhal
be toward the Lord.
2 And Hamath alſo ſhall border [d] there-
by: Tyrus alſo and Zidon, though they
be [e] very wiſe.
3 For Tyrus did buylde her ſelfe a ſtrong
holde, and heaped vp ſiluer as the duſt, &
golde as the myre of the ſtreetes.
4 Beholde, the Lord wil ſpoyle her, and he
wil ſmite her [f] power in the Sea, and ſhe
ſhalbe deuoured with fire.
5 Aſhkelon ſhall ſee it, and feare, and Azzah
alſo ſhalbe very ſorowfull, and Ekron: for
her countenance ſhalbe aſhamed, and the
king ſhall periſh from Azzah, and Aſhke-
lon ſhall not be inhabited.
6 And the [g] ſtranger ſhall dwell in Aſh-
dod, and I will cut off the pride of the
Philiſtims.
7 And I will take away his blood out of
his mouth, and his abominations from
betweene his [h] teeth: but he that remai-
neth, euen he ſhalbe for our God, and he
ſhalbe as a prince in Judah, but [i] Ekron
ſhalbe as a Jebuſite.
8 And I will campe about [k] mine Houſe
againſt the armie, againſt him that paſ-
ſeth by, and againſt him that returneth,
and no oppreſſour ſhall come vpon them

a Whereby he meaneth Syria.
b Gods anger ſhall abide vpon their chiefe citie, and not ſpare ſo much as that.
c When the Iewes ſhall conuert and repent, then God will deſtroy their enemies.
d That is, by Damaſcus: meaning that Hamath or Antiochia ſhould be vnder the ſame rodde and plague.
e He ſecretly ſheweth þ cauſe of their deſtructiõ, becauſe they deceiued all other by their craft & ſubtiltie, which they cloked with this name of wiſedome.
f Though they of Tyrus thinke themſelues inuincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods iudgements.
g Meaning, that all ſhoulde be deſtroyed ſaue a very few, that ſhould remayne as ſtrangers.
h He promiſeth to deliuer the Iewes when he ſhall take vengeance on their enemies for their crueltie, and wrongs done to them.
i As the Iebuſites had bene deſtroyed, ſo ſhould Ekron and all the Philiſtims.
k He ſheweth that Gods power onely ſhall be ſufficient to defend his Church againſt all aduerſaries, be they neuer ſo cruell, or aſſemble their power neuer ſo often.

any more: for nowe I haue seene with mine eyes.

9 Reioyce greatly, O daughter Zion: shoute for ioy, O daughter Ierusalem: beholde, thy king commeth vnto thee: [m] he is iust and saued himselfe, poore and riding vpon an [n] asse, and vpon a colt the foale of an asse.

10 And I will cut off the [o] charets from Ephraim, and the horse from Ierusalem: the bow of the battell shalbe broken, and he shall speake peace vnto the heathen, and his dominion shalbe from [p] sea vnto sea, and from the [q] riuer to the ende of the land.

11 [r] Thou also shalt bee saued through the blood of thy couenant. I haue loosed thy [s] prisoners out of the pitte wherein is no water.

12 Turne you to the [t] strong hold, ye [u] prisoners of hope: euen to day do I declare, that I will render the [x] double vnto thee.

13 For Iudah haue I [y] bent as a bowe for mee: Ephraims hand haue I filled, and I haue rayled vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a giants swoorde.

14 And the Lorde shalbe seene ouer them, and his arow shal go forth as the lightening: and the Lorde God shall blowe the trumpet, and shall come forth with the whirlewindes of the South.

15 The Lorde of hostes shall defende them, and they shall deuoure them, [z] and subdue them with sling stones, and they shall drinke, & make a noise as throughe wine, and they shalbe filled like bowles, and as the hornes of the altar.

16 And the Lorde their God shall deliuer them in that day as the flocke of his people: for they shall be as the [a] stones of the crowne lifted vp vpon his land.

17 For howe great is his goodnesse! and howe great is his beautie! corne shall make the yong men cheerefull, and newe wine the maydes.

l That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.

m That is, he hath righteousnes & saluation in himselfe for the vse and commoditie of his Church.

n Which declareth that they shoulde not looke for such a King as should be glorious in ỹ eyes of man, but should be poore, & yet in himselfe haue all power to deliuer his: & this is meant of Christ, as Matth. 21.5.

o No power of man or creature shalbe able to let this kingdome of Christ, & he shal peaceably gouerne them by his worde.

p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole worlde.

q That is, from Ruphrates.

r Meaning, Ierusalem or the Church, which is saued by the blood of Christ, whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church, and left it with them for the loue that he bare vnto them.

s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great.

t That is, into the holie lande where the citie and the Temple are, where God will defend you.

u Meaning, the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God woulde restore them to libertie.

x That is, double benefites, and prosperitie in respect of that which your fathers enioyed from Dauids tyme to the captiuitie.

y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which he here meaneth by the Grecians.

z He promiseth, that the Iewes shall destroy their enemies and haue abundance, and excesse of all thinges, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperancie, but to sobrietie, and a thankefull remembrance of Gods great liberalitie.

a The faithfull shall be preserued, and reuerenced of all, that the very enemies shall bee compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great, when he met Iadi the high Priest.

CHAP. X.

2 *The vanitie of idolatrie.* 3 *The Lord promiseth to visite and comfort the house of Israel.*

1 Aske you of the [a] Lorde rayne in the tyme of the latter rayne: so shall the Lord make white cloudes, and giue you showres of rayne, and to euery one grasse in the fielde.

2 Surely [b] the idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thyng: they comfort in vayne: therefore [c] they went away as sheep: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepherds, and I did visite the [d] goates: but the Lord of hostes will visite his flocke the house of Iudah, and will make them as [e] his beautifull horse in the battell.

4 Out [f] of him shall the corner come forth: out of him the nayle, out of him the bowe of battel, & out of him euery [g] appointer of tribute also.

5 And they shalbe as [h] mightie men, which treade downe their enemies in the myre of the streetes in the battel, & they shal fight, because the Lord is with them, and the riders on horses shalbe confounded.

6 And I will strengthen the house of Iudah, & I will preserue the house [i] of Ioseph, and I will bring them againe, for I pitie them: and they shalbe as though I had not cast them off: for I am the Lorde their God, and will heare them.

7 And they of Ephraim shalbe as a gyant, and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: & their heart shal reioyce in [k] the Lord.

8 I will [l] hisse for them, and gather them: for I haue redeemed them: and they shall encrease, as they haue encreased.

9 And I will [m] sow them among the people, and they shall remember me in farre countreys: and they shall liue with their children and [n] turne againe.

10 I will bring them againe also out of the lande of Egypt, and gather them out of Asshur: and I will bring them into the lande of Gilead, and Lebanon, and place shall not be found for them.

11 And he [o] shal go into the sea with affliction, & shall smite the waues in the sea, & all the depths of the riuer shal dry vp: and the pride of Asshur shalbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

a The Prophet reproueth the Iewes, because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoyde this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.

b He calleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.

c That is, the Iewes went into captiuitie.

d Meaning, the cruell gouernors which did oppresse the poore sheepe, Ezek. 34. 16, 17.

e He will be mercifull to his Church, & cherish them as a King or Prince doeth his best horse, which shal be for his owne vse in the warre.

f Out of Iudah shall the chiefe gouernour procede, who shall be as a corner to vphold the building, and as a nayle to fasten it together.

g Ouer their enemies.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

i Whereby he declareth ỹ power of God, who needeth no great preparation whē he will deliuer his: for with a becke or hisse he can cal them from all places suddenly.

k Though they shall yet be scattered & seeme to be lost, yet it shalbe profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospell, among whome it was first preached.

l Not that they should returne into their countrey, but be gathered and ioyned in one faith by the doctrine of the Gospel.

m He alludeth to the deliuerance of the people out of Egypt, where as the Angel smote the floods and riuers.

CHAP. XI.

1 The destruction of the Temple. 4 The care of the faithfull is committed to Christ. 7 A grieuous vision against Ierusalem and Iudah.

1 Open thy doores, O a Lebanon, and the fire shall deuoure thy cedars.
2 Houle, b firre trees: for the cedar is fallen, because all the mighty are destroyed: howle yee, O okes of Bashan, for the c defenced forest is cut downe.
3 There is the voyce of the houling of the shepheards: for their d glorie is destroyed: the voice of the roaring of lyons whelps: for the pride of Iorden is destroyed.
4 Thus sayth the Lord my God, Feede the sheepe of the e slaughter.
5 They that possesse them, slaye them f and synne not: and they that sell them, saye, g Blessed be the Lord: for I am riche, and their owne shepheards spare them not.
6 Surely I will no more spare those that dwell in the land, sayth the Lord: but loe, h I will deliuer the men euery one into his neyghbours hand, & into the hand of his i king: and they shall smite the lande, and out of their hands I will not deliuer them.
7 For I fedde the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me l two staues: the one I called Beautie, and the other I called Bandes, and I fedde the sheepe.
8 m Three shepherds also I cut off in one moneth, and my soule lothed n them, and their soule abhorred me.
9 Then sayde I, I will not feede you: that that dieth, let it dye: & that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neyghbour.
10 And I tooke my staffe, euen Beautie, & brake it, that I might disanull my couenant, which I had made with all people.
11 And it was broken in that daye: & so the o poore of the sheepe that waited vpon me, knew that it was the worde of the Lorde.
12 And I sayde vnto them, If ye thinke it good, giue me p my wages: & if no, leaue off: so they weyghed for my wages thirtie pieces of siluer.
13 And the Lord said vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie pieces of siluer, & cast them to the potter in the house of the Lorde.
14 Then brake I mine other staffe, euen the r Bandes, that I might dissolue the brotherhoode betweene Iudah and Israel.
15 And the Lorde sayde vnto mee, Take to thee yet s the instruments of a foolishe shepheard.
16 For loe, I will raise vp a shepheard in the lande, which shall not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that t standeth vp: but he shall eate the flesh of the fatte, and teare their clawes in pieces.
17 O idole shepheard that leaueth the flocke: the swoorde shall be vpon his u arme, and vpon his right eye. His arme shall bee cleane dryed vp, and his right eye shall be vtterly darkened.

a Signifying, that they should haue a certaine kinde of regiment, and outwarde shewe of gouernment: but in effect it should be nothing: for they shoulde be wolues, and deuouring beastes in stead of shepheards.
b Which commeth of the spoyle of their brethren. h I will cast one to destroy another. i Their gouernours shall execute cruelte ouer them. k That is, the small remnant, whom he thought worthy to shewe mercy vnto. l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernmēt, nor continue in the bandes of brotherly vnitie, and therefore breaketh both the one and the other. Some reade, for Bandes, Deliuerers, but in the 14. verse the first reading is confirmed.
m Whereby he sheweth his care and diligence that he would suffer them to haue no euill rulers, because they shoulde consider his great loue. n Meaning the people, because they wouldе not acknowledge these great benefites of God. o He sheweth that the best part euer profite by Gods iudgements, p Besides their ingratitude God accuseth them of malice and wickednes, which did not only forget his benefites, but esteemed thē as things of nought.
q Shewing that it was too litle to paye his wages, which coulde scarce suffice to make a few tiles for to couer the Temple.

CHAP. XII.

Of the destruction and buylding again of Ierusalem.

1 The burden of the worde of the Lorde vpon a Israel, sayth the Lorde, which spred the heauens, and layd the foundation of the earth, and formed the spirite of man within him.
2 Beholde, I will make Ierusalem a b cup of poyson vnto all the people rounde about: and also with Iudah will he be, in the siege against Ierusalem.
3 And in that daye will I make Ierusalem an heauie stone for all people: all that lift it vp, shalbe torne, though all the people of the earth be gathered together against it.
4 In that daye, sayth the Lord, I will smite euery horse with stonishment, & his ryder with madnesse, & I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.
5 And the Princes of Iudah shall saye in c their hearts, The inhabitants of Ierusalem shall be my strength in the Lorde of hostes their God.
6 In that daye will I make the princes of Iudah like coles of fire among the wood, and like a fire brande in the sheafe, & they shall deuoure all the people rounde about on the right hande, and on the left: and Ierusalem shalbe inhabited againe in her owne place, euen in Ierusalem.
7 The Lord also shal preserue the d tents of Iudah, as afore time: therefore the glorie of the house of Dauid shall not boaste, nor the glorie of the inhabitants of Ierusalem against Iudah.
8 In that daye shall the Lorde defende the inhabitants of Ierusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shalbe as Gods house, and as the Angell of the Lord before them.
9 And in that daye will I seeke to destroye all the nations that come against Ierusalem.
10 And I will powre vpon the house of

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home, whē God called them.
b Ierusalem shalbe defended against all her enemies: so shal God defend all Iudah also, and shal destroy the enemies.
c Euery captaine that had many vnder him afore, shall nowe thinke that the small power of Ierusalem shalbe sufficient to defend thē against all enemies, because the Lord is among them.
d The people which are nowe as it were dispersed by the fields, and lye open to their enemies, shalbe no lesse preserued by my power, then if they were vnder their Kinges, (which is meant by the house of Dauid) or in their defenced cities.

David, and vpon the inhabitantes of Ierusalem the Spirit of e grace and of compassion, and they shall looke vpon mee, whom they haue f pearced, and they shall lament for him as one mourneth for his onely sonne, and be sorie for him as one is sorie for his first borne.

11 In that day shal there be a great mourning in Ierusalem, as the n mourning of g Hadadrimmon in the valley of Megiddon.

12 And the k lande shall bewaple euery famulie l apart, the famulie of the m house of Dauid apart, and their wiues apart: the famulie of the house of Nathā apart, and their wiues apart:

13 The famulie of the house of Leui apart, and their wiues apart: the famulie of n Shemei apart, and their wiues apart:

14 All the famulies that o remayne, euery famulie apart, and their wiues apart.

e They shall haue the feeling of my grace by faith, and knowe that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my spirit, Iohn 19.37. where it is referred to Christes body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35.22. k That is, in all places where the Iewes shal remaine. l Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shal lament. m Vnder these certaine families he conteineth all the tribes, & sheweth that both the Kinges and the Priestes had by their sinnes pearced Christ.
n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatrie.* 3 *The zeale of the godly against false prophets.*

1 IN that dape there a shalbe a fountaine opened to the house of Dauid, & to the inhabitāts of Ierusalem, for sinne and for vncleannes.

2 And in that day, saith the Lord of hostes, I will cut off the b names of the idoles out of the land: and they shall no more be remembred: and I will cause the c prophetes, and the vncleane spirite to depart out of the land.

3 And when any shall yet d prophecie, his father and his mother that begate him, shall saye vnto him, Thou shalt not liue: for thou speakest lyes in the Name of the Lord: and his father and his mother that begate him, e shall thrust him through, when he prophecieth.

4 And in that day shall the prophets f be ashamed euery one of his vision, when he hath prophecied: neither shall they weare a rough garment to deceyue.

5 But he shall say, I am no g Prophet: I am an husband man: for man taught me to be an heardman from my youth vp.

6 And one shall saye vnto him, What are these h wounds in thine handes? Then he shall answere, Thus was I wounded in the house of my friendes.

7 ¶ Arise, O sworde, vpon my i shepheard, and vpon the man that is my fellow, saith the Lorde of hostes: smite the shepheard, and the sheepe shalbe scattered: and I wil turne mine hand vpon the litle ones.

8 And in all the land, saith the Lord, k two partes therein shalbe cut off, and die: but the third shalbe left therein.

9 And I wil bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as golde is tryed: they shall call on my Name, and I will heare them: I will say, It is my people, and they shal say, The Lord is my God.

a He sheweth what shalbe the fruite of their repentance, to wit, remission of sinnes by the blood of Christ, which shalbe a continuall running fountaine, and purge them from all vncleannes.
b He promiseth that God wil also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whome the Prophet here calleth vncleane spirites. d That is, when they shall prophecie lyes, and make God, who is the authour of trueth, a cloke thereunto. e He sheweth what zeale the godly shal haue vnder the kingdome of Christ, Deut. 13.6,9. f God shall make them ashamed of their errors and lyes, and bring them to repentance, and they shall no more weare Prophetes apparell to make their doctrine seeme more holy. g They shall confesse their former ignorance, and be content to labour for their liuing.
h Hereby he sheweth that though their parents & friendes decie more greatly with them, & put the not to death, yet they would so punish their childre, that he came false prophets, that the markes & signes should remayne for euer.
i The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible dissipation among the people: for their gouernours & pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Matth. 26.31. k The greatest part shall haue no portion of these blessings, and yet they that shal enioy them, shall be tryed with great afflictions, so that it shalbe knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

8 *Of the doctrine that shal proceede out of the Church, and of the restauration thereof.*

1 BEhold, the day of the Lord commeth, and thy spoyle shalbe a diuided in the middes of thee.

2 For I wil gather all nations against Ierusalem to battell, and the citie shalbe taken, and the houses spoyled, and the wemen defiled, and halfe of the citie shall goe into captiuitie, and the residue of the people shall not be cut off from the citie.

3 Then shal the Lord go forth, and fight against those nations, as when b he fought in the day of battell.

4 And his feete shal stande in that day vpon the c mount of olines, which is before Ierusalem on the Eastside, & the mount of olines shal cleaue in the middes thereof: toward the East & towarde the West there shall be a verie great d valley, and halfe of the mountaine shall remoone towarde the North, and halfe of the mountaine toward the South.

5 And ye shall flee vnto the e valley of the mountaines: for the valley of the mountaines shall reach vnto Azal: yea, ye shall flee like as ye fled from the f earthquake in the dayes of Vzziah king of Iudah: and the Lorde & my God shall come, and all the Saintes with thee.

6 And in that day shall there be no cleare light, but darke.

7 And there shalbe a day (it is knowen to

a He meneth the godly against the great temptations, that should come before they enioyed this prosperous estate promised vnder Christ, that when their dangers should come, they might know the they were warned of them afore.
b As your fathers and you haue had experience both at the red Sea & at all other times.
c By this name of speache the Prophet sheweth Gods power, and care ouer his Church, and howe he will at it were by miracle saue it.
d So that out of all the partes of the world they shal see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church. e He speaketh of the hypocrites, which coulde not abide Gods presence, but shoulde flee into all places where they might hide them among the mountaines. f Read Amos 1.1. g Because they did not credite the Prophetes words, he turneth to God, and comforteth himselfe in that that he knew that these things should come, and saith, Thou, O God, with thine Angels wilt come to performe this great thing.

the

the Lord) [l] neyther day nor nyght, but about the euening time it shalbe light.

8 And in that daye shall there [i] waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, and shalbe, both in summer and winter.

9 And the Lorde shall be King ouer all the earth: in that day shal there be one [k] Lord, and his Name shalbe one.

10 All the land shalbe turned [l] as a playne from Geba to Rimmon, towarde the South of Ierusalem, and it shall be lifted vp, and inhabited in her place: from Benjamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Hananel, vnto the Kinges wine presses.

11 And men shal dwell in it, and there shall be no more destruction, but Ierusalem shalbe safely inhabited.

12 And this shalbe the plague, wherewith the Lorde will smite all people, that haue fought against Ierusalem: their flesh shal consume away, though they stand vpon their feete, and their eyes shall consume in their holes, and their tongue shall consume in their mouth.

13 But in that day [m] a great tumult of the Lorde shalbe among them, and euery one shall take [n] the hande of his neyghbour, and his hande shall ryse vp against the hand of his neyghbour.

14 And Iudah shal fight also against Ierusalem, & the armie of al the heathen shalbe gathered rounde about, with [o] golde and siluer, and great abundance of apparell.

15 Yet this shalbe the plague of the horse, of the mule, of the camell and of the asse, and of all the beasts that be in these tents as this [p] plagne.

16 But it shal come to passe that euery one that is left of all the nations, which came against Ierusalem, shall go vp from yere to yere to worship the King the Lorde of hostes, & to keepe the feast of Tabernacles.

17 And who so will not come vp of all the families of the earth vnto Ierusalem to worship the king the Lord of hostes, euen vpon them shal come no rayne.

18 And if the famlie of [q] Egypt go not vp, and come not, it shall not rayne vpon the. This shalbe the plague wherwith the Lord wil smite al the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of all the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shall there be written vpon the [r] bridles of the horses, The holinesse vnto the Lord, and the pots in the Lords house shall be like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shalbe holy vnto the Lorde of hostes, and all they that sacrifice, shall come and take of them, & seethe therein: and in that day there shall be no more the [s] Canaanite in the House of the Lord of hostes.

Malachi.

THE ARGVMENT.

THis Prophet was one of the three, which God raised vp for the comfort of his Church after the captiuitie, and after him there was no more vntill Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they shoulde with more feruent desires looke for the comming of Messiah. Hee confirmeth the same doctrine, that the two former doe, but chiefly he reproueth the Priestes for their couetousnesse, and for that they serued God after their owne fantasies, and not according to the prescript of his worde. He also noteth certaine peculiar sinnes, which were then among them, as marrying of idolatrous and many wiues, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promes made vnto their fathers, but would send Christ his messenger, in whom the couenant should be accomplished, whose comming should be terrible to the wicked, and bring all consolation and ioy vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priestes.

1 [a] The [a] birden of the worde of the Lorde to Israel by the ministerie of Malachi.

2 I haue loued you, sayeth the Lord: yet ye say, [b] Wherein hast thou loued vs? Was not Esau Iaakobs brother, sayeth the Lord: yet I loued Iaakob,

3 And I [c] hated Esau, & made his mountaines waste, and his heritage a wildernes for dragons.

4 Though Edom say, We are impouerished, but we will returne and builde the desolate places, yet sayeth the Lorde of hostes, They shall builde, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whome the Lord is angry for euer.

5 And your eyes shall see it, and ye shall say, The Lord will be magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruant his master. If then I be a father, where is mine honour? And if I bee a master, where is my feare, sayeth the Lord of hostes vnto you, [d] O Priestes, that despise my Name? and ye saye, [e] Wherein haue we despised thy Name?

7 Ye

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a Signifying, that there shoulde be great troubles in the Church, and that the time hereof is in the Lordes handes, yet at length (which is here ment by the euening) God would send comfort.

i That is, the spirituall graces of God, which should euer continue in most abundance.

k All idolatrie and superstition shalbe abolished, and there shalbe one God, one faith, and one religion.

l This newe Ierusalem shalbe seene through al the worlde, and shal excell the old in excellencie, wealth and peaces.

m God will not onely rayse vp warre without, but sedition at home to try thē.

n To hurt, and oppresse him.

a Read Ia. 13.1.

b Which declareth their great ingratitude that would not acknowledge this loue, which was so euident in that he chose Abraham from out of all the world, & next chose Iaakob the yonger brother of whom they came, and left Esau the elder.

c For besides that the signes of mine hatred appeared euen when he was made seruant vnto his yonger brother, being yet in his mothers belly, and also afterwarde in that he was put from his birthright, yet euen nowe before your eyes the signes hereof are euident, in that that his countrey lyeth waste, and hee shall neuer returne to inhabite it, whereas ye my people, whome the enemie hated more then them, are by my grace & loue towarde you deliuered, reade Rom. 9.13.

o The enemies are riche, and therefore shall not come for a pray, but to destroy and shed blood.

p As the men should be destroyed, verse 12.

q By the Egyptians, which were greatest enemies to true religion, he meaneth all the Gentiles.

r Signifying, that to what seruice they were put now (whether to labour, or to serue in warre) they were nowe holy, because the Lord had sanctified them.

s As precious the one as the other, because they shalbe sanctified.

t But all shal be pure and cleane, and there shall neither be hypocrite, or any that shal corrupt the true seruice of God.

d Besides the rest of the people he condemneth the Priests chiefly, because thei should haue reproued others for their hypocrisie, and obstinacie against God, and not haue hardened them by their example to greater euils.

e Hee noteth their grosse hypocrisie, which would not see their faultes, but blinde guides

(Christ saw not in prophesie)

f Ye receiue all maner offerings for your owne greedineſſe, and do not examine whether they be according to my Lawe or no.
g Not that they ſayd thus, but by their doings they declared no leſſe.
h You make it no fault, whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commaunded, and partly after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproche he ſheweth them that a mortall man would not be content to be ſo ſerued.
i He derideth the Prieſtes who bare the people in hande, that they prayed for them, and ſheweth that they were the occaſion, that theſe euils came vpon the people.

7 Ye offer [f] vncleane bread vpon mine altar, and you ſay, Wherein haue we polluted thee? In that ye ſaye the table of the Lord is not [g] to be regarded.
8 And if ye offer the blinde for ſacrifice, it is [h] not euill: and if yee offer the lame and ſicke, it is not euill: offer it nowe vnto thy Prince: will he be content with thee, or accept thy perſon, ſayth the Lorde of hoſtes?
9 And nowe, I praye you, [i] praye before God, that he may haue mercy vpon vs: this hath bene by your meanes: will hee regarde [k] your perſons, ſayth the Lorde of hoſtes?
10 Who is there euen among you, [l] that would ſhut the doores, and kindle not fire on mine altar in vayne? I haue no pleaſure in you, ſayth the Lord of hoſtes, neyther will I accept an offring at your hand.
11 For from the ryſing of the Sunne vnto the going downe of the ſame, my Name is [m] great among the Gentiles, and in euery place incenſe ſhalbe offered vnto my Name, and a pure offring: for my Name is great among the Heathen, ſayeth the Lord of hoſtes.
12 But ye haue polluted it, in that ye ſaye, The Table of the Lorde is [n] polluted, and the fruite thereof, euen his meate is not to be regarded.
13 Ye ſayd alſo, Beholde, it is a [o] wearines, and ye haue ſnuffed at it, ſayth the Lorde of hoſtes, and ye offered that which was rotne, and the lame, and the ſicke: thus ye offered an offering: ſhoulde I accept this of your hand, ſayth the Lord?
14 But curſed be the deceyuer, which hath [q] in his flocke a male, and voweth, and ſacrificeth vnto the Lord a corrupt thing: for I am a great King, ſayth the Lorde of hoſtes, and my Name is terrible among the heathen.

christian synagog 54. dd

Deut. 17. 1 Leuit. 22. 20.

k Will God conſider your office and ſtate, ſeeing you are ſo couetous and wicked? l Becauſe the Leuites who kept the doores, did not trye whether the ſacrifices that came in, were according to the Lawe, God wiſheth that they would rather ſhut the doores, then to receyue ſuch as were not perfect. m God ſheweth that their ingratitude, and neglect of his true ſeruice ſhall be the cauſe of the calling of the Gentiles: and here the Prophet that was vnder the Lawe, framed his wordes to the capacitie of the people, and by the altar and ſacrifice he meaneth the ſpiritual ſeruice of God, which ſhoulde bee vnder the Goſpell, when an ende ſhoulde be made to all theſe legall ceremonies by Chriſtes onely ſacrifice. n Both the Prieſtes and the people were infected with this errour, that they paſſed not what was offred: For they thought that God was aſwell content with the leane as with the fatte: but in the meane ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impietie, and alſo ſhewed their contempt of God, and couetouſneſſe. o The Prieſtes and people were both wearie with ſerving God, and paſſed not what maner of ſacrifice and ſeruice they gaue to God, for that which was leaſt profitable, was thought good ynough for ſ Lorde. p That is, hath abilitie to ſerue the Lord according to his worde, and yet will ſerue him according to his couetous minde.

CHAP. II.

Threatnings againſt the Prieſtes being ſeducers of the people.

1 And nowe, O ye [a] Prieſtes, this commaundement is for you.
2 If ye will not heare it, nor conſider it in your heart, to giue glory [b] vnto my Name, ſayeth the Lorde of hoſtes, I will euen ſend a curſe vpon you, and will curſe your [c] bleſſings: yea, I haue curſed them alreadp, becauſe ye doe not conſider it in your heart.
3 Beholde, I will corrupt [d] your ſeede, and caſt dounge vpon your faces, euen the [e] dounge of your ſolemne feaſtes, and you ſhalbe like vnto it.
4 And ye ſhall knowe, that I haue [f] ſent this commaundement vnto you, that my couenant, which I made with Leui, might ſtand, ſayeth the Lord of hoſtes.
5 My [g] couenant was with him of life and peace, and I [h] gaue him feare, and he feared me, and was afraide before [i] my Name.
6 The lawe of [k] trueth was in his mouth, and there was no iniquitie found in his lippes: he walked with me in peace and equitie, and did turne many away from iniquitie.
7 For the Prieſtes [l] lips ſhoulde preſerue knowledge, and they ſhoulde ſeeke the Lawe at his mouth: for he is the [m] meſſenger of the Lorde of hoſtes.
8 But ye are gone out of the way: ye haue cauſed many to fall by the Lawe: ye haue broken the couenant of Leui, ſayeth the Lord of hoſtes.
9 Therefore haue I alſo made you to bee deſpiſed, and vile before all the people, becauſe ye kept not my wayes, but haue bene partiall in the Lawe.
10 Haue we not all [n] one father? hath not one God made vs? why doe we tranſgreſſe euery one againſt his brother, and breake the couenant of [o] our fathers?
11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael and in Ieruſalem: for Iudah hath defiled [p] holines of the Lorde, which he loued, & hath married the [q] daughter of a ſtrange god.
12 The Lord wil cut off the man that doth this: both the maiſter and the ſeruant out of the Tabernacle of Iaakob, and him that [r] offereth an offering vnto the Lorde of hoſtes.
13 And this haue ye done againe, and [s] couered the altar of the Lord with teares, with weeping and with mourning:

a He ſpeaketh chiefely, but vnder them he conteineth the people alſo.
b To ſerue me according to my worde.
c That is, the abundance of Gods benefites.
d Your ſeede ſowen ſhal come to no profite.
e You boaſt of your holines, ſacrifices & feaſts, but they ſhall turne to your ſhame, and be as vile as dounge.
f The Prieſts obiected againſt the prophet that he could not reprone them, but he muſt ſpeake againſt [ſ] prieſthood, & the office eſtabliſhed of God by promiſe, but her ſheweth, that the office is nothing ſlandered, when theſe villaines & doung are called by their owne names.
g He ſheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that he would giue them long life & felicitie, and on their part, that they ſhould faithfully ſerue him according to his worde.
h I prefcribed me and ſet forth other in the word of the Lorde.
i He is as the treaſure houſe of Gods worde, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelfe.
k He ſheweth that the Prieſt ought to haue knowledge to inſtruct
l He is as the treaſure houſe of Gods worde, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelfe.
m Shewing, that whoſoeuer doeth not declare Gods will, is not his meſſenger, and Prieſt.
n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abrahã, & God had elected thẽ to be his holy people, they ought neither to offend God nor their brethrẽ.
o Whereby they had bound themſelues to God to be an holy people.
p They haue ioyned themſelues in mariage with them [ſ] are of another religion.
q That is, [ſ] Prieſts.
r Ye cauſe the people to lament, becauſe that God doeth not regarde their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.

Leui a certaine lawe to ſerue me. i He ſerued my glory with all humilitie and ſubmiſſion. k He ſheweth that the Prieſt ought to haue knowledge to inſtruct other in the word of the Lorde. l He is as the treaſure houſe of Gods worde, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelfe. m Shewing, that whoſoeuer doeth not declare Gods will, is not his meſſenger, and Prieſt. n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abrahã, & God had elected thẽ to be his holy people, they ought neither to offend God nor their brethrẽ. o Whereby they had bound themſelues to God to be an holy people. p They haue ioyned themſelues in mariage with them [ſ] are of another religion. q That is, [ſ] Prieſts. r Ye cauſe the people to lament, becauſe that God doeth not regarde their ſacrifices, ſo that they ſeeme to ſacrifice in vaine.

because the offring is no more regarded,
neither receiued acceptably at your hãds.
14 Yet ye say, ˢ Wherin? Because the Lord
hath bene witnes betweene thee and the
wife of thy youth, against whome thou
hast transgressed: yet is shee thy ᵗ com-
panion, and the wife of thy ᵘ couenant.
15 And did not ˣ he make one? yet had hee
ʸ abundance of spirit: and wherefore one?
because he sought a godly ᶻ seede: therefore
keepe your selues in your ᵃ spirit, and let
none trespasse against ŷ wife of his youth.
16 If thou hatest her, ᵇ put her away, saith
the Lorde God of Israel, yet he couereth
ᶜ the iniurie vnder his garment, sayth the
Lord of hosts: therefore keepe your selues
in your spirite, and transgresse not.
17 Ye haue ᵈ wearied the Lorde with your
words: yet ye say, Wherin haue we wea-
ried him? When ye say, Euery one that
ᵉ doth euill, is good in the sight of ŷ Lord,
& he deliteth in them. Or where is ŷ God
of ᶠ iudgement?

s This is another fault, whereof he reproueth them, ŷ is, they brake the lawes of marriage. t Is the one half of thy selfe. u She that was ioyned to thee by a solemne couenant, & by the inuocation of Gods Name. x Did not God make man & woman as one flesh and not many? y By his power & vertue he could haue made many women for one man. z Such as should be borne in lawful & moderate marriage wherin is no excesse of lusts. a Conteine your selues within your bounds, and be sober in mind, & bridle your affections. b Not ŷ he doeth allow diuorcement, but of the two faults he sheweth, which is the less. c He thinketh it sufficiẽt to keepe his wife stil, albeit he take others, and so as it were couereth his fault. d Ye murmured against God, because he heard not you assoone as ye called. e In thinking ŷ God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power & iustice, because he iudged not according to their fãtasies.

CHAP. III.

1 *Of the messenger of the Lorde Iohn Baptist, and of Christes office.*

1 Behold, I wil send my ᵃ messenger, and
he shall prepare ŷ way before me: and
the ᵇ Lord whom ye seeke, shall speedi-
ly come to his Temple: euen the ᶜ messen-
ger of the couenant whome ye desire: be-
hold, he shal come, saith the Lord of hosts.
2 But who ᵈ may abide the day of his
comming? and who shall endure, when
he appeareth? for he is like a purging
fire, and like fullers sope.
3 And hee shall sit downe to trie and fine
the siluer: he shall euen fine the sonnes of
ᵉ Leui, and purifie them as golde and sil-
uer, that they may bring offrings vnto
the Lord in righteousnesse.
4 Then shall the offrings of Iudah & Ie-
rusalem be acceptable vnto the Lorde, as
in olde time and in the yeeres afore.
5 And I will come neere to you to iudge-
ment, & I will be a swift witnes against
the soothsaiers, & against the adulterers,
and against false swearers, and against
those that wrõgfully keepe backe the hire-
lings wages, and vexe the widowe & the
fatherlesse, and oppresse the stranger, and
feare not me, saith the Lord of hostes.
6 For I am the Lord: I change not, and ye
sonnes of Iaakob ᶠ are not consumed.

a This is meant of Iohn Baptist, as Christ expoũdeth it, Luk. 7.27. b Meaning, Messias, Psal. 40.1, Dan. 9.17.25. c That is, Christ by whome the couenant was made & ratified, who is called the Angel or messẽger of the couenant, because he reconcileth vs to his Father, & is Lorde or King, because he hath the gouernment of his Church. d He sheweth that the hypocrites which wishe so much for ŷ Lords comming, will not abide when he draweth neere: for he will consume them, and purge his and make them cleane. e He beginneth at the Priests, ŷ they might be lights & shine vnto others. f They murmured against God, because they saw not his helpe euer present to defend them: & therefore he accuseth thẽ of ingratitude, & sheweth that in that they are not daily consumed, it is a token, ŷ he doeth still defend them, and so his mercie towarde them neuer changeth.

7 From the dayes of your fathers, ye are
gone away from mine ordinances, and
haue not kept them: ᵍ returne vnto mee,
and I will returne vnto you, sayeth the
Lorde of hostes: but ye sayde, Wherein
shall we returne?
8 Will a ʰ man spoyle his gods? yet haue
ye spoyled me: but ye say, Wherein haue
we spoyled thee? In ⁱ tithes, & offrings.
9 Ye are cursed with a curse: for ye haue
spoyled me, euen this whole nation.
10 Bring ye all the tythes into the store-
house that there may be meate in mine
House, & proue me now herewith, sayeth
the Lorde of hostes, if I will not open the
windowes of heauen vnto you, & powre
you out a blessing ᵏ without measure.
11 And I will rebuke ŷ ˡ deuourer for your
sakes, and he shall not destroy the fruit of
your grounde, neither shall your vine be
baren in the field, saith ŷ Lord of hostes.
12 And all nations shall call you blessed:
for ye shall be a pleasant lande, sayeth the
Lorde of hostes.
13 Your wordes haue bene stoute ᵐ against
me, sayeth the Lorde: yet ye say, What
haue we spoken against thee?
14 Ye haue sayde, It is in vaine to serue
God: and what profite is it that we haue
kept his commandement, & that we wal-
ked humbly before the Lord of hostes?
15 Therefore we count the proude blessed:
euen they that worke wickednesse are set
vp, and they that tempt God, yea, they
are ⁿ deliuered.
16 ᵒ Then spake they that feared the Lord,
euery one to his neighbour, and the Lord
hearkened and heard it, and a ᵖ booke of
remembrance was written before him
for them that feared the Lorde, and that
thought vpon his Name.
17 And they shalbe to me, sayeth the Lorde
of hostes, in that day ᵠ that I shall doe
this, for a flocke, and I will ʳ spare them,
as a man spareth his owne sonne that
serueth him.
18 Then shall you returne, and discerne be-
tweene the righteous & wicked, betweene
him that serueth God, & him that serueth
him not.

g Reade Zech. 1.3. h There are none of the heathẽ so barbarous, that wil defraud their gods of their honor, or deale deceitfully with them. i Whereby the seruice of God should haue bin maintained, and the priests, and the poore relieued. k Not hauing respect howe much ye neede, but I will giue you in all abundance: so that ye shall lacke place to put my blessings in. l Meaning, the caterpiller, and whatsoeuer destroyeth corne and fruites. m The Prophet condẽneth them of double blasphemie against God: first in that they sayde that God had no respect to them that serued him, & next that the wicked were more in his fauour then the godly. n They are not onely preferred to honour, but also deliuered from dangers. o After these admonitions of the Prophet some were liuely touched, & incouraged others to feare God. p Both because the thing was strange, that some turned to God in that great and vniuersall corruption, and also that this might be an example of Gods mercies to all penitent sinners. q When I shall restore my Church according to my promise, they shall be as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirite.

a. vid. nou. et psal. 135. in nou: transl.

CHAP. IIII.

The day of the Lorde, before the which Eliiah shoulde come.

1 For beholde, the daye commeth that
shall ᵃ burne as an ouen, and all the
proude, yea, and all that do wickedly,
shalbe stubble, & the day that commeth,
shall burne them vp, sayeth the Lorde of
hostes, and shall leaue them, neither roote
nor branche.
2 But vnto you that feare my Name, shall

a He prophecieth of Gods iudgements against the wicked, who would not receiue Christ, when as God should sende him for the restauration of his Church.

b Meaning Christ who w his wings or beames of his grace shuld lighten and comfort his Church, Eph. 5.14. & he is called the sunne of righteousnes, because in him selfe he hath all perfection, and also the iustice of the father dwelleth in him: wherby he regenerateth vs into righteousnes, clenseth vs from the filth of this world, & reformeth vs to the image of God. c Ye shall be set at libertie & increase in the ioy of the Spirit, 2. Cor. 3.17. d Because the time was come that ỹ Iewes should be destitute of Prophets vntill the time of Christ, because they should with more feruent mindes desire his comming, ỹ Prophet exhorteth them to exercise them selues diligently in studying the Law of Moses in the meane season, whereby they might continue in the true religion, and also be armed against all tentations.

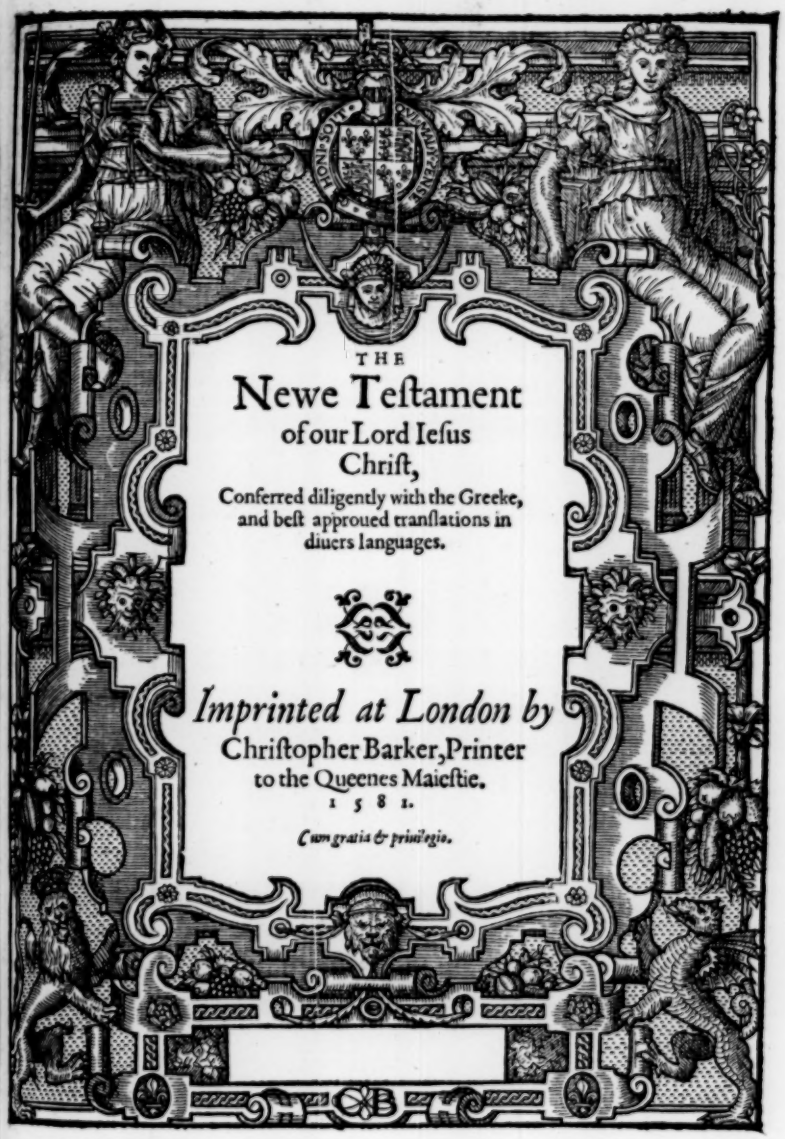
b the sunne of righteousnes arise, & healthy shalbe vnder his wings, and ye shall c goe forth, and growe vp as fat calues.
3 And ye shall treade downe the wicked: for they shall be dust vnder the soles of your feete in the day that I shall do this, sayeth the Lord of hostes.
4 d Remember the law of Moses my seruant, which I commanded vnto him in Horeb for all Israel with the statutes & iudgements.
5 Beholde, I will sende you e Eliiah the Prophet before the comming of the great and f fearefull day of the Lord.
6 And he shall g turne the heart of the fathers to the children, and the heart of the children to their fathers, least I come h and smite the earth with cursing.

e This Christ expounded of Iohn Baptist. Matth. 11.13,14 who both for his zeale, and restoring of religion is aptly compared to Eliiah.

f Which ait is true for the wicked, so doeth it waken the godly and call them to repentance. g He sheweth wherein Iohns office should stand in ỹ turning of men to God & ioyning the father & children in one vnitie of faith: so that the father shall turne to the religion of his sonne which is conuerted to Christ, and the sonne shall imbrace the faith of the true fathers, Abraham, Izhak & Iaakob. h The seconde poynt of his office was to denounce Gods iudgements against them that would not receiue Christ.

a vid. Collation Eliæ et Baptistæ Bucholcer. Cronol. apud Lug. 28. 613

The ende of the Prophets.



THE

Newe Teſtament

of our Lord Ieſus Chriſt,

Conferred diligently with the Greeke, and beſt approued tranſlations in diuers languages.

Imprinted at London by
Chriſtopher Barker, Printer to the Queenes Maieſtie.
1 5 8 1.

Cum gratia & priuilegio.

¶ The holy Gospel[a] of Iesus Christ, [b] according to Matthewe.

a This word signifieth good tidings, and is taken here for the storie, which cõmeneth the joyfull message of the commyng of the sone of God promised from the beginning.
b That is, written and taught by Matthewe.

THE ARGVMENT.

IN this histotie written by Matthewe, Marke, Luke, and Iohn, the spirite of God so gouerned their hearts, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and maner of writing they be diuers, and sometime one writeth more largely that which the other doth abbridge: neuertheles in matter and argument they all tende to one ende: which is, to publish to the worlde the fauour of GOD towarde mankinde through Christ Iesus, whome the Father hath giuen as a pledge of his mercie and loue. And for this cause they intitle their storie, Gospel, which signifieth good tidings, forasmuch as God hath performed in deede that which ỹ fathers hoped for. So that hereby we are admonished to forsake the world, & the vanities thereof, and with most affectioned hearts embrace this incõparable treasure freely offered vnto vs: for there is no ioy nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the very substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this worde is conteined the whole Newe Testament: but commonly we vse this name for the histotie, which the foure Euangelistes write, conteining Christes comming in the flesh, his death and resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life & death: but Iohn more laboureth to set forth his doctrine, wherein both Christes office, and also the vertue of his death & resurrection more fully appeare: for without this, to knowe that Christ was borne, dead and risen againe, should be nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoeuer doeth knowe the office, vertue and power of Christ, shal read that which is written of the Sonne of God come to be the redeemer of the world, with most profite. Now as concerning the writers of this histotie, it is euident that Matthewe was a Publicane, or custome gatherer, and was thence chosen of Christ to be an Apostle. Marke is thought to haue bene Peters disciple, and to haue planted the first Church at Alexandria, where he died the eight yere of the reigne of Nero. Luke was a Physition of Antiochia and became Pauls disciple, and fellowe in all his trauails: he lined foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loued, the sonne of Zebedeus, and brother of Iames: he died three score yeres after Christ, and was buried neere to the citie of Ephesus.

CHAP. I.

1 *The genealogie of Christ, that is, the Messias promised to the fathers,* 18 *VVho was conceiued by the holy Ghost, and borne of the virgin Marie, when she was betrothed vnto Ioseph.* 20 *The Angel satisfieth Iosephs minde.* 21 *VVhy he is called Iesus, & wherefore Emmanuel.*

Luke 3.23.
c This is the rehearsal of ỹ promise, whereof Iesu Christ is frõg according to the flesh.
d So called, for that he came of the stocke of Dauid.
e These two are first rehearsed, because Christ was especially promised to one of them and their seede, and therefore Christ commõly was called the sonne of Dauid, because the promes was more euidẽtly confirmed vnto him. *Gen.*21.2. *Gen.*25.24. *Ger.*29.35. *Gen.*38.27.

1 THe * c booke of the generation of IESVS CHRIST the d sonne of Dauid, e the sonne of Abraham.
2 * Abraham begate Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.
3 * And Iudas begate Pharez, and Tara of Thamar. And * Pharez begate Esrom. And Esrom begate Aram.
4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.
5 And Salmon begate Booz of f Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.
6 And * Iesse begate Dauid the King. And * Dauid the King begate Salomon of her that was the wife of Vrias.
7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.
8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.
9 And Ozias begate h Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.
10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.
11 And * Iosias begate Iacim. And Iacim begate Iechonias, and his brethren about the time they were caried away to Babylon.
12 And after they were caried away into Babylon, * Iechonias begat i Salathiel.

f Rachab and Ruth being Gẽtiles, signify that Christ came not onely of the Iewes, and for them, but also of the Gẽtiles, and for their saluation. *Ruth* 4.21. 1.*Sam.*16.1.
& 17.12. 2.*Sam.*12.24. 1.*King.*11.43. 1.*chron.*3.10.
h He hath omitted three Kings, Ioas, Amazia, Azaria, abbridging the nomber, to make the times fourteene generations. 2.*King.*23.34. *and* 24.1. 6.2.*chron.*36.4.9. 1.*Chron.*3.16.
i After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeeres, yet by the prouidence of God the gouernement remained in the family of Dauid, where it continued till the comming of Christ.

1. *Chro.* 3. 17, 19. *Ezra.* 3. 2. *and* 5. 2.

* And Salathiel begate Zorobabel.
13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.
k Albeit ſ Iewes nombet their kinred by the male kinde, yet this linage of Mary is comprehended vnder the ſame, becauſe ſhee was maried to a man of her owne ſtocke & tribe.
14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.
15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Jacob.
16 And Jacob begate Joſeph, the husband of Marie, k of whom was borne IESVS, that is called l Chriſt.
17 So all the generations from Abraham to Dauid, are fourteene generations. And from Dauid until they were caried awap into Babylon, fourteene generations: and after they were caried awap into Babylon, vntill Chriſt, fourteene generations.
l Who is the true king, Priest, and Prophet anointed of God to accompliſh the office of the redeemer.
18 ¶ Now the birth of IESVS Chriſt was thus, When as his mother Marie was *betrothed to Joſeph, m before they came together, ſhe was found n with childe of the holy Ghoſt.
Luke 1. 27.
m Before hee tooke her home to him.
n As the Angel afterward declared to Ioſeph.
19 Then Joſeph her husband, being a o iuſt man, & not willing to * make her a publike exampte, was minded to put her awap ſecretly.
o Vpright and fearing God, and therefore ſuſpecting that ſhe had committed fornication, before ſhe was betrothed, would neither reteine her, which by the Lawe ſhould be maried to an other, neither by accuſing her put her to ſhame for her fact.
Deut. 24. 1.
20 But whiles hee thought theſe things, behoulde, the Angel of the Lorde appeared vnto him in a p dreame, ſaying, Joſeph the q ſonne of Dauid, feare not to take Marie for thy wife: for that which is conceiued in her, is of the holy Ghoſt.
p This dreame is witneſſed by the holy Ghoſt, and is a kinde of reuelation, Nom. 12. 6.
21 And ſhe ſhall bring forth a ſonne, & thou ſhalt *call his name r IESVS: for he ſhall *ſaue his people from their ſinnes.
q This name putteth him in remembrãce of Gods promiſe to Dauid. *Luke* 1. 31.
22 And all this was done that it might be fulfilled, which was ſpoken of the Lorde by the Prophet, ſaying,
r That is, a Sauiour. *Act.* 4. 12. *phil.* 2. 10. *Iſa.* 7. 14.
23 *Behold, a Virgine ſhalbe with childe, and ſhal beare a ſonne, and t they ſhal call his name Emmanuel, which is by interpretation, u God with vs.
*Or, thou.
t God is ioyned with vs by the meanes of Ieſus Chriſt, who is both God and man.
24 ¶ Then Joſeph, being raiſed from ſléepe, did as the Angell of the Lorde had inioyned him, and tooke his wife.
u Chriſt is here called the firſt borne, becauſe ſhe had neuer any before, and not in reſpect of any ſhe had after. Neither yet doth this word (til) import alwayes a time following: wherein the contrary may be affirmed, as our Sauiour, ſaying, that he wil be preſent with his diſciples till the end of the world, meaneth not, that after this world he will not be with them.
25 But hee knewe her not, till ſhee had brought forth her x firſt borne ſonne, and he called his name IESVS.
x Or, ſonne.

CHAP. II.

1 The time and place of Chriſtes birth. 11 The wiſe men offer their preſents. 14 Chriſt fleeth into Egypt. 16 The yong children are ſlaine. 23 Ioſeph turneth into Galile.

1 WHen *Jeſus then was borne at Beth-lehem in a Judea, in the dayes of Herode b King, behold, there came c Wiſemen from the Eaſt to Jeruſalem,
Luke 2. 6.
a For there is another Beth-lehem in the tribe of Zebulun.
b Wiſemen, or Magi, in the Perſians & Chaldees tongue, ſignifie Philoſophers, Prieſts, or Aſtronomers, and are here the firſt fruits of the Genciles that came to worſhip Chriſt.
2 Saying, Where is the King of the Jewes that is borne? for we haue ſeene his d ſtarre in the Eaſt, and are come e to worſhip him.
c An extraordinarie ſigne to ſet forth that Kings honour, whome the world did not eſteeme.
3 When king Herode heard this, he was troubled, and all Jeruſalem with him.
4 And gathering together all the chiefe Prieſts & Scribes of the people, he aſked of them, where Chriſt ſhould be borne.
5 f And they ſayde vnto him, At Beth-lehem in Judea: for ſo it is written by the Prophet,
6 *And thou Beth-lehem in the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come the gouernour that ſhal fede my people Iſrael.
d Which was a declaration of that reuerence, which the Gentiles ſhoulde beare vnto Chriſt.
e They could wel tel of Chriſt in generall: but whē they ſhould profeſſe his name, and giue him his due honour, they were colde, & ſhrinke backe. *Micah* 5. 2. *John* 7. 42.
7 Then Herode g priuily called the Wiſemen, and diligently inquired of them the time of the ſtarre that appeared,
8 And ſent them to Beth-lehem, ſaying, Goe, and ſearch diligently for the babe: and when ye haue found him, bring me worde againe, that I may come alſo, and worſhip him.
f An euil conſcience is a burning fire.
9 ¶ So when they had heard the King, they departed: and loe, the h ſtarre which they had ſeene in the Eaſt, went before them, til it came, and ſtoode ouer the place where the babe was.
g The ſtarre vaniſhed away before, to the intent they ſhould tary at Ieruſalem, & there inquire of the thing, to the confuſion of the Iewes.
10 And when they ſawe the ſtarre, they reioyced with an exceeding great ioye,
11 And went into the houſe, and i found the babe with Mary his mother, & fel down, and worſhipped him, and opened their treaſures, and preſented vnto him giftes, k euen golde, and incenſe, and myrrhe.
h The Perſians maner was not to ſalute Kings without a preſent, & therefore they brought of that which was moſt precious in their countrey, whereof euery one of them offered.
12 And after they were warned of God in a dreame, that they ſhould not go againe to Herode, they returned into their countrey another way.
i Promiſe ought not to be kept, where Gods honour and
13 ¶ After their departure, behoulde, the Angel of the Lorde appeareth to Joſeph in a dreame, ſaying, Ariſe, and take the babe and his mother, and flee into Egypt, and be there till I bring thee word: for Herode will ſeeke the babe, to deſtroy him.
14 So he aroſe and tooke the babe and his mother by night, and departed into Egypt,
15 And was there vnto the death of Herode, l þ it might be fulfilled, which was ſpoken of the Lorde by the *Prophete, ſaying, Out of Egypt haue I called my Sonne.
preaching of his trueth is hindred: or els it ought not to be broken.
k That which was prefigured by the deliuerance of the Iſraelites out of Egypt, which were Chriſtes Church and his body, is nowe verified, and accompliſhed in the head Chriſt. *Hoſ.* 11. 1.
16 ¶ Then Herode, ſeeing that hee was mocked of the wiſemen, was exceeding wroth, and ſent forth, & ſlewe all the male children that were in Beth-lehem, and in all the coaſtes thereof, from two yeere olde and vnder, according to the time which he had diligently ſearched out of the wiſe men.
l Within a certaine time after.
17 Then was that fulfilled which was

spoken by the Prophet Jeremias, saying,

18 *In [m] Rama was a voyce heard, mourning, and weeping, and great lamentation: Rachel weeping for her children, and wouldē not be comforted, because [n] they were not.

19 And when Herode was dead, beholde, an Angel of the Lorde appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his mother, and goe into the land of Israel: for they are * dead which sought the babes life.

21 Then he arose vp, and tooke the babe and his mother, and came into the land of Israel.

22 But when hee heard that Archelaus did reigne in Iudea in steade of his father Herode, he was afrayde to goe thither: * yet after he was warned of God in a dreame, hee turned aside into the partes of Galile,

23 And went & dwelt in a citie called Nazareth, that it might be fulfilled which was spoken by the Prophets, which was, that he should be called [p] a Nazarite.

Nazarene. mou. franſl.

CHAP. III.

1 *The office, doctrine, and life of Iohn.* 7 *The Pharisies are reproued.* 8 *The fruites of repentance.* 13 *Christ is baptized in Iordan,* 17 *And authorized by God his Father.*

1 AND [a] in those dayes, Iohn the Baptist came and preached in the [b] wildernes of Iudea,

2 And sayd, * Repent: for the [c] kingdome of heauen is at hand.

3 For this is he of whome it is spoken by the Prophet Esaias, saying, * The voyce of him that cryeth in the wildernes, is, Prepare ye the way of the Lorde: make his pathes straight.

4 * And this Iohn had his [d] garment of camels heare, and a girdle of skin about his loynes: his meat was also [e] locustes and wilde honie.

5 * Then went out to him Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, [f] confessing their sinnes.

7 Now when he sawe many of the Phasrises and of the Sadducees come to his baptisme, he sayd vnto them, * O [g] generatiō of vipers, who hath forewarned you to flye from the anger to come?

8 Bring forth therefore [h] fruites worthie amendement of life,

9 And thinke not to say with your selues, * We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abrahā.

10 And nowe also is the [i] axe put to the roote of the trées: * Therefore euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire.

11 * In deede I baptize you with water to amendment of life, but he that cometh after me, is mightier then I, whose shoes I am not worthy to beare: he will baptize you with the holy Ghost, and with [k] fire.

12 Which hath his [l] fanne in his hand, & wil make cleane his floore, & gather his wheate into his garner, but will burne vp the chaffe with vnquencheable fire.

13 ¶ * Then came Iesus frō Galile to Iordan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue nede to be baptized of thee, & comest thou to me?

15 Then Iesus answering, said to him, Let be now: for thus it becometh vs to [m] fulfill all righteousnes. So he suffered him.

16 And Iesus when hee was baptized, came straight out of the water. And loe, the heauens were opened vnto him, and Iohn sawe the Spirit of God descending like a [n] doue, and lighting vpon him.

17 And lo, a voyce came from heauen, saying, * [n] This is my * beloued Sonne, in whom I am well pleased.

Iohn 8.39. actes 13.26.

h The iudgement of God is at hand to destroy such as are not meete to be of his Church.

Chap.7.19. Mar.1.8. luke 3.16. iohn 1.26. actes 1.5. & 2.4. & 8.17. and 19.4.5.

i When God baptizeth inwardly with the vertue of his Spirit, he burneth and consumeth the vices, and inflameth the hearts with loue towarde him.

k Which is the preaching of the Gospel, whereby he gathereth the faithful as good corne, and scattereth the infidels as chaffe.

Mar.1.9. luke 3.21. l Wee must render perfite obedience to God in all things, which he hath ordeined. m To shewe the state of his kingdome, which is in all meekenes and lowlines.

Chap.17.5. 2.pet.1.17. n The fauour of God resteth on Iesus Christ, that from him it might be powred on vs, which deserue of our selues his wrath and indignation. *Colos.1.13.*

CHAP. IIII.

1 *Christ fasteth and is tempted.* 11 *The Angels minister vnto him.* 17 *He beginneth to preach.* 18 *He calleth Peter, Andrew, Iames & Iohn, and healeth all the sicke.*

1 THen * was Iesus led aside [a] of the Spirit into the wildernesse, to be [b] tempted of the deuil.

2 And when he had fasted fourtie dayes, and fourtie nightes, he was afterward hungrie.

3 Then came to him the tempter, & said, If thou be the sonne of God, [c] command that these stones be made bread.

4 But he answering, sayd, It is written, * Man shall not liue by bread onely, but by euery [d] worde that proceedeth out of the mouth of God.

5 Then the deuill tooke him vp into the [e] holy Citie, and set him on a [f] pinacle of the Temple,

6 And sayde vnto him, If thou be the Sōne of God, cast thy selfe downe: for it is written, * that he wil giue his Angels charge ouer thee, and in their handes they shall [g] lift thee vp, least at any time thou

Mar.1.12. luk.4.1

a By the holy Ghost.

b To the ende that he ouercomming these tentations, might get the victorie for vs.

c Satan would haue Christ to distrust God and his word, & follow other strange and vnlawfull meanes.

Deut.8.3.

d He meaneth the order that God hath ordeined to maintaine his creatures by. e To wit, Ierusalem. [f] *Or, vane which shewed where the wind stood. Psa.91.11,12.* f He alledgeth but halfe the sentence to deceiue thereby the rather, and cloke his craftie purpose.

shouldest dash thy foote against a stone.
Deut.6.16.
g We must not leaue such lawfull meanes as God hath appointed, to seeke others after our owne fantasie.
7 Jesus sayd vnto him, It is written againe, * Thou shalt not g tempt the Lord thy God.
8 Againe the deuil tooke him vp vnto an exceeding high mountaine, and h shewed him all the kingdomes of the world, and the glory of them,
h In a vision.
9 And sayd to him, All these will I giue thee, if thou wilt fal down, & worship me.
Deut.6.13.&10.20.
10 Then said Jesus vnto him, Auoid Satan: for it is written, * Thou shalt worship the Lord thy God, & him only shalt thou serue.
Mar.1.13.
Luke 4.13.
i The word of God is ſ sworde of the spirit, wherewith Satan is ouercome.
11 * Then the deuil i left him: and beholde, the Angels k came, and ministred vnto him.
k To comfort him.
12 ¶ * And when Jesus had heard that John was l deliuered vp, he returned into Galile,
Mar.1.14.
luke 4.14.
iohn 4.43.
l And cast in prison by Herod.
13 And leauing Nazareth, went & dwelt in Capernaum, which is nere the m sea, in the borders of Zabulon & Nephthalim,
m For so they called the lake of Gennesareth.
14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,
15 * The land of Zabulon, and the land of Nephthalim by the way of the sea, beyond Jordan, n Galile of the Gentiles:
Isa.9.1,2.
16 The people which sate in o darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen vp.
n Christ had preached nowe almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the bordersof palestina.
o Which was without comfort, hath receiued consolation.
17 * From that time Jesus began to preache, and to say, Amend your liues: for the kingdome of heauen is at hand.
Mar.1.15.
18 ¶ * And Jesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were p fishers.)
Mar.1.16.
19 And he sayde vnto them, Followe me, and I will make you fishers q of men.
p God hath chosen the weake things of the world to confound ſ mightie, *1.Corin.1.27.*
q To draw them out of the sea of this world, wherein they are drowned.
20 And they straightway leauing ſ nets, followed him.
21 And when he was gone foorth from thence, hee sawe other two brethren, James the sonne of Zebedeus, and John his brother in a shippe with Zebedeus their father, mending their nets, and hee called them.
r We ought to be most ready to follow Christ whē he calleth, leauing al worldly respects apart.
22 And they r without tarying, leauing the ship and their father, followed him.
23 So Jesus went about all Galile, teaching in their Synagogues, and preaching the Gospel of the s kingdome, and healing euery sickenesse and euery disease among the people.
s That is, the blessed tidings of forgiuenes of sinnes and reconciliation with God.
24 And his fame spred abroad through all Syria: & they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with t deuils, and those which were u lunatike, and those that had the palsie: and he healed them.
25 And there followed him great multitudes out of Galile, and x Decapolis, and Jerusalem, and Judea, and from beyond Jordan.
t So ſ by healing incurable diseases Christes diuinitie appeared.
u They that were mad or sicke at a certaine time of the moone.
x It was a countrey wherein were ten cities, as ſ word signifieth.

CHAP. V.

Christ teacheth who are blessed. 13 The salt of the earth, and light of the world. 16 Good workes. 17 Christ came to fulfill the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Diuorcement. 33 Not to sweare. 39 To suffer wrong. 44 To loue our enemie. 48 Perfection.

1 A ND when hee sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.
Luke 6.20.
a That feele themselues voyde of all righteousnes, that they may onely seeke it in Christ.
2 And hee opened his mouth and taught them, saying,
3 * Blessed are the a poore in spirite: for theirs is the kingdome of heauen.
Isa.61.2.3,7.
4 * Blessed are they that b mourne: for they shal be comforted.
& 65.13,19.
luke 6.21.
5 * Blessed are the c meeke: for they shall inherite the earth.
b Which feele their owne miserie and seeke their comfort in God.
6 Blessed are they which d hunger & thirst for righteousnes: for they shalbe filled.
Psal.37.11.
7 Blessed are the mercifull: for they shall obteine mercie.
c Who rather will would suffer all iniuries, then they would reuenge them selues.
8 Blessed are the * pure in heart: for they shall see God.
d Being in necessitie, desire nothing but that which is vpright & godly.
9 Blessed are the peacemakers: for they shalbe called the e children of God.
Psal.24.4.
10 Blessed are they * which suffer persecution for righteousnes sake: for theirs is the kingdome of heauen.
e For he is called the God of peace, *1.Cor.14.33.*
11 * Blessed are ye when men reuile you, and persecute you, and say all maner of euill against you for my sake, falsly.
1.Pet.3.14.
12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.
1.Pet.4.14.
alls.5.41.
13 * Ye are the f salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foote of men.
Mar.9.50.
14 Ye are the light of the worlde. A citie that is set on an hill, can not be hid.
15 * Neither doe men light a candle, & put it vnder a bushell, but on a candlesticke, and it giueth light vnto al that are in the house.
luke 14.34.
16 * Let g your light so shine before men, that they may see your good workes, & glorifie your Father which is in heauen.
Mar.4.21. luke 8. 16.and 11.33.
17 Thinke not that I am come to destroy the Lawe, or the Prophets. h I am not come to destroy them, but to fulfill them.
1.Pet.2.12.
18 * For truely I say vnto you, Till heauen, and earth perish, one iote, or one title of the Lawe shall not scape, till i all things be fulfilled.
19 * Whosoeuer therefore shall breake one of k these least commandements, and teach men so, he shall be called the least in the kingdome of heauen: but whosoeuer shall obserue and teache them, the same shall be called great in the kingdome of heauen.
Luke 16.17.
20 For I say vnto you, except your righteousnes * exceede the righteousnes of the
f Your office is to season men with the salt of the heauenly doctrine.
g Because you are seene farre off, giue good example of life.
h The Gospel is the stablishing and accomplishing of the lawe.
i The doctrine of the lawe containeth nothing vnprofitable or superfluous.
Iames 2.10.
k Whosoeuer shall transgresse the least of the ten commandements in worde and example, he shalbe cast out of the kingdome of God, except it be pardoned him in Christ. *Luke.11.52.*

l Scribes

l Which neither expoundeth the law truely, nor obserueth it well.
m He sheweth how these worthy doctors haue falsely glosed this commaundement.
Exod.20.13. deut.5.17.
n Or, subiect to iudgement.
o Without cause.
p For God knowing his secret malice will punish him.
q Which signifieth in the Syrian tongue an idle braine, & is spoken in contempt.
r Like iudgement almost the Romanes obserued: for Triumuirs had the examination of small matters, 3 counselled 23. of greatest causes, and finally great matters of importance were decided by the Senate of 71. iudges, which here is cōpared vnto iudgemēt of God, or to be ratified with hel fire.
s For that thou hast offended me, or he hath offended thee: for God preferreth brotherly reconciliatiō to sacrifice.
Leui.19.18. Exod.20.14. mat.5.9.
t Charitie is required both in deed & in mind. Leui.18.8.9. mar.19.
u Nothing is so precious which ought not to be sacrificed in respect of the glory of God.
v Or, about that. Num.19.7. deu.24.1. mar.10.4. luke 16.18. 1.cor.7.10.
t In that he giueth her leaue to marry another by that testimonial. Exod.20.7. Leui.19.12. deut.5.11.
u All superfluous othes are vtterly debarred, whether the name of God be therein mentioned, or otherwise.

1 Scribes and Pharises, ye shall not enter vnto the kingdome of heauen.
21 m Ye haue heard that it was sayde vnto them of the olde time, * Thou shalt not kil: for whosoeuer killeth, shall be r culpable of iudgement.
22 But I say vnto you, Whosoeuer is angrie with his brother r a vnadui sedly, shall be culpable of iudgement. And whosoeuer sayeth vnto his brother, o Raca, shall be worthy to be punished by the p Counsell. And whosoeuer shall say, Foole, shall be worthy to be punished with hell fire.
23 If then thou bring thy gift to the altar, & there remembrest that thy brother hath ought against thee,
24 Leaue there thine offring before the altar, and goe thy way: first be q reconciled to thy brother, and then come and offer thy gift.
25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, least thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the sergeant, and thou be cast into prison.
26 Verely I say vnto thee, thou shalt not come out thence, till thou hast payed the vttmost farthing.
27 ¶ Ye haue heard that it was sayde to them of olde time, * Thou shalt not commit aduulterie.
28 But I say vnto you, that whosoeuer loketh on a woman to lust after her, hath committed s adulterie with her alreadp in his heart.
29 * Wherefore if thy right eye cause thee to offende, plucke it out, and cast it from thee: for better it is for thee that one of thy members perish, t then that thy whole body should be cast into hell.
30 Also if thy right hand make thee to offend, cut it off, and cast it from thee: for better it is for thee that one of thy members perish, then that thy whole bodie should be cast into hell.
31 It hath bene sayde also, * Whosoeuer shall put away his wife, let him giue her a testimoniall of diuorcement.
32 But I say vnto you, Whosoeuer shall put away his wife (except it be for fornication) t causeth her to commit aduulterie: and whosoeuer shall marie her that is diuorced, committeth aduulterie.
33 Againe, ye haue heard that it was sayde to them of olde time, * Thou shalt not forsweare thy selfe, but shalt performe thine u othes to the Lord.
34 But I say vnto you, * Sweare not at all, neither by heauen, for it is the throne of God:
35 Nor yet by the earth: for it is his footestoole: neither by Ierusalem: for it is the citie of the great King.
36 Neither shalt thou sweare by thine head, because thou canst not make one heare white or blacke.
37 * But let your communication be, * Yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of x euill.
38 ¶ Ye haue heard that it hath bene sayde, An * eye for an eye, & a tooth for a tooth.
39 But I say vnto you, * Resist not y euill: but whosoeuer * shall smite thee on thy right cheeke, turne to him the other also.
40 And if any man will sue thee at the Law, and take away thy coate, let him haue thy cloke also.
41 And whosoeuer will compell thee to goe a mile, go with him twaine.
42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.
43 Ye haue heard that it hath bene sayde, * Thou shalt loue thy neighbour, & z hate thine enemie.
44 But I say vnto you, * Loue your enemies: blesse them that curse you: do good to them that hate you, * and pray for them which u hurt you, and persecute you,
45 * That ye may be the children of your Father that is in heauen: for he maketh his sunne to arise on a euill, and the good, and sendeth raine on the iust, and vniust.
46 * For if ye loue them, which loue you, what rewarde shall you haue? Do not the b Publicanes euen the same?
47 And if ye c be friendly to your brethren onely, what singular thing doe ye? doe not euen the Publicanes likewise?
48 Ye shall therefore be d perfit, as your father which is in heauen, is perfit.

ded by the false expositours the Pharises. *Luke* 6.27,35. *Luke* 23. 34. *alles* 7.60. 1.*cor*.4.13. v *Or, rushin vpon you.* *Luke* 6.35. *Luke* 6. 32. c These did take to farme the taxes, towles and other paiments, and therefore were greatly in disdaine with all men. w *Or, imbrace.* d We must labour to attaine vnto the perfection of God, who of his free liberalitie, doeth good to them that are vnworthy.

Iam.5.12.
x Let simplicity, and trueth be in your words, and then ye shal not be so light, and ready to sweare.
y When a man speaketh otherwise thē he thinketh in heart, it commeth of an euill conscience, and of the deuill. *Exod*.21.24. *leuit*.24.20. *deut*.19.21.
z Albeit this was spoken for the iudges, yet euery man applied it to reuenge his priuate quarell. *Luke* 6.29. *rom* 12.17. 1 *cor*.6.7.
a *Or, iniurie.* a Rather receiue double wrong, then reuenge thine owne griefes. *Deut*.15.8. *Leuit*.19.18.
b This was ad-

CHAP. VI.

1 *Of almes,* 5 *Prayer,* 14 *Forgiuing one another,* 16 *Fasting.* 19 *He forbiddeth the carefull seeking of worldly things, and willeth men to put their whole trust in him.*

1 TAke heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no rewarde of your Father which is in heauen.
2 * Therefore when thou giuest thine almes, thou shalt not make a trūpet to be blowen before thee, as the a hypocrites doe in the Synagogues & in the streetes, to be praised of men. Verely I say vnto you, they haue their b reward.
3 But when thou doest thine almes, let not thy c left hand know what thy right hand doeth,
4 That thine almes may be in secrete, and thy Father that seeth in secrete, he will reward thee d openly.
5 And when thou prayest, be not as the hypocrites: for they loue to stande, and pray in the Synagogues, and in the corners of the streetes, because they would be seene of men. Verely I say vnto you, they haue their reward.

Rom.12.8.
a Whose works proceed not of a right faith, but are done for vaine glory.
b In that they are praised and commended of men.
c It is sufficient § God approue our workes.
d In that day when all things shalbe reuealed.

e Withdraw thy selfe rather apart.
*Or, babble not much.
f He cōmandeth vs to beware of much babbling and superfluous repeates.
g Who is not perswaded by eloquēt speach, and long talke, as men are.
h Christ bindeth them not to the wordes, but to the sense, and forme of prayer.
Luke 11.2.
i We must seeke Gods glory first, and aboue all things.
k Reigne thou ouer all, and let vs render vnto thee perfect obedience, as thine Angels do.
l To be ouercome thereby.
Chap.13.19.
m This conclusion excludeth mans merites, and teacheth vs to grounde our prayers only on God.
Marke 11.25.
eccius 28.2.
n Make their faces to seeme of an other sort thē they were wont to do.
o Wherby is cōmāded to auoid all vaine ostentation.
Luke 12.33.
1.tim.6.19.
Luke 11.34.
p If thine eye be disposed to liberalitie, Prou. 22.9.
q If thine affectiō be corrupt, and giuen to couetousnes, Deut. 15.9.
r If the concupiscence & wicked affections ouercome reason, we must not marvaile though mē be blinded, and be like vnto beasts. Luk.16.13. Psa.55.22. luk.12.22. phil.4.6. 1.tim.6.8. 1.pet.5.7.
ſ Mans trauel nothing auaileth where God giueth not increase.

6 But when thou prayest, [e] enter into thy
chamber: and when thou hast shut thy
dore, pray vnto thy Father which is in
secret, and thy Father which seeth in se-
cret, shall reward thee openly.
7 Also when ye pray, * [f] vse no vaine repe-
titions as the heathen: for they thinke to
be heard for their much babbling.
8 Be yee not like them therefore: for your
[g] Father knoweth whereof ye haue nede,
before ye aske of him.
9 After this [h] maner therfore pray ye, *Our
Father which art in heauen, halowed be
thy [i] Name.
10 Thy [k] kingdom come. Thy wil be done
euen in earth, as it is in heauen.
11 Giue vs this day our daily bread.
12 And forgiue vs our dettes, as we also
forgiue our detters.
13 And lead vs not into [l] tentation, but de-
liuer vs * from euill: for [m] thine is the
kingdome, and the power, and the glorie
for euer, Amen.
14 * For if ye doe forgiue men their trespa-
ces, your heauenly Father will also for-
giue you.
15 But if ye doe not forgiue men their tres-
paces, no more will your Father forgiue
you your trespaces.
16 Moreouer, when ye fast, looke not sowre
as the hypocrites: for they [n] disfigure
their faces, that they might seeme vnto
men to fast. Verely I say vnto you, that
they haue their reward.
17 But when thou fastest, [o] anoint thine
head, and wash thy face,
18 That thou seeme not vnto men to fast,
but vnto thy Father which is in secrete:
and thy Father which seeth in secrete, will
reward thee openly.
19 ¶ Lay not vp treasures for your selues
vpon the earth, where the moth and can-
ker corrupt, & where theeues dig through,
and steale.
20 *But lay vp treasures for your selues in
heauen, where neither the moth nor can-
ker corrupteth, and where theeues neither
digge through, nor steale.
21 For where your treasure is, there will
your heart be also.
22 ¶ * The light of the bodie is the eye: if
then thine eye be [p] single, thy whole body
shalbe light.
23 But if thine eye be [q] wicked, then all
thy body shall be darke. Wherefore if the
[r] light that is in thee, be darkenesse, howe
great is that darkenesse?
24 * No man can serue two masters: for
either he shall hate the one, and loue the
other, or els he shall leane to the one, and
despise the other. Yee can not serue God
and riches.
25 *Therefore I say vnto you, be not [ſ] care-
full for your life, what ye shal eate, or what
yee shall drinke: nor yet for your body,
what ye shall put on. Is not the life more
worth then meate? and the bodie then
raiment?
26 Beholde the foules of the heauen: for
they sowe not, neither reape, nor carie in-
to the barnes: yet your heauenly Father
fedeth them. Are yee not much better
then they?
27 Which of you by taking care, is able to
adde one cubite vnto his stature?
28 And why care ye for raiment? Learne,
howe the lilies of [t] the fielde doe growe:
they [u] labour not, neither spinne:
29 Yet I say vnto you, that euen Solomon
in all his glory was not arayed like one of
these.
30 Wherefore if God so clothe the grasse of
the fielde which is to day, and to morowe
is cast into the ouen, shall he not do much
more vnto you, O ye of litle faith?
31 Therfore take no thought, saying, What
shall we eate? or what shall we drinke? or
wherewith shall we be clothed?
32 (For after all these things [x] seeke the
Gentiles) for your heauenly father know-
eth, that ye haue nede of all these things.
33 But seeke ye first the kingdome of God,
and his [y] righteousnes, & all these things
shalbe ministred vnto you.
34 Care not then for the morowe: for the
morow shal care for * it [z] self: the day hath
ynough with his owne griefe.

CHAP. VII.

1 Christ forbiddeth rash iudgement. 6 Not to cast holy things to dogges. 7 To aske, seeke, or knocke. 12 The scope of the Scripture. 13 The straight & wide gate. 15 Of false prophets. 16 The good tree and euill. 22 False miracles. 24 The house on the rocke, or vpon the sand.

1 Iudge [a] not, that ye be not iudged.
2 For with what * iudgement ye iudge,
ye shalbe iudged, and with what * mea-
sure ye mete, it shall be measured to you a-
gaine.
3 And why seest thou the mote, that is in
thy brothers eye, and perceiuest not the
beame that is in thine owne eye?
4 * Or how saiest thou to thy brother, Suf-
fer mee to cast out the mote out of thine
eye, and behold a beame is in thine owne
eye?
5 Hypocrite, first cast out the beame out of
thine owne eye, and then shalt thou see
clearely to cast out ẏ mote out of thy bro-
thers eye.
6 ¶ [b] Giue yee not that which is holy, to
dogges, neither cast yee your pearles be-
fore swine, least they treade them vnder
their feete, and turning againe, all to rent
you.
7 ¶ * Aske, and it shall be giuen you: seeke,
and ye shall finde: knocke, and it shall be
opened vnto you.
8 For whosoeuer asketh, receiueth: and he
that seeketh, findeth: and to him ẏ knoc-
keth, it shalbe opened.
9 For what man is there among you, which
if his sonne aske him bread, would he giue
him a stone?
10 Or if he aske fishe, will he giue him a ser-
pent?
11 If yee then, which are euill, can giue to
your children good gifts, how much more
shal

t The goodnes of God euen towards the herbs of the field, farre passeth al things that mā can cōpasse by his power and labour.
u The worde signifieth, they weary not them selues.
x With care & distrust.
y That is, to be regenerate, & amend your liues.
*Or his owne things.
z God wil prouide for euery day that ẏ shall be necessarie, though we doe not encrease the present grief by the carefulnesse howe to liue in time to come.
a He commaundeth, not to be curious or malicious to trie out, and condemne our neighbours faults: for hypocrites hide their owne faults, and seeke not to amend them, but are curious to reproue other mens.
Luke 6.37.
rom.2.1.
1.cor.4.3.
Marke 4.24.
luke 6.38.
luke 6.41.
b Declare not the Gospell to the wicked contemners of God, whom thou seest left to themselues and forsaken.
Chap.21.22.
mark.11.24.
luke 11.9. iohn 14.13. & 16.23,24.
iam.1.5.

thal your father which is in heauen, giue good things to them that aske him?

12 *Therefore whatsoeuer ye woulde that men should do to you, euē so do ye to thē: for this is the ‹ Lawe and the Prophets.

13 ¶ *Enter in at the straite gate: for it is the wide gate, and broad ‹ way that leadeth to destruction: and many there be which goe in thereat,

14 Because the gate is straite, and the way narowe that leadeth vnto life, and fewe there be that finde it.

15 ¶ Beware of false prophetes, which come to you in sheepes clothing, but inwardly they are rauening wolues.

16 Ye shall knowe them by their fruites. ‹ *Doe men gather grapes of thornes? or figges of thistles?

17 So euery good tree bringeth forth good fruite, and a corrupt tree bringeth forth euill fruit.

18 A good tree cannot bring forth euil fruit: neither can a corrupt tree bring forth good fruite.

19 *Euery tree that bringeth not forth good fruite, is hewen downe, and cast into the fire.

20 Therefore by their fruits ye shall know them.

21 ¶ Not euery one that saieth vnto me, f Lord, Lord, shall enter into the kingdome of heauen, *but he that doth the will of my Father which is in heauen.

22 Many will say to me in that day, Lord, Lorde, haue we not ‹ by thy Name prophecied? and by thy Name cast out deuils? & by thy Name done many great workes?

23 And then will I profesle to them, h *I neuer knewe you: *departe from me, ye that worke iniquitie.

24 Whosoeuer then heareth of me these woordes, *and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the windes blewe, & beat vpon that house, and it fell not: for it was grounded on a rocke.

26 But who so euer heareth these my woords, & doeth them not, shall be likened vnto a foolish man, which hath builded his house vpon the sand:

27 And the raine fell, & the floods came, & the windes blew, & beat vpon that house, and it fell, and the fall thereof was great.

28 ¶ *And it came to passe, when Iesus had ended these woordes, the people were astonied at his doctrine.

29 For he taught them as one hauing authoritie, and not as the Scribes.

CHAP. VIII.

Christ healeth the leper. 5 The captaines faith. 11 The vocation of the Gentiles. 14 Peters mother in lawe. 19 The Scribe that would follow Christ. 28 Christs powerie. 24 He stilleth the sea & the winde. 32 And driueth the deuils out of the possessed, into the swine.

1 NOw when he was come down from the mountaine, great multitudes followed him.

2 *And loe, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hande, touched him, saying, I will, be thou cleane: & immediatly his ‹ leprosie was cleansed.

4 Then Iesus said vnto him, See thou tell b no man, but goe, and shew thy selfe vnto the ‹ Priest, & offer the gift that *Moyses commaunded, for d a witnes to them.

5 ¶ *When Iesus was entred into Capernaum, there came vnto him a *Centurion, beseeching him,

6 And said, Master, my *seruant lyeth sicke at home of the palsie, and is grieuously payned.

7 And Iesus sayde vnto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shouldst come vnder my roofe: but speake the woorde onely, and my seruant shall be healed.

9 For I am a man also vnder the authoritie of another, and haue souldiers vnder me: and I say to one, Goe, and he goeth: and to another, Come, and he commeth: and to my seruant, Doe this, & he doth it.

10 When Iesus heard that, he marueiled, and said to them that followed him, Verily, I say vnto you, I haue not founde so great faith, euen in Israel.

11 But I say vnto you, that ‹ many shall come from the East & West, and shall sit downe with Abraham, and Isaac, and Jacob in the kingdome of heauen.

12 And the children of the kingdome shalbe cast out into ‹ vtter *darkenes: there shall be weeping and gnashing of teeth.

13 Then Iesus sayde vnto the Centurion, Goe thy way, & as thou hast beleeued, so be it vnto thee. And his seruant was healed the same houre.

14 ¶ *And when Iesus came to Peters house, he sawe his wiues mother laied downe, and sicke of a feuer.

15 And he touched her hand, and the feuer left her: so she arose, & ministred vnto thē.

16 *When þ euen was come, they brought vnto him many that were possessed with deuils: & he cast out the spirits with his word, and healed all that were sicke,

17 That it might be fulfilled, which was spoke by *Esaias þ Prophet, saying, ‹ He tooke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commaunded them to goe ouer the water.

19 * Then came there a certaine Scribe, & said vnto him, Master, h I will followe thee whithersoeuer thou goest.

20 But Iesus sayde vnto him, The foxes haue holes, and the birdes of the heauen haue nestes, but the Sonne of man hath not wherevnto to rest his head.

21 ¶ And ‹ another of his disciples said vnto him, Master, suffer me first to go, & k burie my father.

a It was not like that leprosy that is now, but was a kinde thereof which was incurable.

b He would not yet be throghly knowē, but had his time & houre appointed.

c Our Sauiour would not contemne þ which was ordeined by the Lawe, seeing as yet þ ceremonies therof were not abolished.

d To condemne them of ingratitude, when they shall see thee whole.

Luke 7.1.

‖ Or, a captaine ouer an hundreth.

‖ Or, somme.

e Which are strange people & the Gentiles, to whom the couenant of God did not properly appertaine.

f For there is no thing but meere darkenes out of the kingdome of heauen.

Chap.22.13.

Mar.1.29.lu.4. 38

Mar.1.32.lu.4.40

Isa.53.4.1.pet.2. 24.

g The Prophet speaketh chiefly of the feeblenes & disease of our soules, which Iesus Christ hath borne: therefore he setteth his great mercy & power before our eyes by healing the bodie.

Luke 9.57.

h He thought by this meanes to curry fauour with the worldt but Iesus sheweth him that he is farre wide frō that he looketh for: for in stead of worldly welth there is but powertie in Christ.

i Luke maketh mention of three, which were hindred by worldly respectes from comming to Christ.

k To succour & help him in his old age till he die, and then I will followe thee wholy.

22 But Jesus said vnto him, Followe me, and let the [1] dead burie their dead.

23 ¶ * And when hee was entred into the ship, his disciples folowed him.

24 And behold, there arose a great tempest in the sea, so that the ship was couered with wawes: but he was a sléepe.

25 Then his disciples came, & awoke him, saying, Master, saue vs: we perish.

26 And hee saide vnto them, Why are ye fearefull, O ye of litle faith? Then he arose, and rebuked the windes & the sea: and so there was a great calme.

27 And the men marueiled, saying, What man is this, that both the winds and the sea obey him!

28 ¶ * And when he was come to the ōtherside, into the countrey of the Gergesénes, there met him two possessed with deuils, which came out of the graues verie fierce, so that no man might goe by that way.

29 And behold, they cryed out, saying, Jesus the sonne of God, what haue we to doe with thée? Art thou come hither to torment vs [m] before the time?

30 Now there was a far off from them, a great heard of swine feeding.

31 And the deuils besought him, saying, If thou cast vs out, [n] suffer vs to go into the heard of swine.

32 And hee saide vnto them, Goe. So they went out, and departed into the heard of swine: and beholde, the whole heard of swine was caried with violence from a stéepe downe place into the [o] sea, & died in the water.

33 Then the heardmen fled: & when they were come into the citie, they tolde all things, and what was become of them that were possessed with the deuils.

34 And beholde, all the citie came out, to mæte Jesus: and when they sawe him, [p] they besought him to depart out of their coastes.

CHAP. IX.

2 He healeth the palsie, 5 And forgiueth sinnes. 9 He calleth and visiteth Matthewe. 13 Mercie. 15 He answereth the Pharises and Iohns d. scipler. 16 Of the rawe cloth and newe wine. 22 He healeth the woman of the bloodie yssue. 25 Hee rayseth Iairus daughter, 29 Giueth two blinde men their sight, 33 Maketh a domme man to speake, 35 Preacheth & healeth in diuers places, 38 And exhorteth to prayers for the aduancement of the Gospel.

1 THen he entred into a ship, and passed ouer, and came into his owne citie.

2 And * loe, they brought to him a man sicke of the palsie, lying on a bed. And Jesus séeing their [a] faith, said to the sicke of the palsie, Sonne, be of good comfort: thy [b] sinnes are forgiuen thée.

3 And beholde, certaine of the Scribes saide with themselues, This man blasphemeth.

4 But when Jesus sawe their thoughtes, he said, Wherefore thinke ye euil things [c] in your hearts?

5 For whether is it [d] easier to say, Thy sinnes are forgiuen thée, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palsie,) Arise, take vp thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude sawe it, they marueiled, and glorified God, which had giuen such authoritie to men.

9 ¶ * And as Jesus passed forth from thence, he sawe a man sitting at the receite of custome, named Matthew, and said to him, Followe me. And he arose, and followed him.

10 And it came to passe, as Jesus sate at meate in his house, behold, many Publicanes and sinners, that came thither, sate downe at the table with Jesus and his disciples.

11 And when the Pharises sawe that, they sayd to his disciples, Why eateth your master with Publicanes and sinners?

12 Now when Jesus heard it, he said vnto them, The [e] whole néede not a physition, but they that are sicke.

13 But go [f] ye and learne what this is, * I [g] will haue mercy, and not sacrifice: for I am not come to cal the righteous, but the * sinners to repentance.

14 ¶ * Then came the disciples of John to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?

15 And Jesus sayde vnto them, Can the [h] children of ð mariage chamber mourne as long as the bridegrome is with them? But the dayes wil come when the bridegrome shalbe taken from them, and then shall they fast.

16 Moreouer no man pieceth an [i] old garment with a piece of [k] new cloth: for that that should fill it vp, taketh away from the garment, and the breach is worse.

17 Neyther doe they put newe wine into [k] olde [l] vessels: for then the vessels would breake, and the wine would be spilt, and the vessels shoulde perish: but they put newe wine into newe vessels, and so are both preserued.

18 ¶ * While he thus spake vnto them, beholde, there came a certaine ruler, & worshipped him, saying, My daughter is nowe deceased, but come and laye thine hand on her, and she shall liue.

19 And Jesus arose and folowed him with his disciples.

20 (And behold, a woman which was diseased with an issue of blood twelue yeres, came behinde him, & touched the hemme of his garment.

21 For shée sayde in her selfe, If I may touche but his garment onely, I shall be whole.

22 Then Jesus turned him about, and séeing her, bid saye, Daughter, bée of good comfort:

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1 No duetie or loue is to be preferred to Gods calling: therefore Iesus calleth them dead, which are hindred by any worldly thing to folow Christ. *Mar.4.15. luke 8 22.*

Mar.5.1. luke 8.26.

m The wicked woulde euer defer their punishment, thinking all correction to come too soone.

n The deuil desireth euer to do harme, but he can do no more then God doeth appoynt.

o Meaning the lake of Gennesareth.

p These Gergesénes esteemed more their hogs then Iesus Christ.

Mar.2.3. luke 5. 18.

a And also his faith that had the palsie: for except we haue faith, our sinnes cannot be forgiuen.

b Iesus toucheth the principall cause of all our miseries, which is sinne.

c Because they did maliciously refuse Christ, who offered himselfe vnto them.

d Christ speaketh according to their capacity: for they more esteemed outwarde miracles, then the vertue and power of Iesus Christ, whereby their sinnes might be forgiuen. *Mark.2.14. luk.5. 27.*

e He reproueth the vain perfusion of them, which thought themselues whole, and contemned the poore sicke sinners, which sought Iesus Christ to be their physition.

f Which are puffed vp with vaine confidence of your owne righteousnes. *Hos.6.6. cha.12.7.*

g God requireth not ceremonies, but brotherly loue of one towards another. *1.Tim 1.15. Mark.2.18. luke 5 33.*

h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.

i Christ compareth his disciples for their infirmitie, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth and new wine.

[l] *Or, rent, and vnbrested.*

k The minde which is infected with the dregs of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospel.

[l] *Or, bottels or bags of leather or skin, wherein wine was caried on asses or camels. Mar.5.22. luk. 8 41.*

comfort:thy faith hath made thee whole.
And the woman was made whole at
that houre.)
23 Now when Jeſus came into the rulers
houſe, and ſawe the [l] minſtrels and the
multitude making noyſe,
24 He ſaide vnto them, Get you hence: for
the maide is not dead, but ſleepeth. And
they laughed him to ſkorne.
25 And when ye multitude were put forth,
he went in and tooke her by the hand, and
the maide aroſe.
26 And this brute went throughout al that
land.
27 And as Jeſus departed thence, two
blinde men followed him, crying, and
ſaying, O ſonne of Dauid, haue mercie
vpon vs.
28 And when he was come into the houſe,
the blinde came to him, and Jeſus ſayde
vnto them, [m] Beleeue yee that I am able
to do this? And they ſaid vnto him, Yea,
Lord.
29 Then touched he their eyes, ſaying, Ac-
cording to your faith be it vnto you.
30 And their eyes were opened, & Jeſus
charged them, ſaying, See that no man
knowe it.
31 But when they were departed, they
ſpredde abroad his fame throughout all
that land.
32 ¶ *And as they went out, beholde, they
brought to him a domme man poſſeſſed
with a deuil.
33 And when the deuil was caſt out, the
domme ſpake: then the multitude mar-
ueiled, ſaying, The like was neuer ſeene
in Iſrael.
34 But the Phariſes ſayde, *He [n] caſteth
out deuils, through the prince of deuils.
35 ¶ And *Jeſus went about all cities and
townes, teaching in their ſynagogues, &
preaching the Goſpel of the [o] kingdome,
and healing euery ſicknes and euery diſ-
eaſe among the people.
36 But *when he ſawe the multitude, he
had compaſſion vpon them, becauſe they
were diſperſed, and ſcattered abroad, as
ſheepe hauing no ſhepheard.
37 Then ſayd he to his diſciples, *Surely
the [p] harueſt is great, but the labourers
are fewe.
38 Wherefore pray the Lord of the harueſt,
that he would [‖] ſend forth labourers into
his harueſt.

l Plaiers vpon flutes or pipes, or other inſtruments, which in thoſe dayes they vſed at burials.
m He would proue whether they bare him that reuerence which was due to Meſſias.
Luke 11.14. chap. 12.24. Mar. 3.22. Luke 11.15.
n This blaſphemie proceedeth of extreme impietie, ſeeing all the people confeſſed the contrary.
Mark 6.6. Luke 13.22.
o Whereby God gathereth his people together that he may reigne ouer them.
Mark 6.34. Luke 10.2. Iohn 4.35.36.
p He meaneth the people are ripe, and ready to receiue the Goſpel, comparing the number of the Elect to a plentiful harueſt.
‖ Or, thruſt forth.

CHAP. X.

5 Chriſt ſendeth out his Apoſtles to preach in Iudea. 7 He giueth them charge, teacheth them, and comforteth them againſt perſecution. 20 The holy Ghoſt ſpeaketh by his miniſters. 28 Whome we ought to feare. 30 Our heares are counted. 32 To confeſſe Chriſt. 37 Not to loue our parents more then Chriſt. 38 To take vp our croſſe. 39 To ſaue or loſe the life. 40 To receiue the preachers.

Mark 3.13. Luke 9.1.

1 And * he called his twelue Diſciples
vnto him, and gaue them power a-
gainſt vncleane ſpirites, to caſt them
out, and to heale euery ſicknes, and euery
diſeaſe.
2 Nowe the names of the twelue Apo-
ſtles are theſe. The firſt is Simon, cal-
led Peter, and Andrewe his brother:
James the ſonne of Zebedeus, and John
his brother:
3 Philip and Bartlemewe: Thomas, and
Matthewe the Publicane: James the
ſonne of Alpheus, and Lebbeus whoſe
ſurname was Thaddeus:
4 Simon [‖] the Cananite, and Judas Iſca-
riot, who alſo betrayed him.
5 Theſe twelue did Jeſus ſend forth, & com-
manded them, ſaying, Go not into ye way
of the Gentiles, and into the cities of the
Samaritanes enter ye not:
6 But go rather * to the [a] loſt ſheepe of the
houſe of Iſrael.
7 *And as ye goe, preach, ſaying, The
kingdome of heauen is at hand.
8 Heale the ſicke: clenſe the lepers: raiſe vp
the dead: caſt out ye deuils. Freely ye haue
receiued, [b] freely giue.
9 * [‖] Poſſeſſe not [c] golde, nor ſiluer, nor mo-
ney in your [‖] girdles,
10 Nor a ſcrippe for the iourney, neyther
two coates, neyther ſhoes, nor a ſtaffe:
*for the workeman is worthy of his
meat.
11 And into *whatſoeuer citie or towne ye
ſhal come, enquire who is worthy in it, &
there abide till ye go thence.
12 And when ye come into an houſe, ſalute
the ſame.
13 And if the houſe be worthy, let your
peace come vpon it: but if it be not wor-
thy, let your peace returne to you.
14 *And whoſoeuer ſhall not receiue you,
nor heare your wordes, when ye depart
out of that houſe, or that citie, *[d] ſhake off
the duſt of your feete.
15 Truely I ſay vnto you, it ſhall be eaſier
for them of the land of [e] Sodom and Go-
morrha in the day of iudgement, then for
that citie.
16 ¶ *Beholde, I ſende you as ſheepe in the
middes of wolues: be ye therfore wiſe as
ſerpents, and [‖] [f] innocent as doues.
17 But beware of men, for they wil deliuer
you vp to the Councils, and wil ſcourge
you in their Synagogues.
18 And ye ſhalbe brought to ye gouernours
and kings for my ſake, in [g] witneſſe to
them, and to the Gentiles.
19 *But when they deliuer you vp, take no
thought how or what ye ſhal ſpeake: for
it ſhalbe giuen you in that houre, what
ye ſhall ſay.
20 For it is not ye that ſpeake, but the ſpi-
rit of your father which ſpeaketh in you.
21 And the *brother ſhall betraye the bro-
ther to death, & the father the ſonne, and
the children ſhal riſe againſt their parẽts,
and ſhall cauſe them to die.
22 And ye ſhalbe *hated of all men for my
name: *but he that endureth to the end,
he ſhalbe ſaued.
23 And when they perſecute you in this
citie, flie [h] into another: for verely I ſay
vnto you, ye ſhall not finiſh all ye cities of
Iſrael, till the [i] Sonne of man be come.

‖ Or, the zealous.
Acts 13.46.
a For the kingdome of God muſt firſt be preached vnto them, becauſe Chriſt was eſpecially promiſed vnto them.
Luke 10.9.
b He commandeth thẽ to offer themſelues freely to ye Lords worke, without reſpect of gaine or lucre.
Mar. 6.8. luke 9.3. and 22.35.
‖ Or, prouide not for.
c Becauſe he ſendeth them not for a long time, but onely for one iourney, he defẽdeth the things yt might let them: neither is this a perpetuall commandement.
‖ Or, purſes.
1. Tim. 5.18. luke 10.7.
Luke 10.8.
Mar. 6.11. luke 9.5.
Acts 13.51. and 18.6.
d To ſignifie yt their land is polluted, and yt you conſent not to their wickednes.
e Who were not ſo liuely taught, and aduertiſed.
Luke 10.3.
‖ Or, ſimple.
f Not reuenging wrong, much leſſe, doing wrõg.
g To take from them al pretẽce of ignorance, & to make them inexcuſable.
Mar. 13.11. luke 12.11.
Luke 21.16.
Luke 21.17.
Mar. 13.13. luke 21.19.
h To profit and do good, & not to be idle.
i And will comfort you & giue manifeſt euidẽce of his preſence: & he ſpeaketh not of their firſt ſẽding, but of ye whole time of their apoſtleſhip.

24 *The

Luke 6.40. *Iohn* 13.16. *and* 15.20. *Chap.* 12.24. k It was the name of an idole which signified the god of flies, and in despite thereof was attributed to the deuil, reade 2. King. 1.2. and the wicked called Christ by this name. *Mar.* 4.22. *Luke* 8.17. & 12.2. l Which in those countreys are so made that men may walke vpon them. 2 *Sam.* 14.11. *Acts* 27.34. *Mar.* 5.38. *Luke* 9.26. *and* 12.8. 2. *Tim.* 2.12. m And acknowledge me his onely Sauiour. *Luke* 12.51. n He giueth vs inward peace in our consciences, but outwardly we must haue warre with wicked worldlings. o Which thing commeth not of the propertie of Christ, but proceedeth of the malice of men, which loue not the light, but darkenesse, and are offended with the worde of saluation. *Micah.* 7.6. *Luke* 14.26. *Chap.* 16.24. *mar.* 8 34. *Luke* 9.23. *and* 14.27. p Also they that inuent any other way to honour God, then that he hath prescribed by his word, follow not Christ, but go before him. q He that doeth prefeare his life before my glory. *Luke* 10.16. *Iohn* 13.20. r We must reuerence Christ in his seruants, and receiue them as sent from him, & honour them for their office sake. *Mar.* 9.41.

24 * The disciple is not aboue his master, nor the seruant aboue his Lord.
25 It is enough for the disciple to be as his master is, and the seruant as his Lord. * If they haue called the master of the house k Beelzebub, how much more them of his houshold?
26 Feare them not therefore: * for there is nothing couered, that shall not be discouered, nor hid, that shall not be knowen.
27 What I tell you in darknes, that speake ye in light: & what ye heare in the eare, that preach ye on the l houses.
28 And feare ye not them which kil the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.
29 Are not two sparrowes solde for a farthing, and one of them shal not fall on the ground without your Father?
30 * Yea, and all the heares of your head are nombred.
31 Feare ye not therefore, ye are of more - value then many sparrowes.
32 m Whosoeuer therefore shal n confesse me before men, him will I confesse also before my Father, which is in heauen.
33 But whosoeuer shall denie me before men, him will I also denie before my Father, which is in heauen.
34 * Thinke not that I am come to sende o peace vnto the earth: I came not to send peace, but the sword.
35 For I am come to set a man at * variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
36 * And a mans enemies shalbe they of his owne houshold.
37 * He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.
38 * And he that taketh not his crosse, and p folloeth after me, is not worthy of me.
39 He that will saue his q life, shall lose it, and he that loseth his life for my sake, shal saue it.
40 He that receiueth you, receiueth me: & he that receiueth me, receiueth him that hath sent me.
41 * He that receiueth a r Prophet in the name of a Prophet, shall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shall receiue the rewarde of a righteous man.
42 * And whosoeuer shall giue vnto one of these litle ones to drinke a cuppe of colde water only, in the name of a Disciple, verily I say vnto you, he shall not lose his rewarde.

CHAP. XI.

Christ preacheth. 2 *Iohn Baptist sendeth his Disciples vnto him.* 7 *Christes testimonie concerning Iohn.* 18 *The opinion of the people concerning Christ and Iohn.* 20 *Christ vpbraideth the vnthankefull cities.* 25 *The Gospell is reuealed to the simple.* 28 *They that labour, and are laden.* 29 *Christes yoke.*

1 And it came to passe that when Iesus had made an ende of commaunding his twelue disciples, he departed thence to teach and to preach in their cities.
2 ¶ * And when Iohn heard in the prison the workes of Christ, he a sent two of his disciples, and sayd vnto him,
3 Art thou he that should come, or shall we looke for another?
4 And Iesus answering, sayde vnto them, Go, and shew Iohn what thinges ye haue heard and seene.
5 The blinde receiue sight, and the halte goe: the lepers are cleansed, and the deafe heare: the dead are raised vp, * and the b poore receiue the Gospel.
6 And blessed is he that shall not c be offended in me.
7 And as they departed, Iesus began to speake vnto the multitude of Iohn, What went ye out into the wildernesse to see? A d reede shaken with the winde?
8 But what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in kings houses.
9 But what went ye out to see? A Prophet? Yea, I say vnto you, and e more then a Prophet.
10 For this is he of whome it is written, * Behold, I sende my messenger before thy face, which shall prepare thy way before thee.
11 Verily I say vnto you, among them which are f begotten of women, arose there not a greater then Iohn Baptist: notwithstanding, he that is the g least in the kingdome of heauen, is greater then he.
12 And from * the time of Iohn Baptist vnto hitherto, the kingdome of heauen h suffereth violence, and the violent take it by force.
13 For all the Prophetes and the Lawe i prophecied vnto Iohn.
14 And if ye will receiue it, this is * Elias, which was to come.
15 ¶ He that hath eares to heare, let him heare.
16 * But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellowes,
17 And say, We haue piped vnto you, and ye haue not daunced, we haue * mourned vnto you, and ye haue not lamented.
18 For Iohn came neither eating nor drinking, and they say, He hath a deuil.
19 The sonne of man came eating & drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes and sinners: but k wisedome is iustified of her children.
20 ¶ * Then began he to vpbraide the cities,

a Not because Iohn was ignorant of Christ: but § he might teach his disciples that his office was to lead them to Christ. *Isa.* 61.1. *Luke* 4.18. * *Or, the Gospell is preached to the poore.* b That take no occasion by Christ to be hindred from the Gospel. c A man inconstant? d For the Prophets declared Christ long before he came, but Iohn as it were pointed him with his finger. *Malach.* 3.1. *Luke* 7.27, 28. e Which were begotten and borne by the meanes of man, and after the common course of nature: for Christ was conceiued by the holy Ghost. f The least of them that shal preach § Gospel in the newe estate of Christs Church, shall haue more cleer knowledge then Iohn, and their message shalbe more excellent. *Luke* 16.16. g Mens scales are inflamed & desire to receiue Gods mercies offred, and are most greedy to heare the word. h They propheciedthings to come, which now we see present, and more cleare. i Meaning his testimonie concerning Iohn. *Mal.* 4.5. *Luke* 7.31, 32. * *Or, sung mourningly.* k They that are wise in deede, acknowledge § wisdome of God in him, whom the Pharises contemne, reade Luke 7.29. *Luke* 10.13.

ties, wherein most of his great workes
were done, because they repented not.
21 Wo be to thee, Chorazin: Wo be to thee,
Bethsaida: for if the great workes, which
were done in you, had bene done in [l] Ty-
rus and Sidon, they had repented long
agone in sackecloth and ashes.
22 [*] But I say to you, It shall be easier for
Tyrus and Sidon at the day of iudge-
ment, then for you.
23 And thou Capernaum, which art lifted
vp vnto heauen, shalt be brought downe
to hel: for if the great workes, which haue
bene done in thee, had bene done among
them of Sodom, they had remained to
this day.
24 But I say vnto you, that it shall be ea-
sier for them of the lande of Sodom in the
day of iudgement, then for thee.
25 * At that time Iesus answered, & said,
I giue thee thankes, O Father, Lorde of
heauen and earth, because thou hast hid
these things from the wise and men of vn-
derstanding, and hast opened them vnto
babes.
26 It is so, O Father, because thy good
[m] pleasure was such.
27 * All things are giuen vnto mee of my
Father: and * no man knoweth the Sonne,
but the Father: neither knoweth any man
the Father, but the Sonne, & he to whom
the Sonne will reueile him.
28 Come vnto me, all ye that [n] are wearie
and laden, and I wil ease you.
29 Take my [o] yoke on you, and learne of
me, that I am meeke and lowly in heart:
and ye shall finde * rest vnto your soules.
30 * For my yoke is easie, and my burden
light.

l Cities of great marchandise full of dissolution and wantonnesse.
Or, therefore.
Luke 10.21.
n Faith commeth not of mans will or power, but by the secret illumination of God, which is the declaration of his eternall counsell.
Iohn 3.35.
Iohn 6.46.
n Which feele the weight, and griefe of your sinnes and miseries.
o To be gouerned by my spirit, and to mortifie your affections.
Ierem.6.16.
1.Iohn 5.3.

CHAP. XII.

1 Christ excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand, 22 Helpeth the possessed that was blinde and dumme. 31 Blasphemie. 34 The generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 Hee rebuketh the vnfaithfull that woulde needes haue tokens, 49 And sheweth who is his brother, sister and mother.

1 AT * that time Iesus went on a Sab-
bath day through the corne, and his
disciples were an hungred, and be-
ganne to plucke the eares of corne and to
eate.
2 And when the Pharises sawe it, they
sayd vnto him, Beholde, thy disciples doe
that which is not lawfull to doe vpon the
Sabbath.
3 But he sayde vnto them, * [a] Haue ye not
read what Dauid did when he was an
hungred, and they that were with him?
4 Howe hee entred into the house of God,
and ate the shew bread, which was not
lawfull for him to eate, neither for them
which were with him, but onely for the
* Priests?
5 Or haue ye not read in the Lawe howe
that on the Sabbath dayes the Priestes
in the Temple * [b] breake the Sabbath, and
are blamelesse?
6 But I say vnto you, that here is one grea-
ter then the Temple.
7 Wherefore if ye knewe what this is, * I
will haue mercy, & not sacrifice, ye would
not haue condemned the innocents.
8 For the sonne of man is [c] Lorde, euen of
the Sabbath.
9 * And he departed thence, and went into
their Synagogue:
10 And beholde, there was a man which
had his hande dried vp. And they asked
him, saying, Is it lawfull to heale vpon
a Sabbath day? that they might accuse
him.
11 And hee sayde vnto them, What man
shall there bee among you, that shall
haue a sheepe, and if it fall on a Sabbath
day into a pitte, wil not he take it and lift
it out?
12 Howe much more then is a man better
then a sheepe? therefore, it is lawfull to do
well on a Sabbath day.
13 Then sayde he to the man, Stretch forth
thine hande. And he stretched it forth, and
it was made whole as the other.
14 Then the Pharises went out, and con-
sulted against him, howe they might de-
stroy him.
15 But when Iesus knewe it, hee departed
thence, & great multitudes followed him,
and he healed them all,
16 And charged them that they should not
make him knowen,
17 That it might be fulfilled, which was
spoken by Esaias the Prophet, saying,
18 * Beholde my seruant whome I haue
chosen, my beloued in whome my soule
delighteth: I will put my spirite on him,
and he shall shewe [d] iudgement to the
Gentiles.
19 He shall not [e] striue, nor cry, neither shall
any man heare his voice in the streetes.
20 A [f] brused reede shall hee not breake,
and smoking flaxe shall hee not quenche,
till hee bring forth iudgement [g] vnto vic-
torie.
21 And in his name shall the Gẽtiles trust.
22 ¶ * Then was brought to him one,
possessed with a deuill, both blinde, and
dumme, and hee healed him, so that hee
which was blinde and dumme, both spake
and sawe.
23 And all the people were amased, & sayd,
Is not this the sonne of Dauid?
24 But when þ Pharises heard it, they said,
* This man casteth the deuils no other-
wise out, but through Beelzebub þ prince
of deuils.
25 But Iesus knewe their thoughtes, and
sayde to them, Euery kingdome deuided
against it selfe, shalbe [*] brought to nought:
and euery citie or house, deuided against it
selfe, shall not stande.
26 So if Satan cast out Satan, he is deui-
ded against him selfe: howe shall then his
kingdome endure?
27 Also if I through Beelzebub cast out
deuils, by whome doe your [h] children cast
them out? Therefore they shall bee your
iudges.

Matth.12.1.Luk.6.1.
Deu.23.25.
1.Sam.21.6.
a Necessitie maketh that lawful, which is prohibited for a certaine respect, in things appertaining to ceremonies.
Exod.29.33.leui.8.31.& 24.9.
Num.28.9.
b Not that the Priests brake the Sabbath in doing that, which was commaunded by the Law, but he speaketh thus to confute the errour of the people, who thought the Sabbath broken, if any necessary worke were done that day.
Hose.6.6.
chap.9.13.
c Christ hath power to excẽpt his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same.
Marke 3.1.
luke 6.6.
Isa.42.1.
d The right trade of gouernement, not onely to the Iewes, but also to strange nations.
e He shall not make great noise, nor seeke outward pompe and glory.
f He will beare with them that be infirme and weake.
g Christ shall ouercome all lets, which hinder the course of the Gospell, and then shall giue sentence as a conquerour against all his enemies.
Luke 11.14.
Chap.9.34.
mar.3.22.
luke 11.15.
* Or, desolate.
h Which coniured deuils by the vertue of Gods Name, albeit it was expressely against the lawe of God.

i Hee declareth to the Pharises, that they were in two sortes his enemies, not only because they did forsake him, but also make open warre against him.

28 But if I cast out deuils by the Spirite of God, then is þ kingdom of God come vnto you.

29 Els howe can a man enter into a strong mans house and spoyle his goodes, except he first binde the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathereth not with me, scatereth.

Marke 3.28,29. Luke 12.10. 1 Iohn 5.16.

k That is, he that striueth against the truth which he knoweth, and against his owne conscience, can not returne to repentance: for he sinneth against the holy Ghost.

31 * Wherefore I say vnto you, euery sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the holy Ghost shall not be forgiuen vnto men.

32 And whosoeuer shall speake a worde against the Sonne of man, it shall be forgiuen him: but whosoeuer shall speake against the k holy Ghost, it shall not be forgiuen him, neither in this worlde nor in the world to come.

vol. Angl. con. 14. 27 2d pag. 44.

a Or, corrupt.

33 Either make the tree good, and his fruit good: or els make the tree l euill, and his fruite euill: for the tree is knowen by the fruite.

b Or, brooder. Luke 6.45.

34 O generations of vipers, howe can you speake good things, when ye are euil? For of the * abundance of the heart the mouth speaketh.

l Much more they shall giue account of their blasphemies.

35 A good man out of the good treasure of his heart bringeth forth good things: and an euil man out of an euil treasure, bringeth forth euill things.

m Their wicked wordes shalbe a sufficient proofe to condemne the vngodly, if there were no other thing.

36 But I say vnto you, that of euery l idle worde that men shall speake, they shall giue a count thereof at the day of iudgement.

Chap. 16. 1. Iohk. 11 29. 1. cor. 1. 22.

37 For by thy wordes thou shalt be m iustified, and by thy wordes thou shalt be condemned.

n This was to finde some newe shift or pretext to resist his doctrine.

38 ¶ * Then answered certaine of þ Scribes and of the Pharises, saying, Master, n we would see a signe of thee.

C

39 But he answered, and said vnto them, An euill and o adulterous generation seeketh a signe, but no signe shall be giuen vnto it, saue the signe of the Prophet Ionas.

o They were become bastards & degenerate from their holy auncesters.

40 * For as Ionas was three dayes, and three nights in the whales belly: so shall the sonne of man be three p daies, and three nights in the heart of the earth.

Ionas 1.17. & 2.10.

p He taketh part of þ day for the whole day.

41 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of q Ionas: and beholde, a greater then Ionas is here.

Ionas 3.5.

q Who was a poore stranger, and yet these knowe not the Messias which was promised to be their King.

42 * The Queene of the South shall rise in iudgement with this generation, and shall r condemne it: for she came from the vtmost parts of the earth to heare the wisedome of Salomon: and beholde, a greater then Salomon is here.

1. King. 10.1. 2. chron. 9.1.

r It is meant as touching her fact in comming to see Salomon, and not her person. for shee was not instructed in the Lawe of God.

43 ¶ * Nowe when the vncleane spirite is gone out of a man, he walketh throughout s drie places, seeking rest, and findeth none.

Luke 11.24. *s Or, wildernesse.*

44 Then he saieth, I will returne into mine house, from whence I came: and when he is come, he findeth it emptie, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him t seuen other spirits worse then himselfe, and they enter in, and dwell there: * and the end of that man is worse then the beginning. Euen so shall it be with this wicked generation.

t Meaning, an infinite nomber.

t If Satan be cast out, we must watch still, that he enter not againe: for since he was once in his olde ghest, he knoweth euery hole and corner of our house.

46 ¶ * While he yet spake to the multitude, beholde, his mother, and his u brethren stoode without, desiring to speake with him.

2. Pet. 2.20. & 6.4. & 10.26. Marke 3.31. Luke 8.20.

47 Then one said vnto him, Beholde, thy mother and thy brethren stande without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Beholde my x mother and my brethren.

u This worde in the Scriptures signifieth oft times, euery kinsman.

50 For whosoeuer shall do my fathers will which is in heauen, þ same is my brother and sister and mother.

x Christ preferreth the spirituall kindred to the carnall.

CHAP. XIII.

3 The plate of the kingdome of God set forth by the parable of the seede. 24 Of the tares. 31 Of the mustarde seede. 33 Of the leauen. 44 Of the treasure hid in the fielde. 45 Of the pearle, 47 And of the net. 57 The Prophet is contemned in his owne countrey.

1 THe * same day went Iesus out of the house, and sate by the sea side.

Marke 4.1. Luke 8.4.5.

2 And a great multitudes resorted vnto him, so that he went into a ship, and sate downe: and þ whole multitude stoode on the shore.

a All desired to heare his doctrine, but there was not like affection in all.

3 Then he spake many things to them in parables, saying, Beholde, a sower went forth to sowe.

4 And as he sowed, some fell by the wayes side, and the foules came and deuoured them vp.

5 And some fell vpon stonie grounde, where they had not much earth, and anon they sprong vp, because they had no depth of earth.

6 And when the sunne rose vp, they were parched, and for lacke of rooting, withered away.

7 And some fell among thornes, and the thornes sprong vp, and choked them.

8 Some againe fell in good grounde, and brought forth fruite, one corne an hundreth folde, some sixtie folde, and another thirtie folde.

b. 17 vol. com

9 He that b hath eares to heare, let him heare.

b He sheweth that all men can not vnderstand these mysteries, and also maketh his disciples more attentiue.

10 ¶ Then the disciples came, and said vnto him, Why speakest thou to them in parables?

11 And he answered and said vnto them, Because it is giuen vnto you, to knowe the secrets of the kingdome of heauen, but to them it is not c giuen.

c The Gospell is hid to them that perish. Chap. 25. 29.

12 * d For whosoeuer hath, to him shall be giuen, and he shall haue abundance: but whosoeuer hath not, from him shall be taken away, euen * that he hath.

d Christ encreaseth in his children his graces.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither vnderstande.

e Euen that which he seemeth to haue.

14 So

8.31 vol. Ang. con. 4.

14 So in them is fulfilled the prophecie of
Eſaias, which prophecie ſaith, *By hea-
ring, ye ſhall heare, and ſhall not vnder-
ſtand, and ſeeing ye ſhall ſee, and ſhal not
perceiue.
15 [f] For this peoples heart is waxed fat,
and their eares are dull of hearing, and
with their eyes they haue winked, leaſt
they ſhould ſee with their eyes, & heare
with their eares, and ſhould vnderſtand
with their hearts, and ſhoulde returne,
that I might heale them.
16 But bleſſed are your eyes, for they [g] ſee:
and your eares, for they heare.
17 *For verily I ſay vnto you, that many
Prophets, and righteous men haue de-
ſired to ſee thoſe things which ye ſee, and
haue not ſeene them, and to heare thoſe
thinges which ye heare, and haue not
heard them.
18 ¶ *Heare ye therefore the parable of
the ſower.
19 Whenſoeuer a man heareth the worde
of the kingdome, & vnderſtandeth it not,
the euill one commeth, & catcheth away
that which was ſowen in his heart: and
this is he which [*] hath receiued the ſeed
by the way ſide.
20 And he that receiued ſeede in the ſto-
nie grounde, is hee which heareth the
word, and incontinently with ioy recei-
ueth it.
21 Yet hath he no roote in himſelfe, & du-
reth but a ſeaſon: for aſſoone as tribula-
tion or perſecution commeth becauſe of
the word, by and by he is offended.
22 And he that receiueth the ſeede among
thornes, is he that heareth the word: but
the care of this world, and the deceitful-
nes of riches choke the worde, and he is
made vnfruitfull.
23 But he that receyueth the ſeede in the
good ground, is he that heareth ye word,
and vnderſtandeth it, which alſo bea-
reth fruite, and bringeth foorth, ſome an
hundred folde, ſome ſixtie fold, and ſome
thirtie folde.
24 ¶ An other parable put he foorth vnto
them, ſaying, The kingdome of heauen
is like vnto a man which ſowed good
ſeede in his fielde.
25 [h] But while men ſlept, there came his
enemie, & ſowed tares among ye wheat,
and went his way.
26 And when the blade was ſprong vp, &
brought foorth fruite, then appeared the
tares alſo.
27 Then came the ſeruants of the houſe-
holder, and ſaid vnto him, Maſter, ſow-
edſt not thou good ſeed in thy field? from
whence then hath it tares?
28 And hee ſayde to them, The enuious
man hath done this. Then the ſeruants
ſayd vnto him, Wilt thou then that we
go and gather them vp?
29 But he ſayd, Nay, leaſt while ye go a-
bout to gather the tares, ye plucke vp
alſo with them the wheate.
30 [i] Let both growe together vntill the
harueſt, and in time of harueſt I will
ſaye to the reapers, Gather yee firſt the
tares, and binde them in ſheaues to
burne them: but gather the wheate into
my barne.
31 ¶ *Another parable he put foorth vn-
to them, ſaying, The kingdome of hea-
uen is like vnto a graine of muſtard ſeed,
which a man taketh and ſoweth in his
fielde:
32 Which in deede is the [k] leaſt of all
ſeedes: but when it is growen, it is the
greateſt among herbes, and it is a tree,
ſo that the birdes of heauen come and
build in the branches thereof.
33 ¶ *Another parable ſpake he to them,
The kingdom of heauen is like vnto lea-
uen, which a woman taketh and hi-
deth in three peckes of meale, [l] till all be
leauened.
34 ¶ *All theſe things ſpake Ieſus vnto
the multitude in parables, and without
parables ſpake he not to them,
35 That it might be fulfilled, which was
ſpoken by the Prophet, ſaying, *I will
open my mouth in [m] parables, and will
vtter the things which haue bene kept
ſecret from the foundation of the world.
36 Then ſent Ieſus the multitude away,
& went into the houſe. And his diſciples
came vnto him, ſaying, Declare vnto vs
the parable of the tares of the fielde.
37 Then anſwered he, & ſayd to them, He
that ſoweth the good ſeede, is the Sonne
of man,
38 And the fielde is the worlde, and the
good ſeede, they are the children of the
kingdome, and the tares are the children
of the wicked,
39 And the enemie that ſoweth them, is
the deuill, *and the harueſt is the ende
of the world, and the reapers be the An-
gels.
40 As then the tares are gathered & bur-
ned in the fire, ſo ſhall it be in the ende of
this world.
41 The Sonne of man ſhal ſend forth his
Angels, and they ſhall gather out of his
kingdome all things that [n] offende, and
them which do iniquitie,
42 And ſhall caſt them into a fornace of
fire. There ſhalbe wayling and gnaſhing
of teeth.
43 *Then ſhall the iuſt men ſhine as the
ſunne in the kingdome of their Father.
Hee that hath eares to heare, let him
heare.
44 ¶ Againe the kingdome of heauen is
like vnto a treaſure hid in ye fielde, which
when a man hath foūd, he hideth it, and
for ioye thereof departeth and ſelleth all
that he hath, and byeth that field.
45 ¶ Againe the kingdome of heauen is
like to a marchant man, that ſeeketh
good pearles,
46 Who hauing founde a pearle of great
price, went, and ſold all that he had, and
bought it.
47 ¶ Againe the kingdome of heauen is
like [o] vnto a drawe net caſt into the ſea,
that gathereth of all kindes of things.
48 Which, when it is full, men drawe to
lande, and ſitte and gather the good into
veſſels,

Iſa.6.9. mar.4.12. luke 8.10. iohn 12.40. act. 28.26. rom.11.8.

f That which the Prophet referreth to the ſecret counſel of God, is here attributed to the hard ſtubburnnes of the people: for the one cannot be ſeparated from the other.

g To wit, the glorie of the Sonne of God, to acknowledge him their Sauiour.

Luke 10.24.

Mar.4.15. luk.8.11.

h He teacheth that the good & the bad ſhall be mixt together in the Church, to the end that the faithfull may arme thēſelues with patience and conſtancie.

i Chriſt meaneth onely that the Church ſhal neuer be without ſome wicked men, although they be neuer ſo ſharpely puniſhed by ſuch meanes as he hath left to purge his Church.

Mar.4.30,31. luke 13.19.

k This teacheth vs not to be aſtoniſhed at the ſmall beginnings of the Goſpel.

Luke 13.21.

l By this he admoniſheth them to wayte till the fruit of the Goſpel appeare.

Mar.4.33.34. Pſal.78.2.

m This worde ſignifieth graue and ſententious prouerbs, to the ende that the doctrine might haue the more maieſtie, and the wicked might thereby be confounded.

Ioel 3.13. reuel.14.15.

n The wicked which hurt others by their euil example.

Dan.12.3. wiſd.3.7.

a 3 vol. Angl. conc. 11, 12, 13.

a 1 vol. Ang. conc. 8.

o It is a kind of net that gathereth in al things that come in the way.

p The Greeke word signifieth rotten things.
q Because the Scribes office was to expound the Scriptures, he meaneth him that doeth interprete them aright, & accordyng to † Spirit.
r The preachers of Gods worde must haue store of sundry & ample instructions.
Mar.6.1. luk.4.16. Iohn 6.42.
s *Or, cousins.*
Mar.6.4. luk.4.24 iohn 4.44.
† Men cõmonly neglect them, whom they haue knowen of childrẽ: also they do enuie them of the same countrey: and such is their ingratitude that they take light occasion to contemne the graces of God in others.

Mar.6.14. luk.9.7
a He spake after the common error: for they thought † the soules of them that were departed, entred into an other body.
b To approue his resurrectiõ, & to get him greater authoritie.
Mar.6.17.
luke 3.19.
Leuit.18.16.
and 20.21.
c A wel because nature abhorreth such horrible incest, as also that he had takẽ her by force frõ his brother.
Chap.21.26.
d The promise was wicked: but yet it was more vile to be obstinate in the same, that he might become constant.

vessels, and cast the p bad away.
49 So shall it be in the ende of the worlde. The Angels shall goe forth, and seuer the bad from among the iust,
50 And shal cast them into a fornace of fire: there shalbe wailing, & gnashing of teeth.
51 ¶ Jesus sayd vnto them, Vnderstande ye all these things? They sayd vnto him, Yea, Lord.
52 Then said he vnto them, Therefore euery q Scribe which is taught vnto the kingdom of heauẽ, is like vnto an housholder, which bringeth foorth out of his r treasure things both new and olde.
53 ¶ And it came to passe, that when Jesus had ended these parables, he departed thence,
54 * And came into his owne countrey, & taught them in their Synagogue, so that they were astonied, and sayde, Whence commeth this wisdome & great workes vnto this man?
55 Is not this the carpenters sonne? is not his mother called Marie, * and his s brethren James & Joses, and Simon and Judas?
56 And are not his sisters all with vs? Whence then hath he all these things?
57 And they were offended with him. Then Jesus sayd to them, * A Prophet is not without honor, † saue in his owne countrey, and in his owne house.
58 And hee did not many great woorkes there, for their vnbeleefes sake.

CHAP. XIIII.

1 Herodes opinion concerning Christ. 10 Iohn is beheaded. 19 Christ feedeth fiue thousand men with fiue loaues and two fishes. 23 Hee prayeth in the mountaine. 25 He appeareth by night vnto his disciples vpon the Sea, 31 And saueth Peter. 33 They confesse him to be the Sonne of God. 36 He healeth all that touched the hemme of his garment.

AT * that time Herode the Tetrarche heard of the fame of Jesus,
2 And sayd vnto his seruants, This is Iohn Baptist: a hee is risen againe from the dead, & therefore great b works are wrought by him.
3 * For Herode had taken Iohn, & bounde him, and put him in prison for Herodias sake, his brother Philips wife.
4 * For Iohn sayde vnto him, It is not c lawfull for thee to haue her.
5 And when he would haue put him to death, he feared the multitude, because they counted him as a * Prophet.
6 But whẽ Herodes birth day was kept, the daughter of Herodias daunced before them, and pleased Herode.
7 Wherefore he d promised with an othe, that he would giue her whatsoeuer she would aske.
8 And shẽ being before instructed of her mother, sayd, Giue me here Iohn Baptists head in a platter.
9 And the king was sory: neuertheles because of the othe, and them that sate with him at the table, he commaunded it to be giuen her,
10 And sent, and beheaded Iohn in the prison,
11 And his head was brought in a platter, and giuen to the mayde, and she brought it vnto her mother.
12 And his disciples came, and tooke vp his † bodie, and buried it, and went, and tolde Jesus.
13 * And when Jesus heard it, hee departed thence by shippe into a e desert place apart. And when the multitude had heard it, they followed him afoote out of the cities.
14 And Jesus went forth and saw a great multitude, and was moued with compassion toward them, & he healed their sicke.
15 ¶ And when euen was come, his disciples came to him, saying, This is a desert place, & the houre is already past: let the multitude depart, that they may goe into the townes, and bye them victailes.
16 But Jesus said to them, They haue no † nede to goe away: giue ye them to eat.
17 Then said they vnto him, We haue here but fiue loaues, and two fishes.
18 And he said, Bring them hither to me.
19 And he commaunded the multitude to sit downe on the grasse, & tooke the fiue loaues and the two fishes, and looked vp to heauen and * blessed, and brake, & gaue the loaues to his disciples, and the disciples to the multitude.
20 And they did all eat, and were sufficed, and they tooke vp of the fragments that remained, twelue baskets full.
21 And they that had eaten, were about fiue thousand men, beside women and little children.
22 ¶ And straightway Jesus f compelled his disciples to enter into a ship, and to goe ouer before him, while he sent the multitude away.
23 And assoone as he had sent the multitude away, he went vp into a mountaine alone to pray: * and when the euening was come, he was there alone.
24 And the ship was nowe in the middes of the sea, and was tossed with waues: for it was a contrary winde.
25 And in the h fourth watch of the night, Jesus went vnto them, walking on the sea.
26 And when his disciples saw him walking on the sea, they were troubled, saying, It is a spirit, and cried out for feare.
27 But straightway Jesus spake vnto them, saying, i Be of good comfort. It is I: be not afraide.
28 Then Peter answered him, and sayde, Master, if it be thou, k bid me come vnto thee on the water.
29 And he said, Come. And when Peter was come downe out of the shippe, he walked on the water, to goe to Jesus.
30 But when he sawe a mighty winde, he was afraide: and as he l began to sinke, he cryed, saying, Master, saue me.
31 So immediatly Jesus stretched foorth his hand, and caught him, and sayde to him, m O thou of litle faith, wherefore diddest thou doubt?
32 And assoone as they were come into the shippe,

† *Or, kinsfolke*
Mar.6.33. luke 9.10.
e To the intent that his disciples now after their ambassage might serue what rest them, or els that he might instruct them to greater enterprises.
Mar.8.35. luk.9. 12. iohn 6.5.
f Christ learneth them not destitute of bodily nourishment, which seeke the foode of the soule.
* *Or, prayed and gaue thanks to God.*
g The disciples were loth to depart frõ Christ: but yet they shewed their obedience.
Mar.6.46 45. ioh.6.16,17,18.
h The night was deuided into foure watches, whereof euery one cõteined three houres.
i The presence of Christ maketh his bolde.
k His zeale was great, but he had not sufficiently cõsidered the meanest of his faith.
l His enterprise was too great, & therfore he must needes fall in danger, when his faith failed.
m Christ correcteth his fault, and also giueth remedie both at once.

shippe, the winde ceased.
33 Then they that were in the ship, came
and worshipped him, saying, Of a trueth
thou art the sonne of God.
34 ¶ * And when they were come ouer, they
came into the land of Genesaret.
35 And when the men of that place knewe
him, they sent out into all that countrey
rounde about, and brought vnto him all
that were sicke,
36 And besought him, that they myght
touch the hemme of his [a] garment only:
and as many as touched it, were made
whole.

Mark 6.54.
a It seemeth they were led with a certaine superstition, notwithstanding our Sauiour woulde not quenche the smoking flaxe, & therefore did beare with these small beginnings.

CHAP. XV.

3 Christ excuseth his disciples, & rebuketh the Scribes & Pharisees, for transgressing Gods commandement by their owne traditions. 13 The plant that shalbe rooted out. 18 What things defile a man. 22 He deliuereth the woman of Cananeas daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

1 THen came to Jesus the Scribes and
Pharises, which were of Jerusalem,
saying,
2 * Why doe thy disciples transgresse the
tradition of the Elders? for they [a] wash
not their handes when they eate [||] bread.
3 But he answered and sayde vnto them,
Why do ye also transgresse the commaun-
dement of God by your tradition?
4 * For God hath commanded, saying,
Honour thy father and mother: * and he
that curseth father or mother, let him dye
the death.
5 But ye say, Whosoeuer shal say to father
or mother, [b] By the gift that is offred by
me, thou mayest haue profit,
6 Though he honour not his father, or his
mother, shall be free: thus haue ye made
the commandement of God of no autho-
ritie by your tradition.
7 O hypocrites, Esaias prophecied well of
you, saying,
8 * This people draweth neere vnto mee
with their mouth, and honoureth mee
with the lippes, but their heart is farre
off from me.
9 But [c] in vaine they worship me, teaching
for doctrines, mens precepts.
10 * Then he called ye multitude vnto him,
and said to them, Heare and vnderstand.
11 That which goeth into the mouth, defi-
leth not the man, but that which commeth
out of the mouth, that defileth the man.
12 ¶ Then came his disciples, & sayd vnto
him, Perceiuest thou not, that the Pha-
rises are offended in hearing this saying?
13 But he answered and sayde, * [d] Euery
plant which mine heauenly Father hath
not planted, shalbe rooted vp.
14 [e] Let them alone: they be the * blinde lea-
ders of the blinde: and if the blinde leade
the blinde, both shall fall into the ditch.
15 ¶ * Then answered Peter, and sayde to
him, Declare vnto vs this parable.
16 Then sayde Jesus, Are ye yet without
vnderstanding?
17 Perceiue yee not yet, that whatsoeuer
entreth into the mouth, goeth into the
bely, and is cast out into the draught?
18 But those things which procede out of
the mouth, come from the heart, and they
defile the man.
19 For out of the heart * come euill
[f] thoughtes, murders, adulteries, forni-
cations, theftes, false testimonies, slaun-
ders.
20 These are the thinges, which defile the
man: but to eate with vnwashen hands,
defileth not the man.
21 * And Jesus went thence, and departed
into the coastes of Tyrus and Sidon.
22 And behold, a woman a Cananite came
out of the same coastes, and cried, saying
vnto him, Haue mercy on me, O Lorde,
the sonne of Dauid: my daughter is mi-
serably vexed with a deuill.
23 But he answered her not a word. Then
came to him his disciples, and besought
him, saying, [g] Send her away, for she cri-
eth after vs.
24 But he answered, and sayde, I am not
sent, but vnto the * lost sheepe of the house
of Israel.
25 Yet she came, and worshipped him, say-
ing, Lord, helpe me.
26 And he answered, and sayde, It is not
good to take the childrens bread, and to
cast it to [h] whelpes.
27 But she sayd, Trueth, Lord: yet in deede
the whelpes eate of the crummes, which
fall from their masters table.
28 Then Jesus answered, and sayde vnto
her, O woman, great is thy [i] faith: be it
to thee, as thou desirest. And her daugh-
ter was made whole at that houre.
29 ¶ So Jesus * went away from thence,
& came neere vnto the sea of Galile, and
went vp into a mountaine & sate downe
there.
30 And great multitudes came vnto him,
* hauing with them, halt, blinde, dumme,
maimed, and many other, and cast them
downe at Jesus feete, & he healed them,
31 In so much that the multitude won-
dred, to see the dumme speake, the mai-
med whole, the halt to goe, and the blinde
to see: and they glorified the God of Is-
rael.
32 * Then Jesus called his disciples vnto
him, and sayde, I [k] haue compassion on
this multitude, because they haue conti-
nued with mee already three dayes, and
haue nothing to eate: and I will not let
them depart fasting, least they faint in
the way.
33 And his disciples sayde vnto him,
Whence should we get so much bread in
the wildernesse, as should suffice so great
a multitude?
34 And Jesus sayd vnto them, Howe ma-
ny loaues haue ye? And they sayde, Se-
uen, and a fewe litle fishes.
35 Then hee commanded the multitude to
sit downe on the ground,
36 And tooke the seuen loaues, and the fi-
shes, and gaue thankes, and brake them,
and gaue to his disciples, and the disci-
ples to the multitude.
37 And they did all eate, and were suffi-

Marke 7.1.
a Men are more zealous to obserue their owne traditions then Gods commandement.
|| Or, meate.
Exod.20.12. deut. 5.16. ephes.6.2.
Exod.21.17. leuit.20.9.
prou.20.20.
b The Scribes dispensed with them that did not their duetie to their owne parents, so that they would recompense the same to their profite by their offrings.
Esa.29.13.
c God will not be honoured according to mans fansie, but detesteth all good intentions, which are not grounded on his word.
Marke 7.14,15.
Iohn 15.2.
d All they which are not grafted in Jesus Christ by free adoption, and euery doctrine, that is not established by Gods worde.
e They are not worthy to be cared for.
Luke 6.39.
Marke 7.17.
Gen.6.5. & 8.21.
f All vices proceede of the corrupt affection of the heart.
Marke 7.24.
g The disciples were offended at her importunitie.
Chap.10.6.
h Christ calleth them dogges, or whelpes, which are strangers from the house of God.
i Christ granted her petition, for her faiths sake, and not at the request of his disciples.
Marke 7.31.
Isa.35.5,6.
Marke 8.1.
k Christ cannot forget those that follow him.

red: and they tooke vp of the fragments
that remained, seuen baskets full.
38 And they that had eaten, were foure
thousand men, beside women, and litle
children.
39 Then Iesus sent away the multitude,
and tooke ship, and came into the partes
of *Magdala.

*Or, Magadan.

CHAP. XVI.

1 The Pharises require a token. 6 Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 The faithfull must beare the crosse. 25 To winne or lose the life. 27 Christes comming.

1 Then *came the a Pharises and Sad-
duces, and did b tempt him, desiring
him to shewe them a signe from
heauen.
2 But he answered, and sayd vnto them,
When it is euening, yee say, Faire wea-
ther: for the skie is red.
3 And in the morning ye say, To day shall
be a tempest: for the skie is red and low-
ring. O hypocrites, ye can discerne the
face of the skie, and can ye not discerne the
c signes of the times?
4 *The wicked generation, & adulterous
seeketh a signe, and there shal no signe be
giuen it, but the d signe of the Prophet
*Ionas: so he left them, and departed.
5 ¶ And when his disciples were come to
the other side, they had *forgotten to take
bread with them.
6 Then Iesus said vnto them, Take heede
and beware of the leauen of the Phari-
ses and Sadduces.
7 And they *thought in themselues, say-
ing, It is because wee haue brought no
bread.
8 But Iesus e knowing it, said vnto them,
O yee of litle faith, why thinke you thus
in your selues, because ye haue brought
no bread?
9 Doe ye not yet perceiue, neither remem-
ber the fiue loaues, when there were *fiue
thousande men, and howe many baskets
tooke ye vp?
10 Neither the seuen loaues when there
were *foure thousand men, and how ma-
ny baskets tooke ye vp?
11 Why perceiue ye not, that I sayde not
vnto you concerning breade, þ yee should
beware of the leauẽ of the Pharisees and
Sadduces?
12 Then vnderstoode they that he had not
sayde, that they should beware of the lea-
uen of breade, but of the f doctrine of the
Pharises, and Sadduces.
13 ¶ *Nowe when Iesus came into the
coastes of Cesarea Philippi, he asked his
disciples, saying, Whom do men say that
I, the Sonne of man am?
14 And they said, Some say, Iohn Baptist:
and some, Elias: and others, Ieremias,
or one of the Prophets.
15 He said vnto them, But whome say yee
that I am?
16 Then Simon Peter answered, and said,
*Thou art the Christ, the Sonne of the
liuing God.
17 And Iesus answered, and sayd to him,
Blessed art thou, Simon, the sonne of
Ionas: for g flesh and blood hath not re-
ueiled it vnto thee, but my Father which
is in heauen.
18 And I say also vnto thee, that thou art
*Peter, & vpon h this rocke I will builde
my Church: and the i gates of hel shal not
ouercome it.
19 k And I *will giue vnto thee the keies
of the kingdome of heauen, and whatso-
euer thou shalt l binde vpon earth, shalbe
bounde in heauen: and whatsoeuer thou
shalt *loose on earth, shalbe loosed in hea-
uen.
20 Then he charged his disciples, that they
shoulde m tell no man that he was Iesus
the Christ.
21 ¶ n From that time forth Iesus began
to shewe vnto his disciples, that he must
goe vnto Ierusalem, and suffer many
things of the Elders, & of the hie Priests
and Scribes, & be slaine, and rise againe
the third day.
22 Then Peter tooke him aside, and began
to rebuke him, saying, Master, pitie thy
selfe: this shall not be vnto thee.
23 Then he turned backe, & sayd vnto Pe-
ter, Get thee behinde me, o Satan: thou
art an offence vnto me, because thou vn-
derstandest not þ things that are of God,
but the things that are of men.
24 Iesus then sayde to his disciples, *If
any man will followe me, let him forsake
him selfe, and take vp his crosse, and fol-
lowe me.
25 For *whosoeuer will p saue his life, shal
lose it: and whosoeuer shall lose his life
for my sake, shall finde it.
26 *For what shal it profite a man, though
he should winne the whole worlde, if he
lose his owne soule? or what shall a man
giue for recompence of his soule?
27 For the Sonne of man shal come in the
glory of his Father with his Angels,
and *then shall he giue to euery man ac-
cording to his deedes.
28 *Verely I saye vnto you, there bee
some of them that stande here, which
shall not taste of death, q till they haue
seene the Sonne of man come in his king-
dome.

Chap. 12.38. mar. 8.11. luke 12.54.
a Although they did not agree in doctrine, yet they ioyned together to fight against þ trueth.
b Men tempt God either by their incredulitie, or curiositie.
c Which appertaine to the heauenly and spiritual life.
Chap. 12.34.
d Christ shall be to them as a Ionas raised vp from death.
Ionas 1.17. & 2.1.
Mark. 8.14. luke 12.1.
*Or, reasoned with themselues.
e A token of Christs diuinitie, to know mens thoughts.
Chap. 14.17. iohn 6.9.
Chap. 15.34.
f We may boldly by Christs admonition reiect and contẽne al erronious doctrine and mans inuentions, and ought onely to cleaue to the word of God.
Marke 8.27. luke 9.18.
Iohn 6.69.
g He meaneth any thing that is in man.
Iohn 1.42.
h Vpõ that faith whereby thou hast confessed and acknowledged me: for it is grounded vpon an infallible trueth.
i The power of Satan which standeth in craft and violence.
k The preachers of the Gospell open the gates of heauen with the worde of God, which is the right key: so that where this worde is not purely taught, there is neither key nor authoritie.
Iohn 20.23.
l Condemne by Gods worde.
*Or, absolue.
m Because he would yet instruct them, and not preuent his time.
n He woulde plucke out of their hearts that false opinion, which they had of his temporall kingdome.
o Which worde signifieth an aduersarie, who resisteth the will of God, either of malice, as did Iudas, or of rashnes and arrogancie, as Peter did. Chap. 10.38. marke 8.34. luke 9.23. and 14.27. Chap. 10.39. marke 8.35. luke 9.24. and 17.33.
p That is, whosoeuer thinketh to saue him selfe by forsaking Iesus Christ. Marke 8.36. luke 9.25. iohn 12.25. Psal. 62.12. rom. 2.6. Marke 9.1. luke 9.27.
q This was fulfilled in his resurrection, which was as an entrie into his kingdome, & was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

CHAP. XVII.

2 The transfiguration of Christ vpon the mountaine of Thabor. 5 Christ ought to be heard. 11.13 Of Elias and Iohn Baptist. 15 He healeth the lunatike. 20 The power of faith. 21 Prayer and fasting. 22 Christ telleth them before of his passion. 27 He payeth tribute.

1 And *a after sixe dayes, Iesus tooke
Peter, and Iames, & Iohn his bro-
ther, and brought them vp into an
hie mountaine apart.

Marke 9.2. luke 9.28.
*Or, the sixt day after.

2 And

2 And was a transfigured before them: and
his face did ſhine as the Sunne, and his
clothes were as white as the light.
3 And behold, there appeared b vnto them
Moſes and Elias, talking with him.
4 Then anſwered Peter, and ſayde to Ie-
ſus, Maſter, it is c good for vs to be here:
if thou wilt, let vs make here three ta-
bernacles, one for thee, and one for Mo-
ſes, and one for Elias.
5 While hee yet ſpake, beholde, a bright
cloude ſhadowed them: and behold, there
came a voyce out of the cloude, ſaying,
*This is my beloued Sonne, d in whom
I am wel pleaſed: e heare him.
6 And when the diſciples heard that, they
f fel on their faces, and were ſore afraide.
7 Then Ieſus came and touched them,
and ſayd, Ariſe, and be not afraide.
8 And when they lifted vp their eyes, they
ſawe no man, ſaue Ieſus onely.
9 ¶ And as they came downe from the
mountaine, Ieſus charged them, ſaying,
Shewe the viſion to no man, g vntill the
Sonne of man riſe againe from the dead.
10 *And his diſciples aſked him, ſaying,
Why then ſay the Scribes that *Elias
muſt firſt come?
11 And Ieſus anſwered, and ſayde vnto
them, Certeinely Elias muſt firſt come,
and reſtore all things.
12 But I ſay vnto you, that Elias is come
alredy, and they knew him not, but haue
done vnto him whatſoeuer they woulde:
likewiſe ſhall alſo the Sonne of man ſuf-
fer of them.
13 Then the diſciples perceiued that hee
ſpake vnto them of Iohn Baptiſt.
14 ¶ *And when they were come to the
multitude, there came to him a certaine
man, and kneeled downe to him,
15 And ſayde, Maſter, haue pitie on my
ſonne: for he is lunatike, and is ſore vex-
ed: for oft times he falleth into the fire,
and oft times into the water.
16 And I brought him to thy diſciples, &
they coulde not heale him.
17 Then Ieſus anſwered, and ſaid, h O ge-
neration faithles, and crooked, how long
now ſhal I be with you? how long now
ſhal I ſuffer you? bring him hither to me.
18 And Ieſus rebuked the deuill, and hee
went out of him: and the childe was
healed at that houre.
19 Then came the diſciples to Ieſus a-
part, and ſayde, Why coulde not we caſt
him out?
20 And Ieſus ſaid vnto them, Becauſe of
your vnbeliefe: for * verely I ſay vnto
you, if ye haue faith as much as is a graine
of muſtard ſeede, ye ſhall ſay vnto this
mountaine, i Remoue hence to yonder
place, and it ſhall remoue: and nothing
ſhall be vnpoſſible vnto you.
21 Howbeit this kinde goeth not out, but
by k prayer and faſting.
22 ¶ And as they ** abode in Galile, Ie-
ſus ſayde vnto them. The Sonne of man
ſhall be deliuered into the handes of men,
23 And they ſhall kill him, but the thirde
day ſhall hee riſe againe: and they were
very ſory.
24 ¶ And when they were come to Caper-
naum, they that receiued l polle money,
came to Peter, and ſayd, Doeth not your
Maſter pay tribute?
25 He ſayd, Yes. And when he was come
into the houſe, Ieſus preuented him, ſay-
ing, What thinkeſt thou, Simon? Of
whome doe the Kinges of the earth take
tribute, or polle money? of their children,
or of ſtrangers?
26 Peter ſayde vnto him, Of ſtrangers.
Then ſaid Ieſus vnto him, Then are the
children free.
27 Neuertheles, leſt we ſhoulde m offende
them, goe to the ſea, and caſt in an angle,
and take the firſt fiſh that commeth vp,
and when thou haſt opened his mouth,
thou ſhalt finde a n piece of twentie pence:
that take, and giue it vnto them for mee
and thee.

CHAP. XVIII.

1 *The greateſt in the kingdome of heauen. 3 He tea-
cheth his diſciples to bee humble and harmeleſſe, 6
To auoid occaſions of euill, 10 Not to contemne
the litle ones. 11 Why Chriſt came. 15 Of bro-
therly correction. 17 Of the authoritie of the
Church. 19 The commendation of prayer and god-
ly aſſemblies. 21 Of brotherly forgiueneſſe.*

1 The * ſame time the diſciples came
vnto Ieſus, ſaying, a Who is the
greateſt in the kingdome of heauen?
2 And Ieſus called a litle childe vnto him,
and ſet him in the middes of them,
3 And ſayd, Verely I ſay vnto you, except
ye be * conuerted, and become as litle
b children, ye ſhal not enter into the king-
dome of heauen.
4 Whoſoeuer therefore ſhall humble him
ſelfe as this litle childe, the ſame is the
greateſt in the kingdome of heauen.
5 c And whoſoeuer ſhall receiue ſuch a litle
childe in my name, receiueth me.
6 *But whoſoeuer ſhall offend one of theſe
litle ones which beleeue in mee, it were
better for him, that a d milſtone were han-
ged about his necke, and that hee were
drowned in the depth of the Sea.
7 e Wo be vnto the world becauſe of offen-
ces: for it muſt needes be that offences
ſhall come, but woe be to that man, by
whom the offence commeth.
8 * Wherefore, if thine hand or thy foote
cauſe thee to offend, cut them off, and caſt
them from thee: it is better for thee to en-
ter into life, halt, or maimed, then hauing
two handes, or two feete, to be caſt into
euerlaſting fire.
9 And if thine eye cauſe thee to offende,
plucke it out, and caſt it from thee: it is
better for thee to enter into life with one
eye, then hauing two eyes, to be caſt into
hell fire.

a Chriſt ſhewed them his glory, that they might not thinke that hee ſuffered through infirmitie, but that hee offered vp him ſelfe willingly to die.
b By theſe two witneſſes are repreſented the Lawe & the Prophets, which lead vs to Chriſt.
c After Moſes and Elias departure, Peter fearing he ſhoulde loſe that ioyfull ſight, ſpeaketh as a mã diſtract, and would haue lodged them in earthly houſes, which were receiued in glory.
Chap. 3.17. 2. Pet. 1.17.
d We are reconciled to God by Chriſt onely.
e Chriſt is our chiefe and onely ſcholemaſter.
f And ſo worſhipped Chriſt.
g For mẽ would not haue beleeued them, before that Chriſt had made his glory more manifeſt by his reſurrection.
Marke 9.11.
Chap. 11.14.
Marke 9.45.
Marke 14,17.
Luke 9.38.
h He ſpeaketh chiefly to the Scribes, who began to brag, as if they had nowe gote the victorie ouer Chriſt, becauſe his diſciples were not able to doe this miracle.
Luke 17.6.
i By this maner of ſpeach is ſignified, that they ſhould do things by their faith, that ſhould ſeeme impoſſible. k The beſt remedie to ſtrengthen the weake faith is praier, which hath faſting added vnto it as an helpe to the ſame. ** Or, were conuerſant, or, returned into Galile. Chap. 20.17. marke 9.31. luke 9.44. & 24.7.

l The Greeke wordis (didrachma) which was of value about ten pence of old ſterling money, and the Iſraelites payed it once by the law, Exod. 30.13. and at this time they payed it to the Romanes.
m Or giue occaſion to forſake the trueth.
n The worde is (Statera) which conteineth two didrachmas, & is valued about 5. groates of olde ſterling.
Marke 9.34. luke 9.46.
a They ſtriue for the rewarde before they haue taken any paine: & whereas they ſhoulde haue holpen and reuerenced one an other, they were ambitious and deſpiſers of their brethren.
Chap. 19.14. 1. Cor. 14.20.
b Not in lack of diſcretion, but that they be not vaine glorious, ſeeking to aduance them ſelues to worldly honours.
c He calleth the litle children nowe, which humble themſelues with al humilitie and ſubiection.
Marke 9.42. luke 17.1.2.
d The word ſignifieth a great milſtone which an aſſe turneth: and it is ſpoken in reſpect of that which is turned with mãs hand, which is leſſe.
e Chriſt warneth his to take heede, that they ſhrinke not backe from him for any euill example or offence that man can giue. Chap. 5.30. mar. 9.43.

f Christ toucheth the cause of this offence, which is pride & disdaine of our inferiours.
Psal.14.7.
g Seeing God hath commanded his Angels to take charge of his children, the wicked may be assured that if they despise thē, God wil reuenge their cause.
Luke 19.10.
h We may not lose by our offence that which God hath so dearely bought.
Luke 15.4.
Leuit.19.17.
eccles.19.13.
luke.17.3.
1.tim.5.19.
i Wherewith thou maiest be offended: he speaketh of secret or particular sinnes, & not of open or known to others.
Or, reproue him.
Deut.19.15.
iohn 8.17.
hebr.10.28.
2.cor.13.1.
k He meaneth according to the order that was among ỹ Iewes, who had their counsell of ancient and expert men, to reforme maners, and execute discipline. This assemblie represented the Church, which had appointed them to this charge.
1.Cor.5.4.
2.thess.3.14.
l In the 16. chap. 19. he meant this of doctrine, and here of ecclesiasticall discipline, which dependeth of the doctrine.
Iohn 20.23.
Or, done to.
Luke 17.4.
m We must be continually ready to forgiue and be forgiuen.
n A common talent was valued at threescore pounds: some also were greater, and some lesse.
o Which amounteth of our money to the sume of 25 shillings, or very neere, and was nothing in respect of the former, which his master forgaue him.
p God esteemeth only the heart and affection.

10 f See that yée despise not one of these little ones: for I say vnto you, that in heauen their * g Angels alwayes behold the face of my Father which is in heauen.
11 For * the Sonne of man is come to h saue that which was lost.
12 How thinke ye? * If a man haue an hundreth sheepe, and one of them be gone astray, doeth he not leaue ninetie & nine, and goe into the mountaines, and seeke that which is gone astray?
13 And if so be that he finde it, verely I say vnto you, he reioyceth more of ỹ sheepe, then of the ninetie and nine which went not astray.
14 So is it not the will of your Father which is in heauen, that one of these litle ones should perish.
15 ¶ * Moreouer, if thy brother trespasse against i thee, goe, & * tell him his fault betweene thee and him alone: if hee heare thee, thou hast wonne thy brother.
16 But if he heare thee not, take yet with thee one or two, that by the * mouth of two or three witnesses euery worde may be confirmed.
17 And if hee will not vouchsafe to heare them, tell it vnto the k Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and a Publicane.
18 Verely I say vnto you, * Whatsoeuer ye l binde on earth, shalbe bound in heauen: and * whatsoeuer ye loose on earth, shalbe loosed in heauen.
19 Againe, Verely I say vnto you, that if two of you shall agree in earth vpon any thing, whatsoeuer they shal desire, it shall be * giuen them of my Father which is in heauen.
20 For where two or three are gathered together in my Name, there am I in the middes of them.
21 Then came Peter to him, and said, Master, howe oft shall my brother sinne against me, and I shal forgiue him? * vnto seuen times?
22 Iesus saide vnto him, I say not to thee, Vnto seuen times, but vnto m seuentie times seuen times.
23 Therefore is the kingdome of heauen likened vnto a certaine King, which would take a count of his seruants.
24 And when he had begun to recken, one was brought vnto him, which ought him ten thousand n talents.
25 And because he had nothing to pay, his master commanded him to be solde, and his wife, and his children, and all that hee had, and the dette to be paide.
26 The seruant therefore fell downe, and besought him, saying, Master, appeale thine anger towarde mee, and I will pay thee all.
27 Then that seruants master had compassion, and losed him, & forgaue him the dette.
28 But when the seruant was departed, he found one of his felowes, which ought him an hundreth o pence, and hee layde hands on him, & tooke him by the throte, saying, Paye me that thou owest.
29 Then his felowe fell downe at his feete, and besought him, saying, Appeale thine anger towards me, and I will pay thee all.
30 Yet hee would not, but went and cast him into prison, til he should pay the det.
31 And when his other felowes saw what was done, they were very sorie, & came, and declared vnto their master all that was done.
32 Then his master called him, and said to him, O euill seruant, I forgaue thee all that dette, because thou praydest me.
33 Oughtest not thou also to haue had pitie on thy felowe, euen as I had pitie on thee?
34 So his master was wroth, and deliuered him to the iaylers, till he should paye all that was due to him.
35 So likewise shall mine heauenly Father do vnto you, except ye forgiue p from your hearts, eche one to his brother their trespasses.

CHAP. XIX.

Christ sheweth for what cause a woman may be diuorced. 11 *Continence a gift of God.* 14 *He receiueth litle children.* 16 *To obtaine life euerlasting.* 24 *That riche men can scarcely be saued.* 28 *He promiseth them which haue left all to follow him, life euerlasting.*

1 And * it came to passe, that when Iesus had finished those sayings, he departed from Galile, and came into the coastes of Iudea beyonde Iordan.
2 And great multitudes followed him, and he healed them there.
3 ¶ Then came vnto him the Pharises tempting him, and saying to him, Is it lawfull for a man to put away his wife for euery q fault?
4 And he answered and sayde vnto them, Haue ye not read, * that he which made them at the beginning, made them male and female,
5 And sayde, * For this cause, shall a man leaue father and mother, and cleaue vnto his wife, and they r twaine shalbe one * flesh?
6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath coupled together.
7 They sayde to him, Why did then * Moses commande to giue a bill of diuorcement, and to put her away?
8 He sayde vnto them, Moses, because of the b hardnes of your heart, suffered you to put away your wiues: but c from the beginning it was not so.
9 I say therefore vnto you * that whosoeuer shall put away his wife, except it bee for whoredome, and marry another, d committeth adulterie: and whosoeuer marrieth her which is diuorced, doeth commit adulterie.
10 Then sayde his disciples to him, If the matter

Mar.10.1.
Or, cause.
Gen.1.27.
Gen.2.24.1.cor.6.
16.ephe.5.31.
a They that afore were as two, shalbe now as one person.
Or, person.
Deut.24.1.
b It was to auoide the crueltie that men would haue vsed towardes their wiues, if they had bene forced to retaine them in their displeasure, furie and malice.
c That is, at the beginning, and by Gods ordinance.
Chap.5.32.
mar.10.11.
luke 16.18.
1.cor.7.11.
d For this bond cannot be broken at mans pleasure.

matter be so betweene man and wife, it is not good to marrie.

11 But he said vnto them, All men cannot receiue this thing, saue they to whom it is giuen.

12 For there are e some f chaste, which were so borne of their mothers belly: & there be some chaste, which be made chaste by men: and there be some chaste, g which haue made themselues chaste for the kingdome of heauen. He h that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him little children, i he should put his hands on them, and pray: & the disciples rebuked them.

14 But Jesus said, Suffer k litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And when he had put his handes on them, he departed thence.

16 ¶ And beholde, one came, and said vnto him, Good master, what good thing shall I do, that I may haue eternal life?

17 And he sayde vnto him, l Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, m keepe the commaundements.

18 He saide to him, Which? And Jesus said, * Thou, Thou shalt not kill: Thou shalt not commit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father & mother: and thou shalt loue thy neighbour as thy selfe.

20 * The young man said vnto him, I haue n obserued all these things from my youth: what lacke I yet?

21 Jesus said vnto him, If thou wilt be perfit, goe, o sell that thou hast, and giue it to the poore, & thou shalt haue treasure in heauen, and come and follow me.

22 And when the young man heard that saying, he went away sorowfull: for hee had great p possessions.

23 Then Jesus said vnto his disciples, Verely I say vnto you, q a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a r camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who then can be saued?

26 And Jesus beheld them, and said vnto them, With men this is vnpossible, but with God s all things are possible.

27 ¶ * Then answered Peter, and said to him, Beholde, we haue forsaken all, and followed thee: what shall we haue?

28 And Jesus saide vnto them, Verely I say to you, that when the Sonne of man shall sitte in the throne of his maiestie, ye which followed me t in the regeneration, * shall sit also vpon twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoeuer shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my names sake, he shall receiue an u hundreth folde more, and shall inherite euerlasting life.

30 * But many that are first, shalbe last, and the last shalbe first.

CHAP. XX.

1 Christ teacheth by a similitude, that God is better vnto no man, and how he alway calleth men to his labour. 18 Hee admonisheth them of his passion. 20 He teacheth his to flee ambition. 28 Christ payeth our ransome. 30 He giueth two blind men their sight.

1 FOr the kingdome of heauen is like vnto a certaine housholder, which went out at the dawning of the day to hyre labourers into his vineyarde.

2 And he agreed with the labourers for a a penp a day, & sent them into his vineyarde.

3 And he went out about the b third houre, and sawe other standing idle in the market place,

4 And said vnto them, Goe ye also into my vineyard, & whatsoeuer is right, I will giue you: and they went their way.

5 Againe hee went out about the sixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and found other standing idle, and saide vnto them, Why stand ye here all the day idle?

7 They saide vnto him, Because no man hath hired vs. He said to them, Go ye also into my vineyarde, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the Master of the vineyarde sayde vnto his steward, Call the labourers, and giue them their hire, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came and receiued euery man a penp.

10 Now when the first came, they supposed that they should receiue more, but they likewise receiued euery man a penp.

11 And when they had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, & thou hast made them equall vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, x Friende, I doe thee no wrong: diddest thou not agree with me for a penp?

14 Take that which is thine owne, and go thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawful for me to doe as I will with mine owne? Is thine eye c euil because I am good?

16 So d the last shalbe first, & the first last: * for many are called, but fewe chosen.

17 * And Jesus went vp to Jerusalem, and tooke the twelue disciples apart in the way, and said vnto them,

Aaa ii 18 Behold,

Luke 22.30.

q The ioy of conscience which Gods children feele euen in their afflictions, is a thousande folde more worth then all worldly treasure.

*Chap.*20.16. *mar.* 10.31. *luke* 13.30.

a Which was called *denarius*, and was of value about foure pence halfe pennie of olde money, and was commonly a workemans hire.

b They deuided the day into twelue houres, so that the third was the fourth part of the day, sixe of *o*clocke was none, nine was three of the clocke after dinner, and the eleuenth houre was an houre before the sunne set.

x Or, Fellowe.

c Or, enuious, because of my liberalitie? Deut. 15.9. *Chap.*19.30. *mark.*10.31. *luke* 13.30.

d Therefore euery man in his vocation, as he is called first, ought to go forwarde, and encourage others, seeing the hyre, is indifferent for all.

*Chap.*22.14. *Mar.*10.32. *luke* 18.31.

e Some by nature are vnable to marrie, and some by arte. f The word figureth (gelded:) and they were so made, because they shoulde keepe chabers as noble women: for they were iudged chaste. g Which haue the gift of continence, and vse it to serue God with more free liberte. h This gift is not common for all men, but is very rare, and geuen to fewe: therefore men may not rathly abstaine from marriage. *Chap.*18.3. *mar.*10.15. *luke* 18.15. *Mar.*10.17. *luke* 18.18. i Because this young man knew nothing in Jesus Christ but his manhoode, hee taketh him to higher things, to the intent, that by doctrine might better take place. k He speake this, that he might learne to knowe himselfe. *Luke*10.13. *Mat.*5.17. *mar.*1.39. *Luke*10.20. l He boasteth much because of the he knew not himselfe. m Christ here discouered the hypocrisie, & called him to seke his owne weakenes, not generally commanding all to do the like. n What hinderance men haue by riches. o *Notable rore.* o Who can frame mens hearts so, y they shall not set their mindes on their riches. *Mar.*10.28. *luke* 18.28. p In this worke whereby the worlde is changed, renued and reformed: or to ioyne this word with the sentence following, and take regeneration for the day of iudgement, when the elect shall in soule and body enioy their inheritance, to the ende that they might know that it is not sufficient to haue begonne once.

18 Behold, we goe vp to Ierusalem, & the Sonne of man shalbe deliuered vnto the chiefe Priestes, and vnto the Scribes, and they shall condemne him to death,
19 And *shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him: but þ third day he shall rise againe.
20 *Then came to him the mother of Zebedeus children with her sonnes, worshipping him, and desiring a certaine thing of him.
21 And he sayd vnto her, What wouldest thou? She said to him, Graūt that these my two sonnes may sit, the one at thy right hand, & the other at thy left hand in thy kingdome.
22 And Iesus answered, and sayde, Ye knowe not what ye aske. Are ye able to drinke of the c cup that I shall drinke of, and to be baptized with þ baptisme that I shalbe baptized with? They sayde to him, We are able.
23 And he said vnto them, Ye shall drinke in deede of my cup, and shalbe baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to giue: but it shalbe giuen to them, for whom it is prepared of my Father.
24 *And when the other tenne heard this, they disdained at the two brethren.
25 Therefore Iesus called them vnto him, and said, Ye know that the lordes of the Gentiles haue domination ouer them, and they that are great, exercise authoritie ouer them.
26 But it shall not be so among you: but whosoeuer will be great among you, let him be your seruant,
27 And whosoeuer will be chiefe among you, let him be your seruant,
28 *Euen as the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.
29 ¶ *And as they departed from Iericho, a great multitude followed him.
30 And beholde, two blinde men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of Dauid, haue mercie on vs.
31 And the multitude rebuked them, because they should holde their peace: but they cryed the more, saying, O Lorde, the Sonne of Dauid, haue mercie on vs.
32 Then Iesus stood stil, and called them, and said, What will ye that I should doe to you?
33 They said to him, Lorde, that our eyes may be opened.
34 And Iesus moued w compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 12 The byers and sellers are chased out of the Temple. 15 The children wish prosperitie vnto Christ. 19 The figge tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 42 The corner stone reiected. 43 The Iewes reiected, and the Gentiles receiued.

1 AND *when they drew nere to Ierusalem, & were come to Bethphage, vnto the mount of the Olines, then sent Iesus two disciples,
2 Saying to them, Goe into þ towne that is ouer against you, and anon ye shall finde an a asse bounde, and a colte with her: loose them, and bring them vnto me.
3 And if any man say ought vnto you, say ye, that the Lorde hath nede of them, and straightway he will let them goe.
4 All this was done that it might be fulfilled which was spoken by the Prophet, saying,
5 ¶ *Tell ye the b daughter of Sion, Beholde, thy king cōmeth vnto thee, meeke and sitting vpon an asse, and a c colt, the foale of an asse vsed to the yoke.
6 So the disciples went, and did as Iesus had commaunded them,
7 And brought the asse and the colt, and put on d them their clothes, and set him thereon.
8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.
9 Moreouer, the people that went before, and they also that followed, cryed, saying, e Hosanna the sonne of Dauid: blessed be he that commeth in the Name of the Lorde, Hosanna thou which art in the f hiest heauens.
10 *And when he was come into Ierusalem, all the citie was moued, saying, Who is this?
11 And the people said, This is Iesus the Prophet of Nazareth in Galile.
12 ¶ And Iesus went into the Temple of A God, and cast out all them that sold and bought in the g Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues,
13 And said to them, It is written, *Mine house shalbe called the house of prayer: h but *ye haue made it a den of theeues.
14 Then the blinde and the halte came to him in the Temple, and he healed them.
15 But when the *chiefe Priestes and Scribes saw the marueiles that he did, and the children crying in the temple, and saying, Hosanna the Sonne of Dauid, they disdained,
16 And said vnto him, Hearest thou what these say? And Iesus sayde vnto them, Yea: read ye neuer, *By the i mouth of babes and sucklings thou hast k made perfit the praise?
17 ¶ So he left them, and went out of the citie vnto Bethania, and lodged there.
18 And *in the morning as he returned into the citie, he was hungrie,
19 And seeing a figge tree in the way, he came to it, and founde nothing therein, but leaues onely, and sayd to it, Neuer fruit grow on thee henceforwards. And anon the figge tree withered.
20 And when his disciples sawe it, they marueiled, saying, How soone is þ figge tree withered!
21 And Iesus answered & said vnto them,

* Verily

a By this entrie Christ would shew the state & condition of his kingdom, which is farre contrary to the pompe and glory of the world.
b That is, the citie Sion, or Ierusalem.
c It is a maner of speach called Synecdoche, whereby two are taken for one.
d He rid on the foale, and the dam went by.
e Which is to say, Saue I pray thee, desiring God to prosper and send good successe to the Messias.
f For God which is in heauen, must onely saue.
g In the porche or entrie into the Temple.
h Vnder the pretence of religiō hypocrites seeke their own gaine, and spoile God of his true worship.
i If God reueile his glory and might by babes, & cannot as yet speake, is it marueile if they that can speake, doe set forth & magnifie the same?
k In Ebrew it is, hast ordeined or grounded the strēgth: which is all to one purpose, because God is then most prayed, when his strēgth is best knowen.

*Mat.11.1. luke 19.29.
*Mat.10 35.
*Iohn 18.32.
e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for euery man: the which thing also he calleth baptisme.
f God my Father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.
*Mat.10.41. luke 22.25. *Philip.2.7.
*Mat.10.46. luke 18.35.
*Isa.62.11. Zech.9. 9.iohn 12.15.
*Mat.11.1. luke 19.45. iohn 2.13.
*Isa.56.7. Ier.7.11.
*mark.11.17. luke 19.46. Mat.11.18. *Psal.8.2.
*Mat.11.12. luke 16.16.
*Mat.11.12,13.

* Verely I say vnto you, if ye haue faith, and doubt not, ye shall not only do that, which I haue done to the figge tree, but also if ye say vnto this mountaine, | Take thy selfe away, and cast thy selfe into the sea, it shalbe done.
22 * And whatsoeuer ye shal aske in prayer, if ye beleeue, ye shall receiue it.
23 ¶ * And when hee was come into the Temple, the chiefe Priestes, and the Elders of the people came vnto him, as hee was teaching, & sayde, By what authoritie doest thou these things? and who gaue thee this authoritie?
24 Then Iesus answered & sayd vnto thē, I also will aske of you a certaine thing, which if ye tel me, I likewise will tell you by what authoritie I doe these things.
25 The baptisme of Iohn whence was it? from heauen, or of men? Then they reasoned among them selues, saying, If we shal say, From heauē, he wil say vnto vs, Why did ye not then beleeue him?
26 And if wee say, Of men, we [m] feare the people: * for all hold Iohn as a Prophet.
27 Then they answered Iesus, and sayde, We cannot tell. And he sayd vnto them, Neither tell I you by what authoritie I doe these things.
28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, and sayde, Sonne, goe, and worke to day in my vineyarde.
29 But he answered, and sayd, I wil not: yet afterward he repented himselfe, and went.
30 Then came he to the seconde, and sayde likewise. And he answered, and sayde, I will, sir: yet he went not.
31 Whether of them twaine did the wil of the father? They sayde vnto him, The first. Iesus sayd vnto them, Verily I say vnto you, that the [n] Publicanes and the harlottes shall goe before you into the kingdome of God.
32 For Iohn came vnto you in the [o] way of righteousnesse, & ye beleeued him not: but the Publicanes, and the harlots beleeued him, and ye, though ye sawe it, were not moued with repentance afterward, that ye might beleeue him.
33 ¶ Heare another parable, There was a certaine housholder, * which planted a [p] vineyard, and [q] hedged it round about, and made a vinepresse therein, and built a towre, and let it out to husbandmen, and went into a strange countrey.
34 And when the time of the fruite drewe neere, he sent his seruants to [r] husbandmen to receiue the fruites thereof.
35 And the husbandmen toke his [s] seruants and beat one, and killed another, and stoned another.
36 Againe hee sent other seruants, moe then the first: and they did the like vnto them.
37 But last of all hee sent vnto them his owne [t] sonne, saying, They will reuerence my sonne.
38 But when the husbandmen sawe the sonne, they sayde among them selues, * This is the heire: come, let vs kill him, and let vs take his inheritance.
39 So they tooke him, and cast him out of the vineyard, and slew him.
40 When therefore the Lorde of the vineyard shal come, what will he doe to those husbandmen?
41 They sayd vnto him, He wil cruelly destroy those wicked men, and will let out his vineyarde vnto other husbandmen, which shall deliuer him the fruites in their seasons.
42 Iesus sayde vnto them, Read ye neuer in the Scriptures, * The stone which the builders [u] refused, the same is made the [x] head of the corner? This was [y] Lordes doing, and it is marueilous in our eyes.
43 Therefore say I vnto you, the kingdom of God shalbe taken from you, & shall be giuen to a nation, which shall bring forth the fruites thereof.
44 * And whosoeuer shal fal on this stone, he shall be broken: but on whomsoeuer it shall fall, it will grinde him to powder.
45 And when the chiefe Priestes & Pharises had heard his parables, they perceiued that he spake of them.
46 And they sought to lay hands on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

The parable of the marriage. 9 *The vocation of the Gentiles.* 11 *The marriage garment.* 17 *Of paying of tribute.* 25 *Of the resurrection.* 36 *The Scribes question.* 44 *Christes diuinitie.*

1 THen * Iesus answered, & spake vnto them againe in parables, saying,
2 The kingdom of heauen is like vnto a certaine king which married his sonne,
3 And [a] sent forth his seruants, to cal them that were bid to the wedding, but they would not come.
4 Againe he sent forth other seruants, saying, Tel them which are bidden, Behold, I haue prepared my dinner: mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage.
5 But they made light of it, and went their wayes, one to his farme, and another about his marchandise.
6 And the remnāt tooke his seruants, and intreated them shamefully, and slewe them.
7 But when the king heard it, hee was wroth, and sent forth his warriers, and [b] destroyed those murderers, and burnt vp their citie.
8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.
9 Goe ye therefore out into the hie waies, and as many as ye finde, bidde them to the marriage.
10 So [c] those seruants went out into the hie waies and gathered together all [d] as many as they found, both good and bad: so the wedding was furnished with ghestes.
11 Then the king came in, to see the ghests, and sawe there a man which had not on a [e] wedding garment.
12 And he sayde vnto him, Friende, howe [f] camest in, not

Chap. 17. 20.

| Which thing seemeth to be impossible.

Chap. 7. 7. Iohn 15. 7. 1. Iohn 3. 22. Mat. 11. 27, 28. Mar. 10. 1, 2.

Ye, of God.

m The hypocrites feare man more then God, & malice neuer suffereth the truth.

Chap. 14. 5. Mark 6. 20.

n So far it is impossible for thē to repent and be saued, that stand in their own cōceite, that the greatest sinners that are, shall more sone come to repentance.

o God taught by Iohn the way of righteousnes, while life was right and perfit.

Esa. 5. 1. Mat. 21. 33. Mar. 12. 1. Luke 20. 9.

p The vineyard is the people, whome he had chosen.

q Shut all meanes to preserue it, and to make it fruitfull.

Or, layed.

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.

Chap. 26. 3, 4. & 27. 1. Iohn 11. 53.

Psal. 118. 22. Acts 4. 11. Rom. 9. 33. 1. Pet. 2. 7.

u As not meete or fit for their building.

x To fasten and ioyne the building together, and to vphold the whole.

Esa. 8. 14.

Luke 14. 16. Reuel. 19. 9.

a Christ reproueth the Iewes of their ingratitude & obstinate malice, in that they reiected the grace of God, which was so plentifully offered vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, can not cause Gods liberalitie and his holy meanes to perish, which hee hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection & vpright conscience, which proceeded of faith.

a 1. Cor. 6.

f Though God suffer for a time hypocrites in the Church, yet hee knoweth how to trie them, and fanne them out. *Chap.8.12.& 13. 42.& 25.30. Char.20.16.*

g By the outward and generall calling. *Marke 12.13. luke 20.20.*

h These were certeine flatterers of the court, which euer maintened that religion which king Herod best approued: and thogh they were enemies to the Pharises, yet in this thing they consented, thinking to intangle Christ, and so either to accuse him of treason, or to bring him into the hatred of all his people.

i As touching the outwarde qualitie, as whether a man be rich or poore.

a *Or, the coyne of the tribute.*

k Which was of value about foure pence halfe pennie. *Rom.13.7. marke 12.17. luke 20.25. Marke 12.18. luke 20.27. actes 23.8. Deut.25.5.*

b *Or, sonnes.*

l By the title of alliance: & here by broker he meaneth the next kinsman, which lawfully might marrie her.

m Where Gods word is not preached and vnderstand, there must needes reigne blindnes and errours.

n Forasmuch as they shalbe exempted frō the infirmities of this present life. *Exo.3.6. Mar.12.28.*

cannest thou in hither, and hast not on a wedding garment? And he was speachles.
13 Then sayde the king to the seruantes, Bind him hand & foote: take him away, and cast him into vtter darknes: * there shalbe weeping and gnashing of teeth.
14 * For many are called, but few chosen.
15 ¶ * Then went the Pharises & tooke counsell howe they might tangle him in talke.
16 And they sent vnto him their disciples, with the h Herodians, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest for any man: for thou considerest not the person of men.
17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?
18 But Jesus perceiued their wickednes, & said, Why tempt ye me, ye hypocrites?
19 Shew me the tribute money. And they brought him a k penie.
20 And he sayd vnto them, Whose is this image and superscription?
21 They said vnto him, Cesars. Then sayd he vnto them, * Giue therefore to Cesar, the things which are Cesars, and giue vnto God, those things which are Gods.
22 And when they heard it, they marueiled, and left him, and went their way.
23 ¶ * The same day the Sadduces came to him (which say that there is no resurrection) and asked him,
24 Saying, Master, Moses said, If a man die, hauing no l children, let his brother marrie his wife, and raise vp seede vnto his brother.
25 Nowe there were with vs seuen brethren, and the first married a wife, and deceased: and hauing no issue, left his wife vnto his brother.
26 Likewise also the second, and the third, vnto the seuenth.
27 And last of all the woman died also.
28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.
29 Then Jesus answered, and sayde vnto them, Ye m are deceiued, not knowing the Scriptures, nor the power of God.
30 For in the resurrection they neither marrie wiues, nor wiues are bestowed in marriage, but are as the n Angels of God in heauen.
31 And concerning the resurrection of the dead, haue ye not read what is spoke vnto you of God, saying,
32 * I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the liuing.
33 And when the people heard it, they were astonied at his doctrine.
34 ¶ * But when the Pharises had heard, that he had put the Sadducs to silence, they assembled together.
35 And one of them, which was an expounder of the Lawe, asked him a question, tempting him, and saying,
36 Master, which is the great commaundement in the Lawe?
37 Jesus sayd to him, * Thou shalt loue the Lorde thy God with all thine heart, with all thy soule, and with all thy mind.
38 This is the first and the great commaundement.
39 And the second is like vnto this, * Thou shalt loue thy neighbour as thy selfe.
40 On these two commaundements hangeth the whole Lawe and the Prophets.
41 ¶ * While the Pharises were gathered together, Jesus asked them,
42 Saying, What thinke ye of Christe? whose o sonne is he? They said vnto him, Dauids.
43 He sayde vnto them, How then doeth Dauid in p spirit call him Lorde, saying,
44 * The Lord saide to my Lord, Sit at my q right hand, r till I make thine enemies thy footestoole?
45 If then Dauid call him f Lord, howe is he his sonne?
46 And none could answere him a worde, neither durst any from that day forth aske him any moe questions.

Deut.6.5. luke 10.27. Leuit.19.18. marc.12.31. rom.13.9.
gal.5.14. iames 2.8.
Marke 12.35. luke 20.41.

o Of what sort or familie.

p By the spirite of prophecie speaking of the kingdome of Christ.

Psal.110.1.

q By the right hand is signified the authoritie & power, which God giueth his Sonne Christ, in making him his lieutenant and gouernour ouer his Church. r Not that his kingdom shall then ende. but the office of his humanitie shall cease, and he with the Father and holy Ghost shall reigne for euer as one God al in all.

f Christ is Dauids sonne touching his manhoode, and his Lord concerning his Godhead.

CHAP. XXIII.

Christ condemneth the ambition, couetousnesse, and hypocrisie of the Scribes and Pharises. 31 Their persecutions against the seruants of God. 37 He prophecieth the destruction of Ierusalem.

1 Then spake Jesus to the multitude, and to his disciples,
2 Saying, The * Scribes and the Pharises a sit in Moses seate.
3 All therefore whatsoeuer they bid you obserue, that b obserue and do: but after their works do not: for they say, and do not.
4 * For they binde heauie burdens, & grieuous to be borne, and lay them on mens shoulders, but they themselues will not moue them with one of their fingers.
5 All their workes they doe for to be seene of men: for they make their c phylacteries broade, and make long the * fringes of their garments,
6 * And loue the chiefe place at feastes, & to haue the chiefe seates in the assemblies,
7 And greetings in the markets, and to be called of men, d Rabbi, Rabbi.
8 * But be not ye called, d Rabbi: for one is your e doctor, to wit, Christ, and all ye are brethren.
9 And * call no man your father vpon the earth: for there is but one, your Father which is in heauen.
10 Be not called e doctors: for one is your doctor, euen Christ.
11 But he that is f greatest among you, let him be your seruant.

Mar.12.38. luke 11.43.& 20.46.

a And teache that which Moses sayth.

b According to Moses whome they reade, but not that which they teache of themselues. *Luke 11.46. actes 15.10.*

c They were scroles of parchment wherein the commandements were written: and to this day the Iewes vse the same, & close them in a piece of lether, & so binde them to their browe and left arme, to the intent they might haue continuall remembrance of the Law. *Num.15.38. deut.22.12.*

*Or, master. Iam.3.1.

d Christ forbiddeth not to giue iust honor to Magistrates & Masters, but condemneth ambition and superioritie ouer our brothers faith, which office appertaineth to Christ alone. *Or, teacher. Mal.2.6.

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship or dominion, but ministerie and seruice.

12 * For

12 * For whosoeuer will exalt him selfe,
shalbe brought lowe: and whosoeuer wil
humble himselfe, shalbe exalted.
13 ¶ Woe therefore be vnto you Scribes
and Pharises, hypocrites, because ye
g shut vp ꝥ kingdom of heauē before mē:
for ye your selues go not in, neither suffer
ye them h that would enter, to come in.
14 * Wo be vnto you Scribes and Pha-
rises, hypocrites: for ye deuoure wi-
dowes houses, euen vnder a colour of
long prayers: wherefore ye shall receiue
the greater damnation.
15 Wo be vnto you, Scribes and Phari-
ses, hypocrites: for ye compasse i sea and
land to make one of your profession: and
when he is made, ye make him two folde
more the childe of hell, then you your
selues.
16 Wo be vnto you blinde guides, which
say, Whosoeuer sweareth by ꝥ Temple,
it is nothing: but whosoeuer sweareth
by ꝥ golde of the Temple, he † offendeth.
17 Ye fooles & blinde, whether is greater,
the golde, or the Temple that k sanctifieth
the golde?
18 And whosoeuer sweareth by the altar,
it is nothing: but whosoeuer sweareth
by the offring that is vpon it, offendeth.
19 Ye fooles and blinde, whether is grea-
ter, the offering, or the altar which sanc-
tifieth the offring?
20 Whosoeuer therefore sweareth by ꝥ al-
tar, sweareth by it, & by al things theron.
21 * And whosoeuer sweareth by ꝥ Tem-
ple, sweareth by it, & by him that dwel-
leth therein.
22 * And he that sweareth by heauen,
sweareth by the throne of God, and by
him that sitteth thereon.
23 ¶ * Wo be to you, Scribes and Pha-
rises, hypocrites: for ye tythe mint, and
anyse, & commin, & leaue the weightier
matters of the Lawe, as iudgement, and
mercie, and fidelitie. These ought ye to
haue done, and not to haue left the other.
24 Ye blinde guides, which l straine out a
gnat, and swallowe a camel.
25 ¶ Wo be to you, Scribes & Pharises,
hypocrites: m for ye make cleane the vt-
ter side of the cup, and of the platter: but
within they are ful of briberie, & † excesse.
26 * Thou blinde Pharise, clense first the
inside of the cup & platter, that the out-
side of them may be cleane also.
27 Wo be to you, Scribes and Pharises,
hypocrites: for ye are like vnto † whited
tombes, which appeare beautifull out-
ward, but are within full of dead mens
bones, and of all filthines.
28 So are ye also: for outwarde yee ap-
peare righteous vnto men, but within
ye are full of hypocrisie and iniquitie.
29 ¶ Wo be vnto you, Scribes & Phari-
ses, hypocrites: for ye builde the tombes
of the n Prophets, and garnish the sepul-
chres of the righteous,
30 And say, If we had bene in the dayes
of our fathers, we woulde not haue bene
partners with them in the blood of the
Prophets.

Luke 14.11. and 18.14.

g Ye keepe backe the pure religion and knowledge of God, when men are readie to imbrace it.

h Which haue now their foote within ꝥ doores.

Mar. 12.40. luke 20.47.

i They sought all meanes that they could inuent, to make of a Gentile a Iew.

† Or, is a detter.

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it.

1.King. 8.13. 2.chron. 6.2.

Chap. 5.34.

Luke 11.42.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Ye seeke how to get estimatiō with men, and passe not whether ye haue a good conscience or no.

† Or, intemperancie.

Luke 11.39.

† Or, painted.

n For a remembrance of them, when in the meane season they passed not for their doctrine.

31 So then ye be witnesses vnto your
selues, that ye o are the children of them
that murdered the Prophets.
32 Fulfil ye also ꝥ measure of your fathers.
33 O serpents, the generation of vipers,
how should ye escape ꝥ damnatiō of hel?
34 Wherefore beholde, I sende vnto you
p Prophets, & wise men, & Scribes, and
of them ye shall kill and crucifie: and of
them shall ye scourge in your Syna-
gogues, and persecute from citie to citie,
35 That vpon q you may come all ꝥ righ-
teous blood that was shedde vpon the
earth, * from the blood of Abel the righ-
teous, vnto the blood r of Zacharias, the
sonne of Barachias, whom ye slewe be-
tweene the Temple and the altar.
36 Verely I say vnto you, all these things
shall come vpon this generation.
37 * Ierusalem, Ierusalem, which killest
the Prophets, & stonest them which are
sent to thee, how often would I haue ga-
thered thy children together, * as ꝥ henne
gathereth her chickens vnder her wings,
and ye would not!
38 Behold, your habitation shalbe left vn-
to you desolate.
39 For I say vnto you, ye shall not see me
s henceforth till that ye say, Blessed is he
that commeth in the name of the Lord.

o It is not nowe onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no marueile though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth ꝥ all their race shalbe punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble their fathers.

Gene. 4.8. hebr. 11.4.

r Read 2.Chro. 24.22.

Luke 13.34.

2.Esdr. 1.30.

s He will returne no more to them as a teacher, but as a Iudge, when as they shalbe compelled to confesse (although too late) that he is the very Sonne of God.

CHAP. XXIIII.

2 Christ sheweth his disciples the destruction of the Temple. 5. 24 The false Christes. 13 To perseuere. 14 The preaching of the Gospel. 6. 29 The signes of the end of the world. 42 He warneth them to wake. 44 The sudden comming of Christ.

1 AND * Iesus went out, and departed
from the Temple, and his disciples
came to him, to shew him the a buil-
ding of the Temple.
2 And Iesus saide vnto them, See ye not
all these things? Verely I say vnto you,
* there shall not be here left a stone vpon
a stone, that shall not be cast downe.
3 And as hee sate vpon the mount of O-
liues, his disciples came vnto him a-
part, saying, Tell vs when these things
shalbe, and what signe shalbe of thy com-
ming, b and of the end of the world.
4 And Iesus answered, and sayde vnto
them, * c Take heede that no man de-
ceiue you.
5 For many shall come in my name, say-
ing, I am Christ, and shal deceiue many.
6 And ye shall heare of warres, & rumors
of warres: see that ye be not troubled:
for all these things must come to passe,
but the ende is not yet.
7 For nation shall rise against nation, and
realme against realme, and there shall be
pestilence, and famine, and earthquakes
in diuers places.
8 All these are but the d beginning of sor-
rowes.

Mar. 13.1. luke 21.5.

a Whose excellencie appeareth in that that Herode for the space of 8. yeres kept ten thousand men in worke: the stones were 15. cubites long, in height 12. in bredth 8. as Iosephus writeth.

Luke 19.44.

b They thought the world should be at an ende, when Ierusalem were destroyed.

Ephe. 5.6. col. 2.18.

c He answereth them not according to their mindes, but admonisheth them of that which is necessary for them to know.

d Great & cruel warres haue ensued since, among the heathen for the contempt of the Gospel, and increase more and more.

Chap.10.17. luke 21 12. iob.15.20.&16.2

9 *Then shal they deliuer you vp to be afflicted, and shal kill you, & ye shalbe e hated of all nations for my names sake.

e As if you were the cause of these troubles.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

f Many will keepe backe their charitie, because they are vnthankfull and euill, vpon whome they should bestow it. *2.Thes.3.13. 2.tim.2.5.*

12 And because f iniquitie shalbe increased, the loue of many shalbe colde.

13 *But he that endureth to the ende, he shalbe saued.

14 And this Gospel of the kingdome shall be preached through the whole world for a witnes vnto all nations, and then shal the ende come.

g When ỳ Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored. *Mar.13.14. luke 21.20.*

15 ¶ When g ye *therefore shall see the h abomination of desolation spoken of by *Daniel the Prophet, standing in ỳ holy place, (let him that readeth, consider it.)

h The horrible destruction of the Temple, and the corruption of Gods pure religion. *Dan.9.27. Act.1.12.*

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is on the house top, not come downe to fetche any thing out of his house.

18 And he that is in the fielde, let not him returne backe to fetch his clothes.

19 And woe shalbe to them that are with childe, and to them that giue sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the *Sabbath day.

21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe.

Or, man.

i God prouideth for his children in the middes of troubles. *Mar.13.21. luke 17.23.*

22 And except those dayes should be shortened, there should no *flesh be saued: but for the i elects sake those dayes shalbe shortened.

k Whither the false Christes, & deceiuers leade ỳ people, hiding themselues in holes, as if they were ashamed of their profession.

23 *Then if any shall say vnto you, Loe, here is Christ, or there, beleeue it not.

24 For there shall arise false Christes, and false prophets, & shall shew great signes and wonders, so that if it were possible, they should deceiue the very elect.

Or, closets.

Luke 17.37.

25 Beholde, I haue tolde you before.

26 Wherefore if they shall say vnto you, Behold, he is in the k desert, go not forth: Beholde, he is in the *secret places, beleeue it not.

l In despite of Satan the faithfull shalbe gathered and ioyned with Christ, as ỳ Egles assemble to a dead carkeis *Mar.13.24. luke 21.25. esa.13.10. ezek.32.7. ioel 2.31.& 3.15.*

27 For as the lightning commeth out of the East, and shineth into the West, so shall also the comming of the Sonne of man be.

28 *For wheresoeuer a dead l carkeis is, thither will the Egles resort.

m When God hath made an end of the troubles of his Church.

29 *And immediatly after the m tribulations of those dayes, shal the Sunne n be darkened, and the Moone shall not giue her light, and the starres shall fall from heauen, and the powers of heauen shalbe shaken.

n He meaneth an horrible trembling of the world, & as it were, an alteration of the order of nature. *Dan.7.13.reuel.1.7. 1.Cor.15.52.1.thes.4.16.*

30 *And then shal appeare the signe of the Sonne of man in heauen: and then shal all the kinreds of ỳ earth mourne, & they shal see ỳ Sonne of mã come in ỳ cloudes of heauen with power and great glorie.

31 *And he shall send his Angels with a great sounde of a trumpet, and they shal gather together his elect, from the foure windes, and from the one end of the heauen vnto the other.

32 Nowe learne the parable of the figge tree: when her bough is yet tender, and it bringeth foorth leaues, ye know that sommer is nere.

33 So likewise yee, when ye see all these things, know that the kingdome of God is nere, euen at the doores.

34 Verely I say vnto you, this o generation shall not passe, till all these things be done.

o For within fiftie yeres after, Ierusalem was destroyed, the godly were persecuted, false teachers seduced the people, religiõ was polluted, so that the world seemed to be at an end. *Mar.13.31. Gen.7.5,11. luke 17.16. 1.pet.3.20.*

35 *Heauen and earth shall passe away: but my wordes shall not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

p Because of their incredulitie. *Luke 17.34,35. 1.thes.4.17.*

37 But as the dayes of Noe were, so likewise shall the comming of the Sonne of man be.

38 * For as in the dayes before the flood, they did eate and drinke, marry, & giue in marriage, vnto the day that Noe entred into the Arke,

39 And p knew nothing, til the flood came, and tooke them all away: so shal also the comming of the Sonne of man be.

40 * q Then two men shalbe in the fields, the one shalbe receiued, and the other shalbe refused.

q This teacheth euery man to walke warily, not respecting his companion, although he be neuer so deare vnto him. *Mar.13.35. Luke 12.39. 1.thes.5.2. reuel.16.15.*

41 Two women shalbe grinding at the mill: the one shalbe receiued, & the other shalbe refused.

42 * Wake therefore: for ye knowe not what houre your master will come.

43 Of * this be sure, that if the good man of the house knewe at what watche the thiefe would come, he would surely watche, and not suffer his house to be digged through.

Luke 13.42.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whome his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant, whom his master, when hee commeth, shall finde so doing.

47 Verely I say vnto you, he shall make him ruler ouer all his goods.

48 But if that euil seruant shall say in his heart, My master doth deferre his coming,

49 And begin to smite his felowes, and to eate, and to drinke with the drunken,

50 That seruants master will come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And will *cut him off, and giue him his portion with hypocrites: * there shalbe weeping, and gnashing of teeth.

Or, separate him. Chap.13.42. and 25.30.

CHAP. XXV.

1 *By the similitude of the virgins Iesus teacheth euery man to watche.* 14 *And by the talents to bee diligent.* 31 *The last iudgement.* 32 *The sheepe and the goates.* 35 *The workes of the faithfull.*

1 Then

1 THen the [a] kingdome of heauen ſhal be
likened vnto ten virgins, which tooke
their lampes, and went to [b] meete
the bridegrome.
2 And fiue of them were wiſe, and fiue
fooliſh.
3 The fooliſh tooke their lampes, but tooke
none oyle with them.
4 But the wiſe tooke oyle in their veſſels
with their lampes.
5 Now while the bridegrome taried long,
all ſlumbred and ſlept.
6 And at midnight there was a cry made,
Beholde, the bridegrome commeth: goe
out to meete him.
7 Then all thoſe virgins aroſe, and trim-
med their lampes.
8 And the fooliſh ſayd to the wiſe, [c] Giue
vs of your oyle, for our lampes are ‖ out.
9 But the wiſe anſwered, ſaying, We feare
leaſt there will not be ynough for vs and
you: but [d] goe ye rather to them that ſell,
and bie for your ſelues.
10 And while they went to bie, the bride-
grome came: and they that were readie,
went in with him to the wedding, & the
gate was ſhut.
11 Afterwardes came alſo the other vir-
gins, ſaying, Lord, Lord, open to vs.
12 But he anſwered, and ſayde, Verely I
ſay vnto you, [e] I know you not.
13 * Watch therefore: for ye know neither
the day, nor the houre, when the Sonne
of man will come.
14 * [f] For the kingdom of heauen is as a man
that going into a ſtrange countrey, cal-
led his ſeruants, and deliuered to them
his goods.
15 And vnto one hee gaue fiue [g] talents,
and to another two, and to another one,
to euery man after his owne habilitie,
and ſtraightway went from home.
16 Then he that had receiued the fiue ta-
lents, went & occupied with them, and
[h] gained other fiue talents.
17 Likewiſe alſo, hee that receiued two, he
alſo gained other two.
18 But hee that receiued that one, went
and digged it in the earth, and hidde his
maſters money.
19 But after a long ſeaſon, the maſter of
thoſe ſeruants came, and rekoned with
them.
20 Then came he that had receiued fiue
talents, and brought other fiue talents,
ſaying, Maſter, thou deliueredſt vnto me
fiue talents: behold, I haue gained with
them other fiue talents.
21 Then his maſter ſayd vnto him, It is
well done good ſeruant & faithfull, Thou
haſt bene faithfull in litle, I will make
thee ruler ouer much: [h] enter in into thy
maſters ioy.
22 Alſo he that had receiued two talents,
came and ſayd, Maſter, thou deliueredſt
vnto me two talents: beholde, I haue
gained two other talents with them.
23 His maſter ſaid vnto him, It is wel don
good ſeruant, & faithfull, Thou haſt bene
faithfull in litle, I wil make thee ruler o-
uer much: enter in into thy maſters ioy.

a This ſimilitude teacheth vs, that it is not ſufficiẽt to haue once giuen our ſelues to follow Chriſt, but that we muſt continue.
b To doe him honour, as the maner was.
c Many ſeeke ỹ which they haue contemned, but it is too late.
‖ Or, quenched.
d This was ſpoken in reproche, becauſe they made not prouiſion in time.
e I wil not open to you becauſe you haue failed in the midway.
Chap.24.42,44. mar.13.33,35.
Luke 19.12.
f This ſimilitude teacheth howe we ought to continue in the knowledge of God, and doe good with thoſe graces that God hath giuen vs.
g Euery talent commonly made three ſcore pound, reade chap.18,24.
‖ Or, made.
h The maſter receiueth him into his houſe to giue him part of his goods and commodities.

24 Then he which had receiued the one
talent, came and ſayd, Maſter, I knew
that thou waſt an hard man, which rea-
peſt where thou ſowedſt not, and gathe-
reſt where thou ſtrawedſt not:
25 I was therefore afraide, and went and
hid thy talent in the earth: beholde, thou
haſt thine owne.
26 And his maſter anſwered, and ſaid vn-
to him, Thou euil ſeruant and ‖ ſlothfull,
thou kneweſt that I reape where I ſow-
ed not, and gather where I ſtrawed not.
27 Thou oughteſt therefore to haue put
my money to the exchangers, and then
at my comming ſhould I haue receiued
mine owne with vantage.
28 Take therefore the talent from him, &
giue it vnto him which hath ten talents.
29 * For vnto euery man that hath, it ſhal
be giuen, and he ſhall haue abundance,
and [i] from him that hath not, euen that
he hath, ſhalbe taken away.
30 Caſt therefore that vnprofitable ſer-
uant into vtter * darkneſſe: there ſhalbe
weeping, and gnaſhing of teeth.
31 ¶ And when the Sonne of man com-
meth in his glory, & all the holy Angels
with him, then ſhall he ſit vpõ the throne
of his glory.
32 And before him ſhalbe gathered all na-
tions, & he ſhall ſeparate them one from
another, as a ſhepheard ſeparateth the
ſheepe from the goates.
33 And he ſhall ſet the ſheepe on his right
hand, and the goates on the left.
34 Then ſhall the king ſay to them on his
right hande, Come ye [k] bleſſed of my fa-
ther: inherite ye ỹ kingdome prepared for
you from the [l] fundations of the world.
35 * For [m] I was an hungred, and ye gaue
me meat: I thirſted, & ye gaue me drinke:
I was a ſtranger, and ye lodged me:
36 I was naked, and ye clothed me: I was
* ‖ ſicke, and ye viſited me: I was in pri-
ſon, and ye came vnto me.
37 Then ſhal the righteous anſwere him,
ſaying, Lord, when ſaw we thee an hun-
gred, and fed thee? or a thirſt, and gaue
thee drinke?
38 And when ſaw we thee a ſtranger, and
lodged thee? or naked, and clothed thee?
39 Or when ſaw we thee ſick, or in priſon,
and came vnto thee?
40 And the king ſhall anſwere & ſay vnto
them, Verely I ſay vnto you, in as much
as ye haue done it vnto one of ỹ leaſt of
theſe my brethren, ye haue done it to me.
41 Then ſhall he ſay vnto them on the left
hand, * Depart from me ye curſed, into
euerlaſting fire, which is prepared for
the deuil and his angels.
42 For I was an hungred, and ye gaue
me no meate: I thirſted, and ye gaue me
no drinke:
43 I was a ſtranger, & ye lodged me not:
I was naked, and ye clothed me not: ſicke,
and in priſon, and ye viſited me not.
44 Then ſhall they alſo anſwere him, ſay-
ing, Lord, when ſaw we thee an hungred,
or a thirſt, or a ſtrãger, or naked, or ſicke,
or in priſon, & did not miniſter vnto thee?
45 Then

‖ Or, lingerer.
Chap.13.12. luke 8.18. and 19.26. mar.4.25.
i The graces of God ſhalbe taken away from him that doeth not beſtow them to Gods glorie and his neighbours profite.
Chap.8.12. and 22.13.
k For our ſaluation commeth of the bleſſing and fauour of God.
l Hereby God declareth the certaintie of our predeſtination, whereby we are ſaued, becauſe we were choſen in Chriſt before the foundations of the worlde, Epheſ.1.4.
Iſa.58.7. ezek.18.7.
m Chriſt meaneth not that our ſaluation dependeth on our works or merits, but teacheth what it is to liue iuſtly according to godlineſſe & charitie, & that God recompenſeth his of his free mercy, likewiſe as he doeth elect them.
Eccluſ.7.35.
‖ Or, infirme.
Pſal.6.8. chap.7.23. luke 13.27.

Dan.12.2.
iohn 5.29.
n We must therefore onely doe that, which God requireth of vs, and not folow mens foolish fantasies.

45 Then shall he answere them, and say, Verely I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.
46 * And these n shall goe into everlasting paine, & the righteous into life eternall.

CHAP. XXVI.

3 *Conspiracie of the Priests against Christ.* 10 *He excuseth Magdalene.* 26 *The institution of the Lords Supper.* 31 *The disciples weakenes.* 48 *The treason of Iudas.* 62 *The sword.* 64 *Because Christ calleth himselfe the sonne of God, he is iudged worthie to die.* 69 *Peter denieth, and repenteth.*

Marke 14.1. luke 22.1.
1 And * it came to passe, when Iesus had finished all these sayings, he said vnto his disciples,
2 Ye know that within two dayes is the Passeouer, and the Sonne of man shall be deliuered to be crucified.
Iohn 11.47.
3 * Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people into the hall of the hie Priest, called Caiaphas,
4 And consulted how they might take Iesus by subtiltie, and kill him.
5 But they said, Not on the feast day, lest any vproare be among the people.
Mar.14.3. iohn 11.2. & 12.3.
a He sheweth what occasion Iudas tooke to commit his treason.
b This was through Iudas motio, to whom they gaue credite.
Deut.15.11.
c This fact was extraordinarie, neither was it left as an example to be followed: also Christ is not present with vs bodily or to be honoured w any outward pompe.
d To honour my burial withall.
6 * And when Iesus was in Bethania, in the house of Simon the leper,
7 There came vnto him a woman, which had a box of very costly ointment, and a powred it on his head, as he sate at the table.
8 And when his disciples saw it, they had b indignation, saying, What needed this waste?
9 For this ointment might haue bene solde for much, and bene giuen to the poore.
10 And Iesus knowing it, said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me.
11 * For ye haue the poore alwayes with you, but me shall ye not c haue alwayes.
12 For in that she poured this ointment on my body, she did it to d burie me.
13 Verely I say vnto you, Wheresoeuer this Gospel shalbe preached throughout all the world, there shal also this e she hath done, be spoken of for a memorial of her.
Mar.14.10. luke 22.4.
e Euery one in value was about foure pence halfe penie of olde sterling.
14 * Then one of the twelue, called Iudas Iscariot, went vnto the chiefe priests,
15 And said, What will ye giue me, and I will deliuer him vnto you? and they appointed vnto him thirty f pieces of siluer.
16 And from that time, he sought opportunitie to betrap him.
Mar.14.12. luke 22.7.
f He maketh haste to a more worthy sacrifice, to wit, to that which the Passeouer signified.
17 * Now on the first day of the feast of vnleauened bread the disciples came to Iesus, saying vnto him, Where wilt thou that we prepare for thee to eat the Passeouer?
18 And he said, Go into the citie to such a man, & say to him, The master saith, My time is at hand: I will keepe the Passeouer at thine house with my disciples.
19 And the disciples did as Iesus had giuen them charge, and made ready the Passeouer.
20 * So when the euen was come, he sate downe with the twelue.
Mar.14.18. luke 22.14. iohn 13.21.
21 And as they did eat, he said, Verely I say vnto you, one of you shal betrap me.
22 And they were exceeding sorowful, and began euery one of them to say vnto him, Is it I, Master?
23 And he answered, and said, * He that g dippeth his hand with me in the dish, he shall betrap me.
24 Surely the Sonne of man goeth his way, h as it is written of him: but woe be to that man, by whome the Sonne of man is betraped: it had bene good for that man, if he had neuer bene borne.
25 Then Iudas which betraped him, answered, and said, Is it I, Master? He said vnto him, Thou hast said it.
26 ¶ * And as they did eat, Iesus tooke the bread: and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate: i this is my body.
27 Also he tooke the cup, and when he had giuen thankes, he gaue it them, saying, Drinke ye all of it.
28 For this is my k blood of the New testament, that is shed for many, for the remission of sinnes.
29 I say vnto you, that l I wil not drinke henceforth of this fruite of the vine vntil that day, when I shall drinke it newe with you in my Fathers kingdome.
30 And when they had sung a Psalme, they went out into the mount of Olines.
31 ¶ * Then said Iesus vnto them, All ye shalbe m offended by me this night: for it is written, I will * smite the shepherd, & the sheepe of the flocke shalbe scattered.
32 But * after I am risen againe, I wil go before you into Galile.
33 But Peter answered, & said vnto him, * Though that al men should be offended by thee, yet will I neuer be offended.
34 * Iesus said vnto him, Verely I say vnto thee, that this night, before the cocke crow, thou shalt denie me thrise.
35 Peter said vnto him, Though I should die with thee, yet will I not denie thee. Likewise also said all the disciples.
36 ¶ * Then went Iesus with them into a place which is called Gethsemane, and sayde vnto his disciples, Sit ye here, while I goe and pray ponder.
37 And he tooke Peter, & the two sonnes of Zebedeus, and began to ware sorowfull, o and grieuously troubled.
38 Then said Iesus vnto them, My soule is very heauie, euen vnto the p death: tarie ye here, and watch with me.
39 So he went a litle further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this q cup r passe from me: neuertheless, not as I will, but as thou wilt.
40 After, he came vnto the disciples, & found them a sleepe, and said to Peter, What? could ye not watch with me one houre?
41 Watch, and pray, that ye enter not into tentation: the spirit in deede is ready, but the flesh is s weake.
42 Againe he went away the second time, and prayed, saying, O my Father, if this

Psal.41.9.
g He that is accustomed to eat with me dayly at the table, Psal. 41.9.
h To the intent his disciples might know that all this was appointed by the prouidence of God.
1.Cor.11.24.
i That is, a true signe and testimonie that my body is made yours, & by me your soules are nourished.
k The wine signifieth that our soules are refreshed & satisfied with the blood of Christ, spiritually receiued, so that without him we haue no nourishment.
l You shall no more enioy my bodily presence till we meete together in heauē.
Mar.14.27. also 16.32. & 28.
m Shall turne backe and be discouraged.
Zach.13.7. Mat.14.28. and 16.7.
n This declareth what danger it is to trust too much to our owne strength.
Iohn 13.38.
Mar.14.32. luke 22.39.
o He feared not death of it self, but trembled for feare of Gods anger towarde sinne, f burden wherof he bare for our sakes.
p For he saw Gods anger kindled towardes vs.
q That is, the anger of God for mans sinnes.
r He knew well what his father had determined, as the faithful counsel of God.

f And therefore we must continually fight against the flesh.

cup

cup can not passe away from me, but that
I must drinke it, thy will be done.
43 And he came, and founde them a sleepe
againe: for their eyes were heauie.
44 So he left them, and wēt away againe,
and prayed the thirde time, saying the
same wordes.
45 Then came he to his disciples, and sayd
vnto them, t Sleepe henceforth, and take
your rest: beholde, the houre is at hand,
and the Sonne of man is giuen into the
handes of sinners.
46 u Rise, let vs goe: beholde, he is at hand
that betraieth me.
47 * And while he yet spake, lo, Judas, one
of the twelue, came, and with him a great
multitude with swordes & staues, from
the hie Priests and Elders of the people.
48 Nowe he that betraied him, had giuen
them a token, saying, Whomesoeuer I
shall kisse, that is he, lay holde on him.
49 And forthwith he came to Jesus, and said,
* God saue thee, Master, and kissed him.
50 Then Jesus sayde vnto him, x Friend,
wherefore art thou come? Then came
they, & layd hāds on Jesus, & tooke him.
51 And beholde, one of them which were
with Jesus, stretched out his hande, and
drewe his sworde, and strooke a seruant
of the hie Priest, and smote off his eare.
52 Then said Jesus vnto him, Put vp thy
sword into his y place: * for all that ỳ take
the sworde, shal perishe with the sworde.
53 Either thinkest thou, ỳ I can not nowe
pray to my father, and he will giue me
moe then twelue z legions of Angels?
54 Howe then should the * Scriptures be
fulfilled, which say, that it must be so?
55 The same houre sayd Jesus to the multitude,
Ye be come out as it were against
a thiefe, with swords and staues, to take
me: I sate daily teaching in the Temple
among you, and ye tooke me not.
56 But al this was done, that the * Scriptures
of the Prophets might be fulfilled.
* Then al the disciples forsoke him, & fled.
57 ¶ * And they tooke Jesus, and led him
to Caiaphas the hie Priest, where the
Scribes and the Elders were assembled.
58 And Peter folowed him a far off vnto
the hie Priests hal, and went in, and sate
with the seruants to see the ende.
59 Nowe * the chiefe Priests and the Elders,
and all the whole Counsell a sought
false witnesse against Jesus, to put him
to death.
60 But they founde none, and though
many false witnesses came, yet founde
they b none: but at the last came two false
witnesses,
61 And sayde, This man sayde, * I can destroy
the Temple of God, and builde it in
three daies.
62 Then the chiefe priest arose, and sayde
to him, Answerest thou nothing? What
is the matter that these men witnesse against
thee?
63 But Jesus c held his peace. Then ỳ chief
priest answered, & sayd to him, I d charge
thee by the liuing God, that thou tell vs,
if thou be the Christ the Sonne of God.

t He speaketh this in a contrary sense, meaning they should rather be well waked. u Christ died willingly, and therefore presented himselfe to his enemies. Mar. 14.43. luke 22.47. iohn 18.3. Or, Rab, Rabbi. x Here he rebuketh his vnkindnesse vnder the cloke of pretensed friendship. Or, Reioyce. Gen. 9.6. reue. 13.10. y The exercising of the sworde is forbid to priuate persons. Also he would haue hindered by his vndiscrete zeale ỳ worke of God. z Euery legion contained commonly 6000. footemen, and 732. horsemen. whereby here he meaneth an infinite nomber. Isa. 53.10. Lam. 4.20. Iohn 18.31. Mar. 14.53. luke 22.54. iohn 18.13, 24. Mar. 14.55. a He declareth how Iesus was wrongfully accused, to the end ỳ we may knowe his innocencie, and not that he suffered for him selfe, but for vs. b Which could iustly witnesse against him. Iohn 2.19. c Christ did neglect their false accusations, & moreouer he was not there to defend his cause, but to suffer condemnation. d Or, adiure thee by thine allegeance towardes God.

64 * Jesus sayde to him, e Thou hast sayde
it: neuerthelesse I say vnto you, hereafter
shall ye see the Sonne of man, sitting
at the right hād of the power of God, and
come in the cloudes of the heauen.
65 Then the hie Priest rent his f clothes,
saying, He hath g blasphemed: what haue
we any more neede of witnesses? behold,
now ye haue heard his blasphemie.
66 What thinke ye? They answered, and
sayd, He is worthy to die.
67 * Then spate they in his face, and buffeted
him: and h other smote him with
their roddes,
68 Saying, i Prophecie to vs, O Christ,
Who is he that smote thee?
69 ¶ * Peter sate without in the hall: and
a maide came to him, saying, Thou also
wast with Jesus of Galile.
70 But he denied before them all, saying,
I wot not what thou sayest.
71 And when he went out into the porche,
an other maide sawe him, and sayde vnto
them that were there, This mā was also
with Jesus of Nazaret.
72 And k againe hee denied with an othe,
saying, I knowe not the man.
73 So after a while, came vnto him they
that stoode by, & sayde vnto Peter, Surely
thou art also one of them: for euen thy
speach bewraieth thee.
74 Then began he to curse him selfe, and to
sweare, saying, I knowe not the man.
And immediatly the cocke crewe.
75 Then Peter remembred the wordes of
Jesus, which had sayd vnto him, Before
the cocke crow, thou shalt deny me thrise.
So he went out, and l wept bitterly.

Chap. 16.27. rom. 14.10. 1. thes. 4.14. e Christ confesseth that he is ỳ Sonne of God. f This was one of their owne traditions, if they had heard any Israelite blaspheme. g The enemies of God call a true confession blasphemie. Isa. 50.6. h The officers smite Christ with their rods or litle staues. i They mocked him after this sort, ỳ he might not seeme to be a Prophete, and so would turne the peoples mindes from him. Marke 14.66. luke 22.55. iohn 18.25. k An example of our infirmitie ỳ we may learne to depend vpon God, and not put our trust in our selues. l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffereth his to perish vtterly, though for a time they fal, to the intent they may feele their owne weaknesse, and acknowledge his great mercie.

CHAP. XXVII.

2 Christ is deliuered vnto Pilate. 5 Iudas hangeth himselfe. 24 Christ is pronounced innocent by the Iudge, and yet is condemned, and crucified among theeues. 46 He prayeth vpon the crosse. 51 The vaile is rent. 52 The dead bodies arise. 57 Ioseph burieth Christ. 64 VVatchmen keepe the graue.

1 When * the morning was come, all
the chief Priests, and the Elders
of the people tooke coūsell against
Jesus, to put him to death,
2 And led him away bound, & a deliuered
him vnto Pontius Pilate ỳ gouernour.
3 ¶ Then when Judas which betrayed
him, sawe that hee was condemned, b he
repented himself, and brought againe the
thirtie pieces of siluer to ỳ chiefe Priests,
and Elders,
4 Saying, I haue c sinned betraying the
innocent blood. But they sayde, What is
that to vs? d see thou to it.
5 And when hee had cast downe the siluer
pieces in the Temple, hee departed, and
went, * and hanged himselfe.
6 And the chiefe Priestes tooke the siluer
pieces, and sayd, It is not e lawfull for vs

Marke 15.1. luke 22.66. iohn 18.28. a For they had no authoritie to condemne him, or to put any to death. b Ouer late repentāce bringeth desperatiō. c Although he abhorre his sins, yet is he not displeased therewith, but despaireth in Gods mercies, and seeketh his owne destruction. d These hypocrites lay the whole fault vpō Iudas. Act. 1.18. e The hypocrits are ful of cōscience in a matter of nothing, but to shead innocēt blood they make nothing at it.

10 vol. Angl con. 1.
6. 11 vol Angl con. 1.
6. 10 vol. Angl con 2. 11 mr Harris 2d serm. e. Dr clerke serm. pag

[a] *Or, Corbana.*

to put them into the [a] treasure, because it is the price of blood.

7 And they toke counsell, and bought with them a potters fielde, for the buriall of [f] strangers.

[f] For the Iewes thought it a great offence to be buried in the same place that the strangers were.

8 Wherefore that field is called, *The field of blood, vntill this day.

Act. 1.19.

9 (Then was fulfilled þ which was spoken by Ieremias the Prophet, saying, *And they toke thirtie siluer pieces, the price of him that was valued, whome they of the children of Israel valued.

Zach. 11.13.

10 And they gaue them for the potters fielde, as the Lord appointed me.)

11 ¶ * And Iesus stood before the gouernour, and the gouernour asked him, saying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest it.

Marke 15.2. *luke* 23.3. *iohn* 18.33.

12 And when he was accused of the chiefe Priestes & Elders, he answered nothing.

13 Then sayde Pilate vnto him, Hearest thou not howe many things they lay against thee?

14 But he answered him not to one word, insomuch that the gouernour maruiled greatly.

15 Nowe at the feast, the gouernour was wont to [g] deliuer vnto the people a [g] prisoner, whome they would.

[g] *Or, quit.*

[g] It was a tradition of the Iewes to deliuer a prisoner at Easter.

16 And they had then a notable prisoner, called Barabbas.

17 When they were then gathered together, Pilate sayde vnto them, Whether will ye that I let loose vnto you Barabbas, or Iesus which is called Christ?

18 (For he knewe well, that for enuie they had deliuered him.

[h] This was to the greater cõdemnation of Pilate, whome neither his owne knowledge coulde teach, nor counsell of others, to defend Christs innocencie.

19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, [h] Haue thou nothing to do with that iust mã: for I haue suffred many things this day in a dreame by reason of him.)

20 * But the chiefe Priestes and the Elders had perswaded þ people, that they should aske Barabbas, and should destroy Iesus.

21 Then the gouernour answered, & sayde vnto them, Whether of the twaine will yee that I let loose vnto you? And they sayde, [i] Barabbas.

Marke 15.11. *luke* 23.18. *iohn* 18.40. *actes* 3.14.

[i] The multitude preferre the wicked to the righteous.

22 Pilate said vnto them, What shal I do then with Iesus which is called Christ? They all said to him, Let him be crucified.

23 Then sayde the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

[k] Pilate beareth witnes that he is innocent, before he condemne him.

24 When Pilate sawe that he auailed nothing, but that more tumult was made, he toke water and washed his handes before the multitude, saying, I am innocent of the blood of this [k] iust man: looke you to it.

[l] If his death be not lawfull, let the punishment fall on our heads & our childrens. And as they wished, so thiscurse taketh place to this day.

25 Then answered all the people, and sayd, [l] His blood be on vs, and on our children.

Marke 15.16. *iohn* 19.2.

26 Thus let he Barabbas loose vnto them, and scourged Iesus, & deliuered him to be crucified.

27 ¶ Then the souldiers of the gouernour toke Iesus into the common hall, and gathered about him the whole band

28 And they stripped him, and put vpon him a [m] scarlet robe,

29 And platted a crowne of thornes, and put it vpon his head, and a rede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,

30 And spitted vpon him, & toke a rede, and smote him on the head.

31 Thus when they had mocked him, they toke the robe from him, & put his owne raiment on him, and led him away to crucifie him.

32 * And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his Crosse.

33 * And when they came vnto the place called Golgotha, (that is to say, the place of dead mens skulles)

34 They gaue him [n] vineger to drinke, mingled with gall: and when hee had tasted thereof, he would not drinke.

35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garments among them, and vpon my vesture did cast lots.

36 And they sate, and watched him there.

37 ¶ They set vp also ouer his head his cause wrytten, [o] THIS IS IESVS THE KING OF THE IEWES.

38 ¶ And there were two theeues crucified with him, one on the right hand, and an other on the left.

39 And they that passed by, reuiled him, wagging their heades,

40 And saying, * Thou that destroyest the Temple, & buildest it in three dayes, saue thy selfe: if thou be the Sonne of God, come downe from the crosse.

41 Likewise also the hie priestes mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saued others, but he cannot saue himselfe: if he be the king of Israel, let him nowe come downe from the crosse, & we will beleeue him.

43 * He [p] trusteth in God, let him deliuer him now, if he will haue him: for he sayde, I am the Sonne of God.

44 That same also þ [q] theeues which were crucified with him, cast in his teeth.

45 Nowe from the [r] sixt houre was there darkenesse ouer all the [s] lande, vnto the ninth houre.

46 And about the ninth houre Iesus cried with a loude voyce, saying, * Eli, Eli, lama sabachthani? that is, [t] My God, my God, why hast thou forsaken me?

47 And some of them that stode there, when they heard it, sayde, This man calleth [u] Elias.

48 And straightway one of them ranne, and toke * a sponge, and filled it with vinegre, & put it on a * reed, and gaue him to * drinke.

49 Other sayde, Let be, let vs see, if Elias will come and saue him.

50 Then Iesus cried againe with a loude voyce, & yeelded vp the ghost.

[m] To deride him, because he called himselfe a King.

Marke 15.21. *luke* 23.26. *Marke* 15.22. *iohn* 19.17.

[n] It was a kinde of drink to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.

Psal. 22.18. *marke* 15.24.

[o] The maner then was to set vp a wryting to signifie wherfore a man was executed: but here God gouerned Pilates hand to wryte otherwise then he thought.

Iohn 2.19. *Psal.* 22.8. *wisd.* 2.18.

[p] This was a great tentation, to go about to take from him his truste in God, and so to bring him to despaire.

[q] Meaning by this Synecdoche the one of the theeues.

[r] That was from noone till three of the clocke.

[s] Of Iewrie and the countrey there about.

Psal. 22.2.

[t] Notwithstanding that he feeleth himselfe as it were wounded with Gods wrath, and forsaken for our sinnes, yet hee ceaseth not to put his confidence in God and call vpon him: which is writte to teach vs in all afflictions to truste still in God, be the assaultes neuer so grieuous to the flesh.

[u] They mocked at Christs praier,

bowce, and yelded vp the [x] ghoft.
51 And beholde, *the [y] vaile of the Temple
was rent in twaine, from the top to the
bottome, and the earth did quake, and
the ftones were clouen,
52 And the graues did open them felues,
and many bodies of the Saintes which
flept, arofe,
53 And came out of the graues after his
refurrection, and went into the ‖holy Ci-
tie, and appeared vnto many.
54 When the Centurion, and they that
were with him watching Iefus, faw the
earthquake, and the thinges that were
done, they feared greatly, faying, Truely
[z] this was the Sonne of God.
55 ¶ And many women were there, behol-
ding him a farre off, which had followed
Iefus from Galile, miniftring vnto him.
56 Among whome was Mary Magda-
lene, and Mary the mother of Iames
and Iofes, and the mother of Zebedeus
fonnes.
57 ¶ *And when the euen was come, there
came a [a] rich man of Arimathea, named
Iofeph, who had alfo himfelfe bene Ie-
fus difciple.
58 He went to Pilate, and afked the body
of Iefus. Then Pilate commanded the
body to be deliuered.
59 So Iofeph tooke the body, and wrap-
ped it in a cleane linen cloth,
60 And put it in his new [b] tombe, which
he had hewen out in a rocke, and rolled a
great ftone to the doore of the fepulchre,
and departed.
61 And there was Mary Magdalene, and
the other Mary fitting ouer againft the
fepulchre.
62 ¶ Now the next day that followed the
[c] Preparatiõ of the Sabbath, ỹ hie Priefts
and Pharifes affembled to Pilate,
63 And fayd, Sir, we remember that that
deceiuer fayde, while he was yet aliue,
Within three dayes I will rife.
64 Command therefore, that the fepulchre
be made fure vntil the third day, leaft his
difciples come by night, and fteale him
away, & fay vnto the people, He is rifen
from the dead: fo fhall the laft [d] errour be
worfe then the firft.
65 Then Pilate fayd vnto them, Ye haue
[e] a watch: goe, and make it fure as ye
know.
66 And they went, and made the fepul-
chre [f] fure with the watch, and fealed the
ftone.

x Voluntarily after he had obeyed his father in al things.
2.Chro.3.14.
y Which fignified an end of all the ceremonies of the Law.
‖Or, Ierufalem.
z This iudgement of an heathen man was fufficient to cõdemne ỹ groffe malice of the Iewes.
Mar.15.42,43.
luk.23.50,51.
iohn.19.38.
a Who was fo much the more in danger by declaring himfelfe to be Iefus difciple.
b Chrifts burying doeth fo much more verifie his death and refurrectiõ.
c Which was the day before the Sabbath.
d More will follow his doctrine then did afore he was put to death.
e That is, men appointed for the keeping of the Temple.
f The more that men go about to fubdue Chrifts power, the more fhewe they their owne malice, & procure to them felues the greater condemnation, for as much as Gods glory the more appeareth thereby.

CHAP. XXVIII.

6 The refurrection of Chrift. 10 The brethren of Chrift. 12 The hie Priefts bribe the fouldiers. 17 Chrift appeareth to his difciples, and fendeth them forth to preach, and to baptize, 20 Promifing to them continuall afsiftance.

1 NOw * in the ‖ end of the [a] Sabbath,
when the firft day of the weeke be-
gan to dawne, Mary Magdalene,
and the other Mary came to fee the fe-
pulchre.
2 And beholde, there was a great earth-
quake: for the [b] Angell of the Lorde def-
cended from heauen, and came and rol-
led backe the ftone from the doore, and
fate vpon it.
3 And his countenance was like lighte-
ning, and his raiment white as fnow.
4 And for feare of him, the keepers were
aftonied, and became as dead men.
5 But the Angel anfwered, and faid to the
women, Feare ye not: for I knowe that
ye feeke Iefus which was crucified:
6 He is not here, for he is rifen, as he faid:
come, fee the place where the Lorde was
laide,
7 And goe quickly, and tell his difciples
that he is rifen from the dead: and be-
holde, he goeth before you into Galile:
there ye fhall fee him: [c] lo, I haue told you.
8 So they departed quickly from the fe-
pulchre, with feare and great [d] ioy, and
did runne to bring his difciples word.
9 And as they went to tell his difciples,
beholde, Iefus alfo met them, faying,
God faue you. And they came, and tooke
him by the feete, and worfhipped him.
10 Then faid Iefus vnto them, Be not a-
fraid. Goe, and tel my brethren, that they
goe into Galile, & there fhall they fee me.
11 ¶ Now when they were gone, beholde,
fome of the watch came into the city, &
fhewed vnto ỹ hie Priefts all the things
that were done.
12 And they gathered them together with
the Elders, and tooke counfell, and gaue
large money vnto the fouldiers,
13 Saying, Say, His difciples came by
night, & ftole him away while we flept.
14 And if the gouernour heare of this, we
wil perfwade him, & faue you harmeles.
15 So they tooke the money, & did as they
were taught: and this [e] faying is noyfed
among the Iewes vnto this day.
16 ¶ Then the eleuen difciples went into
Galile, into a mountaine, where Iefus
had appointed them.
17 And when they fawe him, they wor-
fhipped him: but fome doubted.
18 And Iefus came, and fpake vnto them,
faying, * All power is giuen vnto me in
heauen, and in earth.
19 * Goe therefore, and teach all nations,
baptizing them in the name of the Fa-
ther, and the Sonne, and the holy Ghoft,
20 Teaching them to obferue all things,
whatfoeuer I [f] haue commanded you:
and loe, * I am with you alway, vntill
the [g] ende of the world, Amen.

Mar.16.1 2,5.
iohn 20.11.
‖ Or, euening.
a Here the Euangelift rekoneth the natural day from the funne rifing to his rifing againe, and not as the Iewes did, which began to count at ỹ firft houre after the funne fet.
b There were two: but it is a maner of fpeach to vfe the fingular number for the plural, and contrarie.
c He affureth them ỹ it is fo.
d Their ioy was mixt with feare, both becaufe of the Angels prefence, and alfo for that they were not affured.
e An extreme vengeance of God, whereby the Iewes were the more hardened, fo that they cannot feele the profit of his death and refurrection.
Hebr.2 8.chap. 11.27.
iohn 17.2.
Mar.16.15.
f Men may not teach their owne doctrine, but whatfoeuer Chrift hath taught them: for he referueth this autoritie to himfelfe, to be the onely teacher & authour of the doctrine.
Iohn 14.16.
g By power, grace, and vertue of the holy Ghoft.

THE

The holy Gospel of Iesus Christ, according to Marke.

CHAP. I.

2 The office, doctrine and life of Iohn the Baptist. 9 Christ is baptized, 13 And tempted. 14 Hee preacheth, 17 Calleth the fishers. 23 Christ healeth the man with the vncleane spirit. 27 Newe doctrine. 29 He healeth Peters mother in law. 34 The deuils knew him. 41 He cleanseth the leper, and healeth diuers others.

a He sheweth ỹ Iohn Baptist was ỹ first preacher of the Gospel. *Mala.3.1.*

b In Greeke, Angel, or Ambassadour. *Isa.40.3. luke 3.4. ioh.1.15.*

c Take away all lettes, which might hinder Christ to come to you. *Mat.3.1.6.*

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Matt. 3. 1: so that the order is here inuerted, which thing is common in ỹ Scriptures. *Mat.3.4.*

e *Or, Grashoppers. Leuit.11.22.* A *Mat.3.11. luk.3.16. ioh.1.27. Act.1.5. & 2.4. & 11.16. & 19.4.*

e He declareth that he is but the minister of the outwarde figne, and that it is Iesus Christ that giueth the force & vertue. *Mat.3.13. luk.3.21. ioh.1.33.*

f *Or, Iesus.*

f This was done for the confirmation of Iohn and them that stoode by.

g The Father beareth witnesse that Christ is the very Sonne of God. *Matth.4.1. luke 4.1.*

g *Or, the holy Ghost.*

h Christ would be tempted, to perswade vs that hee will helpe them that be tempted, Heb. 2. 18. *Matt.4.12. luke 4.14. ioh.4.43.*

i By the which Gospel he will rule and reigne ouer all.

1 THe beginning of the Gospel of Iesus Christ, the sonne of God:

2 As it is written in the Prophets, *Behold, I send my b messenger before thy face, which shall prepare thy way before thee.

3 *The voyce of him that crieth in ỹ wildernes is, c Prepare the way of the Lord: make his paths straight.

4 *Iohn did baptize in the wildernes, and d preach the baptisme of amendement of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Ierusalem went out vnto him, & were all baptized of him in the Riuer Iordan, confessing their sinnes.

6 *Now Iohn was clothed with camels heare, and with a girdell of a skin about his lopnes: and hee did eate e *locusts and wilde honie,

7 *And preached, saying, A stronger then I, commeth after me, whose shoes latchet I am not worthy to stoupe downe, and vnlose.

8 Truely it is, I haue *baptized you with c water: but he wil baptize you with the holy Ghost.

9 ¶ *And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, and was baptized of Iohn in Iordan.

10 And assoone as f hee was come out of the water, Iohn sawe the heauens clouen in twaine, and the g holy Ghost descending vpon him like a doue.

11 Then there was a voyce from heauen, saying, Thou art my beloued h sonne, in whome I am well pleased.

12 *And immediately the i Spirit driueth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, & was k tempted of Satan: he was also with the wilde beastes, and the Angels ministred vnto him.

14 ¶ Now after that Iohn was committed to prison, Iesus came into Galile, preaching l the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeue the Gospel.

16 ¶ *And as hee walked by the *sea of Galile, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.) *Matt.4.18. luke 5.2. *Or, lake.*

17 Then Iesus said vnto them, Folow me, & I will make you to be m fishers of men.

18 And straightway they forsooke their nettes, and followed him.

19 And when hee had gone a litle further thence, he sawe James the sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

20 And anon hee called them: and they left their father Zebedeus in the shippe with his hired seruants, and went their way after him.

21 ¶ So *they entred into Capernaum, and straightway on ỹ Sabbath day he entred into the Synagogue, and taught. *Matth.4.13. luke 4.31.*

22 And they were astonied at his doctrine: *for he taught them as one that had authoritie, and n not as the Scribes. *Matth.7.28,29. luke 4.32.*

23 ¶ And there was in their Synagogue a man which had an vncleane spirite, and he cried,

24 Saying, Ah, what haue we to do with thee, O Iesus of Nazareth? Art thou come to destroy vs? I knowe thee what thou art, euen that holy one of God.

25 And Iesus rebuked him, saying, *Hold thy peace, and come out of him.

26 And the vncleane spirit tare him, and cried with a loude voyce, and came out of him.

27 And they were all amased, so that they demanded one of another, saying, What thing is this? what *o newe doctrine is this? for he commaundeth the foule spirits with authoritie, and they obey him.

28 And immediately his fame spred abroade throughout all the region bordering on Galile.

29 ¶ *And assoone as they were come out of the Synagogue, they entred into the house of Simon and Andrewe, with Iames and Iohn.

30 And Simons wifes mother lay sicke of a feuer, & anon they tolde him of her.

31 And he came & toke her by the hande, and lift her vp, and the feuer forsooke her vp and by, and she ministred vnto them. *Mat.8.14. luke 4.38.*

32 And when euen was come, & the sunne was downe, they brought to him all that were diseased, and them that were possessed with deuils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of diuers diseases: and he cast out many deuils, and p suffered not the deuils to say that they knew him.

35 And in the morning very early, *before day, Iesus arose and went out into a solitarie place, and there prayed

36 And Simon, and they that were with him, followed after him,

37 And

k To draw them from perdition.

l Whose doctrine was ciuil, and nothing laboured of the spirit.

m Christ would not suffer the father of lies to beare witnesse to the truth.

n They reiect the myracle to the kinde of doctrine, & so marueile at it, as a new and strange thing, and doe not consider the power of Christ, who is the authour of the one and the other.

o Christ would not haue such witnesses to preach him and his Gospel. So Paul was offended that the Pythonesse should testifie of him, Act. 16. 18.

Or, being yet night.

37 And when they had founde him, they
sayd unto him, All men seeke for thee.
38 Then he sayd unto them, Let us go into
ye next townes, that I may preach there
also: for I came out for that purpose.
39 And he preached in their Synagogues,
throughout al Galile, and cast the deuils
out.
40 ¶ *And there came a leper to him, be-
seeching him, & kneeled downe unto him,
and sayd to him, If thou wilt, thou canst
make me cleane.
41 And Jesus had compassion, and put
foorth his hand, & touched him, and sayd
to him, I wil: be thou cleane.
42 And assoone as hee had spoken, imme-
diatly ye leprosie departed from him, and
he was made cleane.
43 And after he had giuen him a straight
p commandement, hee sent him away
forthwith,
44 And sayde unto him, See thou say no-
thing to any man, but get thee hence, and
shewe thy selfe to q the *Priest, and offer
for thy cleasing those things, which Mo-
ses commanded, for a r testimoniall unto
them.
45 But when he was departed, *he began
to tell many things, and to publish the
matter: so that Jesus s coulde no more
openly enter into the citie, but was with-
out in desert places: and they came to
him from euery quarter.

Math.8.2. luk.5.12. p Forbidding him to tell any man, because as yet his time was not come to be knowen. q It belonged to the Priest to know if a man were healed of the leprosie. Leui.14.4. r To take all matter of excuse from them, and to condemne them of ingratitude. luke 5.15. s The prease was so great, that he should haue bin thronged.

CHAP. II.

3 He healeth the man of the palsie. 5 Hee forgiueth sinnes. 14 He calleth Leui the customer. 16 He eateth with sinners. 18 He excuseth his disciples, as touching fasting, and keeping the Sabbath day.

1 AFter *a few daies, he entred into Ca-
pernaum againe, and it was noysed
that he was in the a house.
2 And anon, many gathered together, in
so much that the places about the doore
could not receiue any more: and he prea-
ched the worde unto them.
3 And there came unto him, that brought
one sicke of ye palsie, borne of foure men.
4 And because they coulde not come neere
unto him for the multitude, they unco-
uered the roofe of the house where hee
was: and when they had broken it open,
they let downe the bed, wherein the sicke
of the palsie lay.
5 Nowe when Jesus sawe their faith, hee
sayd to the sicke of the palsie, Sonne, thy
b sinnes are forgiuen thee.
6 And there were certaine of the Scribes,
sitting there, & reasoning in their hearts,
7 Why doeth this man speake such blas-
phemies? *who can forgiue sinnes, but
God onely?
8 And immediatly when Jesus perceiued
in his spirit, ye thus they thought with
themselues, he said unto them, Why rea-
son ye these things in your hearts?
9 c Whether is it easier to say to the sicke
of the palsie, Thy sinnes are forgiuen
thee? or to say, Arise, and take up thy bed,
and walke?
10 And that ye may know, that the Sonne
of mā hath authoritie in earth to forgiue
sinnes, (he sayd unto the sicke of ye palsie)
11 I say unto thee, Arise & take up thy bed,
& get thee hence into thine owne house.
12 And by and by he arose, & tooke up his
bed, and went forth before them all, in so
much ye they were all amased, & glorified
God, saying, d We neuer saw such a thing.
13 ¶ Then he went againe toward the sea,
and all the people resorted unto him, and
he taught them.
14 *And as Jesus passed by, he sawe Leui
the sonne of Alpheus sit at the receite of
custome, and sayd unto him, Folowe me.
And he arose and followed him.
15 ¶ And it came to passe, as Jesus sate at
table in his house, many Publicanes
and sinners sate at table also wt Jesus,
and his disciples: for there were many
that folowed him.
16 And when the Scribes and Pharises
saw him eate with the Publicanes & sin-
ners, they sayde unto his disciples, How
is it, that hee eateth and drinketh with
Publicanes and sinners?
17 Now when Jesus heard it, he sayd un-
to them, The whole haue no neede of the
physician, but ye sicke. *I came not to call
ye e righteous, but ye sinners to repentāce.
18 *And the disciples of John, and the
Pharises did fast, and came and said un-
to him, Why doe the disciples of John
and of the Pharises fast, and thy disci-
ples fast not?
19 And Jesus sayde unto them, Can the
f children of the marriage chamber fast,
whiles the bridegrome is with them? as
long as they haue the bridegrome with
them, they can not fast.
20 But the dayes will come, when the
bridegrome shalbe taken from them, and
then shall they fast in those dayes.
21 Also no man soweth a piece g of newe
cloth in an olde garment: for els the new
piece taketh away the filling up from the
olde, and the breach is worse.
22 Likewise, no man putteth newe wine
into olde vessels: for els the newe wine
breaketh the vessels, and the wine run-
neth out, and the vessels are lost: but new
wine must be put into new vessels.
23 ¶ *And it came to passe as hee went
through the corne on the Sabbath day,
that his disciples, as they went on their
way, began to plucke the eares of corne.
24 And the Pharises sayd unto him, Be-
hold, why doe they on the Sabbath day,
that which is not lawfull?
25 And hee sayde to them, Haue ye neuer
read what *Dauid did, whē he had neede,
and was an hungred, both he, and they
that were with him?
26 How he went into the house of God, in
the daies of h Abiathar ye hie Priest, and
did eate the shew bread, which were not
lawfull to eate, but for the *Priestes, and
gaue also to them which were with him?
27 And hee sayde to them, The Sabbath
was i made for man, and not man for
the Sabbath.
28 Wherefore the Sonne of man is Lorde,
euen of the Sabbath.

Math.9.1. luk.5.18. a Where he was wont to remaine. b By these words Christ shewed that he was sent of his Father with authoritie to take away our sinnes. Mat.9.4. Isa.43.25. c Christ speaketh according to their capacitie, who were so blinde that they would beleeue nothing, but that which they saw with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

d Their owne cōsciences cause them to confesse the trueth.
Mat.9.9.
luke 5.27.
1.Tim.1.15.
e He speaketh of such as perswade them selues to be iust, although they be nothing lesse.
Mat.9.14.
luke 5.33.
f Christ sheweth that he wil spare his, and not burden them before it be necessary.
g The word properly signifieth new cloth which as yet hath not passed the hands of the fuller.
Mat.12.1.
luke 6.1.
1.Sam.21.6.
h He was also called Achimelech, as his father was, so that both the father and the sonne were called by both these names, 1.Chron.24.6. 2.Sam.8.17.& 15.29. 1.King.2.26.
Exod.29.33.
leuit.8.31.
& 24.9.
i Seeing the Sabbath was made for mans vse, it was not meete it should be vsed to his hinderāce and incommoditie.

CHAP.

CHAP. III.

1 *Hee healeth the man with the dried hand.* 14 *He chuſeth his Apoſtles.* 21 *Chriſt is thought of the worldlings to be beſides himſelfe.* 22 *He caſteth out the vncleane ſpirit, which the Phariſies aſcribe vnto the deuil.* 29 *Blaſphemy againſt the holy Ghoſt.* 35 *The brother, ſiſter, and mother of Chriſt.*

Mat.12.9,10. luke 6.6.

1 AND *a* he entred againe into the Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether he wold heale him on the Sabbath day, that they might accuſe him.

3 Then he ſayde vnto the man which had the withered hand, Ariſe: ſtand foorth in the middes.

4 And he ſayd to them, Is it lawfull to do a good deede on the Sabbath day, or to doe euill? to ſaue the life, or to kill? But they *a* held their peace.

a They helde their tongues of malice: for they woulde neither confeſſe nor denie.

5 Then hee looked rounde about on them *b* angerly, mourning alſo for the hardnes of their hearts, & ſaid to the man, Stretch foorth thine hand. And hee ſtretched it out: and his hād was reſtored, as whole as the other.

b Chriſt is in ſuch ſort angrie with man, that he pitieth him and ſeeketh to winne him.

6 ¶ And *b* the Phariſies departed, and ſtraightway gathered a counſell with the *c* Herodians againſt him, that they might deſtroy him.

c Although they hated one another deadly, yet this hindered them not to ioyne their malice to reſiſt Chriſt, reade Matt.22.16.

7 But Jeſus auoyded with his diſciples to the ſea: and a great multitude followed him from Galile, and from Judea,

8 And from Jeruſalem, and from Idumea, and beyond Jordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came vnto him in great number.

9 And he commanded his diſciples, that a ſhip ſhould waite for him, becauſe of the multitude, leaſt they ſhould throng him.

10 For he had healed many, inſomuch that they preaſſed vpon him, to touch him as many as had *a* plagues.

a Or, ſcourges, meaning diſeaſes.

11 And when *b* vncleane ſpirits ſaw him, they fel downe before him, and cried, ſaying, Thou art the ſonne of God.

12 And he ſharpely rebuked them, to the ende they ſhould not vtter him.

b chap.5.7. mat.10.1. luke 9.1.

13 ¶ * Then he went vp vnto a mountaine, and called vnto him whome hee would, and they came vnto him.

14 And he appointed twelue *b* they ſhould be with him, & that he might ſend them to preach,

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And the firſt was Simon, and he named Simon, Peter.

17 Then James the ſonne of Zebedeus, and John, James brother (and named them Boanerges, which is, the ſonnes of thunder)

18 And Andrew, and Philip, and Bartlemewe, and Matthew, and Thomas, and James, the ſonne of Alpheus, and *b* Thaddeus, and Simon the *c* Cananite,

b Or, Lebbeus, or Judas. c Or, Zealous.

19 And Judas Iſcariot, who alſo betrayed him, and they came *d* home.

d The diſciples were now conuerſant with Chriſt, both at home & abroad.

20 And the multitude aſſembled againe, ſo that they could not ſo much as eat bread.

21 And when *a* his kinſfolkes heard of it, they went out to lay *c* holde on him: for they thought he had bin beſide him ſelfe.

a Or, they that were about him. c His kinſfolkes would haue ſhut him in doores, leaſt any harme ſhould haue come vnto them, if any tumult had bene made: for ſome wold haue made him a king, and the Phariſies with others ſought his life: ſo by they might haue procured the hatred of Herode, and of the Phariſies and of the Romanes.

22 ¶ * And the Scribes which came from Jeruſalem, ſaid, He hath Beelzebub, and *d* through the prince of deuils hee caſteth out deuils.

Mat.9.34. & 12.24. luke 11.15.

23 But he called them vnto him, and ſayd vnto them in parables, How can Satan driue out Satan?

24 For if a kingdome be deuided againſt it ſelfe, that kingdome can not ſtand.

25 Or if a houſe be deuided againſt it ſelfe, that houſe can not continue.

26 So if Satan make inſurrection againſt himſelfe, & be deuided, he can not endure, but is at an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he firſt binde that ſtrong man, and then ſpoile his houſe.

28 ¶ * Verely I ſay vnto you, all ſinnes ſhalbe forgiuen vnto the children of men, & blaſphemies, wherewith they blaſpheme:

Mat.12.31. luke 12.10. 1 John 5.16.

29 But he that *f* blaſphemeth againſt the holy Ghoſt, ſhal neuer haue forgiueneſſe, but is culpable of eternall damnation,

f Which is, when a man fighteth againſt his owne conſcience, and ſtriueth againſt the truth which is reuealed vnto him: for ſuch one is in a reprobate ſenſe, & can not come to repentance. *Mat.12.45. luke 8.19.*

30 Becauſe they ſayd, He had an vncleane ſpirit.

31 ¶ * Then came his *a* brethren and mother, & ſtoode without, and ſent vnto him, and called him.

a Or, kinſfolkes.

32 And the people ſate about him, & they ſayd vnto him, Beholde, thy mother and thy brethren ſeeke for thee without.

33 But he anſwered them, ſaying, Who is my mother and my brethren?

34 And he looked rounde about on them, which ſate in compaſſe about him, and ſayde, Behold my mother & my brethren.

35 For whoſoeuer doth *b* wil of God, he is my brother, and my ſiſter, and mother.

b Or, commeth.

CHAP. IIII.

2 *By the parables of the ſeede, and the muſtard corne, Chriſt ſheweth the ſtate of the kingdome of God.* 21 *A ſpeciall gift of God to know the myſteries of his kingdome.* 37 *He ſtilleth the tempeſt of the ſea which obeyed him.*

1 AND *a* he began againe to teache by the ſea ſide, and there gathered vnto him a great multitude, ſo that hee entred into a ſhip, and ſate in the ſea, and all the people was by the ſea ſide on the land.

Mat.13.2. luke 5.4.

2 And hee taught them many things in parables, and ſayde vnto them *a* in his doctrine,

a Or, as he taught. a Iris called Chriſts doctrine, either for that he was accuſtomed to ſpeake vnto them by ſimilitudes: or els becauſe it had that vertue and maieſtie, that no could not denie but it came from heauen.

3 Hearken: Beholde, there went out a ſower to ſowe.

4 And it came to paſſe as he ſowed, *b* ſome fell by the wayes ſide, and the foules of the heauen came and deuoured it vp.

5 And ſome fell on ſtonie ground, where it had not much earth, and by & by ſprang vp, becauſe it had not depth of earth.

6 But aſſoone as the ſunne was vp, it caught heat, and becauſe it had not roote, it withered away.

7 And ſome fel among the thornes, and the thornes grewe vp and choked it, ſo that it gaue no fruit.

8 Some againe fell in good ground, and did yeeld

yeeld fruit that sprong vp, and grew, and
it brought forth, some thirtie folde, some
sixtie folde, and some an hundreth folde.
9 Then he sayde vnto them, He that hath
ᵇ eares to heare, let him heare.
10 And when he was alone, they that were
about him with the twelue, asked him of
the parable.
11 And hee sayd vnto them, To ᶜ you it is
giuen to know ẏ mysterie of the kingdom
of God: but vnto them that are ᵈ with-
out, all things be done in parables,
12 * That they seeing, may see, and not dis-
cerne: and they hearing, may heare, and
not vnderstand, least at any time they
should turne, and their sinnes should be
forgiuen them.
13 Againe he sayd vnto them, Perceiue ye
not this parable? how then should ye vn-
derstand all other parables?
14 The sower soweth the worde.
15 And these are they that receiue the seede
by the waies side, in whom the worde is
sowen: but when they haue heard it, Sa-
tan commeth immediately, and taketh
away the worde that was sowen in their
hearts.
16 And likewise they that receiue the seede
in stonie ground, are they, which when
they haue heard the word, straightwaies
receiue it with gladnes.
17 Yet haue they no roote in themselues,
and endure but a time: for when trouble
and persecution ariseth for the word, im-
mediately they be offended.
18 Also they that receiue the seede among
the thornes, are such as heare the worde:
19 But the cares of this world, & the * de-
ceitfulnes of riches, & the lustes of other
things enter in, and choke the word, and
it is vnfruitfull.
20 But they that haue receiued seede in
good ground, are they ẏ heare the worde,
and receiue it, and bring forth fruite, one
corne thirtie, another sixtie, and some an
hundreth.
21 ¶ Also hee sayde vnto them, * Is ᵉ the
candle ˣ lighted to be put vnder a bushell,
or vnder the table, and not to be put on a
candlesticke?
22 * ᶠ For there is nothing hid, that shall
not be opened: neither is there a secrete,
but that it shall come to light.
23 If any man haue eares to heare, let
him heare.
24 And he sayde vnto them, Take heede
what ye heare. * With ᵍ what measure
ye mete, it shall be measured vnto you:
and vnto you that heare, shall more be
giuen.
25 * For vnto him that hath, shall it be gi-
uen, and from him that hath not, shall be
taken away, ʰ euen that he hath.
26 ¶ Also he sayd, So is the ⁱ kingdome of
God, as if a man should ᵏ cast seede in the
ground,
27 And should sleepe, and rise vp night and
day, and the seede should spring & growe
vp, he not knowing howe.
28 For the earth bringeth forth fruit of her
selfe, first the blade, then the eares, after

b For God doth not open all mens hearts to vnderstand his mysteries.
c Which are led by the Spirit of God.
d And are not of the nūber of the faithfull, neither atteine to ẏ pith & substance, but onely stay in the outward rinde and barke.
Isa.6.9. mat.13.14. luke 8.10. iohn 12.40. actes 28.26. rom.11.8.
1.Tim.6.17.
Mat.5.15. luke 8.16. & 11.33.
e Christ setteth before their eies ẏ true paterne of a Christian life.
ˣ Or, brought.
Mat.10.26. luke 8.17. & 12.2.
f We may not take occasion to be euil vnder colour to hide our things: for all shalbe disclosed at the length.
Mat.7.2. luke 6.38.
g If you do your endeuour faithfully, ye shall be recompensed iustly.
Mat.13.12. & 25.29. luke 8.18. & 19.26.
h That which he thinketh him selfe to haue.
i These two similitudes following proue, ẏ although the kingdome of God seemeth to haue very litle appearance or beginning, yet God doeth increase it aboue mans reason.
k If the ministers doe their dutie, God will giue ẏ increase.

that, full corne in the eares.
29 And assoone as the fruite sheweth it
selfe, anon he putteth in the sickle, because
the haruest is come.
30 ¶ * He sayd moreouer, Whereunto shall
we liken the kingdome of God? or with
what comparison shall we compare it?
31 It is like a graine of mustard seede, which
when it is sowen in the earth, is the least
of all seedes that be in the earth:
32 But after that it is sowen, it groweth
vp, and is greatest of all herbes, and bea-
reth great branches, so that the foules
of heauen may builde vnder the shadow
of it.
33 And * with many such parables hee
preached the worde vnto them, as they
were able to heare it.
34 And without parables spake hee no-
thing vnto them: but hee expounded all
things to his disciples apart.
35 ¶ * Nowe the same day when euen was
come, he sayde vnto them, Let vs passe
ouer vnto the other side.
36 And they left the multitude, and ˡ tooke
him as he was in the shippe: and there
were also with him other ships.
37 And there arose a great storme of wind,
and the waues dashed into the shippe, so
that it was nowe full.
38 And hee was in the sterne ᵐ asleepe on
a pillowe: and they awoke him, and sayd
to him, Master, carest thou not that we
perish?
39 And he rose vp, and rebuked the winde,
and sayde vnto the sea, Peace, and be stil.
So the winde ceased, and it was a great
calme.
40 Then he sayde vnto them, Why are ye
so fearefull? ˣ howe is it that ye haue no
faith?
41 And they feared exceedingly, and sayde
one to another, Who is this, that both
the winde and the sea obey him?

Mat.13.31. luke 13.19.
Mat.13.34.
Mat.8.23. luke 8.22.
l And set forwarde.
m Christ leaueth vs oftentimes to our selues, both as wel ẏ we may learne to knowe our owne weaknes, as his mightie power.
ˣ Or, haue you not yet faith?

CHAP. V.

8 Iesus casteth the deuils out of the man, and suffreth them to enter into the swine. 25 He healeth a woman from the bloodie yssue, 41 And raiseth the captaines daughter.

1 AND * they came ouer to the other
side of the sea into the countrey of the
Gadarens.
2 And when he was come out of the ship,
there met him incontinently out of the
graues, a man which had an vncleane
spirite:
3 Who had his abiding among ẏ graues,
and no man could bind him, no not with
chaines,
4 Because that when he was often bound
with fetters and chaines, he plucked the
chaines asunder, and brake the fetters in
pieces, neither could any man tame him.
5 And alwaies both night and day he cri-
ed in the mountaines, and in the graues,
and strooke himselfe with stones.
6 And when he sawe Iesus a farre off, hee
ranne, and worshipped him,
7 And cried with a loude voyce, and sayde,
ᵃ What haue I to doe with thee, Iesus,
the sonne of ẏ most high God? ˣ I charge

Mat.8.28. luke 8.26.
a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.
ˣ Or, adiure thee to sweare by God.

thee by b God, that thou torment me not.
8 (For he sayd vnto him, Come out of the man, thou vncleane spirit.)
9 And he asked him, What is thy name? and hee answered, saying, My name is c Legion: for we are many.
10 And hee prayed him instantly, that hee would not sende them away out of the countrey.
11 Nowe there was there in the mountaines a great heard of swine, feeding.
12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.
13 And incontinently Iesus gaue them leaue. Then the vncleane spirits went out, and entred into the swine, and the heard d ranne headlong from the high bake into the sea, (and there were about two thousand swine) e they were drowned in the f sea.
14 And the swineheardes fled, and tolde it in the citie, and in the countrey, and they came out to see what it was that was done.
15 And they came to Iesus, and sawe him that had bene possessed with the deuill, and had the legion, sit both clothed, and in his right minde: and they were afraid.
16 And they that sawe it, told them, what was done to him g was possessed with the deuill, and concerning the swine.
17 Then d they began to pray him, that he would e depart from their coastes.
18 And when hee was come into the ship, he that had bene possessed with the deuil, prayed him that he might be with him.
19 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friends, and h shew them what great things the Lord hath done vnto thee, and howe he hath had compassion on thee.
20 So he departed, and began to publish in i Decapolis, what great things Iesus had done vnto him: and all men did marueile.
21 ¶ And when Iesus was come ouer againe by ship vnto the other side, a great multitude gathered to him, and he was neere vnto the sea.
22 k And beholde, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fell downe at his feete,
23 And besought him instantly, saying, My little daughter lieth at point of death: I pray thee that thou wouldest come and lay thine handes on her, that she may be healed, and liue.
24 Then he went with him, and a great multitude followed him, and thronged him.
25 (And there was a certaine woman, which was diseased l an issue of blood twelue yeeres,
26 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.
27 When she had heard of Iesus, she came in the preasse behinde, and m touched his garment.
28 For she sayde, If I may but touch his clothes, I shalbe whole.
29 And straightway n the course of her blood was dried vp, and she o felt in her body, that she was healed of p plague.
30 And immediately whe Iesus did know in him selfe the vertue that went out of him, he turned him round about in the preasse, and sayd, Who hath touched my clothes?
31 And his disciples sayd vnto him, Thou seest the multitude thyong thee, and sayest thou, Who did touch me?
32 And hee looked round about, to see her that had done that.
33 And the woman feared and trembled: for she knew what was done in her, and came and fell downe before him, and tolde him the whole truely.
34 And he sayd to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy q plague.)
35 While hee yet spake, there came from the same ruler of the Synagogues house certaine which sayde, Thy daughter is dead: why diseasest thou the master any further?
36 Assoone as Iesus heard that word spoken, he sayde vnto the ruler of the Synagogue, Be not afraide: only beleeue.
37 And he suffered no man to follow him, saue Peter and Iames, and Iohn the brother of Iames.
38 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.
39 And he went in, and sayde vnto them, Why make ye this trouble, and weepe? the childe is not r dead, but sleepeth.
40 And they s laught him to scorne: but he put them all out, and tooke the father, and the mother of the childe, and t them that were with him, and entred in where the childe lay,
41 And tooke the childe by the hand, and sayd vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.
42 And straightway the maiden arose, and walked: for she was of the age of twelue yeeres: and they were astonied out of measure.
43 And he charged them straitly that no man should knowe of it, and commaunded to giue her meate.

CHAP. VI.

4 Howe Christ and his are received in their owne countrey. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ giueth rest to his disciples. 38 The fiue loaues and two fishes. 48 Christ walketh on the water. 55 He healeth many.

1 AFterward u he departed thence, and came into his owne countrey, and his disciples followed him.
2 And when the Sabbath was come, hee began to teach in the Synagogue, and many that heard him, were astonied, and sayde, x From whence hath hee these thinges? and what wisedome is this that is

b He abuseth § Name of God, to maintaine his tyrannie.

c A Legion contained aboue 6000. in nomber, reade Mat. 26.53.

d *Or, ran with violence headlong.*

e *Or, in the lake.*

f Marke howe loue of riches & worldly respects hinder men to receiue Christ.

g Her faith brought her to Christ, and moued her to approche nere vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

h He meant, that was not dead to remaine so, because she should incontinently be restored againe to life.

i For they had no hope to see her liue againe.

k That is, his three disciples.

a Christ is neglected of his owne friendes, and kinsfolkes.

b Or, fountaine.

c Or, issues.

d Or, scourge.

e Or, scourge.

f Mat. 13.54. luke 4.16.

is giuen vnto him, that euen ſuch great
workes are done by his handes?
3 Is not this ꝑ carpenter Maries ſonne,
the brother of Iames and Ioſes, and
of Iuda and Simon? and are not his
ſiſters here with vs? And they were offended in him.
4 Then Ieſus ſayd vnto them, A Prophet is not without honour, but in his
owne countrey, and among his owne
kinred, and in his owne houſe.
5 And hee could there doe no great
workes, ſaue that he layed his handes
vpon a fewe ſicke folke, and healed them.
6 And he marueiled at their vnbeliefe,
and went about by the townes on euery ſide, teaching.
7 And he called the twelue, and began
to ſende them two and two, and gaue
them power ouer vncleane ſpirits,
8 And commanded them, that they ſhould
take nothing for their iourney, ſaue a
ſtaffe onely: neither ſcrip, neither bread,
neither money in their girdles,
9 But that they ſhould be ſhod with ſandales, and that they ſhould not put on
two coates.
10 And he ſayd vnto them, Whereſoeuer
ye ſhall enter into an houſe, there abide
till ye depart thence.
11 And whoſoeuer ſhall not receiue you,
nor heare you, when ye depart thence,
ſhake off the duſt that is vnder your
feete, for a witnes vnto them. Verely I
ſay vnto you, It ſhall be eaſier for Sodom, or Gomorrha at the day of iudgement, then for that citie.
12 And they went out, and preached,
that men ſhould amend their liues.
13 And they caſt out many deuils: and
they anoynted many that were ſicke,
with oyle and healed them.
14 Then king Herode heard of him (for
his name was ſpred abroad) and ſayde,
Iohn Baptiſt is riſen againe from the
dead, and therefore great workes are
wrought by him.
15 Other ſaid, It is Elias: and ſome ſaid, It
is a Prophet, or as one of the Prophets.
16 So when Herode heard it, he ſaid, It
is Iohn whom I beheaded: he is riſen
from the dead.
17 For Herod himſelfe had ſent forth, and
had taken Iohn, and bound him in priſon for Herodias ſake, which was his
brother Philips wife, becauſe hee had
maried her.
18 For Iohn ſaid vnto Herode, It is not
lawfull for thee to haue thy brothers
wife.
19 Therefore Herodias had a quarrell againſt him, and would haue killed him,
but ſhe could not:
20 For Herode feared Iohn, knowing
that he was a iuſt man, and an holy, and reuerenced him, and when he heard him, hee
did many things, and heard him gladly.
21 But the time being conuenient, when
Herode on his birth day made a banket
to his princes and captaines, and chiefe
eſtates of Galile:
22 And the daughter of the ſame Herodias came in and daunced, and pleaſed Herode and them that ſate at table together,
the king ſaid vnto the mayd, Aſke of me
what thou wilt, and I will giue it thee.
23 And he ſware vnto her, Whatſoeuer
thou ſhalt aſke of me, I will giue it thee,
euen vnto the halfe of my kingdome.
24 So ſhe went forth, and ſaid to her
mother, What ſhal I aſke? And ſhe ſaid,
Iohn Baptiſts head.
25 Then ſhe came in ſtraightway with
haſte vnto the king, and aſked, ſaying, I
would that thou ſhouldſt giue me euen now
in a charger the head of Iohn Baptiſt.
26 Then the king was very ſorie: yet for his
othes ſake, and for their ſakes which ſate at
table with him, he would not refuſe her.
27 And immediately the king ſent the
hangman, and gaue charge that his head
ſhould be brought. So he went and beheaded him in the priſon,
28 And brought his head in a charger,
and gaue it to the maide, and the maid
gaue it to her mother.
29 And when his diſciples heard it, they
came and tooke vp his body, and put
it in a tombe.
30 And the Apoſtles gathered themſelues together to Ieſus, and tolde him
all things, both what they had done, and
what they had taught.
31 And he ſaid vnto them, Come ye apart
into the wilderneſs, and reſt a while: for
there were many comming and going,
that they had not leaſure to eate.
32 So they went by ſhip out of the way
into a deſert place.
33 But the people ſaw them when they departed, and many knew him, and ran a
foote thither out of all cities, and came thither before them, and aſſembled vnto him.
34 Then Ieſus went out, and ſawe a great
multitude, and had compaſſion on them,
becauſe they were like ſheepe which had
no ſhepheard: and he began to teache
them many things.
35 And when the day was nowe farre
ſpent, his diſciples came vnto him, ſaying, This is a deſert place, and nowe the
day is farre paſſed.
36 Let them depart, that they may go into
the villages and townes about, and bye them
bread: for they haue nothing to eate.
37 But he anſwered, and ſaid vnto them,
Giue ye them to eate. And they ſaid vnto him, Shal we goe and bye two hundreth penny worth of bread, and giue them
to eate?
38 Then he ſaid vnto them, How many
loaues haue ye? go and looke. And when
they knew it, they ſaid, Fiue, and two
fiſhes.
39 So he commanded them to make them

Workes, miracles.
Or, engin.
b That which ought to moue them to come to Chriſt, cauſeth them to goe backe from him, which commeth of their own wickednes.
Matth. 13.57. Luke 4.24. Iohn 4.44.
c That is, he would not.
d Lacke of faith maketh vs vnable to receiue Gods benefites.
Matth. 4.23. Luke 13.22. Matth. 10.1. chap. 3.14. Luke 9.1.
e Chriſt onely forbiddeth them to carie any thing, which might be but deceites, or hinder their meſſage.
Or, purſe.
Act. 12.8.
f Which were a kinde of light ſhoes tied to the feete with ſtrings.
g He forbiddeth curioſitie in changing their lodgings, in this their ſeuerie meſſage.
Matth. 10.14. Luke 9.5.
h In token of execration, & of the horrible vengeance of God which ſhal light vpon them.
Act. 13.51. Act. 18.6. Luke 9.14.
i The oyle was a figure of this miraculous working, and not a receipt to heale diſeaſes: but that the gift of miracles ceaſing, the ceremonie is to no vſe.
Prophets. Luke 3.19.
k Meaning, of the olde Prophets.
l They had then this common errour, that they thought ſ ſoules being departed out of one body, went ſtraight into another. Leu. 18.16. and 20.21.
m The libertie that Iohn vſed to reproue vice without acception of perſon, declareth how the true miniſters ought to behaue themſelues.
n Such is the nature of Gods worde, that it compelleth the very tyrants to reuerence it: as no doubt the king had ſome good motions, but the ſeed fell in ſtony places, and ſo tooke no roote.
o What inconuenience commeth by wanton dauncing. Matth. 14.8.
p Ioſephus calleth her name Salomen, the daughter of Philip & Herodias.
Or, carkeis.
Luke 9.10.
q The Apoſtles render account of their meſſage, which is to declare their fidelitie & obedience.
r Chriſt beareth with ſ infirmitie of his ſeruants, and bringeth them to quietnes, that he may inſtruct them, and make them ſtrong againſt troubles. Matth. 14.13. Luke 9.10. Matth. 9.36. and 14.14.
ſ This declareth that there is an horrible diſorder among that people, where the true preaching of Gods word wanteth. Luke 9.21. Matth. 14.15.
t Which is about fiue pound ſterling. Matt. 14.17. Luke 9.13. Iohn 6.9.

all sit downe by [a] companies vpon the greene grasse.

40 Then they sate downe by [n] rowes, by hundreths, and by fifties.

41 And hee tooke the fiue loaues, and the two fishes, and looked vp to heauen, and gaue thankes, and brake the loaues, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that had eaten, were about fiue thousand men.

45 ¶ And straightway he caused his disciples to goe into the ship, and to go before vnto þ other side vnto Bethsaida, while he sent away the people.

46 Then assoone as he had sent thē away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48 And he saw them troubled in rowing, (for the winde was cōtrarie vnto them) & about the fourth [x] watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they saw him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraide: but anon he talked with them, and said vnto them, Be [y] of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the wind ceased, and they were sore amased in themselues beyond measure, and marueiled.

52 [z] For they had not considered the matter of the loaues, because their heartes were hardened.

53 ¶ * And they came ouer, and went into the land of Gennesaret, and arrived.

54 So when they were come out of the ship, straightway they knew him,

55 And ranne about throughout all that region round about, & began to carie hither and thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer hee entred into townes, or cities, or villages, they layd their sicke in the [b] streetes, and prayed him that they might touche at the least the [a] edge of his garment. And as many as touched him, were made whole.

CHAP. VII.

The disciples eate with vnwashen hands. 8 The commandement of God is transgressed by mans traditions. 20 What defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the domme. 37 The people praise Christ.

1 THen * gathered vnto him the Phariſes, and certaine of the Scribes which came from Ieruſalem.

2 And when they ſawe ſome of his diſciples eate meate with [a] common [a] hands, (þ is to ſay vnwaſhen) they complained.

3 (For the Pharises, and all the Iewes, except they waſh their hands [b] oft, eate not, holding þ tradition of the Elders.

4 And when they come from the market, except they waſhe, they eate not: and many other things there be, which they haue taken vpon them to obſerue, as the waſhing of cuppes, and [c] pottes, and of braſen veſſels, and of tables.)

5 Then aſked him þ Phariſes & Scribes, Why walke not thy diſciples according to the tradition of the Elders, but eate [a] meate with vnwaſhen hands?

6 Then he anſwered and ſayd vnto them, Surely * Eſai hath prophecied well of you, hypocrites, as it is written, This people honoreth me with their [d] lippes, but their heart is farre away from me.

7 But they worſhip me in vaine, teaching for doctrines þ [e] commandements of men.

8 For ye lay the commandement of God apart, and obſerue the tradition of men, as the waſhing of pots and of cups, and many other ſuch like things ye doe.

9 And he ſayde vnto them, Well, ye reiect the commandement of God, that ye may obſerue your owne tradition.

10 For Moſes ſaid, * Honour thy father, & thy mother: and, * Whoſoeuer ſhal curſe father or mother, let him [f] dye the death.

11 But ye ſay, If a man ſay to father or mother, Corban, that is, By the gift that is offered by me, thou mayeſt haue profite, he ſhalbe free.

12 So ye ſuffer him no more to doe any thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye do many ſuch like things.

14 * Then he called the whole multitude vnto him, and ſaide vnto them, Hearken you all vnto me, and vnderſtand.

15 There [g] is nothing without a man, that can defile him, when it entreth into him: but the things which proceede out of him, are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an houſe away from the people, his diſciples aſked him concerning the parable.

18 And he ſaid vnto them, What? are ye without vnderſtanding alſo? Do ye not know þ whatſoeuer thing from without entreth into a man, can not defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught which is the purging of all meates?

20 Then he ſaide, That which commeth out of man, that defileth man.

21 * For from within, euen out of the heart of men, proceede euill thoughtes, adulteries, fornications, murthers,

22 Theftes, couetouſnes, wickednes, deceit, * vncleanes, * a wicked eye, backebiting, pride, fooliſhnes.

23 All theſe euill things come from within, and defile a man.

24 ¶ * And from thence he roſe, and went into

---

[a] Or, by tables: for in euery ranke were as many as a table could holde.

[n] The Greeke word ſignifieth ſuch beddes as are made in a garden, ſo that the companie which were there ſet, might ſeeme as rowes, or borders of beddes in a garden.

Mat. 14. 23. Iohn 6. 15.

[x] Which was about two or three houres before day.

[y] Chriſt aſſureth his and maketh them bold, both by his word, and mightie power.

[z] They had forgot the miracle which was wrought with the fiue loaues.

Matth. 14. 34.

[b] Or, markets.

[a] Not for any ſuch vertue that was in his garment, but for the cōfidence which they had in him.

Mat. 15. 2.

[a] Or, filthie.

[a] The Phariſes would not eate with vnwaſhen hands, becauſe they thought that the common handling of things defiled them, ſo that they made holines & religion to depend in hands waſhings.

[b] Or carefully, ſtriuing to waſh beſt.

[c] Litle pots, ſomewhat more in quantitie then a wine pint.

[a] Or, ſtrait.

Iſa. 29. 13.

[d] With an outward ſhew.

[e] Whoſoeuer teacheth any doctrine but Gods word, is a falſe worſhipper, and a ſeducer of the people, ſeeme his doctrine neuer ſo probable in the iudgement of man.

Exod. 20. 12. deut. 5. 16. ephe. 6. 2. Exod. 21. 17. leuit. 20. 9. prou. 20. 20.

[f] That is, without any hope of pardon.

Matth. 15. 10.

[g] There is no outward or corpor all thing, which entreth into man, that can defile him: meaning chiefly of meates, which if they be taken exceſſiuely, it commeth of the inordinate luſt of the heart, and ſo the luſt is euill.

Gen. 8. 5. & 21.

[a] Or, wantonneſſe.

[a] Or, pride.

Matth. 15. 21.

unto the borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould haue knowen: but hee could not be hid.

25 For a certaine woman, whoſe litle daughter had an vncleane ſpirite, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenitian by nation) and ſhe beſought him that he would caſt out the deuill out of her daughter.

h Meaning the Iewes to whome the promiſes were firſt made. i The Iewes make ſtrangers no better then the dogges, and therefore Chriſt ſeaketh according to their opinion. k Shee asketh but the poore crommes, and not the childrēs bread, wherein ſhe declareth her faith and humilitie.

27 But Jeſus ſaid vnto her, Let the h children firſt be fed: for it is not good to take the childrens bread, and to caſt it vnto i whelpes.

28 Then ſhee anſwered, and ſayde vnto him, Trueth, Lorde: yet in deede the whelpes eate vnder the table of the childrens k crommes.

29 Then he ſayde vnto her, For this ſaying go thy way: the deuill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhee found the deuill departed, and her daughter lying on the bed.

31 ¶ And he departed againe from the coaſts of Tyrus and Sidon, and came vnto the ſea of Galile, through the middes of the coaſtes of Decapolis.

32 And they brought vnto him one that was deafe, & ſtambled in his ſpeach, and prayed him to put his hand vpon him.

33 Then he toke him aſide from the multitude, & put his fingers in his eares, and did ſpit, and touched his tongue.

l Declaring by this ſigne the cōpaſſion that he hath vpon mans miſeries. Gen. 2. 31. Luke 19. 16. m As if they would ſay, beſides all ſ miracles that he hath done, euen this now declareth that whatſoeuer he doth, is very well.

34 And looking vp to heauen, he l ſighed, and ſayd vnto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was loſed, and he ſpake plaine.

36 And hee commanded them, that they ſhould tell no man: but how much ſoeuer he forbad them, the more a great deale they publiſhed it,

37 And were beyonde meaſure aſtonyed, ſaying, * m He hath done all thinges well: he maketh both the deafe to heare, & the domme to ſpeake.

CHAP. VIII.

2 The miracle of the ſeuen loaues. 11 The Phariſes aske a ſigne. 15 The leauen of the Phariſes. 22 The blinde receiueth his ſight. 29 He was knowen of his diſciples. 33 He reproueth Peter, 34 And ſheweth how neceſſarie perſecution is.

Mat. 15. 32. 1 IN * thoſe daies, when there was a very great multitude, and had nothing to eate, Jeſus called his diſciples to him, and ſayd vnto them,

n Chriſt prouideth for his, when they ſeeme to be deſtitute and forſaken. o Or, where. p If bread were found to come that ſeemed impoſſible to obtaine other where.

2 I haue n compaſſion on the multitude, becauſe they haue nowe continued with me three daies, and haue nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, o How can a man ſatiſfie theſe p with bread here in the wildernes?

5 And he asked them, How many loaues haue ye? And they ſayd, Seuen.

6 Then he commanded the multitude to ſit downe on the ground: and hee toke the ſeuen loaues, and gaue thankes, brake them, and gaue to his diſciples to ſet before them, and they did ſet them before the people.

7 They had alſo a fewe ſmall fiſhes: and when he had giuen thanks, he commanded them alſo to be ſet before them.

8 So they did eate, and were ſufficed, and they toke vp of the broken meate that was left, ſeuen baskets full,

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ * And anon hee entred into a ſhippe q with his diſciples, and came into the partes of r Dalmanutha.

11 * And the Phariſes came forth, and began to diſpute with him, ſeeking of him a ſigne from heauen, and tempting him.

12 Then he s ſighed deepely in his ſpirite, & ſaide, Why doth this r generation ſeeke a ſigne? verely I ſay vnto you, * t a ſigne ſhall not be giuen vnto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departed to the other ſide.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 And he chargrd them, ſaying, Take heede, and beware of the u leauen of the Phariſes, and of the leauen of Herode.

16 And they thought among themſelues, ſaying, It is, becauſe we haue no bread.

17 And when Jeſus knew it, he ſayde vnto them, Why reaſon you thus becauſe ye haue no bread? perceiue ye not yet, neither vnderſtand? haue ye your hearts yet hardened?

18 Haue ye eyes and ſee not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fiue loaues among fiue thouſand, how many baskets full of broken meate toke ye vp? they ſayd vnto him, Twelue.

20 And when I brake ſeuen among foure thouſand, howe many baskets of the leauings of broken meate toke ye vp? and they ſayd, Seuen.

21 Then he ſayde vnto them, x Howe is it that ye vnderſtand not?

22 And he came to Bethſaida, and they brought a blind man vnto him, and deſired him to touche him.

23 Then hee toke the blinde by the hand, and led him out of the towne, and ſpit in his eyes, and put his handes vpon him, and asked him, if he ſawe ought.

24 And he looked vp, and ſayd, I ſee men: for I ſee them walking like trees.

25 After that, he put his handes againe vpon his eyes, and made him looke againe. And he was reſtored to his ſight, and ſawe euery man a farre off cleerely.

26 And he ſent him home to his houſe, ſaying, Neither go into the towne, nor tell it to any in the towne.

27 ¶ * And Jeſus went out, & his diſciples into the townes of Ceſarea Philippi. And by the way hee asked his diſciples, ſaying vnto them, Whome doe men ſay

Mat. 15. 39.

c Which was nere to Bethſaida, betweene the lake of Geneſaret and mount Thabor.

Mat. 16. 1.

d Oh the incomprehenſible loue of our Chriſt! how long ſhall we abuſe his great mercies!

e Chriſt goeth about by ſharpnes of ſpeach to ſaue them from wilfull deſtruction.

s Or, if a ſigne be giuen.

f As if he would ſay, If I ſhewe them any ſigne, let me be a lyar and deceiuer.

Mat. 16. 5.

g He willeth them to beware of contagious doctrine, and ſuch ſubtil practiſes as the aduerſaries vſed to ſuppreſſe his goſpel.

Iohn 6. 11.

h Chriſt reproueth them becauſe their minds are as yet vpō the material leauen, notwithſtanding they had prooued by diuers miracles that he gaue thē their daily bread

Mat. 16. 13. Luke 9. 18.

that I am?
28 And they answered, Some say, John Baptist: and some, Elias: and some, one of the Prophetes.
29 And he said vnto them, But whom say ye that I am? Then Peter answered and sayd vnto him, Thou art the [c] Christ.
30 And he charged them [d] that they should tell no man of him.
31 Then he began to teach them that the Sonne of man must suffer many things, & should be reproued of the Elders, & of the hie Priestes, & of the Scribes, and be slaine, and within three daies rise againe.
32 And he spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.
33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me, [f] Satan: for thou vnderstandest not the things that are of God, but the things that are of men.
34 ¶ And when he called the people vnto him with his disciples, and sayde vnto them, * Whosoeuer will follow me, let him forsake himselfe, and take vp his crosse, and followe me.
35 For whosoeuer will * saue his life, shall lose it: but whosoeuer shall lose his life for my sake and the Gospels, he shal [m] saue it.
36 For what shal it profite a man, though he shoulde winne the whole world, if he lose his soule?
37 Or what shall a man giue for recompence of his soule?
38 * For whosoeuer shalbe ashamed of me, and of my wordes among this adulterous and sinfull generation, of him shall the Sonne of man be ashamed also, when he commeth in the glory of his Father with the holy Angels.

CHAP. IX.

The transfiguration. 7 *Christ is to be heard.* 26 *The damme spirit is cast out.* 29 *The force of prayer and fasting.* 31 *Of the death and resurrection of Christ.* 33 *The disputation who should be the greatest.* 38 *Not to hinder the course of the Gospel.* 42 *Offences are forbidden.*

1 AND * he sayde vnto them, Verely I say vnto you, that there be some of them that stand here, which shal not taste of death, til they haue seene [a] the kingdome of GOD come with power.
2 * And sixe dayes after Jesus tooke Peter, and James, and John, and brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.
3 And his raiment did [b] shine, and was very white, as snow, so white as no fuller can make vpon the earth.
4 And there appeared vnto them Elias with Moses, and they were talking with Jesus.
5 Then Peter answered, & sayde to Jesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.
6 [c] Yet he knew not what he sayd: for they were afraide.
7 And there was a cloude that shadowed them, and a voyce came out of the cloud, saying, * This is my beloued Sonne: [d] heare him.
8 And suddenly they looked round about, and sawe no more any man saue Jesus onely with them.
9 * And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.
10 So they kept that matter to themselues, and demanded one of another, what the rising frō the dead againe should meane?
11 Also they asked him, saying, Why say the Scribes, That * Elias [e] must first come?
12 And he answered, and sayd vnto them, Elias verely shal first come and restore all things: and * as it is written of the Sonne of man, he must suffer many things, and be set at nought.
13 But I say vnto you, that [f] Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.
14 ¶ * And when he came to his disciples, hee sawe a great multitude about them, and the Scribes disputing with them.
15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.
16 Then hee asked the Scribes, What dispute you * among your selues?
17 And one of the company answered, and sayde, Master, I haue brought my sonne vnto thee, which hath a dumme spirit:
18 And wheresoeuer he taketh him, he [h] teareth him, and hee foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.
19 Then he answered him, & said, [i] O faithles generation, howe long now shall I be with you! Howe long now shall I suffer you! Bring him vnto me.
20 So they brought him vnto him: and assoone as the spirit sawe him, he tare him, and hee fell downe on the ground, wallowing and foming.
21 Then he asked his father, Howe long time is it since he hath bene thus? And he sayd, Of a childe.
22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe vs, and haue compassion vpon vs.
23 And Jesus sayde vnto him, If [k] thou canst beleeue it, all things are [l] possible to him that beleeueth.
24 And straightway the father of the childe crying with teares, sayd, Lord, I beleeue: helpe my [m] vnbeliefe.
25 When Jesus saw that the people came running together, he rebuked the vncleane spirite, saying vnto him, Thou dumme and deafe spirit, I charge thee, come out of him, and enter no more into him.

*Mat.*3.17. & 17.5. *luke* 3.22. *chap.*1.11.
d Christ only must be the chiefe teacher & instructour of all them, which professe them selues to be his members, seeing that God the Father giueth him this authoritie, and commandeth vs this obedience.
*Mat.*17.9. *Malach.*4.5.
e Their false opinion was that eyther Elias should rise again from the dead, or that his soule should enter into some other body *Isai.*53.4.
f That is, Iohn Baptist.
*Mat.*17.14. *luke* 9.37,38.
g To the nine, which he left the day before.
h When the spirit cōmeth vpō him he teareth him with inward sorowe and pang, as in a colike a man feeleth such griefe as if his bowels were rent asunder.
i It seemeth that this man deserued not so sharp an answer but Christ speaketh in his person to the Pharises, which were stubburne and desperate.
k The Lord is euer ready to helpe vs, so that we put him not backe through our incredulitie.
l All things that are agreeable to the will of God, shalbe graunted to him that beleeueth: for faith seeketh nothing that is contrarie to his will, or that is not reueiled in his worde.

*Mat.*16.28. *luke* 9.27.
a The preaching of the Gospel receiued and increased: he spake this to comfort them, and that they should not thinke they trauailed in vaine.
*Mat.*17.1. *luke* 9.28.
b Christ sheweth his maiestie so farre as their infirmitie was able to comprehend it.
c Peter measured this vision according to his owne capacitie, not considering the end thereof.
m That is, the feeblenesse, and imperfection of my faith.

26 Then the spirit cryed, and rent him sore, and came out, and [a] he was as one dead, in so much that many said, He is dead.
27 But Iesus toke his hand, and lift him vp, and he rose.
28 And when he was come into the house, his disciples asked him secretly, Why could not we cast him out?
29 And he said vnto them, This kinde can by no other meanes come forth, but by [o] prayer and fasting.
30 ¶ * And they departed thence, & went through Galile, and he woulde not that any should haue knowen it.
31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the hands of men, & they shall kill him, but after that he is killed, he shall rise againe the third day.
32 But [p] they vnderstoode not that saying, and were afraide to aske him.
33 * After he came to Capernaum: and when he was in [p] house, he asked them, What was it that ye disputed among you by the way?
34 And they helde their peace: for by the way they reasoned among them selues, who should be the chiefest.
35 And he sate downe, & called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruant vnto all.
36 And he tooke a litle childe, and set him in the middes of them, and toke him in his armes, and said vnto them,
37 Whosoeuer shal receiue one of such litle children in my Name, receiueth me: and whosoeuer receiueth me, receiueth not [q] me, but him that sent me.
38 ¶ * Then Iohn answered him, saying, Master, we sawe one casting out deuils by thy Name, which followeth not vs, and we forbade him, because he followeth vs not.
39 * But Iesus said, Forbid him not: for there is no man that can doe a [r] miracle by my Name, that can lightly speake euil of me.
40 For whosoeuer is not [s] against vs, is on our part.
41 * And whosoeuer shal giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shal not lose his reward.
42 * And whosoeuer shall offende one of these litle ones, that beleeue in mee, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.
43 * Wherefore if thine [t] hande cause thee to offend, cut it off: it is better for thee to enter into life, mained, then hauing two handes, to goe into hell, into the fire that neuer shalbe quenched,
44 * Where their [v] worme dieth not, and the fire neuer goeth out.
45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then hauing two feete to be cast into hell, into the fire that neuer shal be quenched,
46 Where their worme dieth not, and the fire neuer goeth out.
47 And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire.
48 Where their worme dieth not, and the fire neuer goeth out.
49 For euery man shall be [u] salted with fire: and * euery sacrifice shalbe salted with salte.
50 * Salte is good: but if the [x] salte be vnsauorie, wherewith shall it be seasoned? Haue salte in your selues, & haue peace, one with another.

which hath lost his sauour, and are worse then infidels.

CHAP. X.

Of diuorcement. 17 *The rich man questioneth with Christ.* 30 *Their rewarde that are persecuted.* 35 *Of the sonnes of Zebedeus.* 46 *Bartimeus hath his eyes opened.*

1 AND * he arose from thence, and went vnto the coasts of Iudea by the farre side of Iordan, and the people resorted vnto him againe, & as he was wont, he taught them againe.
2 Then the Pharises came & asked him, if it were lawfull for a man to put away his wife, and tempted him.
3 And he answered, and saide vnto them, What did * Moses commaunde you?
4 And they said, Moses suffered to write a bill of diuorcement, & to put her away.
5 Then Iesus answered, & said vnto them, For the hardues of your heart he wrote this precept vnto you.
6 But at the [a] beginning of the creation, * God made them male and female.
7 * For this cause shall man leaue his father and mother, and cleaue vnto his wife.
8 And they twaine shall be one [b] flesh: so that they are no more twaine, but one flesh.
9 * Therefore, what God hath coupled together, let not man separate.
10 And in the house his disciples asked him againe of that matter.
11 And he saide vnto them, * Whosoeuer shall put away his wife and marry another, [b] committeth adultery against her.
12 And if a woman put away her husband, and be married to another, she committeth adulterie.
13 ¶ * Then they brought litle children to him, that he should touch them: & his disciples rebuked those that brought them.
14 But when Iesus sawe it, he was displeased, and sayde to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdom of God.
15 Verely I say vnto you, Whosoeuer shal not receiue the kingdome of God as [c] a litle childe, he shall not enter therein.
16 And he tooke them vp in his armes, and put his hands vpon them, and [d] blessed them.
17 ¶ And when he was gone out on the

a Meaning, the deuile.

o Meaning, that prayer which is surely grounded vpon faith, and hath fasting ioyned vnto it as a profitable aide. *Matth.17.22. Mar.9.22.*

p Because they imagined that Christ shoulde reigne temporally, this matter of his death was so strange, that they couldе perceiue nothing. *Matth.18.1. Mar.9.46.*

q To wit, onely a man, but as him in whom is all perfection & fulnesse of all graces and benefites. *Luke 9.49. 1 Cor.12.3. Or, any great miracle.*

r Although he loued not him fully to be mine, yet in that he vseth reuerence to my Name, it is enough for vs. *Mark.10.42. Mark.18.6. Mat.17.1,2. Mark.5.30. Act.5.8.* It is a maner of speach, which signifieth, that whosoeuer shall cut off all things, which hinder vs in the Christ. *Isaie.34.*

t These similitudes declare the paines, and euerlast torments of the damned.

u Hee teacheth that it is better to be sacrificed to God by fire, and salte, that is, to be purged & sanctified, then to be sent into hell fire. *Leuit.2.13. Matth.5.13. Luke 14.34.*

x They which destroy § grace that they haue receiued of God, are as salt, which hath lost his sauour, and are worse then infidels.

Matth.19.1.

a The true way to amend abuses, is to returne to the institution of things, and to trie them by Gods word. *Gene.1.27. matth.19.4. Gen.2.24. 1.cor. 6.16. ephe.5.31.*

b *Or, person.* *1.Cor.7.10. Matt.5.32.& 19. 9. Luke 16.18. 1.cor.7.10.*

b For § second is not his wife, but his harlot. *Matth.19.13. Luke 18.15.*

c We must be regenerate and voyde of all pride, and concupiscence.

d It was vsuall with the Iewes that the greater should blesse the inferior, Hebr. 7.7. therefore Christ being a 3. vol. 81. ch. conc. 14. head of his Church, did by a solemne kinde of prayer offer vp and consecrate the babes to God.

Matth.19.16. Luke 18.18.

e Christ would shewe that his goodnes was farre otherwise then the goodnes which is attributed to men, which is full of vanitie and hypocrisie.

Exod.20.13.

f That is, he approued certaine good seede that was in him, which gaue him a litle motion.

g Hee toucheth his maladie and sore, which before he felt not.

* *Or, cable rope.*

h Which putteth his trust in riches.

i For he can giue grace to the riche to cause him to enioy his riches, as if he had them not.

Matth.19.27. Luke 18.28.

k We must not measure these promises by our owne couetous desires, but referre the accomplishment to Gods will, who euen in our persecutions & afflictions performeth the same so farre as they be expedient. Let vs therefore learne to haue ynough and to want, that being tried, we may enioy our treasures in heauen.

Matth.19.30. Luke 13.30.

l He saith this because they that are first called, should goe still forward and not disdaine others.

Matth.20.17. Luke 18.31.

way, there came one* running, and kneeled to him, and asked him, Good Master, what shal I do, that I may possesse eternall life?

18 Jesus sayd to him, Why callest thou me good? there is none e good but one, euen God.

19 Thou knowest the commandements, *Thou shalt not commit adultery. Thou shalt not kil. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt hurt no man. Honour thy father & mother.

20 Then he answered, and sayde to him, Master, all these things I haue obserued from my youth.

21 And Jesus beheld him, & f loued him, and sayd vnto him, One thing is lacking vnto thee, Go and g sell all that thou hast, and giue to the poore, & thou shalt haue treasure in heauen, and come, folow me, and take vp the crosse.

22 But he was sad at that saying, & went away sorowfull: for he had great possessions.

23 And Jesus looked round about, & said vnto his disciples, How hardly doe they that haue riches, enter into the kingdom of God!

24 And his disciples were astonied at his wordes. But Jesus answered againe, and said vnto them, Children, how hard is it for them that trust in riches, to enter into the kingdome of God!

25 It is easier for a * camel to go through the eye of a needle, then for a h rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselues, Who then can be saued?

27 But Jesus looked vpon them, and sayd, With men it is impossible, but not with God: for with God i all things are possible.

28 ¶ * Then Peter began to say vnto him, Loe, we haue forsaken all, and haue folowed thee.

29 Jesus answered, & said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receiue an hundreth folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with k persecutions, and in the world to come, eternall life.

31 * But many that are l first, shalbe last, and the last, first.

32 ¶ * And they were in the way going vp to Jerusalem, and Jesus went before them, and they were amased, & as they followed, they were afraide, and Jesus tooke the twelue againe, and beganne to tell them what things should come vnto him,

33 Saying, Beholde, we goe vp to Jerusalem, & the Sonne of man shalbe deliuered vnto the Priests, & to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit vpon him, and kil him: but the third day he shall rise againe.

35 ¶ * Then James and John the sonnes of Zebedeus came vnto him, saying, Master, we would that thou shouldest doe for vs that that we desire. *Matth.20.20.*

36 And he sayd vnto them, What would ye I should do for you?

37 And they said to him, Graunt vnto vs, that we may sit one at thy right hande, & the other at thy left hand in thy glory.

38 But Jesus sayd vnto them, Ye knowe not what ye aske. Can ye m drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shalbe baptized with?

39 And they sayd vnto him, We can. But Jesus said vnto them, Ye shall drinke in deede of the cup that I shall drinke of, & be baptized with the baptisme wherewith I shalbe baptized:

40 But to sit at my right hand, and at my left, is not * mine to giue, but it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and John.

42 But Jesus called them vnto him, and sayde to them, * Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them, and they that be great among them, exercise authoritie ouer them. *Luke 22.25.*

43 But it shall o not be so among you: but whosoeuer will be great among you, shal be your seruant.

44 And whosoeuer will be chiefe of you, shalbe the seruant of all.

45 For euen the sonne of man came not to be serued, but to serue, and to giue his life for the ransome of many.

46 ¶ * Then they came to Jericho: and as he went out of Jericho with his disciples, and a great multitude, p Bartimeus the sonne of Tyneus, a blind man sate by the wayes side begging. *Matth.20.29. Luke 18.35.*

47 And when he heard that it was Jesus of Nazaret, he began to cry and to say, Jesus the Sonne of Dauid, haue mercy on me.

48 And many rebuked him, because he should holde his peace: but he q cryed much more, O Sonne of Dauid, haue mercie on me.

49 Then Jesus stode stil, and commanded him to be called: and they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloke, and rose, and came to Jesus.

51 And Jesus answered, and sayde vnto him, What wilt thou that I doe vnto thee? And the blind said vnto him, Lord, that I may receiue sight.

52 Then Jesus said vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and folowed Jesus in the way.

m Can you be partakers of my crosse and afflictions?

n I haue not this commission for this time.

o Christ would not that his disciples and ministers should beare rule as worldly gouernours doe.

p The other Euangelistes mention two, but Marke nameth him that was most knowen.

q The more that Satan resisteth vs, the more our faith ought to increase.

CHAP. XI.

11 Christ rideth to Ierusalem. 13 The figge tree drieth vp. 15 The buyers and sellers are cast out of

of the Temple. 24 *He declareth the vertue of faith, and how we should pray.* 27 *The Pharisies question with Christ.*

Mark.11.1. luke.19.29.

1 AND when they came nére to Jerusalem, to Bethphage and Bethania vnto the mount of Olives, he sent foorth two of his disciples,

a Christ sheweth by this poore entrie, the state of his kingdome, and it is not like to the great magnificence of the world.

2 And sayd vnto them, a Go your wayes into that towne ouer against you, & assoone as ye shall enter into it, ye shall finde a colt bounde, whereon neuer man sate: loose him, and bring him.

3 And if any man say vnto you, Why doe ye this? say that the Lord hath néede of him, and straightway he will sende him hither.

4 And they went their way, and founde a colte tyed by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stoode there, said vnto them, What doe ye loosing the colte?

6 And they said vnto them, as Jesus had commanded them. So they let them goe.

Iohn 12.14.

7 ¶ And they brought the colte to Jesus, and cast their garments on him, and he sate vpon him.

b Every one shewed some sign of honour and reuerence.

8 And b many spred their garments in the way: other cut downe branches off the trées, and strawed them in the way.

c Or, saue, I pray thee.

9 And they that went before, & they that followed, cryed, saying, c Hosanna: Blessed be hee that commeth in the Name of the Lord.

10 Blessed be the kingdom that commeth in the d Name of the Lorde of our father d Dauid: Hosanna, O thou which art in the hiest heauens.

e Many came in their owne name, but Christ came in the Name of the Lord.

f Because the stones was made to him.

11 And Jesus entred into Jerusalem, and into the Temple: & when he had looked about on all things, & now it was euening, he went forth vnto Bethania with the twelue.

Mark.11.10. luke.19.45. Mark.11.19.

12 * And on the morowe when they were come out from Bethania, he was e hungrie,

13 And séing a figge trée a farre off, that had leaues, he went to see if he might finde any thing thereon: but when hée came vnto it, he founde nothing but leaues: for the time of figs was not yet.

14 Then Jesus answered, and sayd to it, f Neuer man eate fruit of thée hereafter while the world standeth: and his disciples heard it.

15 ¶ And they came to Jerusalem, and Jesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues.

16 Neither would he suffer that any man should carry a vessel through the Temple.

Esay.56.7. Iere.7.11.

17 And he taught, saying vnto them, Is it not written, * Mine house shall be called the House of prayer vnto all nations? * but you haue made it a denne of theeues.

g For neither could they suffer the reprehension, nor that their profite should be hindred.

18 And the Scribes and hie Priests heard it, and sought howe to g destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Jesus went out of the citie.

20 ¶ * And in the morning as they passed by, they saw the figge trée dried vp from the rootes. Mat.21.19,20,

21 Then Peter remembred, and said vnto him, Master, behold, the figge trée which thou cursedst, is withered.

22 And Jesus answered, & said vnto them, Haue h faith in God.

h Christ taketh occasion to instruct them of the vertue of faith.

23 For verely I say vnto you, that whosoeuer shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beléeue that those things which he saith, shall come to passe, whatsoeuer he saith, shalbe done to him.

Matth.7.7. luke 11.9.

24 * Therefore I say vnto you, i whatsoeuer ye desire when ye pray, beléeue that ye shal haue it, and it shalbe done vnto you.

i He teacheth vs not hereby to aske whatsoeuer seemeth good in our fantasies: for our prayer must be grounded on faith, and our faith vpon the word of God.

25 * But when ye shall stand, & pray, forgiue, if ye haue any thing against any man, that your Father also which is in heauen, may forgiue you your trespasses.

Matth.6.14.

26 For if you will not forgiue, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ * Then they came againe to Jerusalem: & as he walked in the Temple, there came to him the hie Priestes, and the Scribes, and the Elders,

Matth.21.23. luke 20.1,2.

28 And said vnto him, By what authoritie doest thou these things? & who gaue thée this authoritie, that thou shouldest doe these things?

29 Then Jesus answered, and saide vnto them, I will also aske of you a certaine thing, & answere ye me, & I will tell you by what authoritie I do these things.

30 The k baptisme of Iohn, was it from heauen, or of men? answere me.

k He comprehendeth his whole office and ministerie.

31 And they thought with themselues, saying, If we shal say, From heauen, he will say, Why then did ye not beléeue him?

32 But if we say, Of men, we feare the people: for all men counted Iohn, that he had bene a verie Prophet.

l They came of malice, and not to learne: therefore Christ thought them vnworthy to be taught.

33 Then they answered, and said vnto Jesus, We can not tell. And Jesus answered, and saide vnto them, l Neither will I tel you by what authoritie I doe these things.

CHAP. XII.

1 *The vineyarde is let out.* 14 *Obedience and tribute due to Princes.* 25 *The resurrection of the dead.* 28 *The summe of the Lawe.* 35 *Christ the sonne of Dauid.* 38 *Hypocrites must be eschewed.* 41 *The offring of the poore widowe.*

1 AND he began to speake vnto them in parables, * A certaine man planted a vineyard, and compassed it with an hedge, and digged a pit for the a wine-presse, and built a towre in it, and let it out to husbandmen, and went into a strange countrey.

Isa.5.1. Iere.2.21. matth.21.33. luke 20.9.

a The Greeke word signifieth the vessel or fat, which standeth vnder the wine presse to receiue the iuyce or liquour.

2 And at a time, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruit of the vineyarde.

3 But

3 But they toke him, and beat him, and sent him away emptie.
4 And againe, he sent vnto them another seruant, and at him they cast stones, and brake his head, and sent him away shamefully handled.
5 And againe he sent another, & him they slew, and many other, beating some, and killing some.
6 Yet had he one sonne, his deare beloued: him also he sent the last vnto them, saying, They will reuerence my sonne.
7 But the husbandmen said among them selues, This is the heire: come, let vs kil him, and the inheritance shalbe ours.
8 So they tooke him, and killed him, and cast him out of the vineyard.
9 What shall then þ Lord of the vineyard doe? He [b] will come and destroye these husbandmen, and giue the vineyarde to others.
10 Haue ye not read so much as this scripture? * The stone which the builders did refuse, is made the head of the corner.
11 This [c] was done of the Lorde, and it is marueilous in our eyes.
12 Then they went about to take him, but they feared þ people: for they perceiued that he spake that parable against them: therfore they left him, & went their way.
13 ¶ * And they sent vnto him certaine of the Pharises, and of the Herodians that they might take him in his talke.
14 And when they came, they sayde vnto him, Master, we knowe that thou art true, & carest for no man: for thou considerest not the [d] person of men, but teachest the [e] way of God truely, is it lawfull to giue tribute to Cesar, or not?
15 Should we giue it, or shoulde we not giue it? But he knew their hypocrisie, and saide vnto them, [f] Why tempt ye me? Bring me a penye, that I may see it.
16 So they brought it, and he sayde vnto them, Whose is this image & superscription? and they said vnto him, Cesars.
17 Then Jesus answered, and sayd vnto them, * Giue to Cesar the thinges that are Cesars, & to God, those that are Gods: and they marueiled at him.
18 ¶ * Then came the Sadducees vnto him, (which say, there is no resurrection) and they asked him, saying,
19 Master, * Moses wrote vnto vs. If any mans brother die, and leaue his wife, and leaue no children, that [g] his brother should take his wife, and raise vp seede vnto his brother.
20 There were seuen brethren, and the first tooke a wife, & when he died, left no issue.
21 Then the second tooke her, and he died, neither did he yet leaue issue, and the third likewise.
22 So seuen had her, and left no issue: last of all the wife died also.
23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seuen had her to wife.
24 Then Jesus answered, and sayd vnto them, Are ye not therefore deceiued, because ye know not the Scriptures, neyther the power of God?
25 For when they shall rise againe from the dead, neither men marry, nor wiues are married, but are [h] as the Angels which are in heauen.
26 And as touching the dead, that they shall rise againe, haue ye not read in the booke of Moses, howe in the bush God spake vnto him, saying, I * am the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the [i] liuing. Ye are therefore greatly deceiued.
28 ¶ * Then came one of the Scribes that had heard them disputing together, and perceiuing that he had answered them well, he asked him, Which is the first commaundement of all?
29 Jesus answered him, The first of all the commaundements is, * Heare, Israel, the Lord our God is the onely Lord.
30 Thou shalt therefore loue the Lord thy God with all thine heart, & with all thy soule, and [k] all thy [l] minde, & with all thy strength: this is the first comandement.
31 And the second is [k] like, that is, * Thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these.
32 Then the Scribe sayd vnto him, Well Master, thou hast said the trueth, þ there is one God, & that there is none but he,
33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, & to loue his neighbour as himselfe, is more then all burnt [l] offrings and sacrifices.
34 Then, when Jesus saw that he answered discretely, he sayd vnto him, Thou [m] art not farre from the kingdome of God. And no man after that durst aske him any question.
35 ¶ * And Jesus answered and said teaching in þ Temple, How say þ Scribes that Christ is the Sonne of Dauid?
36 For Dauid him selfe said by the [n] holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footestoole.
37 Then Dauid himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.
38 * Moreouer he said vnto them in [o] his doctrine, Beware of the Scribes which loue to goe in long robes, and loue salutations in the markets,
39 And the chiefe seates in the Synagogues, and the first roomes at feastes,
40 Which * deuoure widowes houses, & [p] for a shew make long prayers. These shall receiue the greater damnation.
41 * And as Jesus sate ouer against the treasurie, he beheld how the people cast money into the treasurie, and many rich men cast in much.
42 And there came a certaine poore widow, and she threw in two mites, which make a [p] quadrin.
43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto

b He sheweth the plague that shal befall these ambitious and couetous rulers, whose hearts are hardened against Christ. *Psal.*118.22. *isa.*28.16. *matth.*21.42. *act.*4.11. *rom.*9.33. 1.*pet.*2.7,8.

c It is the ordinance of God that it should be so, which most commonly is contrary to mans reason: and thus that which was spoken figuratiuely of Dauid, is fulfilled in Christ, reade Matth.22.16. *Matth.*22.15. *luke* 20.20.

d As the qualities of the minde or body, or of outward things.

e As godly maners, agreeable to Gods Lawe.

f He gaue them to vnderstand that he knew their malicious intent. *Rom.*13.7. *Matth.*22.23. *luke* 20.27. *Deut.*25.5.

g This was a politike lawe giuen for a time for the preseruation of families, reade Matt. 22.24.

h Not as touching the spirituall nature, but concerning the state of incorruption, and immortalitie, so that then there shall neede no more marriage. *Exod.*3.6. *matth.* 22.32.

i Then it followeth that they liue, although they be deceased out of this life. *Matth.*22.35. *Exo.*20.2.*deu.*6.4

k *Or, thought.*

l That is, depideth on the first, & proceedeth of the loue of God. *Leuit.*19.18.*mat.* 22.39.*rom.*13.9. *gal.*5.14.*iam.*2.8.

m He meaneth all the ceremonies of the Law, wherein the hypocrites put great holines.

n Because he shewed himselfe willing to be taught, and well perceiued the difference betwixt our outward profession and þ which God doth principally require of vs. *Matth.*12.44. *luke* 20.41.

n Inspired by the holy Ghost and by the spirit of prophecie, *Psal.* 110.1. *Mat.*23.6.*luk.*11. 43. *and* 20.46.

o *Or, as he taught.*

o He condemneth not their apparell, but their vaine ostentation and outward shew of holines, whereby they deceiued the simple people. *Matth.*23.14. *luke* 20.47.

p *Or, vnder pretence praying long.* *Luke* 21.1.

p Which is about halfe a farthing.

vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasurie.

g Our Saviour esteemeth our gifts by our affections and readie willes.

44 For they all did cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

2 The destruction of Ierusalem. 10 The Gospel shal be preached to all. 9. 22 The persecutions and false prophets which shall be before the comming of Christ, whose houre is vncertaine. 33 He exhorteth euery one to watch.

Mat.24.1. Luke 21.5.

1 AND * as he went out of the Temple, one of his disciples saide vnto him, Master, see what stones and what buildings are here.

Luke 19.43.44.

2 * Then Iesus answered & said vnto him, Seest thou these great buildings? there shal not be left one stone vpō a stone, that shall not be throwen downe.

Mat.5.6. 16.21.

a He doeth admire them of 3 And as hee sate on the mount of Olives, ouer against the Temple, Peter, & James, and Iohn, & Andrew asked him secretly, what shalbe the signe when all these things shall be fulfilled?

4 Tell vs, when shall these things be? and

thing that were not necessary for them to know, then the thing that they demanded.

5 And Iesus answered thē, & began to say, * Take heed least any man deceiue you.

b Vsurping the authoritie of Christ.

6 For many shall come in my name, saying, I b am Christ, and shall deceiue many.

7 Furthermore when ye shall heare of warres, and rumours of warres, be ye not troubled: for such things must needes be: but the ende shall not be yet.

c That they may be inexcusable. Mat.10.19 Luke 12.11.& 21.14.

8 For nation shall rise against nation, and kingdome against kingdome, & there shal be earthquakes in diuers quarters, and there shall be famine and troubles: these are the beginnings of sorrowes.

d Hereby forbiddeth that any which commeth of distrust.

9 But take ye heede to your selues: for they shall deliuer you vp to the Councils, and to the Synagogues: ye shall be beaten, and brought before rulers and kings for my sake, for a c testimonie vnto them.

e This is not to make them negligent, but to driue them that let will assist them and instruct them sufficiently with answere that they may hereby perceiue their owne defence standeth not in their owne wisedome, or eloquence. Mat.24.15. Dan.9.27.

10 And the Gospell must first be published among all nations.

11 * But when they leade you, and deliuer you vp, take ye no thought afore, neither premeditate what ye shal say: but what soeuer is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.

f This is meant of that time that the Romanes should prophane the Temple. Dan.9.27. Luke 20.21.

12 Yea, and the brother shall deliuer the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And ye shall be hated of all men for my Names sake: but whosoeuer shall endure vnto the ende, he shalbe saued.

g Because the destruction shall be most extreme and cruel.

14 * Moreouer, when ye shal see the abomination of desolation (spoken of by * Daniel the Prophet) f standing where it ought not, (let him that readeth, consider it) * then let them that be in Iudea, flee into the g mountaines,

15 And let him that is vpon the house, not come downe into the house, neither enter therin, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe vnto the things which hee left behinde him, to take his clothes.

17 Then woe shalbe to thē that are with child, & to them that giue sucke in those dayes.

18 h Pray therefore that your flight be not in the winter.

19 For there shalbe in those daies such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.

20 And except that the Lord had shortened those daies, no * flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those daies.

21 Then * if any man say to you, Loe, here is Christ, or, Lo, he is there, beleeue it not.

22 For false Christes shall rise, & false prophets, & shall shew signes & wonders, to deceiue if it were * possible, the very elect.

23 But take ye heed: behold, I haue shewed you all things i before.

24 k Moreouer * in those dayes, after that tribulation, the Sunne shall ware darke, and the Moone shall not giue her light,

25 And the l starres of heauen shal fal: and the powers which are in heauē, shal shake.

26 And then shall they see the Sonne of man comming in the cloudes, with great power and glory.

27 * And he shal thē send his Angels, & shal gather together his elect from the foure windes, and from the vtmost part of the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaues, ye know that sommer is nere.

29 So in like maner, when ye see these things come to passe, know that the kingdome of God is nere, euen at the doores.

30 Verily I say vnto you, m this generatiō shall not passe, til al these things be done.

31 Heauen and earth shall passe away, but my woordes shall not passe away.

32 But of that n day and houre knoweth no man, no, not the Angels which are in heauen, neither the p Sonne him selfe, saue the Father.

33 * Take heede: watch, and pray: for ye knowe not when the time is.

34 For the Sonne of man is as a man going into a strange countrey, and leaueth his house, and giueth authoritie to his seruants, and to euery man his worke, and commandeth the porter to watch.

35 q Watch therefore, (for ye knowe not whē the maister of the house will come, at euen, or at midnight, at the cocke crowing, or in the dawning)

36 Lest if he come suddenly, he should finde you sleeping.

37 And those things that I say vnto you, o I say vnto all men, Watch.

h For they shall not be able to flee.

i That you haue no let to hinder you when you should escape.

k Or, *in*. Mat.24.23. Luke 21.8.

l The elect may wauer and be troubled, but they can not vtterly be deceiued, and ouercome.

l Wherefore he that suffereth himselfe now to be seduced, hath none excuse. Isa.13.10.ezek. 32.7.ioel 2.10. & 3.15.

m This teacheth that there shalbe a change of the whole order of nature. Mat.24.31.

n The word signifieth the space of a 100. yeeres: albeit this came to passe before fiftie yeeres.

o When the destruction of Ierusalem, the persecutions & illusions shall come: but chiefly these are vnderstand of the seconde comming of Christ.

p In that he is man and Mediator. Mat.24.42.

q For of the cōming we are most assured: but of the time, the yere, the day or houre, we are ignorant, and therefore must watch continually.

CHAP. XIIII.

1 The Priests conspire against Christ. 3 Marie Magdalene anoynteth Christ. 12 The Passeouer is eaten. 18 He telleth afore of the treason of Iudas. 22 The Lords Supper is instituted. 46 Christ is taken. 67 Peter denieth him.

Mat.26.2. Luke 22.1.

1 AND * two dayes after followed the feast of the Passeouer, and of vnleauened bread: and the high Priestes, and Scribes sought howe they might take

take him by craft, and put him to death.
2 But they sayd, Not in the feast day, least there be any tumult among the people.
3 * And when he was in Bethania in the house of Simon the leper, as he sate at table, there came a woman hauing a box of ointment of spikenard, very costly, & she brake the box, & powred it on his head.
4 Therefore a some disdained among themselues, and sayde, To what ende is this waste of oyntment?
5 For it might haue bin sold for more then b three hundreth pence, & bin giuen vnto the poore, c and they grudged against her.
6 But Jesus sayde, Let her alone: why trouble ye her? shee hath wrought a good worke on me.
7 For ye haue the poore with you alwaies, and when ye will ye may doe them good, but me ye shall not haue alwaies.
8 She hath done þ she could: she came afore hand to anoint my body to the burying.
9 Verily I say vnto you, Wheresoeuer this Gospell shall be preached throughout the whole world, this also þ shee hath done, shalbe spoken of in remembrance of her.
10 ¶ * Then Judas Iscariot, one of the twelue, d went away vnto þ hie Priests, to betray him vnto them.
11 And when they heard it, they were glad, and promised that they would giue him mony: therefore he sought how he might conueniently betray him.
12 ¶ * Nowe the first day of vnleauened bread, when they sacrificed þ Passeouer, his disciples sayd vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the Passeouer?
13 Then he sent forth two of his disciples, and said vnto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.
14 And whatsoeuer he goeth in, say ye to the goodman of the house, The Master sayth, Where is the lodging where I shal eate the Passeouer with my disciples?
15 And he will shewe you an vpper chamber which is large, trimmed and prepared: there make it ready for vs.
16 So his disciples went forth, & came to the citie, and found as he had sayde vnto them, and made ready the Passeouer.
17 ¶ And at euen he came with the twelue.
18 * And as they sate at table and did eate, Jesus sayde, Verily I say vnto you, that one of you shall betray me, which eateth with me.
19 Then they began to be sorowfull and to say to him one by one, Is it I? and another, Is it I?
20 And he answered and sayd vnto them, It is one of þ twelue that e * dippeth with me in the platter.
21 * Truely the Sonne of man goeth his way, as it is f written of him: but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.
22 * And as they did eate, Jesus g toke the bread, and when hee had giuen thankes, he brake it and gaue it to them, and sayd,
Take, eate, this is my body.
23 Also he toke the cuppe, & when he had h giuen thanks, gaue it to them: and they all dranke of it.
24 And hee sayde vnto them, This is my blood of the newe Testament, which is shed for many.
25 Verely I say vnto you, I will drinke no more of the fruite of the vine, vntill that day, that I drinke it newe in the kingdome of God.
26 And when they had sung a psalme, they went out to the mount of Olives.
27 ¶ * Then Jesus sayde vnto them, All ye shall be i offended by me this night: for it is written, * I will smite the shepheard, and the sheepe shalbe scattered.
28 But after that I am risen, I will goe vnto * Galile before you.
29 And Peter sayde vnto him, Although all men shoulde be offended, yet woulde not I.
30 Then Jesus sayde vnto him, Verely I say vnto thee, this day, euē in this night, before the cocke crowe twise, thou shalt denie me thrise.
31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.
32 ¶ * After, they came into a place named Gethsemane: then he sayde to his disciples, Sit ye here, till I haue prayed.
33 And he tooke with him Peter, and James, and John, and he began k to be afraid, and in great heauines,
34 And sayd vnto them, My soule is very heauie, euen vnto the death: tary here and watch.
35 So hee went forwarde a litle, and fell downe on the grounde, and prayed, that if it were possible, that houre might passe from him.
36 And he sayd, l Abba, Father, all things are possible vnto thee: take away this cuppe from me: neuertheles, not that I will, but that thou m wilt, be done.
37 Then he came and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?
38 ¶ Watch ye, and pray, that ye enter not into tentation: the spirite in deede is redy, but the flesh is weake.
39 And againe he went away, and prayed, and spake the same wordes.
40 And hee returned, and founde them a sleepe againe: for their eyes were heauie: neither knewe they what they should answere him.
41 And he came the thirde time, and sayde vnto them, n Sleepe henceforth, and take your rest: it is inough: the houre is come: beholde, the Sonne of man is deliuered into the handes of sinners.
42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.
43 * And immediatly while he yet spake, came Judas that was one of the twelue, and with him a great multitude with swords and staues from the hie Priests, and Scribes, and Elders.
44 And he that betrayed him, had giuen them

a As Iudas who caused this murmuring.
b Which are in value about sixe pound sterling.
c To wit, Judas: who was offended therwith, & therefore made a busines.
d He tooke occasion by this ointment as of a thing euill done.
e To dip the hand, is as much to say, as he that is accustomed to eate with me.
f This declareth that nothing cā be done without Gods prouidence.
g Reade Mat. chap. 26. 26.
h The Greeke word is to bless, which is here taken onely to giue thankes, as S. Luke and S. Paul interprete it, & S. Marke also speaking of the cup.
i That is, turned from me, because of the persecution. Zech. 13. 7. Chap. 26. 7.
k His diuinite was as it were hid, and his humanitie shewed it selfe fully.
l Ab in Ebrew, and Abba in the Syrian tongue signifieth father.
m He standeth not so to his owne will, but that willingly he offereth him selfe to obey God.
n He meaneth that the houre will come when they shall be kept from sleeping. Mat. 26. 45. Luke 22. 45. Iohn 18. 3.

Mat. 26. 6. Iohn 12. 1.
Or, of pure narde, & faithfully made.
Mat. 26. 14. Luke 22. 4.
Mat. 26. 17. Luke 22. 7, 8.
Mat. 26. 20. Luke 22. 14. Iohn 13. 21.
Psal. 41. 9. Iohn 13. 18.
Mat. 26. 24. Act. 1. 16.
Mat. 26. 26. 1 Cor. 11. 24.

them a token, saying, Whomsoeuer o I shall kisse, he it is: take him, and leade him away safely.

45 And assoone as he was come, he went straightway to him, and said, pMaister, Maister, and kissed him.

46 Then they layde their handes on him, and tooke him.

47 And q one of them that stoode by, drew out a sword, and smote a r seruant of the hie Priest, and cut off his eare.

48 And Iesus answered & said vnto them, Pe be come out as vnto a theefe with swordes and with staues to take me.

49 I was daily with you teaching in the Temple, and ye s tooke me not: but this is done p the Scriptures should be fulfilled.

50 Then they t all forsooke him, and fled.

51 And there followed him a certaine yong man, clothed in linnen vpon his bare body, and the yong men caught him.

52 But he left his linnen cloth, & fled from them naked.

53 * So they ledde Iesus away to the hye Priest, & to him came all the u hie priests, and the Elders, and the Scribes.

54 And Peter followed him x a farre off, euen into the hall of the hie Priest, and sate with the seruants, and warmed him selfe at the y fire.

55 And the z hie Priests, and all the Counsell sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse a agreed not together.

57 Then there arose certaine, & bare false witnesse against him, saying,

58 We heard him say, * I b will destroy this Temple made with hands, & within three dayes I will builde another, made without handes.

59 But their witnesse yet agreed not together.

60 Then the hie Priest stoode vp amongs them, and asked Iesus, saying, Answerest thou nothing? What is the matter that these beare witnesse against thee?

61 But he helde his peace, and answered nothing. Againe the hie Priest asked him, and said vnto him, Art thou Christ the Sonne of the c Blessed?

62 And Iesus said, I am he, * and ye shall see the d Sonne of man sit at the right hand of the power of God, and come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we any more nede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to couer his face, & to beate him with fists, and to say vnto him, Prophecie. and the e sergeants smote him with their rodes.

66 * And as Peter was beneath in the hall, there came one of the maydes of the hie Priest.

67 And when she sawe Peter warming himselfe, she looked on him, & said, Thou wast also with Iesus of Nazaret.

68 But f he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the g d porch, and the cocke crewe.

69 * Then a mayde sawe him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art one of them: for thou art of Galile, & thy speach is like.

71 And he began to curse, and sweare, saying, I know not this man of whome ye speake.

72 * Then the second time the cocke crew, & Peter remembred the worde that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, & h waping that with himselfe, he wept.

CHAP. XV.

1 Iesus is led to Pilate. 15 He is condemned, reuiled, and put to death, 46 And is buried by Ioseph.

AND * anon in the dawning, the high Priests held a a counsell with the Elders, and the Scribes, & the whole counsell, and bound Iesus, and led him away, and deliuered him to Pilate.

2 Then Pilate asked him, Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answerest thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered b no more at all, so that Pilate marnelled.

6 Nowe at the feast Pilate did deliuer a prisoner vnto them, whomesoeuer they would desire.

7 Then there was one named Barabbas, which was bounde with his fellowes, that had made insurrection, who in the insurrection had committed murder.

8 And the people cried aloude, and began to desire that he would do as he had c euer done vnto them.

9 Then Pilate answered them, and said, Will ye that I let loose vnto you the king of the Iewes?

10 For he knew that the hie Priestes had deliuered him of enuie.

11 But the hie Priestes had moued the people to desire that he would rather deliuer Barabbas vnto them.

12 And Pilate answered, and said againe vnto them, What will ye then that I doe with him, whome ye call the king of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate said vnto them, But what euill hath he done? And they cryed the more fercently, Crucifie him.

15 So Pilate d willing to content the people,

Matth.26.69. luke 22.55. iohn 18.25.

Matth.26.71. luke 22 58. iohn 18.25.

Matth.26.75. iohn 13.38.

Matth.27.1,2. luke 22.66. iohn 18.28.

Matth.27.12. luke 23.3. iohn 18.35.

o It was the fashion then as yet with kissing at their meetings, and also at their departure.

p He repeateth it twise, as if he had bene moued with a certaine pitie in taking his last leaue.

q Towit, Peter.

r Called Malchus.

s Which declareth that no man can doe any thing contrary to Gods ordinance.

t Meaning, all the disciples. *Mat.26.56. Mar.14.50.*

u That is, they which had chiefe authoritie among priests.

x Which signifieth that his hoate zele began now to be abated. *Mat.26.58. Luke 22.54. Iohn 18.15.*

y That is, of Caiaphas. *Mat.26.57. Mar.14.53. Luke 22.54.*

z These two witnesses dissembled that the interpreted that Christ said, he would destroy the Temple, (as Math. writeth) and the other both that he bad him say, that he would do, as is here noted.

a That is, of God, who is vsually all praises for which word in their language, the Iewes when they speake of God, yet commonly in their writings euen to this day. *Mat.14.30.*

b Whome they should see appeare at the last day with maiestie and glory.

c We ought to consider our owne infirmitie, that we may learne onely to trust in God, and not in our owne strength.

d Peter prepareth him selfe to flee, if he were further layde vnto. *Matth.26.72. luke 22 58. iohn 18.25.*

a For the Romanes gaue them no authoritie to put any man to death.

b He would not defend his cause, but presented himselfe willingly to be condemned.

c The people alwayes maintaine their customes, although they be worth nothing.

d When a Iudge hath respect to men, he quite forgetteth iustice.

b This declareth the wickednes & insolencie of the gouernours and rulers, seeing their officers contrary to all order, thus raged and tormented him, that was innocent.

ple, loosed them Barabbas, and delyuered Iesus when he had scourged him, that he might be crucified.

16 Then the souldiers led him away into the hall, which is the [a] common hall, and called together the whole band,

17 And clad him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a [c] reede, and spat vpon him, and bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple off him, & put his owne clothes on him, and led him out to crucifie him.

21 * And they [e] compelled one that passed by, called Simon of Cyrene (which came out of the countrey, & was father of Alexander and Rufus) to beare his crosse.

22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.

23 And they gaue him to drink wine mingled [f] with myrrhe: but he receiued it not.

24 And when they had crucified him, they parted his garments, casting lottes for them, what euery man should haue.

25 And it was [g] the thirde houre, when they crucified him.

26 And [h] the title of his cause was written aboue, THE KING OF THE IEWES.

27 They crucified also with him two theeues, the one on the right hande, and the other on his left.

28 Thus [i] Scripture was fulfilled, which saith, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heades, and saying, * Vah, thou that destroyest the Temple, and buildest it in three dayes,

30 Saue thy selfe, and come downe from the crosse.

31 Likewise also euen the hie Priests mocking, sayde among themselues with the Scribes, He saued other men, himselfe he can not saue.

32 Let Christ the king of Israel now come downe from the crosse, that we may see, and beleeue. [k] They also that were crucified with him, reuiled him.

33 ¶ Now when the sixt houre was come, darkenes arose ouer [i] all the lande vntill the ninth houre.

34 And at the [k] ninth houre Iesus cryed with a loude voyce, saying, * Eloi, Eloi, lamma-sabachthani: which is by interpretation, My God, my God, why hast thou forsaken me?

35 And some of them that stoode by, when they heard it, sayd, [l] Beholde, he calleth Elias.

36 And one ran, and filled a [a] sponge ful of vineger, & put it on a reede, & gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.

37 And Iesus cryed with a loude voyce, and gaue vp the ghost.

38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Nowe when the [m] Centurion, which stood ouer against him, saw that he thus cryed gaue vp the ghost, he said, Truely this man was the Sonne of God.

40 ¶ There were also women, which beheld afarre off, among whom was Marie Magdalene, and Marie (the mother of Iames the lesse, & of Ioses) & Salome,

41 Which also when hee was in Galile, * followed him, and ministred vnto him, and many other women which came vp with him vnto Ierusalem.

42 ¶ * And nowe when night was come (because it was the day of the preparation, that is before the Sabbath)

43 Ioseph of Arimathea, an [n] honourable Counsellour, which also looked for the kingdom of God, came, & went in [o] boldly vnto Pilate, & asked [p] the body of Iesus.

44 And Pilate marueiled, if he were alreadie dead, & called vnto him the Centurion, and asked of him whether he had bene any while dead.

45 And when hee knewe the trueth of the Centurion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and layd him in a tombe that was hewen out of a rocke, and rolled a stone vnto the doore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses mother beheld where he should be laide.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen againe, appeareth to Magdalene, 14 Also to the eleuen, and reproueth their vnbeliefe. 16 He committeth the preaching of the Gospel and the ministration of baptisme vnto them.

1 AND * when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames, and Salome, bought swete oyntmẽts that they might come, and embalme him.

2 Therefore early in the morning, the first day of the weeke, they came vnto the sepulchre, when the sunne was [q] yet rising,

3 And they sayde one to another, Who shall rolle vs away the stone from the doore of the sepulchre?

4 And when they looked, they sawe that the stone was rolled away (for it was a very great one.)

5 * So they went into the sepulchre, & saw [a] a yong man sitting at the right side, clothed in a long white robe: and they were afraide.

6 But he said vnto them, Be not afraide: ye seeke Iesus of Nazaret, which hath bene crucified: he is risen: he is not here: beholde the place, where they put him.

7 But go your way, and tell his disciples, and [b] Peter, that he will goe before you into Galile: there shall ye see him, * as he said vnto you.

8 And they went out quickly, & fled from the sepulchre: for they trembled, & were amased: neither sayde they any thing to any man; for they were afraid.

9 ¶ And

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[a] Or, Pretorie.

[c] Or, stalke. Matth. 27. 32. Luke 23. 26.

[e] It was the custome to make him ỹ was condemned, to cary his crosse, but Iesus was not able for weakenes. Matth. 27. 33. Luke 23. 33. iohn 19. 17.

[f] Which was to haste his death: but he would not drink it, because he woulde waite for the houre that his Father had appointed, that he might render vnto him perfite obedience.

[g] The Iewes deuided their day into foure parts, so that by the thirde houre is here meant the third part of the day, which was from six a clocke to nine, at what time Mat. saith

27. 45 he was crucified.

[h] Meaning, the one of them ỹ were crucified.

[i] Because this darkenes was onely ouer the land of Canaan, when the rest of the worlde was light, the miracle is the greater.

[k] Which was the third part of the day, and about three of the clocke after noone. Psal. 22. 1. matth. 27. 46.

[l] This was spoken mockingly. Psal. 69. 21.

[m] Who had charge ouer an hundred men.

[n] A graue man and of great authoritie.

[o] This man shewed his faith boldly, where danger seemed to be most perilous.

[p] Or, yet risen.

[a] The angel of God in the likenes of a yong man.

[b] He especially maketh mentiõ of Peter to comfort him, because he had fallen into greater danger then ỹ rest. Matth. 26. 32.

9 ¶ And when Iesus was risen againe, in
ẏ morow (which was the first day of the
weke) he appeared first to Mary Magda-
lene,* out of whõ he had cast seuẽ deuils.
10 And she went and tolde them that had
bene with him, which mourned & wept.
11 And when they heard that he was a-
liue, and had appeared to her, they c be-
leued it not.
12 ¶ *After that, he appeared vnto two of
them in an other forme, as they walked
and went into the countrey.
13 And they went and tolde it to the rem-
nant, but they beleeued them not.
14 ¶ *Finally he appeared vnto the eleuen
as they d sate together, & reproued them
of their vnbeliefe, and hardnes of heart,
because they beleeued not them which
had seene him, being risen vp againe.
15 And he sayde vnto them, *Goe yee into
all the worlde, and preach the Gospell to
e euery creature.
16 Hee that shall beleeue and be baptized,
shall be saued: * but he that will not be-
leeue, shall be damned.
17 And these f tokens shall followe them
that beleeue, * In my name they shall
cast out deuilles, and * shall speake with
g newe tongues.
18 *And shal take away serpents, & if they
shall drinke any deadly thing, it shall not
hurt them: *they shal lay their hands on
the sicke, and they shall recouer.
19 * So after the Lorde had spoken vnto
them, hee was receiued into heauen, and
sate at the right hand of God.
20 And they went forth, and preached eue-
ry where. And the * Lorde wrought with
them, & confirmed the word with h signes
that followed, Amen.

Iohn.16. luk.8.2.
c They had [s]one forgotten [tha]t, that Christ [h]ad foretold thẽ of his resurrection.
Luke 24.13,15.
Luke 24.36.
Iohn 20.19.
d Mourning and praying.
Mark 16.19. [partly cut off]
e As wel Gentile as Iewe.
Iohn 12.48.
f This gift was but for a time, to cause men the more willingly to receiue the Gospel which as yet was not euidẽtly knowẽ.
Act.16.18.
Act.2.4.& 10.46
g With other and diuers, as Luke saith.
Act.28.5.
Act.28.8.
Luke 24.51.
Hebr.2.4.
h The miracles & signes folow the doctrine, as certaine seales, so ẏ if ẏ doctrine be fals, ẏ miracles cã be no better, De.13.3

The holy Gospel of Iesus Christ, according to Luke.

CHAP. I.

5 Of Zacharias, & Elisabet. 11 The Angel sheweth him of the natiuitie of Iohn Baptist. 20 His incredulitie is punished. 28 The talke of the Angel, and Marie. 46 Her song. 57 The birth, circumcision, and graces of Iohn. 68 Zacharias giueth thankes to God, and prophecieth.

1 FOrasmuch as many haue
taken in hand to set forth the
storie of those things, where-
of we are fully perswaded,
2 a As they haue deliuered
them vnto vs, which from ẏ
beginning sawe them their selues, & were
ministers of the b worde,
3 It seemed good also to mee (most noble
Theophilus) assoone as I had searched
out perfectly all things from the begin-
ning, to write vnto thee thereof frõ point
to point,
4 That thou mightest acknowledge the
certaintie of those thinges, whereof thou
hast bene instructed.
5 IN the time of c Herode king of Iudea,
there was a certaine Priest named Za-
charias, of the d course of Abia: and his
wife was of the e daughters of Aaron, and
her name was Elisabet.
6 Both were f iust before God, and walked
in all the commandements & g ordinan-
ces of the Lord, without reproofe.
7 And they had no childe, because that E-
lisabet was barren: and both were well
stricken in age.
8 And it came to passe, as he executed the
Priestes office before God, as his course
came in order,
9 According to the custome of the Priests
office, his lot was to h burne incense, whẽ
he went into the i Temple of the Lord.
10 And the whole multitude of the people
were without in prayer, * while the in-
cense was burning.
11 Then appeared vnto him an Angell of
the Lorde standing at the right side of the
altar of incense.
12 And when Zacharias saw him, he was
troubled, and feare fell vpon him.
13 But ẏ Angel said vnto him, Feare not,
Zacharias: for thy prayer is heard, and
thy wife Elisabet shal beare thee a sonne,
and thou shalt call his name k Iohn.
14 And thou shalt haue ioy and gladnesse,
and many shall reioyce at his birth.
15 For hee shall be great in the sight of the
Lord, & shal neither drink wine, nor l strõg
drinke: and he shalbe filled with the holy
ghost, euen from his mothers wombe.
16 *And many of the children of Israel shal
he turne to their Lord God.
17 * For he shall go m before him in the spi-
rit & power of Elias, to turne the hearts
of the n fathers to the children, and the
disobedient to the wisedome of the iust
men, to make readie a people prepared
for the Lord.
18 Then Zacharias sayd vnto the Angel,
Whereby shall I knowe this? for I am
an olde man, & my wife is of a great age.
19 And the Angel answered, and said vnto
him, I am o Gabriel that stãd in the pre-
sence of God, and am sent to speake vnto
thee, and to shew thee these good tidings.
20 And beholde, thou shalt be domme, and
not be able to speake, vntill p the day that
these things be done, because thou bele-
euedst not my wordes, which shall be ful-
filled in their season.

a [M]eaning, the [A]postles with [wh]om he was [co]nuersant.
b Or of ẏ thing: [i]t may be referred either to Christ or to the Gospell: and [th]ereby is ment, ẏ they were the [mi]nisters of Christ, who is [c]alled the word: [o]r ministers of the word, that is [to] say, of the Gospel: this commendeth the au[tho]ritie of his [do]ctrine, seeing [he] receiued it of the Apostles.
c The sonne of Antipater.
d Reade 1.Chr. 24.10.
e By her father: for by her mothers line she was of the house of Dauid.
f This perfection or iustice is iudged by the fruites and outwarde appearance, and not by the cause: which onely commeth of Gods free mercie through Christ. g The Greeke worde signifieth, iustifications, whereby is meant the outward obseruation of the ceremonies commanded by God. h That is, the euening and morning sacrifice, according to the Lawe.
i The temple was deuided into three partes: the first was the bodie of the Temple called Atrium, where the people was: the second called Sanctum, where the Priests and Leuites were: and the thirde Sanctum Sanctorum, into the which ẏ hie Priest entred once a yere to sacrifice.
Exod.30.7.
leuit.16.17.
k Which signifieth the grace of the Lorde.
l The word signifieth all maner of drinke which maketh men drunken.
Mal.4 5,6.
Mat.11.14.
m As a king in his royaltie hath one to go before him, who signifieth the king to be at hand.
n When Christ sayth he came to set the father against the sonne &c. he meaneth the successe which commeth of the Gospell, through the malice of men: but here he speaketh of the true ende and prosperity of the Gospel.
o Which signifieth, the strength or soueraintie of God. p We must not measure Gods promise by our weake senses.

21 Nowe

21 Now the people waited for Zacharias,
and marueiled that hee taried ſo long in
the Temple.
22 And when hee came out, hee could not
ſpeake vnto them: then they perceiued
that he had ſeene a viſion in the Temple:
for hee made ſignes vnto them, and re-
mained dumme.
23 And it came to paſſe, when the dayes of
his office were fulfilled, that he departed
[q] to his owne houſe.
24 And after thoſe daies, his wife Eliſabet
conceiued, and hid her ſelfe fiue moneths,
ſaying,
25 Thus hath the Lorde dealt with me, in
the daies wherin he looked on me, to take
from me [r] my rebuke among men.
26 ¶ And in the ſixt moneth, the Angel Ga-
briel was ſent from God vnto a citie of
Galile, named Nazaret,
27 To a virgin affianced to a man whoſe
name was Ioſeph, of the houſe of Dauid,
and the virgins name was Marie.
28 And the Angell went in vnto her, and
ſayd, [*]Haile thou that art [*] freely beloued:
the Lorde is with thee: bleſſed art thou a-
mong women.
29 And when ſhe ſawe him, ſhe was trou-
bled at his ſaying, & thought what ma-
ner of ſalutation that ſhould be.
30 Then the Angell ſayde vnto her, Feare
not, Marie: for [ſ] thou haſt found fauour
with God.
31 *For loe, thou ſhalt conceiue in thy
wombe, and beare a ſonne, and ſhalt call
his name IESVS.
32 He ſhall be great, and ſhall be called the
Sonne [t] of the moſt High, and the Lorde
God ſhal giue vnto him the throne of his
father Dauid.
33 *And hee ſhall reigne ouer the houſe of
Iacob for euer, and of his kingdome ſhal
be none ende.
34 Then ſayde Marie vnto the Angell,
[u] Howe ſhall this be, ſeeing I knowe not
man?
35 And the Angell anſwered, and ſayd vn-
to her, The holy Ghoſt ſhall come vpon
thee, and the power of the moſt High ſhal
[x] ouerſhadowe thee: therefore alſo that
[y] holy thing which ſhall be borne of thee,
ſhalbe called the Sonne of God.
36 And beholde, thy [z] couſin Eliſabet, ſhe
hath alſo conceiued a ſonne in her olde
age: and this is her ſixt moneth, which
was called barren.
37 For with God ſhall nothing be impoſ-
ſible.
38 Then Marie ſaid, Behold the ſeruant of
the Lorde: be it vnto me according to thy
word. So the Angel departed from her.
39 ¶ And Marie aroſe in thoſe dayes, and
went into the hill countrey with haſte to a
[a] citie of Iuda,
40 And entred into the houſe of Zacha-
rias, and ſaluted Eliſabet.
41 And it came to paſſe, as Eliſabet heard
the ſalutation of Marie, the babe [b] ſprang
in her belly, and Eliſabet was filled with
the holy Ghoſt.
42 And ſhe cried with a loud voice, & ſayd,
Bleſſed art thou among women, becauſe
the [c] fruite of thy wombe is bleſſed.
43 And whence commeth this to me, that
the mother of my Lorde ſhoulde come to
me?
44 For lo, aſſoone as the voyce of thy ſalu-
tation ſounded in mine eares, the babe
ſprang in my bellie for ioy.
45 And bleſſed is ſhe that beleeued: for thoſe
things ſhall be performed, which were
tolde her [d] from the Lord.
46 Then Marie ſayde, My [e] ſoule magnifi-
eth the Lord,
47 And my ſpirite reioyceth in God my
Sauiour.
48 For he hath looked on the [*] poore degree
of his ſeruāt: for behold, from henceforth
ſhall all ages call [f] me bleſſed.
49 Becauſe he that is mightie hath done
for me great things, & holy is his Name.
50 And his [g] mercie is from generation to
generation on them that feare him.
51 *Hee hath ſhewed ſtrength with his
arme: *he hath ſcattered the proud in the
[h] imagination of their hearts.
52 Hee hath put downe the mightie from
their ſeates, & exalted them of low degree.
53 *Hee hath filled the hungrie with good
things, and ſent away the rich emptie.
54 *He hath vpholden Iſrael his ſeruant,
being mindfull of his mercie,
55 (*As he hath ſpoken to our fathers, to
wit, to Abraham, and his [*] ſeede) for euer.
56 ¶ And Marie abode with her about
three moneths: after, ſhe returned to her
owne houſe.
57 ¶ Nowe Eliſabets time was fulfilled,
that ſhe ſhould be deliuered, & ſhe brought
forth a ſonne.
58 And her neighbours, and couſins heard
tell howe the Lorde had ſhewed his great
mercie vpon her, and they reioyced with
her.
59 And it was ſo that on the eight day they
came to circumciſe the babe & called him
Zacharias, after the name of his father.
60 But his mother anſwered, and ſeyde,
Not ſo, but he ſhalbe called Iohn.
61 And they ſaid vnto her, There is none of
thy kinred, that is named wᵗ this name.
62 Then they made ſignes to his father,
how he would haue him called.
63 So he aſked for writing tables, & wrote,
ſaying, His name is Iohn, & they mar-
ueiled all.
64 And his mouth was opened immedi-
atly, and his tongue looſed, and he [i] ſpake
and praiſed God.
65 Then feare came on all them that dwelt
nere vnto them, and all theſe wordes were
noyſed abroade throughout all the hill
countrey of Iudea.
66 And all they that heard them, layde
them

q Whiles their courſe endured to ſacrifice, they might not lie wᵗ their wiues, nor drinke any licour that might make one drũk.
r For the barren women enioyed not ẏ promiſe which God made to them ẏ were maried, to haue iſſue: but principally they were depriued of that promiſe which God made to Abraham, that he would increaſe his ſeed.
*Or, gladnes be to thee.
*Or, receiued into fauour.
ſ Not for her merites: but only through Gods free mercie, who loued vs when we were ſinners, ẏ whoſoeuer reioyceth, ſhould reioyce in the Lord.
Iſa.7.14. mat.1.21. chap.2.21.
t Becauſe he is ẏ true Sonne of God begotten from before all beginning, and manifeſted in fleſh at the determinate time.
Dan.7.14. micah 4.7.
u She would be reſolued of all doubtes, to the end that ſhee might more ſurely embrace the promiſe of God.
x It ſhalbe a ſecret operation of the holy Ghoſt.
y He muſt be pure and without ſinne, which muſt take away the ſinnes of the world.
z Notwithſtanding that Elizabet was married to one of the tribe of Leui, yet ſhee was Maries couſin, which was of the ſtocke of Dauid. For the Lawe which forbade mariage out of their owne tribe, was only that the tribes ſhoulde not be mixt and confounded, which coulde not be in marrying with the Leuites: for they had no portion aſſigned vnto them.

a Which was alſo called Kiriath-arba, or Hebron, Ioſ.14.15. & 21.11.
b This mouing was extraordinarie, and not natural, which was to commend the miracle.
c He ſheweth the cauſe why Marie was bleſſed.
d By the meſſage of the Angell.
e The ſoule, and the ſpirit ſignifie the vnderſtanding & affection, which are ẏ two principall partes of the ſoule.
*Or, lowe eſtate.
f This fauour that God hath ſhewed me, ſhall be ſpoken of for euer.
g According to ẏ promiſe made to Abrahã, that he would be his God, and the God of his ſeede for euer.
Iſa.51.9. Pſal.33.10. iſa.29.15.
h The wicked lay ſnares for other, wherein they them ſelues are taken.
1.Sam.2.5,6,7. pſal.34.10. Iſa.30.18. & 41.9. & 54.5. iere.31.3,20.
Gen.17.19. & 12.17. pſal.132.11.
*Or, poſteritie.
i Not onely for his benefite in pardoning his fault, but alſo to ſhew that he was iuſtly puniſhed for his incredulitie.

them vp in their hearts, ſaying, What
maner childe ſhall this be! and the k hand
of the Lord was with him.
67 Then his father Zacharias was filled
with the holy Ghoſt, and prophecied,
ſaying,
68 Bleſſed be the Lorde God of Iſrael, be-
cauſe he hath l viſited *and redeemed his
people,
69 *And hath raiſed vp the m horne of ſal-
uation vnto vs, in the houſe of his ſer-
uant Dauid,
70 *As he ſpake by the mouth of his ho-
ly Prophets, which were ſince the world
began, ſaying,
71 That hee would ſend vs deliuerance from
our enemies, and from the hands of all
that hate vs,
72 That he would ſhew n mercy towards
our fathers, and remember his holy Co-
uenant,
73 *And the othe which he ſware to our fa-
ther Abraham:
74 Which was, that he would graunt vnto
vs, that wee being deliuered out of the
hands of our enemies, ſhould o ſerue him
without feare
75 All the dayes of our life, in *holineſſe
and righteouſneſſe p before him.
76 And thou, babe, ſhalt be called the Pro-
phet of the moſt High: for thou ſhalt goe
before the face of the Lord, to prepare his
wayes,
77 And to giue knowledge of ſaluation vn-
to his people, by the q remiſſion of their
ſinnes,
78 Through the tender mercy of our God,
whereby *the r day ſpring from an high
hath viſited vs,
79 To giue light to them that ſit in darke-
neſſe, and in the ſhadow of death, and to
guide our feete into the way of ſ peace.
80 And the childe grew, and waxed ſtrong
in ſpirit, and was in t the wilderneſſe, till
the day came, that he ſhould ſhewe him
ſelfe vnto Iſrael.

k The mightie power of God and his graces, which declared that he ſhould be an excellent perſon.
l In declaring himſelfe mindefull of his people, and therefore is come from heauen to viſite and redeeme them.
*Mat.1.21.
*Luk.1.30.
*Pſal.132.17,18.
m When ẏ promiſes of God ſeemed to haue failed, and the ſtate of Iſrael to haue periſhed, then ſent he his Chriſt, who by his inuincible ſtrength, as with a ſtrong horne ouerthrewe his enemies.
*Iere.23.6.
*Iere.30.10.
n He declareth the cauſe and fountaine of our redemption.
*Gen.22.16,17.
*Iere.31.33.
*Hebr.6.13.
o This is the end of our redemption.
*1.Pet.1.15.
p To whome no hypocriſie can be acceptable.
q He ſheweth ẏ our ſaluation cōſiſteth in the remiſſion of ſinnes, which is the principall part of the Goſpell. *Zech.3.8 & 6.12. mala.4.2.* r Or branch buddeth, meaning the Meſſias, who is the ſunne of righteouſneſſe which ſhineth from heauen. ſ That is, of all felicitie. t He meaneth that part of Iudea which was leaſt inhabited, where alſo the groſſe and rude people dwelled.

CHAP. II.

7 The birth and circumciſion of Chriſt. 21 He was receiued into the Temple. 28 Simeon and Anna prophecie of him. 46 He was founde among the doctours. 51 His obedience to father and mother.

1 AND it came to paſſe in thoſe dayes,
that there came a commaundement
from Auguſtus Ceſar, that all the
a world ſhould be b taxed.
2 (This firſt b taxing was made when Cy-
renius was gouernour of Syria.)
3 Therefore went al to be taxed, euery man
to his owne citie.
4 And c Ioſeph alſo went vp from Galile
out of a citie called Nazaret, into Iudea,
vnto the citie of *Dauid, which is called
Beth-lehem (becauſe he was of the houſe
and linage of Dauid,)
5 To be taxed with Marie that was giuen
him to wife, which was with childe.
6 ¶ And ſo it was, that while they were
there, the dayes were accompliſhed that
ſhe ſhould be deliuered.
7 And ſhe brought forth her d firſt begotten
ſonne, and wrapped him in ſwadling
clothes, and laid him in a e cratch, becauſe
there was no rowme for them in ẏ Inne.
8 ¶ And there were in the ſame countrey
ſhepherds, abiding in the field, & keeping
watch by night becauſe of their flocke.
9 And lo, the Angel of the Lord came vpon
them, and the glory of the Lorde ſhone a-
bout them, and they were ſore afraid.
10 Then ẏ Angel ſayde vnto them, Be not
afraide: for beholde, I bring you tidings
of great ioy, that ſhalbe to all the people:
11 That is, that vnto you is borne this day
in the citie of f Dauid, a Sauiour, which
is Chriſt the Lord.
12 And g this ſhalbe a ſigne to you, Ye ſhall
finde the childe ſwadled, and layde in a
cratch.
13 And ſtraightway there was with the
Angel a multitude of heauenly ſouldiers,
praiſing God, and ſaying,
14 Glorie be to God in the high heauens,
and peace in earth, and towardes men
h good will.
15 And it came to paſſe when the Angels
were gone away from them into heauen,
that the ſhepheards ſayd one to another,
Let vs go then vnto Beth-lehem, and ſee
this thing that is come to paſſe, which
the Lord hath ſhewed vnto vs.
16 So they came with haſte, & found both
Marie and Ioſeph, and the babe layde in
the cratch.
17 And when they had ſeene it, they pub-
liſhed abroad the thing, which was tolde
them of that childe.
18 And all that heard it, wondered at the
things which were tolde them of the
ſhepheards.
19 But Marie kept all thoſe ſayings, and
pondered them in her heart.
20 And the ſhepheards returned, glorify-
ing and praiſing God, for all that they
had heard and ſeene, as it was ſpoken
vnto them.
21 ¶ *And when the eight dayes were ac-
compliſhed, that they ſhould circumciſe
the childe, his name was then called
*IESVS, which was named of ẏ Angel,
before he was conceiued in the wombe.
22 *And when the daies of ‖ her purifica-
tion after the Lawe of Moſes were ac-
compliſhed, they brought him to Ieruſa-
lem, to preſent him to the Lord,
23 (As it is writtē in the Law of the Lord,
*Euery man childe ‖ that firſt openeth the
wombe, ſhalbe called holy to the Lord:)
24 And to giue an oblation, *as it is com-
manded in the Lawe of the Lord, i a paire
of turtle doues, or two yong pigeons.
25 And behold, there was a man in Ieru-
ſalem, whoſe name was Simeon: this
man was iuſt, and feared God, and wai-
ted for the conſolation of Iſrael, and the
k holy Ghoſt was vpon him.

a So much as was ſubiect to the Romanes.
‖ Or, put in writing.
b Whereby the people were more charged and oppreſſed.
c He ſheweth by what occaſiō Ieſus was borne in Beth-lehem.
*Iohn 7.42.
d Reade Mat.1.25.
e Whereby appeared his pouertie, & their crueltie, which would not pitie ſuch a woman in ſuch caſe.
f Which was Beth-lehem.
g Becauſe they ſhould not be offended with Chriſtes poore eſtate, the Angel preuenteth this doute, and ſheweth in what ſort they ſhould find him.
h The free mercie and good will of God, which is the fountaine of our peace and felicitie, and is chiefly declared to the elect.
*Gen.17.12.
*Leuit.12.3.
*Iohn 7.22.
*Mat.1.21.
*chap.1.31.
*Leuit.12.6.
‖ Or, their.
*Exod.13.2.
*nomb.8.16.
‖ Or, that is firſt borne.
*Leuit.12.6.
i Which offring was appoynted to them which were ſo poore that they were not able to offer a lambe.
k The ſpirit of prophecie.

26 And a reuelation was giuen him of the holy Ghost, that hee should not see death, before he had seene the Lordes [g] Christ.

27 And he came [h] by the motion of the Spirite into the Temple, & when the parentes brought in the childe Iesus, to do for him after the custome of the Lawe,

28 Then he toke him in his armes, and praised God, and sayd,

29 Lord, [i] now lettest thou thy seruant depart in peace, according to thy worde:

30 For mine eyes haue seene thy [k] saluation,

31 Which thou hast prepared before the face of all people:

32 A light [l] to be reuelled to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon [m] blessed them, and sayde vnto Marie his mother, Beholde, this childe is appointed for the [n] fall and rising againe of many in Israel, and for a signe which shalbe spoken against,

35 (Yea and a [o] sword shal pearce thorough thy soule) that the [p] thoughtes of many hearts may be opened.

36 And there was a Prophetisse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had [q] liued with an husband seuen yeeres from her virginitie.

37 And she was widowe about fourescore and foure yeeres, and went [r] not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, [s] confessed likewise the Lorde, and spake of him to all that looked for redemption in Ierusalem.

39 And when they had performed all things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grew, and waxed strong in Spirite, & was filled with wisedome, and the grace of God was with him.

41 ¶ Nowe his parents went to Ierusalem euery yere, [t] at the feast of the Passeouer.

42 And when hee was twelue yeere olde, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not nor his mother,

44 But they supposing, that hee had bene in the company, went a dayes iourney, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned back to Ierusalem, & sought him.

46 And it came to passe three dayes after, that they founde him in the Temple, sitting in the middes of the [u] doctors, both hearing them, & asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 So when they sawe him, they were amased, and his mother sayde vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with heauie hearts.

49 Then sayde he vnto them, Howe is it that ye sought me? [x] knewe ye not that I must goe about my fathers busines?

50 But they [y] vnderstoode not the worde that he spake to them.

51 Then hee went downe with them, and came to Nazaret, and was subiect to them: and his mother kept all these sayings in her heart.

52 And Iesus increased in wisedome, and stature, & in fauour with God and men.

CHAP. III.

3 The preaching, baptisme, and prisonment of Iohn. 15 He is thought to be Christ. 21 Christ is baptized. 23 His age, and genealogie.

1 NOw in the fifteenth yere of [a] the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, & [a] Herode being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (* Whē Annas and Caiaphas were the [b] Priests) the worde of God came vnto Iohn, the sonne of Zacharias in the wildernes.

3 * And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Esaias [c] Prophet, which sayth, * The voice of him that crieth in the wildernesse is, Prepare ye the way of the Lord: make his paths straight.

5 Euery [d] valley shall be filled, and euery mountaine, & hil shalbe brought low, and crooked things shalbe made straight, and the rough wayes shall be made smooth.

6 And * all flesh shall see the [e] saluation of God.

7 Then sayde hee to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthy amendement of life, and begin not to say with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Nowe also is the [f] axe layd vnto the roote of the trees: therfore euery tree which bringeth not forth good fruite, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we doe then?

11 And he answered, and sayd vnto them, * He [g] that hath two coates, let him part with him that hath none: and hee that hath meate, let him doe likewise.

12 Then came there [h] Publicans also to be baptized, and sayde vnto him, Master, what shall we doe?

13 And hee sayde vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demaunded of him,

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[g] Or, Messias.
[h] Greeke, in the spirite.
[i] Or, for the reuelation of.
[k] That is, praised to God for the, and for the prosperitie of Christes kingdome.
[l] To be the fall of the reprobate which perish through their owne default, and raising vp of the elect to whome God giueth faith. *Isa.8.14.rom.9. 32.1.pet.2.8.*
[m] That is, sorowes shoulde pearce her heart as a sworde.
[n] This chiefly appeareth when the crosse is layd vpon vs, whereby mens hearts are tried.
[o] She was seuen yeeres married.
[p] She was continually in the Temple.
[q] Or, praised. *Deut.16.1.*
[r] Or, learned men.
[s] This was the sonne of Herode called the great. *Acts 4.6.*
[t] There could be by Gods lawe but one sacrificer at once: but because of the troubles [illegible] then reigned, the office was so maligned by reason of ambition & briberie, that both Caiaphas & Annas his father in lawe had it deuided betweene them. *Mat.3.2.mar.1.4 Isa.40.3.ioh.1.23.*
[u] All impediments shalbe taken away, which should hinder the way of God, or of saluation, so that the way shalbe plaine by Christ to leade vs vnto God.
[x] Or, euery man.
[y] That is, the Messias shall be reueiled to the world. *Mat.3.7.*
[z] Or, we are bounde.
[a] The vengeance of God is at hand. *Iam.2.13.*
[b] He willeth that the riche helpe the poore according to their necessitie.
[c] Whose office was to receiue the tribute and tolles.

him, saying, And what shal we do? And
he sayde vnto them, Doe violence to no
man, neither accuse any falsely, and be
content with your wages.
15 As the people waited, and all men mu-
sed in their heartes of John, if he were
not the Christ,
16 John answered, and sayde to them all,
* In deede I h baptize you with water,
but one stronger then I, commeth, whose
shoes latchet I am not worthie to vn-
loose: he will baptize you with the holy
Ghost, and i with fire.
17 * Whose fanne is in his hand, and he wil
make cleane his floore, and will gather
the wheate into his garner, but the chaffe
wil he burne vp with fire that neuer shal
be quenched.
18 Thus then exhorting with many other
things, he preached vnto the people.
19 * But when k Herode the Tetrarch
was rebuked of him, for Herodias his
brother Philips wife, & for all the euils
which Herode had done,
20 He added yet this aboue all, that hee
shut vp John in prison.
21 * Nowe it came to passe, as all the peo-
ple were baptized, and that Jesus was
baptized and did pray, that the heauen
was opened:
22 And the holy Ghost came downe in a
bodily shape like a doue, vpon him, and
there was a voyce from heauen, saying,
Thou art my beloued Sonne: in thee I
am well pleased.
23 ¶ And Jesus himselfe beganne to be a-
bout thirtie yeeres of age, being as men
supposed the sonne of l Joseph, which was
the sonne of Eli,
24 The sonne of Matthat, the sonne of Leui,
the sonne of Melchi, the sonne of Janna,
the sonne of Joseph,
25 The sonne of Mattathias, the sonne of
Amos, the sonne of Naum, the sonne of
Esli, the sonne of Nagge,
26 The sonne of Maath, the sonne of Mat-
tathias, the sonne of Semei, the sonne of
u Joseph, the sonne of Juda,
27 The sonne of Joanna, the sonne of Rhe-
sa, the sonne of Zorobabel, the sone of Sa-
lathiel, the sonne of Neri,
28 The sonne of Melchi, the sonne of Addi,
the sonne of Cosam, the sonne of Elmo-
dam, the sonne of Er,
29 The sonne of * Jose, the sonne of Eliezer,
the sonne of Jorim, the sonne of * Mat-
that, the sonne of Leui,
30 The sonne of Simeon, the sonne of Juda,
the sonne of Joseph, the sonne of Jonan,
the sonne of Eliacim,
31 The sonne of Melea, the sonne of * Mai-
nan, the sonne of Mattatha, the sonne of
Nathan, the sonne of Dauid,
32 The sonne of Jesse, the sonne of Obed, the
sonne of Booz, the sonne of Salmon, the
sonne of Naasson,
33 The sonne of Aminadab, the sonne of A-
ram, the sonne of Esrom, the sonne of
Phares, the sonne of Juda,
34 The sonne of Jacob, the sonne of Isaac,
the sonne of Abraham, the sonne of Tha-

Matth.3.11. marke 1.8. iohn 1.26. act.1.5. and 2.4. and 11.16. and 19.4.
h The vertue & force of baptisme standeth in Jesus Christ, and John was but the minister thereof.
i That is, with a mightie and vehement spirit: whose propertie is to consume, & purge our filth as fire doeth the mettalles.
Matth.3.12.
Matth.14.3. mar.6.17.
k Named Antipas.
Matth.3.13. mar.1.9. iohn 1.32.
l Luke ascendeth from the last father to the first, and Matthewe descendeth from the first to the last. Matthew extendeth not his rehearsall further then to Abrahã, which is for the assurance of the promise for the Jewes, Luke recheth it euẽ to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are reckoned in the second Adam: Matthewe counteth by the legal descent, and Luke by the naturall: finally both two speaking of the same persons applie vnto them diuers names.
Or, Josech.
Or, Jesus.
Or, Martha.
Or, Menna.

ra, the sonne of Nachor,
35 The sonne of Saruch, the sonne of Ra-
gau, the sonne of Phalec, the sonne of E-
ber, the sonne of Sala,
36 The sonne of Cainan, the sonne of Ar-
phaxad, the sonne of Sem, the sonne of
Noe, the sonne of Lamech,
37 The sonne of Mathusala, the sonne of E-
noch, the sonne of Jared, the sonne of Ma-
leleel, the sonne of Cainan,
38 The sonne of Enos, the sonne of Seth,
the sonne of Adam, the sonne m of God.

m Not that Adam was the sonne of God by generation, but by creation, in the which sense God also calleth himselfe Father, Deut.32.6, 18,19.

CHAP. IIII.

1 Jesus is led into the wildernes to be tempted. 13 He ouercommeth the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Jewes despise him. 38 He commeth into Peters house, and healeth his mother in lawe. 41 The deuils acknowledge Christ. 43 He preacheth through the cities.

1 AND Jesus full of the holy Ghost re-
turned from Jordan, and was led
by the spirit into the wildernes,
2 * And was there fourtie dayes tempted
of the deuil, and in those dayes a he did
eat nothing: but when they were ended,
he afterward was hungrie.
3 Then the deuil said vnto him, If thou
be the Sonne of God, commaund this
stone that it be made bread.
4 But Jesus answered him, saying, It
is written, * That man shall not liue by
bread onely, but by euery b word of God.
5 Then the deuill tooke him vp into an
high mountaine, and shewed him all the
kingdomes of the world, " in the twinke-
ling of an eye.
6 And the deuill saide vnto him, All this
power wil I c giue thee, and the glorie of
those kingdomes: for that is deliuered to
me: and to whomsoeuer I wil, I giue it:
7 If thou therefore wilt * worship me, they
shalbe all thine.
8 But Jesus answered him, and sayde,
" Hence from me, Satan: for it is writ-
ten, * Thou shalt worship the Lord thy
d God, and him alone thou shalt serue.
9 Then he brought him to e Jerusalem, &
set him on a pinacle of the Temple, and
said vnto him, If thou be the Sonne of
God, cast thy selfe downe from hence,
10 For it is written, * That he wil giue his
Angels charge ouer thee to keepe thee:
11 And with their handes they shall lift
thee vp, least at any time thou shouldest
dash thy foote against a stone.
12 And Jesus answered, and sayde vnto
him, It is saide, * Thou shalt not tempt
the Lord thy God.
13 And when the deuill had ended all the
tentation, he departed from him f for a
season.
14 ¶ And Jesus returned by the power of
the Spirit into Galile: and there went a
fame of him throughout all the region
round about.

Matth.4.1. mar.1.12.
a This fast was miraculous, to confirme the Gospel, & ought no more of men to be followed then the other miracles that Christ did.
Deut.8.3. mat.4.4.
b That is, by the ordinance, and prouidence of God.
" *Greeke, in a moment of time.*
c Satan promiseth that, which he cannot giue, thinking thereby that he might deceiue the more craftily: for he is but prince of the worlde by permission, & hath his power limitted.
* *Or, fall downe before me.*
" *Greeke, goe behinde me.*
Deut.6.13. and 10.20.
d Christ sheweth that al creatures ought only to worship and serue God.
e This declareth howe hard it is to resist the tentations of Satan: for he giueth not ouer for twise or thrise putting backe. *Psal.91.11,12.*
Deut.6.16. f It is not ynough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renue his force and assaile vs more sharply.

15 For he taught in their Synagogues, and was honoured of all men.
16 * And he came to Nazaret where he had bene brought vp, & (as his custome was) went into the Synagogue on the Sabbath day, and stoode vp to read.
17 And there was deliuered vnto him the booke of the Prophet Esaias: & when he had opened the booke, he founde the place, where it was written,
18 * The Spirit of the Lorde is vpon me, because he hath a anoynted mee, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blinde, that I should set at libertie them that are bruised,
19 And that I should preach the b acceptable yere of the Lord.
20 And he closed the booke, and gaue it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.
21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.
22 And all c bare him witnesse, and wondered at the gracious words, which proceeded out of his mouth, and said, Is not this Josephs sonne?
23 Then he said vnto them, Ye will surely say vnto me this prouerbe, Physition, d heale thy selfe: whatsoeuer we haue heard done in Capernaum, doe it here likewise in thine owne countrey.
24 And he said, Verely I say vnto you, * No e Prophet is accepted in his owne countrey.
25 But I tell you of a trueth, many widowes were in Israel in the dayes of * Elias, when heauen was shut three yeres and sixe monethes, when great famine was throughout all the land,
26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto m a certaine widowe.
27 Also many lepers were in Israel, in the time of * Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.
28 Then all that were in the Synagogue, when they heard it, were n filled with wrath,
29 And rose vp, and thrust him out of the citie, and ledde him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.
30 But he passed o through the middes of them, and went his way,
31 ¶ * And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.
32 * And they were astonied at his doctrine: for his word was with p authoritie.
33 And in the Synagogue there was a man which had a q spirit of an vncleane deuil, which cried with a loude voyce,
34 Saying, Oh, what haue we to do with thee, thou Jesus of Nazaret? art thou come to destroy vs? I knowe who thou art, euen the Holy one of God.
35 And Jesus rebuked him, saying, Holde thy peace, & come out of him. Then the deuil throwing him in the middes of them, came out of him, and hurt him not.
36 So feare came on them all, and they spake among themselues, saying, What thing is this? for with authoritie and power he commaundeth the foule spirits, and they come out.
37 And the fame of him spred abroade throughout all the places of the countrey round about.
38 ¶ * And he rose vp, and came out of the Synagogue, and entred into Simons house. And Simons wines mother was taken with a great feuer, and they required him for her.
39 Then he stoode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.
40 Now when the sunne was downe, all they that had sicke folkes of diuers diseases, brought them vnto him, and he laide his hands on euery one of them, & healed them.
41 * And deuils also came out of many, crying, & saying, r Thou art the Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be the Christ.
42 And when it was day, he departed, & went forth into a desert place, & the people sought him, and came to him, & kept him, s he should not depart from them.
43 But he said vnto them, Surely I must also preach the kingdom of God to other cities: for therefore am I sent.
44 And he preached in the Synagogues of Galile.

Matth.13.54. mar.6.1. ioh.4.43.
Isa.61.1.
g That is, endued with graces.
h He alludeth to y yere of Iubile, which is mencioned in the lawe, whereby this great deliuerance was figured.
i They approued and commended whatsoeuer he said.
k Bestowe thy benefites vpon them, which appertaine more vnto thee.
Ioh.4.44.
l Their infidelitie stayed Christ from working miracles.
1.King.17.9. iam.5.17.
m He sheweth by examples, that God oft times preferreth the strangers to them of the household.
2.King.5.14.
n Because they perceiued that y grace of God should be taken from them and giuen to others.
o And escaped miraculously out of their hands: for his houre was not yet come.
Matth.4.13. mar.1.21. Matth.7.29. mar.1.22.
p Full of dignitie and maiestie, which touched the heart of the auditours, and caused them to beare reuerence to his wordes.
q That is, the motion of the deuil, or that was tormented with a very deuil.
Matth.8.14. mar.1.30.
Mar.1.34.
r The deuils are constrayned to confesse Christ to be the Sonne of God, and yet it doeth nothing auaile them, because it cometh not of faith.

CHAP. V.

1 Christ preacheth out of the ship. 6 The great draught of fish. 10 Certaine disciples are called. 13 He clenseth the Leper. 18 He healeth the man of the palsie. 27 He calleth Matthewe the customer, 30 Eateth with sinners, 34 And excuseth his, as touching fasting.

1 Then * it came to passe, as the people preassed vpon him to heare the word of God, that he stoode by the lake of Gennesaret,
2 And sawe two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nettes.
3 And a he entred into one of the shippes, which was Simons, and required him that he would thrust off a litle from the land: and he sate downe, and taught the people out of the ship.
4 ¶ Nowe when he had left speaking, he said vnto Simon, Launche out into the deepe, & let downe your nettes to make a draught.
5 Then Simon answered, and saide vnto him, b Master, we haue trauailed all night, & haue take nothing: neuertheles at thy c word I will let downe the net.
6 And when they had so done, they inclosed a great multitude of fishes, so that their net brake.
7 And they beckened to their partners, which

Matth.4.18. mar.1.16.
a To the intent that he might not be thronged of the preasse, & also that he might the better be heard.
b The word signifieth him that is made ruler ouer any thing.
c He sheweth his prompt obedience to Christs commaundement.

which were in the other ship, that they should come and helpe them, who came then, and filled both the ships, that they did [d] sinke.

d They were so laden that they almost sinke.

8 Nowe when Simon Peter sawe it, hee fell downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

e The feeling of Gods presence maketh afraid.

9 For he [e] was vtterly astonied, & all that were with him, for the draught of fishes, which they tooke.

10 And so was also James and John the sonnes of Zebedeus, which were companions with Simon. Then Iesus sayd vnto Simon, Feare not: from [f] henceforth thou shalt catch men.

f He appointeth him to the office of an Apostle.

11 And when they had brought the ships to land, they forsooke all, & followed him.

Mat.8.2. mar.1.40.

12 ¶ * Nowe it came to passe, as he was in a certaine citie, beholde, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lorde, if thou wilt, thou canst make me cleane.

13 So hee stretched forth his hande, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

14 And he commanded him that he should tell it no man: but Go, saith he, and shewe thy selfe to the [g] Priest, and offer for thy clensing, as * Moses hath commanded, for a witnesse vnto them.

g Hereby he shewed them y he wouldde not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not beleeue Christ.

15 But so much more went there a fame abroade of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

Leui.14.

16 But he kept himselfe apart in the wildernesse, and prayed.

Mat.9.2. mar.2.3.

17 ¶ And it came to passe, on a certaine day, as he was teaching, that the Pharises and doctors of the Lawe sate by, which were come out of euery towne of Galile, & Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

18 * Then beholde, men brought a man lying in a bed, which was take with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And whē they could not finde by what way they might bring him in, because of the preasse, they wēt vp on the house, and let him downe through ỹ tiling, bed and all, in the middes before Iesus.

20 And when he sawe their faith, he sayde vnto him, Man, thy [h] sinnes are forgiuen thee.

h Christ toucheth the principall cause of all our euils.

21 Then the Scribes and the Pharises began to thinke, saying, Who is this that speaketh blasphemies? who can forgiue sinnes, but God onely?

22 But whē Iesus perceiued their thoghts, he answered, and sayde vnto them, What thinke ye in your hearts?

i For as much as his humanitie was sufficiently shewed by this miracle, he gaue thē hereby to vnderstand y he had power to forgiue sinnes.

23 Whether is easier to say, Thy [i] sinnes are forgiuen thee, or to saye, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgiue sinnes [k] in earth, (hee sayde vnto the sicke of the palsie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediatly he rose vp before them, and tooke vp his bed wherein he lay, and departed to his owne house, praising God.

26 And they were all amased, and praised God, and were filled with feare, saying, Doubtlesse we haue seene [l] strange things to day.

l Or, aboue our expectation.

27 ¶ * And after that, hee went forth and sawe a Publicane named [m] Leui, sitting at the receit of custome, and sayde vnto him, Followe me.

Mat.9.9. mar.2.14.

m Or, Matthewe.

28 And hee left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great compaine of Publicanes, and of other that sate at table with them.

30 But they that were Scribes & Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

1.Tim.1.15. R Which seeme to be righteous, and yet are but hypocrites. Mat.9.14. mar.2.18.

31 Then Iesus answered, and sayde vnto them, They that are whole, neede not the Physition, but they that are sicke.

32 * I came not to call the [n] righteous, but sinners to repentance.

n Greeke, make prayers.

33 ¶ * Then they sayde vnto him, Why do the disciples of Iohn fast often, & [o] pray, and the disciples of the Pharises also, but thine eate, and drinke?

l The friends & familiars of Christ: and hereby Iesus Christ declareth that he will not burden his, before that hee hath made them able to beare.

34 And he sayde vnto them, Can ye make the [p] children of the wedding chamber to fast, as long as the bridegroome is with them?

35 But the dayes will come, euen when the bridegroome shall be taken away from them: then shall they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an old vesture: for then the newe rendeth it, and the piece taken out of the newe, agreeth not with the olde.

m Reade Mar. 9.17.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor, because they haue accustomed thē selues to one thing, to condemne another which is better.

37 [m] Also no man powreth newe wine into olde vessels: for then the new wine wil breake the vessels, and it will runne out, and the vessels will perish.

38 But newe wine must be powred into new vessels: so both are preserued.

39 Also no man that [n] drinketh olde wine, straightway desireth newe: for he sayeth, The olde is better.

CHAP. VI.

Christ standeth in his disciples defence & his owne, as touching the breach of the Sabbath. 12 After watching & prayer he elecketh his Apostles. 18 He healeth & teacheth the people. 20 He sheweth who are blessed. 27 To loue our enemies. 37 Not to iudge rashly, 41 And to auoide hypocrisie.

1 AND [a] it came to passe on the seconde [b] Sabbath, after the first, ỹ he went through the corne fields, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

Mat.12.1. mar.2.23.

a Those feasts which conteined many daies, as ỹ Passeouer, and the feast of Tabernacles, had two Sabbaths: the first day of ỹ feast, & the last.

2 And certaine of the Pharises sayde vnto them, Why do ye that which is not lawfull to do on the Sabbath daies?

3 Then Iesus answered them, and sayde, * Haue ye not read this, that Dauid did when he him selfe was an hungred, and they

1.Sam.21.6.

they which were with him,
4 How he went into the house of God, and tooke, and eate the shewe bread, and gaue also to thē which were with him, which was not lawfull to eat, but for þ Priests onely?
5 And he sayde vnto them, The Sonne of man is b Lord also of the Sabbath day.
6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.
7 And the Scribes and Pharises watched him, whether he would heale on þ Sabbath day, that they might finde an accusation against him.
8 But he knew their thoughts, and said to the man which had the withered hande, Arise, and stand vp in the middes. And he arose, and stood vp.
9 Then saide Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath daies to doe good, or to doe euil? to saue a life, or to destroy it?
10 And he beheld them all in compasse, and sayde vnto the man, Stretch forth thine hande. And he did so, and his hand was restored againe, as whole as the other.
11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.
12 ¶ And it came to passe in those dayes, that he went into a mountaine to praye, and spent the night in prayer to God.
13 * And when it was day, he called his disciples, and of them he chose c twelue, which also he called d Apostles.
14 (Simon whome he named also Peter, and Andrewe his brother, James and John, Philippe, and Bartlemewe:
15 Matthewe, and Thomas: James the sonne of Alpheus, and Simon called Zelotes:
16 Judas James brother, and Judas Iscariot, which also was the traitour.)
17 Then he came downe with them, and stood in a * plaine place, with the companie of his disciples, and a great multitude of people out of al Judea, & Jerusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:
18 And they that were vexed with foule spirits, and they were healed.
19 And the whole multitude sought to touche him: for there went vertue out of him, and healed them all.
20 ¶ * And he lifted vp his eyes vpon his disciples, and sayd, Blessed be ye e poore: for yours is the kingdome of God.
21 * Blessed are ye that hunger nowe: for ye shall be satisfied: Blessed are ye that * weepe now: for ye shall laugh.
22 * Blessed are ye when men hate you, and when f they separate you, and reuile you, and put out your name as euill, for the Sonne of mans sake.
23 Reioyce ye in that day, and be glad: for beholde, your reward is great in heauen: for after this maner their fathers did to the Prophets.
24 * But woe be to you that are b riche: for ye haue receiued your consolation.
25 * Woe be to you that are full: for ye shall hunger. Woe be to you that nowe g laugh: for ye shall waile and weepe.
26 Woe be to you when all h men speake well of you: for so did their fathers to the false prophets.
27 ¶ * But I say vnto you which heare, Loue your enemies: doe well to them which hate you.
28 Blesse them that curse you, and praye for them which hurt you.
29 * And vnto him that i smiteth thee on the one cheeke, offer also the other: * and him that taketh away thy cloke, forbid not to take thy coate also.
30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, k aske them not againe.
31 * And as ye would that men should doe to you, so doe ye to them likewise.
32 * For if ye loue them which loue you, what thanke shall ye haue? for euen the l sinners loue those that loue them.
33 And if ye doe good for them which doe good for you, what thanke shal ye haue? for euen the sinners doe the same.
34 * And if ye lende to them of whome ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.
35 Wherfore loue ye your enemies, and do good, & lend, m looking for nothing againe, and your reward shall be great, and ye shalbe þ children of * the most High: for he is kinde vnto the vnkinde, & to the euill.
36 Be ye therefore mercifull, as your Father also is mercifull.
37 ¶ Judge not, and ye shal not be iudged: condemne not, and ye shal not be condemned: forgiue, and ye shalbe forgiuen.
38 Giue, and it shall be giuen vnto you: * a good measure, prest downe, shaken together, and running ouer shal men giue into your bosome: for with what measure ye mete, with the same shall men mete to you againe.
39 And he spake a parable vnto them, * Can the blinde leade the blinde? shall they not both fall into the ditch?
40 * The disciple is not aboue his master: but who soeuer will be a perfite disciple, shalbe as his master.
41 ¶ * And why n seest thou a mote in thy brothers eye, & considerest not the beame that is in thine owne eye?
42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eie, whē thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine own eye first, and then shalt thou see perfitly, to pull out the mote that is in thy brothers eye.
43 ¶ * For it is not a good tree that bringeth forth euil fruit: neither an euil tree, that bringeth forth good fruit.
44 * For euery tree is knowen by his owne fruite: * for neither of thornes gather men

Exod. 29.33. Leuit. 8.31. & 24.9.
b Hauing power to dispense with, and qualifie the keeping of the Sabbath & other ceremonies.
Mat. 12.9. mar. 3.1.
a Or, a person.
Mat. 10.1. mar. 3.13. & 6.7. chap. 9.1.
c According to the similitude of the twelue Patriarkes, of whome the Church of God is sprung.
d Ambassadours or messengers whome he had elected before, but now inioyneth them their charge.
e Or, champion. Mat. 5.3.
e They that are humble and submit themselues willingly to obey God.
Isa. 65.13. Isa. 61.3. Mat. 5.11.
f He meaneth excommunication, which also he calleth putting out their names: S. John calleth it casting out of the Synagogue: S. Paul, deliuering to Satā, which punishment as it is most terrible when it is iustly executed, so is it comfortable to the godly when they are cast out of wicked mens companie, as the Prophet declareth, Psal. 1.1.
g The worde signifieth to leape for ioye, or to shewe mirth by outwarde gesture.

Amos 6.1. eccles. 31.8.
h That put your trust in your riches, and forget the life to come. Isa. 65.13, 14.
i Signifying the that liue at ease & after the pleasures of the flesh.
k He reproueth ambition and vaine glory, whē as men go about by all meanes to get fauour, and worldly pompe. Mat. 5.44. Mat. 5.39.
l Rather endure more iniurie thē reuenge your selues.
1. Cor. 6.7.
m Be not so care full for the lose of thy goods, þ thou shouldest be discouraged to serue God. Mat. 7.12. tob. 4.15. Mat. 5.46.
n They are commonly called sinners, which are of a wicked life, and without all feare of God. Mat. 5.42. deut. 15.8.
o Not only not hoping for profite, but to lose þ stocke and principall, for as much as Christ bindeth him selfe to repaie the whole with a most liberall interest. Mat. 5.45. Mat. 7.1. Mat. 7.2. mar. 4.24. Mat. 15.14. Mat. 10.24. iohn 13.16. & 15.20. Mat. 7.3.
p He reproueth the hypocrisie of such as winke at their owne horrible faultes, & yet are too curious to spie out

men figges, nor of bushes gather they grapes.

a The name and title are nothing worth to proue that a man is sent of God, except in effect he shew the same.

45 A good man out of the good treasure of his heart bringeth forth good, and an euill man out of the euill treasure of his heart bringeth forth euill: for of the abundance of the heart his mouth speaketh.

Matth.7.21. & Iam.1.23.

46 ¶ But why cal ye me Master, master, and do not the things that I speake?

47 Whosoeuer commeth to me, and heareth my wordes, and doeth the same, I will shewe you to whom he is like.

b He speaketh not onely to the false prophets, but to all false rulers, hirelings and hypocrits.

48 He is like a man which built an house, and digged deepe, & laide the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounded vpon a rocke.

49 But he that heareth and doth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

3 He healeth the captaines seruant. 11 He raiseth vp the widowes sonne from death to life. 19 He answereth the disciples whome Iohn Baptist sent vnto him. 24 He commendeth Iohn, 31 And reproueth the lewes for their vnfaithfulnesse. 36 He eateth with the Pharisie. 37 The woman washeth his feete with her teares, and he forgiueth her sinner.

Matth.8.5.

1 When he had ended all his sayings in the audience of the people, he entred into Capernaum.

a It might be, that this captaine did lie with his garrison in Capernaum.

2 And a certaine a Centurions seruant was sicke and readie to die, which was deare vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

b In building them a temple for their assemblies, he shewed his zeale towards the true seruice of God.

5 For he loueth, said they, our nation, and he hath built vs a b Synagogue.

c The friendes spake to Iesus in the captaines name.

6 Then Iesus went with them: but when he was nowe not farre from the house, the Centurion sent friendes to him, c saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roofe.

d Or, command by a word onely that it so be.

7 Wherefore I thought not my selfe worthy to come vnto thee: but d say the word, and my seruant shalbe whole.

e He commendeth this heathen captaine because he assureth him selfe vpon Christes word alone.

8 For I likewise am a man set vnder authoritie, and haue vnder mee souldiers, and I say vnto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my seruant, Doe this, and he doeth it.

f Which was a towne of Galile in the tribe of Nephtali not far from Tiberias.

9 When Iesus heard these things, hee marueiled at him, and turned him, and said to the people that followed him, I say vnto you, I haue not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called f Nain, and many of his disciples went with him, and a great multitude.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man carried out, who was the onely begotten sonne of his mother, which was a widowe, and much people of the citie was with her.

13 And when the Lorde saw her, he had compassion on her, and said vnto her, Weepe not.

g Christ calleth those things that are not, as if they were, and giueth life to them that be dead.

14 And he went & touched the a coffin, (and they that bare him, stood still) and he said, g Young man, I say vnto thee, Arise.

a Or, biere.

15 And he that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is raised vp among vs, and God hath h visited his people.

h That is, to establish, and restore them.

17 And this rumour of him went foorth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou i he that should come, or shall we waite for another?

i To wit, the Messias, and redeemer.

20 And when þ men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should come, or shall we waite for another?

21 And at that time he cured many of their sicknesses, and plagues, and of euill spirits, & vnto many blinde men he gaue sight.

k He declareth by the vertues, and power that were in him, that he was the Christ.

22 And Iesus answered, and said vnto them, Go your wayes and shew Iohn, k what things ye haue seene and heard: that the blinde see, the halte goe, the Lepers are cleansed, the deafe heare, þ dead rise againe, and the l poore receiue the Gospel.

l Such as feele their owne miserie and wretchednesse.

m That shall perseuere and not shrinke backe for any thing that can come vnto them.

n Reade Matt. 11.7.

23 And blessed is he, that shall not be m offended in me.

Or, the Gospel is preached to the poore.

24 And when þ messengers of Iohn were departed, he began to speake vnto the people, of Iohn. What went ye out vnto the wildernesse to see? A n rede shaken with the winde?

25 But what went ye out to see? A man clothed in softe rayment? beholde, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

Mala.3.1.

27 This is he of whom it is written, Beholde, I sende my o messenger before thy face, which shall prepare thy way before thee.

Or, Angel.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are p begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

Or, borne.

o They praysed him as iust, faithfull, good and mercifull, so that the fruit of their baptisme appeared in them.

29 Then all the people that heard, and the Publicanes o iustified God, being baptized with the p baptisme of Iohn.

p This worde comprehendeth the whole doctrine that Iohn taught.

30 But the Pharises and the expounders of the Lawe despised the counsell of God q against themselues, and were not baptised of him.

q Meaning, to their owne condemnation, or as some reade, with themselues, because they durst not openly speake against Iohns doctrine: for they feared the people, Matth. 21.46. *Matth.11.16.*

31 * And the Lord said, Whereunto shall I liken the men of this generation? and what thing are they like vnto?

32 They are like vnto children sitting in the market place, and crying one to another, and saying, r We haue piped vnto you, and ye haue not danced: we haue mourned to you, and ye haue not wept.

r The songs of litle children are sufficient to condemne the Pharises and such like.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, Ye hath the deuil.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

35 But wisdome is s iustified of all her children.

s Liueth according to the facio of other men.

36 ¶ * And one of the Pharises desired him that he would eate with him: & he went into the Pharises house, and sate downe at table.

t He sheweth that the wicked, although they turne from God, shall nothing hinder the elect to continue in the faith of the Gospel. *Mar.14.3. Mar.15.40. iohn 11.2.*

37 And behold, a woman in ᵖ citie which was a sinner, when she knew that Iesus sate at table in the Pharises house, she brought a box of ointment.

38 * And she stood at his feete behinde him weeping, & began to wash his feete with teares, & did wipe them with the heares of her head, and kissed his feete, & anointed them with the ointment.

39 Nowe when the Pharise which bade him, saw it, he spake within him selfe, saying, If this man were a Prophet, he would surely haue knowen who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and sayde vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fiue hundreth pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Which of them therefore, tell me, will loue him most?

43 Simon answered, and sayde, I suppose that he, to whome he forgaue most. And he sayd vnto him, Thou hast truely iudged.

44 Then he turned to the woman, & sayd vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, and wiped them with ᵖ heares of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

u This great loue is a signe that she felt her selfe much bound vnto Christ, who had forgiuen her so many sinnes.

46 Mine head with oyle thou diddest not anoynt: but she hath anoynted my feete with ointment.

47 Wherefore I say vnto thee, Many * sinnes are forgiuen her: for she u loued much. To whome a litle is forgiuen, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiuen thee.

49 And they that sate at table with him, began to say within themselues, Who is this that euen forgiueth sinnes?

x The peace of conscience commeth onely of faith.

50 And he saide to the woman, Thy faith hath saued thee: goe in x peace.

CHAP. VIII.

1 Christ with his Apostles goe from towne to towne, and preach. 3 The woman minister vnto them of their goods. 5 He sheweth the parable of the seede. 21 He telleth who is his mother and his brother. 24 He stilleth the raging of the lake. 27 He deliuereth the possessed. 33 The deuils enter into the heard of swine. 41 He healeth the sicke woman, and Iairus daughter.

1 And it came to passe afterward, that he himselfe went through euery citie and towne, preaching, & publishing the kingdome of God, and the twelue were with him.

2 And certaine women, which were healed of euill spirits, & infirmities, as * Marie which was called Magdalene, out of whom went seuen deuils, *Mar.16.9.*

3 And Ioanna the wife of Chuza Herodes steward, and Susanna, and many other which ministred vnto y hym of their substance.

a Whereby they acknowledged the benefite which they had receiued of him, and also shewed their persuerance, which proued their knowledge to be of God.

4 * Now when much people were gathered together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden vnder foote, and the foules of heauen deuoured it vp.

6 And some fell on the stones, and when it was sprong vp, it withered away, because it lacked moysture.

" *Or, to them.*

7 And some fell among thornes, and the thornes sprang vp with it, & choked it. *Matth.13.3. mar.4.1,2.*

8 And some fell on good grounde, and sprang vp, and bare fruite, an hundreth folde. And as he saide these things, he cryed, he that hath eares to b heare, let him heare.

b That is, vnderstand, and beleeue these things.

9 Then his disciples asked him, demanding, what parable that was?

10 And he saide, Vnto you it is giuen to know the secrets of ᵖ kingdome of God, but to other in c parables, that when * they see, they should not see, and when they heare, they should not vnderstand.

c Which worde is here taken for an obscure or darke saying.

11 * The parable is this, The seede is the word of God. *Isa.6.9.mat.13.*

12 And they that are beside the way, are they that heare: afterwarde commeth the deuil, and taketh away the word out of their hearts, least they should beleeue, and be saued. *14.mar.4.12.26. 12.40.act.28.26, rom.11.8. Matth.13.18. mar.4.15.*

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioy: but they haue no rootes, which for a while d beleeue, but in the time of tentation goe away.

d That is, acknowledge, and consent to the word, and also reuerence it.

14 And that which fell among thornes, are they which haue heard, and e after their departure are choked with cares & with riches, and voluptuous liuing, & bring forth no fruite.

e When they returne home to their affaires.

15 But that which fell in good ground, are they which with an honest & good heart

heare

heare the word, and keepe it, and bring forth fruite with patience.

16 ¶ * No [c] man when he lighteth a candle, couereth it vnder a vessell, neither putteth it vnder the [n] table, but setteth it on a candlestick, that they that enter in, may see the light.

17 * For nothing is secret, that shal not be euident: neither any thing hid, that shal not be knowen, and come to light.

18 Take heede therefore how ye heare: * for whosoeuer hath, to him shalbe giuen: and whosoeuer hath not, from him shall be taken euen that, which [s] it seemeth that he hath.

19 ¶ * Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was tolde him by certaine which said, Thy mother & thy [a] brethren stand without, and would see thee.

21 But he answered, and saide vnto them, My mother, and my brethren are [b] these which heare the word of God, and do it.

22 ¶ * And it came to passe on a certaine day, that he went into a ship with his disciples, and he said vnto them, Let vs goe ouer vnto the other side of the lake. And they launched forth.

23 And as they sailed, he fell [i] a sleepe, and there came downe a storme of winde on the lake, and they were filled with water, and were in ieopardie.

24 Then they went to him, & awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waues of water: and they ceased, and it was calme.

25 Then he saide vnto them, Where is your faith? and they feared, and wondered among themselues, saying, Who is this that commandeth both [p] winds and water, and they obey him?

26 ¶ * So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there met him a certaine man out of [p] citie, which had a deuill long time, and he ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fell downe before him, and with a loude voyce said, What haue I to doe with thee, Iesus the Sonne of God, the most high? I beseech thee [k] torment me not.

29 For he commanded the foule spirit to come out of the man: (for [n] oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bands, and was [l] caried of the deuil into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? And he said, [n] Legion, because many deuils were entred into him.

31 And they besought him, that he would not commande them to goe out into the [o] deepe.

32 And there was there by, an hearde of many swine, feeding on an hill, and the deuils besought him, that he would suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swyne: and the heard was caried with violence from a steepe downe place into the lake, & was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whome the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraide.

36 They also which sawe it, tolde them by what meanes hee that was possessed with the deuil, was healed.

37 Then the whole multitude of the countrey about [p] Gadarenes, besought him, that he would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 ° Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, & preached throughout all the [p] citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they all waited for him.

41 ¶ * And beholde, there came a man named Iairus, and he was the ruler of the [q] Synagogue, who fell downe at Iesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeeres long, which had spent all her substance vpon physitions, & could not be healed of any:

44 When she came behinde him, she touched the [r] hem of his garment, and immediatly her yssue of blood stanched.

45 Then Iesus said, Who is it that hath touched me? When euery man denyed, Peter said & they that were with him, Master, the multitude thrust thee, and treade on thee, & sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When [p] woman saw that she was not hid, she came trembling, & fell downe before him, and told him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy [f] faith hath made thee whole: goe in peace.)

49 While

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c Christ warneth vs to doe good with their light which they haue receiued, & to set it forth before all mens faces. 19, 3ed.

n Both to him selfe, and to others.

a The spiritual kindred is to be preferred to the carnal and natural, for as much as thereby of many we are made one, confessing together one God, one faith, and one baptisme, louing God aboue all things, and our neighbours as our selues.

i The word signifieth a deepe or sound sleepe.

k Satan is tormented where Christ is present.

l Many a day spoyle.

m The word signifieth to be infested with violence, as an horse when he is spurred a Alegion, as writeth Vegetius contained 6000. footemen, and 732. horsemen: but here it is taken for an vncertaine & infinite nomber.

o That is, so to depart from thence as they could do no harme: & therefore, cha. 16 it is called hell, where the deuils are chained in § obscurity of darke ayre, 2. Pet. 2. 4.

o Christ knewe that he should better serue him being absent, then with him.

p This was his own citie called Gadaris, which was in the countrey of Decapolis, & therefore Luke disenteth not from Marke who writeth that he preached in Decapolis. *Matth.* 9. 18. *mar.* 5. 22.

q Of the congregation of the Iewes.

r Being assured of the vertue & power of Iesus Christ, and not attributing any vertue to the garment.

f Christ doeth not impute vnto vs the weakenes of our faith, but doth accept it, as though it were perfit.

49 While he yet spake, there came one from ꝑ ruler of the Synagogues house, which saide to him, Thy daughter is dead: disease not the master.
50 When Iesus heard it, he answered him, saying, Feare not: beleeue onely, and she shalbe made whole.
51 And when he went into the house, he suffered no man to go in with him, saue Peter, and Iames, and Iohn, and the father and mother of the maide.
52 And all wept, & sorrowed for her: but he said, Weepe not: for she is not dead, but sleepeth.
53 And they laughed him to scorne, knowing that she was dead.
54 So he thrust them all out, & tooke her by the hand, & cryed, saying, Maid, arise.
55 And her spirite came againe, & she rose straightway: and he commaunded to giue her meate.
56 Then her parents were astonied: but he commaunded them that they shoulde tell no man what was done.

e Meaning, the ruler of the Synagogue.
u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one mã to wake another out of his sleepe.
x He meaneth those which he found in the house.

CHAP. IX.

He sendeth out the twelue Apostles to preach. 7 Herode heareth tell of him. 12 He feedeth fiue thousand men with fiue loaues, and two fishes. 19 Diuers opinions of Christ. 28 He transfigureth himselfe vpon the mount. 42 He deliuereth the possessed. 47 And teacheth his disciples to be lowly. 54 They desire vengeance, but he reproueth them.

1 THen * called he the twelue disciples together, and gaue them power and authoritie ouer all deuils, & to heale diseases.
2 * And he sent them to preache the kingdome of God, and to cure the sicke.
3 And he said to them, * Take nothing to your iourney, neyther staues, nor scrip, neither bread, nor siluer, neither haue two coates.
4 And whatsoeuer house ye enter into, there abide, and thence depart.
5 And whosoeuer will not receiue you, when ye goe out of that citie, * shake off the very dust from your feete for a testimonie against them.
6 And they went out, and went through euery towne preaching the Gospel, and healing euery where.
7 ¶ * Now Herode the Tetrarch heard of all that was done by him: & he doubted, because that it was saide of some, that Iohn was risen againe from the dead:
8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.
9 Then Herode said, Iohn haue I beheaded: who then is this of whome I heare such things? and he desired to see him.
10 ¶ * And when the Apostles returned, they tolde him what great things they had done. * Then he tooke them, & went aside into a solitary place, neere to the citie called Bethsaida.
11 But when the people knew it, they followed him: and he receiued them, and spake vnto them of the kingdom of God, and healed them ꝑ had need to be healed.
12 * And when the day began to weare away, the twelue came, and sayde vnto him, Sende the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.
13 But he said vnto them, d Giue ye them to eate. And they said, We haue no more but fiue loaues and two fishes, except we shoulde goe, and buye meate for all this people.
14 For they were about fiue thousande men. Then he said to his disciples, Cause them to sit downe by fifties in a compaine.
15 And they did so, and caused all to sitte downe.
16 Then he tooke the fiue loaues, and the two fishes, and looked vp to heauen, and e blessed them, and brake, and gaue to the disciples, to set before the people.
17 So they did all eate, and were satisfied: and there was taken vp of that remayned to them, twelue baskets full of broken meate.
18 ¶ * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?
19 They answered, and said, Iohn Baptist: & others say, Elias: & some say, that one of the olde Prophets is risen againe.
20 And he saide vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.
21 And he warned, & commanded them, that they should tell f that to no man,
22 Saying, * The sonne of man must suffer many things, and be reproued of the elders, and of the hie Priestes & Scribes, and be slaine, & the third day rise againe.
23 ¶ * And he saide to them all, If any man will come after me, let him denye himselfe, and take vp his crosse daily, and follow me.
24 For whosoeuer will saue his life, shall lose it: and whosoeuer shall lose his life for my sake, the same shall saue it.
25 For what auantageth it a man, if he winne the whole world, and destroy himselfe, or lose himselfe?
26 * For whosoeuer shalbe ashamed of me, and of my words, of him shal the Sonne of man be ashamed, when he shall come in his glory, and in the glory of the Father, and of the holy Angels.
27 * And I tell you of a suretie, there be some standing here, which shall not taste of death, till they haue seene the h kingdome of God.
28 * And it came to passe about an eight dayes after those woordes, that he tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray.
29 And as he prayed, the facion of his countenance was changed, and his garment was white and glistered.
30 And behold, two men talked with him, which were Moses and Elias,
31 Which appeared in glorie, and tolde of his i departing, which he should accomplish at Ierusalem.
32 But Peter and they that were with him,

d Christ forsaketh not them that follow him, but sendeth them sufficient reliefe.
e Iohn saith, he gaue thanks, Iohn 6.11.
f For he knew best his conuenient time which was appointed for him to be manifested in.
g For as one day followeth another, so doth one crosse follow in ꝑ neckе of another.
h Established & enlarged by the preaching of the Gospel.
i That is, what issue he should haue and how he should die.

Matt.10.1. mar. 3.13. and 6.7. Mat.10.7,8. mar. 6.8.
a To the ende they might doe their charge with greater diligence when they had nothing to let them.
Or, rodde.
b He willeth them not to tary long, but to preach from towne to towne.
Act.13.51. chap.10.11.
c Which was a signe of detestation, and of the vengeance which was prepared for such contemners of God. benefites which are vnworthy that one should receiue any thing at their hands.
Matth.14.1. mar.6.14. Mar.6.30. Matth.14.13. mar.6.32. Mat.14.15. mar. 6.35. ihn 6.5.

him, were heauie with ſléepe, and when they awoke, they ſawe his glorie, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſayde vnto Jeſus, Maſter, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, and one for Moſes, & one for Elias, and wiſt not what he ſayd.

34 While he thus ſpake, there came a cloud and [k] ouerſhadowed them, and they feared when they were entring into ꝑ cloud.

35 *And there came a voice out of ꝑ cloud, ſaying, This is my beloued Sonne, heare him.

36 And when the voyce was paſt, Jeſus was found alone: and they kept it cloſe, and tolde no man in [l] thoſe dayes any of thoſe thinges which they had ſeene.

37 ¶ And it came to paſſe on the next day, as they came downe frō the mountaine, much people met him.

38 *And behold, a man of the cōpany cried out, ſaying, Maiſter, I beſeech thee, behold my ſonne: for he is all that I haue.

39 And lo, a ſpirite taketh him, & ſuddenly he crieth, and he teareth him, that he foameth, and with much paine departeth from him, when he hath bruiſed him.

40 Now I haue beſought thy diſciples to caſt him out, but they could not.

41 Then Jeſus anſwered, and ſayde, [m] O generation faithles, and crooked, howe long now ſhall I be with you, and ſuffer you? bring thy ſonne hither.

42 And whiles he was yet comming, ꝑ deuil rent him, and tare him: and Jeſus rebuked the vncleane ſpirite, and healed the childe, and deliuered him to his father.

43 ¶ And they were all amaſed at the mighty power of God: and while they all wondred at all things, which Jeſus did, he ſayd vnto his diſciples,

44 [n] "Marke theſe woordes diligently: for it ſhall come to paſſe, that the Sonne of mā ſhalbe deliuered into the hands of men.

45 But they [o] vnderſtood not that woorde: for it was hid from them, ſo ꝑ they could not perceiue it: and they feared to aſke him of that woorde.

46 ¶ *Then there arroſe a diſputation among them, which of them ſhould be the greateſt.

47 When Jeſus ſawe the thoughtes of their hearts, he tooke a litle childe, and ſet him by him,

48 And ſayd vnto them, Whoſoeuer receiueth this little childe in my Name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: for he that is leaſt among you all, he ſhalbe great.

49 ¶ *And Johu anſwered and ſayd, Maſter, we ſawe one caſting out deuils in thy Name, and we forbade him, becauſe hee followeth thee not with vs.

50 Then Jeſus ſayde vnto him, Forbid ye him not: for he that is not againſt vs, [p] is with vs.

51 ¶ And it came to paſſe, when the dayes were accompliſhed, that he ſhould be receiued vp, he ſtedfaſtly ſette himſelfe to go to Jeruſalem,

52 And ſent meſſengers before him: & they went and entred into a towne of the Samaritanes, to prepare him lodging.

53 But they would not receiue him, becauſe his [q] behauiour was, as though he would go to Jeruſalem.

54 And when his diſciples, James and John ſawe it, they ſayd, Lorde, wilt thou that we commaund, that fire come downe from heauen, and conſume them, euen as *Elias did?

55 But Jeſus turned about, and rebuked them, and ſayde, Ye knowe not of what [r] ſpirite ye are.

56 For the ſonne of man is not come to deſtroy mens liues, but to ſaue them. Then they went to another towne.

57 ¶ And it came to paſſe that as they went in the way, *a certaine man ſayde vnto him, I will followe thee, Lord, whither ſoeuer thou goeſt.

58 And Jeſus ſayde vnto him, The [s] foxes haue holes, and the birdes of the heauen haue neſtes, but the Sonne of man hath not whereon to lay his head.

59 But he ſayd vnto another, Followe me. And the ſame ſayd, Lord, ſuffer me firſt to go and [t] burie my father.

60 And Jeſus ſaid vnto him, [u] Let the dead burie their dead: but go thou and preach the kingdome of God.

61 Then another ſayde, I will followe thee, Lord: but let me firſt go bid them farewel, which are at mine houſe.

62 And Jeſus ſayd vnto him, No mā that putteth his hād to the plough, & [x] looketh backe, is apt to the kingdome of God.

CHAP. X.

1 He ſendeth the ſeuentie before him to preache, and giueth them a charge howe to behaue themſelues. 13 He threatneth the obſtinate. 21 He giueth thankes to his heauenly Father. 25 Hee anſwereth the Scribe that tempted him, 33 And by the example of the Samaritane ſheweth who is a mans neighbour. 38 Martha receiueth the Lord into her houſe. 40 Marie is ſeruant in hearing his woorde.

1 AFter *these thinges, the Lorde appointed other ſeuentie alſo, and ſent them, two and two before him into euery citie and place, whither he himſelfe ſhould come.

2 And he ſayd vnto them, *[a] The harueſt is great, but the [b] laboiers are fewe: praye therefore the Lorde of the harueſt to ſende forth laboiers into his harueſt.

3 Goe your wayes: beholde, *I ſende you forth as lambes among [c] wolues.

4 Beare no bagge, neither ſcrip, nor ſhoes, *and [d] ſalute no man by the way.

5 *And into whatſoeuer houſe ye enter,

Mat.10.1.

Mat.9.37.

a Meaning, a great number of people, which are readie to be brought vnto God.

b. That is, the preachers.

Mat.10.16.

c Not that they ſhall hurt you, but that you ſhalbe preſerued by my prouidence. *2.Kyng.4.29.* d Hee willeth that they ſhoulde diſpatche this iourney with diligence, not occupying themſelues about other duetues. *Mat.10.12. mar.6.10.*

q Or face, or apparell: for they knewe he was a Iew, and as touching ỹ Samaritanes opinion of the Temple, read Iohn 4.20. alſo they hated the Iewes, becauſe they differed from them in religion. *2.Kyng.1.10.*

r He reproueth their raſh & carnall affection, which were not led with Elias ſpirit. *Mat.8.19.*

ſ We muſt not follow Chriſt for riches & commodities, but prepare our ſelues to pouertie, and to the croſſe by his example.

t That is, till he be dead, and I haue done my duetie to him in burying him.

u We may not follow what ſeemeth beſt to vs, but onely Gods calling: and here any worldly cōmoditie, or ſtaied to go forward for any paine, or trouble.

first

e It was their maner of saluta-tiō, wherby they wished health and felicitie.
f Which loueth the doctrine of peace and the Gospell.
*Deut.*24.14,15. *mat.*10.10. 1.*tim.*5.18.
g He would not that they should tary long in one towne, neither yet be carefull to change their lodging.
h Doute not to receiue nourish-ment of them, for whome you trauaile.
*Matth.*10.14. *chap.*9.5. *actes* 13.51. & 18.6.
i God did pre-sent him selfe vnto you by his messengers, and woulde haue reigned ouer you.
*Mat.*11.21.
k Which were the signes of re-pentance.
l The mo bene-fites that God bestoweth vpon any people, the more doth their ingratitude de-serue to be pu-nished.
*Mat.*10.40. *iohn* 13.20.
m The power of Satan is bea-ten downe by the preaching of the Gospel.
Or, in his mind.
n He attribu-teth it to the free election of God, that the wise and world-lings know not the Gospell, and yet the poore base people vn-derstand it.
o Christ is our onely meane to receiue Gods mercies by.

first say, e Peace be to this house.
6 And if the f sonne of peace be there, your peace shall rest vpon him: if not, it shall turne to you againe.
7 And in that house tarie still, eating and drinking such things as by them shall be set before you: * for the labourer is wor-thy of his wages. G or not from g house to house.
8 But into whatsoeuer citie ye shall enter, if they receiue you, h eate such things as are set before you,
9 And heale the sicke that are there, and say vnto them, The kingdome of God is come nere vnto you.
10 But into whatsoeuer city ye shal enter, if they will not receiue you, go your wayes out into the stretes of the same, and say,
11 Euen the very * dust, which cleaueth on vs of your citie, we wipe off against you: notwithstanding know this, i the kingdome of God was come nere vnto you.
12 For I say to you, that it shall be easier in that day for them of Sodom, then for that citie.
13 * Wo be to thee, Chorazin: wo be to thee, Beth-saida: for if the miracles had bene done in Tyrus and Sidon, which haue bene done in you, they had a great while agone repented, sitting k in sackcloth and ashes.
14 Therefore it shalbe easier for Tyrus, l and Sidon, at the iudgement, then for you.
15 And thou, Capernaum, which art exal-ted to heauē, shalt be thrust downe to hel.
16 ¶ * He that heareth you, heareth me: and hee that despiseth you, despiseth me: and hee that despiseth me, despiseth him that sent me.
17 ¶ And the seuentie turned againe with ioy, saying, Lord, euen the deuils are sub-dued to vs through thy Name.
18 And he said vnto them, I saw m Satan, like lightning, fall downe from heauen.
19 Beholde, I giue vnto you power to treade on serpentes, and scorpions, and ouer all the power of the enemie, and no-thing shall hurt you.
20 Neuertheles, in this reioyce not, that the spirits are subdued vnto you: but ra-ther reioyce, because your names are written in heauen.
21 ¶ That same houre reioyced Iesus in *the spirit, and said, I confesse vnto thee, Father, Lorde of heauen and earth, that thou hast hid these things from the n wise and learned, and hast reuealed them to babes: euen so, Father, because it so plea-sed thee.
22 Then hee turned to his disciples, and sayde, All things are o giuen mee of my Father: and p no man knoweth who the Sonne is, but the Father: neither who the Father is, saue the q Sonne, and hee to whome the Sonne will reueile him.
23 ¶ And he returned to his disciples, and said secretly, *Blessed are the eyes, which see that ye see.
24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, & haue not seene them: and to heare those things which ye heare, and haue not heard them.
25 ¶ * Then beholde, a certaine expounder of the Lawe stoode vp, and tempted him, saying, Master, what shall I doe, to inhe-rite eternall life?
26 And he said vnto him, What is written in the Law? how readest thou?
27 And he answered, and said, * Thou shalt loue thy Lorde God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe.
28 Then he said vnto him, Thou hast an-swered right: this do, and thou shalt liue.
29 But hee willing to * iustifie himselfe, said vnto Iesus, Who r is then my neigh-bour?
30 And Iesus answered, and sayde, A cer-taine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.
31 And by s chance there came downe a cer-taine t Priest that same way, and when he saw him, he passed by on the other side.
32 And likewise also a Leuite, whe he was come nere to the place, went and looked on him, and passed by on the other side.
33 Then a certaine u Samaritane, as hee iourneyed, came nere vnto him, & when he saw him, he had compassion on him,
34 And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his own beast, & brought him to an Inne, and made prouision for him.
35 And on the morrow when he departed, he tooke out x two pence, and gaue them to the host, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recom-pense thee.
36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?
37 And he sayd, He that shewed mercy on him. Then sayde Iesus vnto him, Goe, y and doe thou likewise.
38 ¶ Nowe it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, recei-ued him into her house.
39 And she had a sister called Mary, which also sate at Iesus feete, and heard his preaching.
40 But Martha was cōbred about much seruing, and came to him, and sayd, Ma-ster, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.
41 And Iesus answered, and sayde vnto her, Martha, Martha, thou carest, and art z troubled about many things:
42 But one thing is needefull, Mary hath chosen the good part, a which shall not be taken away from her.

CHAP.

p Therefore wee must esteeme him as the Fathers voyce hath taught vs, and not according to mans iudgement. q In whome we see God as in his liuely image. *Mat.*13. 16.

24 For I tell you that many Prophets and Kings haue desired to see those things which ye see, & haue not seene them: and to heare those things which ye heare, and haue not heard them.
25 ¶ * Then beholde, a certaine expounder of the Lawe stoode vp, and tempted him, saying, Master, what shall I doe, to inhe-rite eternall life? *Mat.*22.35. *mar.*12.28.
26 And he said vnto him, What is written in the Law? how readest thou?
27 And he answered, and said, * Thou shalt loue thy Lorde God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, * and thy neighbour as thy selfe. *Deut.*6.5. *Lev.*19.18.
28 Then he said vnto him, Thou hast an-swered right: this do, and thou shalt liue.
29 But hee willing to * iustifie himselfe, said vnto Iesus, Who r is then my neigh-bour? *Or, to approue him selfe a iust.*
30 And Iesus answered, and sayde, A cer-taine man went downe from Ierusalem to Iericho, and fell among theeues, and they robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. r For they coun-ted no man their neighbour, but their friend.
31 And by s chance there came downe a cer-taine t Priest that same way, and when he saw him, he passed by on the other side. s For so it see-med to mans iudgement, al-though this was so appoynted by Gods counsell & prouidence.
32 And likewise also a Leuite, whe he was come nere to the place, went and looked on him, and passed by on the other side. t He priuily no-teth the great crueltie, which was among this people, & chiefly the gouernours.
33 Then a certaine u Samaritane, as hee iourneyed, came nere vnto him, & when he saw him, he had compassion on him, u This nation was odious to the Iewes.
34 And went to him, and bound vp his woundes, and powred in oyle and wine, and put him on his own beast, & brought him to an Inne, and made prouision for him. x Which was a-bout nine pence of sterling mo-ney.
35 And on the morrow when he departed, he tooke out x two pence, and gaue them to the host, and sayd vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recom-pense thee.
36 Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues?
37 And he sayd, He that shewed mercy on him. Then sayde Iesus vnto him, Goe, y and doe thou likewise. y Helpe him that hath needē of thee, although thou know him not.
38 ¶ Nowe it came to passe as they went, that he entred into a certaine towne, and a certaine woman named Martha, recei-ued him into her house. z For she for-gate the princi-pall, which was to heare Gods worde.
39 And she had a sister called Mary, which also sate at Iesus feete, and heard his preaching. a It was not meete that she should haue bin drawne from so profitable a thing, wherein she could not alwayes haue opportunitie.
40 But Martha was cōbred about much seruing, and came to him, and sayd, Ma-ster, doest thou not care that my sister hath left me to serue alone? bid her therefore that she helpe me.
41 And Iesus answered, and sayde vnto her, Martha, Martha, thou carest, and art z troubled about many things:
42 But one thing is needefull, Mary hath chosen the good part, a which shall not be taken away from her.

CHAP. XI.

1 He teacheth his disciples to pray. 14 He driueth out a deuil, 15 And rebuketh the blasphemous Pharises. 28 He preferreth the spirituall cousinage. 29 They require signes and tokens. 37 He eateth with the Pharise,& reproueth the hypocrisie of the Pharises,Scribes and hypocrites.

1 AND so it was, that as he was pray-
ing in a certaine place, when he cea-
sed, one of his disciples sayde vnto
him,Master,teache vs to pray,as Iohn
also taught his disciples.
2 *And he said vnto them, When ye pray, (*Matth.6.9.*)
say, Our Father, which art in heauen,
halowed be thy Name: Thy kingdome
come: Let thy wil be done euen in earth,
as it is in heauen:
3 Our dayly bread giue vs a for the day: (a Or euery day, or which is is ...ficient for ...is day.)
4 And b forgiue vs our sinnes: for euen we (b ...o pardon.)
forgiue euery man that is indetted to
vs: And leade vs not into temptation:
but deliuer vs from euil.
5 ¶ Moreouer he said vnto them, b Which (b By this simi-... he tea-... that we ...t not to be ...uraged,if ...e not ...ently ...which we ...ande.)
of you shall haue a friende,and shall goe
to him at midnight, and say vnto him,
Friend,lende me three loaues?
6 For a friend of mine is come n out of the (n By passing by ...y.)
way to me, and I haue nothing to set
before him:
7 And he within should answere,and say,
Trouble me not: the doore is nowe shut,
and my children are with me in bed: I
cannot rise and giue them to thee.
8 I say vnto you, Though he would not
arise and giue him, because hee is his
friende, yet doutles because of his n im- (n Or, impudencie.)
portunitie, he would rise, and giue him
as many as he needed.
9 * And I say vnto you, Aske, and it shall (*Matth.7.7. ...11.22. ...11.24. ...14.13.&16. ...1.5.*)
be giuen you: seeke, and ye shall finde:
knocke, and it shalbe opened vnto you.
10 For euery one that asketh, receiueth:
and he that seeketh, findeth: and to him
that knocketh,it shalbe opened.
11 * If a sonne shall aske breade of any of (*Matth.7.9.*)
you that is a father, will he giue him a
stone? or if he aske a fish,will hee for a fish
giue him a serpent?
12 Or if he aske an egge,will he giue him a
scorpion?
13 If ye then which are euil,can giue good
giftes vnto your children, howe much
more shall your heauenly Father giue
c the holy Ghost to them that desire him? (c The chiefest ...ing that we ...desire of ...d is his holy ...)
14 ¶ Then he cast out a deuil which was
dumme: and when the deuill was gone
out, the dumme spake, and the people
wondered.
15 But some of them saide,He casteth out
deuils through Beelzebub the chiefe of
the deuils.
16 And others tempted him, seeking of
him a signe from heauen.
17 But he knew their thoughts, and said (*Matth.12.25. ...3.24.25.*)
vnto them, * Euery kingdome deuided
against it selfe, shall be desolate, and an
house deuided against an house,falleth.
18 So if Satan also be deuided against
himselfe, how shall his kingdome stand,
because ye say that I cast out deuils
through Beelzebub?
19 If I through Beelzebub cast out de-
uils, by whome doe your d children cast
them out? Therefore shall they be your
iudges.
20 But if I by the e finger of God cast out
deuils, doutles the kingdome of God is
come vnto you.
21 When a strong man armed, keepeth
his f palace, the things that hee posses-
seth,are in n peace.
22 But when a stronger then he,commeth
vpon him, and ouercommeth him: he
taketh from him all his armour where-
in he trusted,and deuideth his spoyles.
23 He that is not g with me, is against me:
and he that gathereth not with me,scat-
tereth.
24 *When the vncleane spirit is gone out
of a man, he walketh through drie pla-
ces, seeking h rest: and when he findeth
none, he saith, I will returne vnto mine
house whence I came out.
25 And when hee commeth, hee findeth it
swept and i garnished.
26 Then k goeth he,& taketh to him l seuen
other spirites worse then him selfe: and
they enter in,and dwel there, * so the last
state of that man is worse then the first.
27 ¶ And it came to passe as he said these
things, a certaine woman of the com-
panie lifted vp her voyce, and said vnto
him, Blessed is the wombe that bare
thee, & the paps which thou hast sucked.
28 But he said, m Yea, rather blessed are
they that heare the word of God, and
keepe it.
29 ¶ *And when the people were gathered
thicke together, he began to say,This is
a wicked generation: they seeke a signe,
and there shall no signe be giuen them,
but the signe of * Ionas the Prophet.
30 For as Ionas was a signe to the Ni-
neuites, so shall also the Sonne of man
be to this generation.
31 * The Queene of the South shall rise in
iudgement, with the men of this gene-
ration,and shall condemne them: for she
came from the vtmost parts of the earth
to heare the wisdome of Solomon, and
beholde,a greater then Solomon is here.
32 The men of Nineue shall rise in iudge-
ment with this generation, and shall
condemne it: for they * repented at the
preaching of Ionas: and behold,a grea-
ter then Ionas is here.
33 ¶ * No man lighteth a candle,and put-
teth it in a priuie place, neyther vnder a
bushell: but on a candlesticke, that they
which come in,may see the light.
34 * n The light of the bodie is the n eye:
therefore when thine eye is o single,then
is thy whole body light: but if thine eye
be euil,then thy body is darke.
35 Take heede therefore, that the light
which is in thee,be not darkenes.
36 If therefore thy whole body shall be
light,hauing no part darke,then shall all

d That is to say, your coniurers.
e The finger of God is taken for the vertue and power of God. and the vertue of the Father and the Sonne is ẏ holy Ghost for so Matthewe doth interprete this place.
f The word signifieth an entrie or porche before an house.
n Or, safetie.
g They that do not wholy apply themselues to destroy the kingdome of Satan,cannot be counted to be on Christes side,but are his aduersaries:how much more is he against him that maketh open warre with him as Satan doth?
Matth.12.43.
h To the intent that he might worke according to his malicious nature.
i More apt to receiue him then it was afore.
k If by infidelitie we turne back from God, Satan hath greater power ouer vs then he had before.
l He meaneth an infinite nomber.
Hebr.6.4,6. 2.pet.2.20.
m Christ gaue her a priuie taũt for that she omitted ẏ chiefe praise which was due vnto him: that was, that they are blessed in deed to whom he communicateth himselfe by his worde.
Matth.12.38,39.

Ionas 1.17. 1.King.10.1. 2.chro.9.1. Ionas 3.5. Chap.8.16. mat.5.15. mark.4.21. Matth.6.22. n *Or,candle.* n Because it shoulde guide and leade the body. o Without spot or vice.

be

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Matth.23.25.
p Christ here requireth two things: first that we come truely by our meate & drinke: & next, that we distribute part to the poore: for charitie is the perfection of the Law.
q Or, of that that you have.
r Or, that which is iust and right.
q He would not breake the very least cõmandement before all things were accomplished: but taught them to stick to the chiefest, & not preferre the infenour ceremonies which must quickly be abolished.
Chap.20.46. mar. 12.38.
s Whose stinke and infectiõ appeare not suddenly.
Act.15.10.
t Whereby you keepein remembrance the execrable deedes of your fathers.
t You shew your selues as great hypocrites as were your fathers, making men beleeue ye honour God, when ye dishonour him.
u They were more curious to builde their graues, then to follow their doctrine.
v Or, cruelly expell them.
Gen.4.8.
2.Chr.24.21.
x Because they were culpable of ỹ same fault that their auncestours were.
y They hid and tooke away the pure doctrine, and true vnderstanding of the Scriptures.

be light, euē as when a candle doth light thee with the brightnes.
37 ¶ And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at table.
38 And when the Pharise saw it, he marueiled that he had not first washed before dinner.
39 *And the Lord said to him, In deede ye Pharises make cleane the outside of the cup, and of the platter: but the inwarde part is full of rauening and wickednes.
40 Ye fooles, did not hee that made that which is without, make that which is within also?
41 Therefore, ᵖ giue almes of ᵠ those things which are within, & beholde, all things shalbe cleane to you.
42 But woe be to you, Pharises: for ye tithe the mynt and the rewe, and all maner herbes, and passe ouer ʳ iudgement and the loue of God: these ought ye to haue done, and ᵠ not to haue left the other vndone.
43 * Woe be to you, Pharises: for ye loue the vppermost seates in ỹ Synagogues, and gretings in the markets.
44 Woe be to you, Scribes and Pharises, hypocrites: for ye are as graues which ˢ appeare not, and the men that walke ouer them, perceiue not.
45 ¶ Then answered one of the expoūders of ỹ Law, & said vnto him, Master, Thus saying thou puttest vs to rebuke also.
46 And he said, Woe be to you also, ye interpreters of the Lawe: for ye *lade men with burdens grieuous to be borne, and ye your selues touche not the burdens with one of your fingers.
47 Woe be to you: for ye ᵗ build the sepulchres of the Prophets, and your fathers killed them.
48 ᵗ Truely ye beare witnes, & allow the deedes of your fathers: for they killed them, and ye ᵘ builde their sepulchres.
49 Therefore said the wisdome of God, I wil sende them Prophets and Apostles, and of them they shal slay & ˣ persecute,
50 That the blood of al the Prophets, shed from the foundation of the worlde, may be required of this generation,
51 From the blood of *Abel vnto the blood of *Zacharias, which was slaine betweene the altar and the Temple: verely I say vnto you, it shalbe required of ˣ this generation.
52 Woe be to you, interpreters of the Law: for ye haue ʸ taken away ỹ key of knowledge: ye entred not in your selues, and them that came in, ye forbade.
53 And as he said these things vnto them, the Scribes & Pharises began to vrge him sore, and to prouoke him to speake of many things,
54 Laying waite for him, and seeking to catch some thing of his mouth, whereby they might accuse him.

CHAP. XII.

ỹ *Christ commaundeth to auoyde hypocrisie.* 4 *That we should not feare men but God.* 5 *To confesse his Name.* 10 *Blasphemie against the Spirit.* 14 *Not to passe our vocation.* 15 *Not to giue our selues to couetous care of this life.* 32 *But to righteousnesse, almes, watching, patience, wisdome and concorde.*

1 ¶ In * the meane time, there gathered together an innumerable multitude of people, so that they trode one another: and he began to say vnto his disciples first, Take heed to your selues of the leauen of ỹ Pharises, which is hypocrisie.
2 *For there is nothing couered, that shal not be reuiled: neither hid, that shal not be knowen.
3 Wherefore whatsoeuer ye haue spoken in darkenesse, it shalbe heard in the light: and that which ye haue spoken in the eare, in secrete places, shalbe preached on the ᵃ houses.
4 * And I say vnto you, my friendes, Be not afraide of them that kill the body, & after that are not able to doe any more.
5 But I will forewarne you, whome ye shal feare: feare him which after he hath killed, hath power to cast into hell: yea, I say vnto you, him feare.
6 Are not fiue sparowes bought for two farthings, and yet not one of them is forgotten before God?
7 Yea, and all the heares of your head are nombred: feare not therefore: ye are more of value then many sparowes.
8 * Also I say vnto you, Whosoeuer shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.
9 But he that shall denie me before men, shalbe denied before the Angels of God.
10 And whosoeuer shall speake a word against the Sonne of man, it shal be forgiuen him: but vnto him, that ᵇ shal blaspheme ỹ holy ghost, it shal not be forgiue.
11 *And when they shal bring you vnto the Synagogues, & vnto ỹ rulers & princes, take no ᶜ thought how, or what thing ye shall answere, or what ye shal speake.
12 For the holy Ghost shall teach you in the same ᵈ houre, what ye ought to say.
13 And one of ỹ companie said vnto him, Master, bid my brother deuide the inheritance with me.
14 And he said vnto him, Man, who made me a ᵉ iudge, or a deuider ouer you?
15 Wherefore he said vnto them, Take heede, and beware of couetousnes: ᶜ for though a man haue abundance, yet his life standeth not in his riches.
16 And he put forth a parable vnto them, saying, The ᵍ grounde of a certaine riche man bronght forth fruites plentifully,
17 Therefore hee thought with him selfe, saying, What shall I do, because I haue no roume, where I may lay vp my fruits?
18 And he said, This will I do, I will pull downe my barnes, and builde greater, and therein wil I gather all my fruites, and my goods.
19 And I wil say to my soule, Soule, thou hast much goods layde vp for many yeres: liue at ease, eate, drinke, and take thy pastime.

Matth.16.6. mar.8.15.
Matth.10.26. mar.4.22.
a Openly that all men may heare.
Matth.10.28.
Chap.9.26. matth.10.33. 2.Tim.2.12.
b He that shall resist against the worde of God purposely, and against his conscience.
Matth.12.32. mar.3.29.
c Be not so dourtful that you should be discouraged or distrust.
* Or, moment.
d Christ chiefly came to be iudged, and not to iudge: notwithstanding he willeth the Christians to be iudges and decide controuersies betwixt their brethren, 1.Cor.6.1.
e Christ condemneth the arrogancie of the rich worldlings, who as though they had God locked vp in their coffers and barnes, set their whole felicitie in their goods, not considering that God gaue them life, and also can take it away when he will.
f Or, country.

20 But Eccles.2.21.

20 But God sayde vnto him, O foole, this
night will they fetch away thy soule from
thee: then whose shall those thinges be
which thou hast prouided?
21 So is hee that gathereth riches to him-
selfe, and is not rich in [t] God.
22 And he spake vnto his disciples, There-
fore I say vnto you, * Take no thought
for your life, what ye shal eate: neither for
your body, what ye shall put on.
23 The life is more then meate: and the
body more then the raiment.
24 [g] Consider the rauens: for they neither
sowe nor reape: which neither haue store-
house nor barne, and yet God feedeth
them: how much more are ye better then
fowles?
25 And which of you with taking thought,
can adde to his stature one cubite?
26 If yee then be not able to doe the least
thing, why take ye thought for the rem-
nant?
27 [h] Consider the lilies how they grow: they
labour not, neither spin they: yet I say
vnto you, that Solomon himselfe in all his
royaltie was not clothed like one of these.
28 If then God so clothe the grasse which
is to day in the fielde, and to morowe is
cast into the ouen, how much more will he
clothe you, O ye of little faith?
29 Therefore aske not what ye shall eate, or
what ye shal drink, neither stand in doubt.
30 For all such things the people of the
world seeke for: and your Father knowe-
eth that yee haue neede of these things.
31 But rather seeke ye after the kingdome
of God, and all these things shall be mi-
nistred vnto you.
32 Feare not, little flocke: for it is your fa-
thers pleasure, to giue you the [k] kingdom.
33 ¶ * Sell that ye haue, and giue almes:
make you bagges, which waxe not olde,
a treasure that can neuer faile in heauen,
where no theefe commeth, neither moth
corrupteth.
34 For where your treasure is, there will
your hearts be also.
35 ¶ Let your loynes be [l] girded about, and
your lights burning,
36 And ye your selues like vnto men that
waite for their master, when hee will re-
turne from the wedding, that when hee
commeth and knocketh, they may open
vnto him immediatly.
37 Blessed are those seruants, whome the
Lorde when he commeth, shall finde wa-
king: verely I say vnto you, hee will
[m] gird himselfe about, and make them to
sit downe at table, and will come forth,
and serue them.
38 And if he come in the second watche, or
come in the third watche, and shall finde
them so, blessed are those seruants.
39 * Now vnderstand this, that if the good
man of the house had knowen at what
houre the theefe would haue come, hee
would haue watched, & would not haue
suffred his house to be digged through.
40 Be ye also prepared therefore: for the
Sonne of man will come at an houre
when ye thinke not.
41 Then Peter sayde vnto him, Master,
tellest thou this parable vnto vs, or euen
to all?
42 And the Lorde sayde, Who is a faithful
steward, and wise, whom the master shal
make ruler ouer his household, to giue
them their [n] portion of meate in season?
43 Blessed is that seruant, whom his ma-
ster when he commeth, shal find so doing.
44 Of a trueth I say vnto you, that he will
make him ruler ouer all that he hath.
45 But if that seruaunt saye in his heart,
My master doeth deferre his comming,
and shall beginne to smite the seruants,
and maidens, and to eate, and drink, and
to be drunken,
46 The master of that seruant will come
in a day when he thinketh not, and at an
houre when he is not ware of, and will
cut him off, and giue him his portion
with the vnbelieuers.
47 ¶ And that seruant that knewe his ma-
sters will, and prepared not himselfe, nei-
ther did according to his will, shalbe bea-
ten with many stripes.
48 But he that knewe it not, and yet did
commit things [o] worthy of stripes, shall be
beaten with fewe stripes: for vnto whome
[p] much is giuen, of him shalbe much
required, and to whome men much com-
mit, the more of him will they aske.
49 ¶ I am come to put [q] fire on the earth,
and what is my desire, if it be [r] alreadie
kindled?
50 Notwithstanding I must be [s] baptized
with a baptisme, and how am I grieued,
till it be ended?
51 * Thinke yee that I am come to giue
peace on earth? I tell you, nay, but ra-
ther debate.
52 For from henceforth there shalbe fiue in
one house deuided, three against two, and
two against three.
53 The father shall be deuided against the
sonne, and the sonne against the father:
the mother against the daughter, and the
daughter against the mother: the mother
in lawe against her daughter in law, and
the daughter in lawe against her mother
in lawe.
54 ¶ Then sayd he to the people, When ye
see a cloude rise out of the West, straight-
way ye say, A shower commeth: and so
it is.
55 And when ye see the South winde blowe,
ye say, that it will be hoate: and it com-
meth to passe.
56 Hypocrites, ye can discerne the face of
the earth, & of the skie: but why discerne
ye not this time?
57 Yea, & why iudge ye not of your selues
what is right?
58 ¶ * While thou goest with thine ad-
uersarie to the ruler, as thou art in the
way, giue diligence in the way, that thou
mayest be [t] deliuered from him, least hee
bring thee to the iudge, and the iudge de-
liuer thee to the iayler, and the iayler cast
thee into prison.
59 I tell thee, thou shalt not depart thence,
till thou hast paied the vtmost mite.

CHAP.

n The portion of seruantes euery moneth was foure pecks of corne, as Donatus writeth in Phormio.

o Therefore ignorance is inexcusable.

a Hosea. 1 Cor. 1. & 16.

p To whome God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a change of things through all the world.

r If there be great troubles & alterations vpon the earth, which things come not by the propriety of the Gospell, but through the wickednesse of man.

s He compareth his death to baptisme.

Mat. 10. 34.
Mat. 16. 21.

Mat. 5. 25.

t Though it be to thy losse and hinderance.

a Crodw. mssd c. 235. B. 33. vol. Angl. conc. 40.

CHAP. XIII.

1 *The crueltie of Pilate.* 2 *We ought not to condemne all to be wicked men which suffer.* 3 *Christ exhortath to repentance.* 11 *He healeth the crooked woman,* 15 *Answereth to the maister of the Synagogue.* 18 *By diuers similitudes he declareth what the kingdome of God is,* 23 *Also that the number of them which shalbe saued, is smal.* 33 *Finally he sheweth that no worldly policie or force can let the workes and counsel of God.*

a He murthered them as they were sacrificing: & so their blood was mingled *b* the blood of the beastes which were sacrificed.
b For the Iewes tooke occasion hereby to condemne them, as most wicked mē.
c He warneth them rather to consider their owne estate, then to reproue other mens.
d Which towre stoode by the riuer Siloe or fishpoole in Ieruſalem.
e *Or, letters.*
f By this similitude is declared the great patiēce that God vſeth towards ſinners in looking for their amendement: but this delay auaileth them nothing, when they ſtill remaine in their corruption.
g We ſee our ſtate, if we bring not forth fruite,
g For both it is vnfruitfull it ſelfe, and doth hurt to the ground where it groweth.
h Whome Satan had ſtrickē with a diſeaſe, as the ſpirit of couetouſnes is that ſpirit, that maketh a man couetous.
i As they are, whoſe ſinewes are ſhronke.
k *Or, ſet at libertie out of Satans bandes.*

1 THere were certaine mē preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood Pilate had *a* mingled with their owne ſacrifices.
2 And Jeſus anſwered, and ſayde vnto them, Suppoſe ye, that theſe Galileans were *b* greater ſinners then all the other Galileans, becauſe they haue ſuffered ſuch things?
3 I tell you, nay: but except *c* ye amende your liues, ye ſhall all likewiſe periſh.
4 Or thinke you that thoſe eighteene, vpon whom the towre in *d* Siloam fell, and ſlewe them, were *e* ſinners aboue all men that dwell in Ieruſalem?
5 I tell you, nay: but except ye amend your liues, ye all ſhall likewiſe periſh.
6 ¶ He ſpake alſo this parable, A certaine man had a figge tree planted in his vineyard: and he came *f* ſought fruite thereon, and found none.
7 Then ſayde he to the dreſſer of his vineyarde, Beholde, *g* this three yeres haue I come *f* ſought fruite of this figge tree, and finde none: *h* cut it downe: why kepeth it *i* alſo the ground baren?
8 And he answered, and ſayde vnto him, Lorde, let it alone this yeere alſo, till I digge round about it, and doung it.
9 And if it beare fruite, wel: if not, then after thou ſhalt cut it downe.
10 ¶ And he taught in one of the Synagogues on the Sabbath day.
11 And behold, there was a woman which had a *k* ſpirit of infirmitie eighteene yeres, and was *l* bowed together, and could not lift vp her ſelfe in any wiſe.
12 When Jeſus ſawe her, he called her to him, and ſayde to her, Woman, thou art *m* loſed from thy diſeaſe.
13 And he laide his hands on her, and immediatly ſhee was made ſtraight againe, and glorified God.
14 And the ruler of the Synagogue anſwered with indignation becauſe that Jeſus had healed on the Sabbath day, and ſayde vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.
15 Then anſwerd him the Lord, and ſaid, Hypocrite, doeth not eche one of you on the Sabbath daye loſe his ore or his aſſe from the ſtall, and leade him away to the water?
16 And ought not this daughter of Abraham, whom Satan had bounde, lo, eighteene yeeres, be loſed from this bond on the Sabbath day?
17 And when he ſayde theſe things, all his aduerſaries were aſhamed: but all the people reioyced at al the excellent things, that were done by him.
18 ¶ *Then ſayde he, What is the *n* kingdom of God like? or whereto ſhal I compare it?
19 It is like a graine of muſtarde ſeede, which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the foules of the heauen made neſtes in the branches thereof.
20 ¶ And againe he ſayde, Whereunto ſhall I liken the kingdome of God?
21 It is like leauen, which a woman tooke, and hid in three peckes of floure, till all was leauened.
22 ¶ *And he went thorough all cities and townes, teaching, & iourneying towards Ieruſalem.
23 Then ſayd one vnto him, Lord, are there fewe that ſhall be ſaued? And he ſayd vnto them,
24 *) Strine to enter in at the ſtrait gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.
25 When the good man of the houſe is riſen vp, and hath ſhut to the doore, and ye begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to vs, and he ſhall anſwere and ſay vnto you, I knowe you not whence ye are,
26 *m* Then ſhall ye begin to ſay, We haue eaten & dronke in thy preſence, and thou haſt taught in our ſtreetes.
27 But he ſhall ſay, I tel you, I know you not whence ye are: * depart from me, all ye workers of iniquitie.
28 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham and Iſaac and Jacob, and all the Prophets in the kingdome of God, and your ſelues thruſt out at doores.
29 Then ſhall come many from the *n* Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at table in the kingdome of God.
30 * And beholde, *o* there are laſt, which ſhalbe firſt, and there are firſt, which ſhall be laſt.
31 The ſame day there came certaine Phariſes, and ſayd vnto him, Depart, and go hence: for Herode will kill thee.
32 Then ſayd he vnto them, Go ye and tell that fore, Behold, I caſt out deuils, and wil heale ſtil *p* to day, and to morow, and the third day *r* I ſhall be perfected.
33 Neuertheles I muſt walke to day, and to morowe, and the day following: for it cannot be, that a Prophete ſhould periſh out of Ieruſalem.
34 * O Ieruſalem, Ieruſalem, which killeſt the Prophetes, and ſtoneſt them that are ſent to thee, how often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and ye would not!
35 Beholde, your *s* houſe is left vnto you

Mat.23.37.
mar.4.31.
k By theſe ſimilitudes he ſheweth the increaſe, whereby God augmenteth his kingdome, contrary to all mans opinions.
Mat.9.35.
mar.6.6.
Mat.7.13.
l We muſt endeuour, and cut off all impediments which may let vs.
m He warneth the Iewes, that they deprue not themſelues by their owne negligence, of that ſaluation, which was offred vnto them.
Pſal.6.8.
mat.7.23.
& 25.41.
n The people which then were ſtrangers.
Mat.19.30.
& 20.16.
mar.10.31.
o Chriſt taketh off the vaine confidence of the Iewes, who gloried in that, that God had choſen them for his people: yet they obeyed him not according vnto worde.
p Neither the enuy of the Phariſes, who would haue put him in feare of Herod, nor yet any policy of man could ſtay him from that office which God had aſſigned him.
q Meaning, a litle while.
r By Chriſtes death we are made perfect for euer.
s Or, ſeate or rule.
t He noteth death more then of the Temple and of their whole policie.

their malice, which by all meanes ſought his did the tyrant, of whome they willed him to beware.
Mat.23.
t Chriſt forewarneth them of the deſtruction

deſolate:

desolate: and verely I tell you, ye shall not se me vntill the time come that ye shall say, a Blessed is he that commeth in the Name of the Lorde.

a When your owne conscience shall reproue you, and cause you to confesse that which ye nowe denie, which shall be when you shall see me in my maiestie.

CHAP. XIIII.

1 *Iesus eateth with the Pharise, 4 Healeth the dropsie vpon the Sabbath, 8 Teacheth to be lowly and to bid the poore to our table. 15 He telleth of the great supper. 28 He warneth them that will follow him, to lay their accounts before, what it will cost them. 34 The salt of the earth.*

1 AND it came to passe that when he was entred into the house of one of the chiefe Pharises on the Sabbath day, to b eate bread, they watched him.

b Vpon the Sabbath day he refused not.

2 And beholde, there was a certaine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawful to heale on the Sabbath day?

4 And they held their peace. Then he tooke him, and healed him, and let him go,

5 And answered them, saying, Which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 ¶ He spake also a parable to the ghests, when he marked howe they chose out the chiefe rowmes, and sayd vnto them,

c He reproueth their ambition, which desire to sit in the hiest place.

8 c When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefest place, least a more honourable man then thou, be bidden of him,

9 And he d bidde both him and thee, come, and say to thee, Giue this man rowme, and thou then begin with shame to take the lowest rowme.

Prou.25.7.

10 e But when thou art bidden, goe and sit downe in the lowest rowme, that when he that bade thee, commeth, he may say vnto thee, Friende, sitte vp hier: then shalt thou haue worshippe in the presence of them that sit at table with thee.

Iob.22.14. and 33.12.

d Christ reprehendeth onely the blinde affection of man, which regarded nothing but a worldly recompence.

11 f For whosoeuer exalteth him selfe, shall be brought lowe, and he that humbleth him selfe, shalbe exalted.

Luk.18.14. Iam.4.10. 1.Pet.5.6.

12 ¶ Then g sayde he also to him that had bidden him, h When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence be made thee.

g He teacheth the Iewes in the meane while with their ingratitude, which woulde not eate of those holy meates of Gods worde, which was prefered vnto thē, and whereunto they were bid a long time before.

h Deut.14.28. Luk.6.34.

13 But when thou makest a feast, call the poore, the maimed, the lame, and the blinde,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Nowe when one of them that sate at table, heard these things, he sayde vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, i A certaine man made a great supper, and bade many,

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first sayde vnto him, I haue bought a farme, and I must nedes goe out and see it: I pray thee, haue me excused.

19 And another sayde, I haue bought fiue yoke of oxen, and I goe to proue them: I pray thee, haue me excused.

20 And another sayde, I haue married a wife, and therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayde to his seruant, k Go out quickly into the places and stretes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the seruant sayde, Lorde, it is done as thou hast commaunded, and yet there is rome.

23 Then the master said to the seruant, Go out into the l hie wayes, and hedges, and m compell them to come in, that mine house may be filled.

24 For I say vnto you, that none of those men which were bidden, shall taste of my supper.

25 ¶ Nowe there went great multitudes with him, & he turned & sayde vnto them,

26 n If any man come to me, and o hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he can not be my disciple.

27 p And whosoeuer beareth not his crosse, and commeth after me, can not be my disciple.

28 For which of you minding to builde a towre, sitteth not downe before, & q counteth the cost, whether he haue sufficient to performe it,

29 Lest that after he hath laid the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an ende?

31 Or what King going to make warre against another king, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to mete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoeuer he be of you, that r forsaketh not all that he hath, he can not be my disciple.

34 s Salt is good: t but if salt haue lost his sauour, wherewith shall it be s salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. He that hath eares to heare, let him heare.

i Here is signified the calling of the Gentiles.

k God will rather receiue all the rascall people of the world to his banquet, thē them which are vnthankfull.

l This compulsion commeth of ꝑ feeling of the power of Gods worde, after that his worde hath bene preached. *Mat.10.37. & 16.24.*

m That is, he that casteth not off all affections & desires which draw vs from Christ. *Chap.9.23. mat. 16.24. mar.8.34.*

n He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when he hath taken it in hand, in any case forsake it.

o He that is noe perswaded to leaue al at euery houre to bestow himselfe frankely in Gods seruice. *Mat.5.13. mar.9.50.*

p If they that shoulde season others, haue lost it themselues, where shoulde a man recouer it?

q Or, seasoned.

CHAP. XV.

1 *The Pharisies murmure because Christ receiueth sinners. 4 The louing mercy of God is openly set forth in the parable of the hundreth sheepe. 7 Ioy in heauen for one sinner. 11 Of the prodigall sonne.*

1 Then resorted vnto him all the Publicanes and sinners, to heare him.
2 Therefore the Pharises & Scribes murmured, saying, He receiueth sinners, and eateth with them.
3 Then spake he this parable to them, saying,
Mat.18.12. 4 * What man of you hauing an hundreth sheepe, if he lose one of them, doeth not leaue ninetie and nine in the wildernesse, and goe after that which is lost, vntill he finde it?
5 And when he hath found it, he layeth it on his shoulders with ioy.
6 And when hee commeth home, hee calleth together his friendes and neighbours, saying vnto them, Reioyce with me: for I haue founde my sheepe, which was lost.
7 I say vnto you, that likewise ioy shall be in heauen for one sinner that conuerteth, more then for ninetie and nine a iust men, which neede none amendement of life.
a Which iustifie themselues, and knowe not their owne faultes.
8 Either what woman hauing ten b pieces of siluer, if shee lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?
b The worde is *drachma*, which is somewhat more in value then fiue pence of olde sterling money, and was equall with a Romane penie.
9 And when she hath founde it, she calleth her friends, and neighbours, saying, Reioyce with mee: for I haue founde the piece which I had lost.
10 Likewise I say vnto you, there is ioy in the presence of the Angels of God, for one sinner that conuerteth.
11 ¶ He said moreouer, A certaine man had two sonnes.
12 And the yonger of them sayd to his father, Father, giue me the c portion of the goods that falleth to me. So hee deuided vnto them his substance.
c This declareth that we ought not to desire to haue our portion separate from God, except we will lose all.
13 So not long after, when the younger sonne had gathered all together, he tooke his iourney into a farre countrey, and there he wasted his goods with d riotous liuing.
d The Greeke word signifieth so to waste all, that a man reserueth nothing to himselfe.
14 Now when he had spent all, there arose a great dearth throughout that land, and he began to be in necessitie.
15 Then hee went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.
16 And he would faine haue filled his belie with the huskes, that the swine ate: e but no man gaue them him.
e For no man had pitie vpon him.
17 Then hee came to him selfe, and sayde, Howe many hyred seruantes at my fathers haue bread ynough, and I die for hunger!
18 I wil rise, and goe to my father, and say vnto him, Father, I haue sinned against f heauen, and before thee,
f That is, against God.
19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.
20 So he arose and came to his father, and when he was yet a g great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.
g God preuenteth vs and heareth our groninges before we crie to him.
21 And the sonne said vnto him, h Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.
h He was touched with the feeling of his sinne, & therefore was ashamed thereof, and heauie in heart.
22 Then the father sayde to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, & shoes on his feete,
23 And bring the fat calfe, and kil him, and let vs eate, and be merie.
24 For this my sonne was dead, and is aliue againe: and he was lost, but hee is found. And they began to be merie.
25 Now the elder brother was in the field, and when he came and drewe neere to the house, he heard melodie, and daunsing,
i God reproueth the enuie of such as grudge when God receiueth sinners to mercy.
26 And called one of his seruants, and asked what those things meant.
27 And he sayde vnto him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe and sound.
28 Then he was angrie, and would not goe in: therefore came his father out and intreated him.
29 But hee answered and sayde to his father, Loe, these many yeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid, that I might make merie with my friendes.
k Thy part which art a iew, is nothing diminished by that that Christ was also killed for the Gentiles: for he accepteth not the person, but feedeth indifferently all them that beleeue in him, with his body and blood to life euerlasting.
30 But when this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fat calfe.
31 And he sayde vnto him, k Sonne, thou art euer with me, and all that I haue, is thine. It was meete & we should make merry, & be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to wisedome and liberalitie by the example of the steward. 13 None can serue two maisters. 14 He reproueth the couetousnes & hypocrisie of the Pharisei. 16 Of the ende and force of the Lawe. 18 Of the holy state of marriage. 19 Of the rich man, and Lazarus.

1 AND he sayde also vnto his disciples, There was a certaine rich man, which had a stewarde, and hee was accused vnto him, that hee wasted his goods.
a Christ teacheth hereby, that like wise as he which is in authority & hath riches, if he get friends in his prosperitie, may be relieued in his aduersities: so our liberalitie towardes our neighbour shall stand vs in such stead at the day of iudgement, that God wil accept it as done vnto him.
2 And he called him, and sayde vnto him, Howe is it that I heare this of thee? Giue an accounte of thy stewardship: for thou mayest be no longer stewarde.
3 Then the stewarde sayde within him selfe, What shall I doe: for my master will take away from me the stewardshippe? I can not digge, and to begge I am ashamed.
4 I know what I will doe, that when I am put out of the stewardship, they may receiue me into their houses.
5 Then called he euery one of his masters debters, & sayd vnto the first, Howe much owest thou vnto my master?
6 And he sayde, An hundreth measures of oyle. And he saide to him, Take thy wryting, and sit downe quickly, and write fiftie.
7 Then sayde he to another, Howe much owest thou? And he sayde, An hundreth measures

measures of wheat. Then he said to him, Take thy writing, and write foure score.
8 And the Lorde commended [b] the vniust stewarde, because hee had done wisely. Wherefore the children of this world are in their generation wiser then the children of light.
9 And I say vnto you, Make you friends [c] with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.
10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.
11 If then ye haue not bene faithfull in [d] the wicked riches, who will trust you in the true treasure?
12 And if ye haue not bene faithfull in [e] another mans goods, who shall giue you that which is [f] yours?
13 * No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other. Ye can not serue God and riches.
14 All these things heard the Pharises also which were couetous, and they [g] mocked him.
15 Then he said vnto them, Ye are they, which [h] iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.
16 * The Lawe and the Prophets endured vntill Iohn: [i] since that time the kingdom of God is preached, and euery man [k] preasseth into it.
17 * Nowe it is more easie that heauen and earth should passe away, then that one title of the Lawe should fall.
18 ¶ * Whosoeuer putteth away his wife, and marieth another, committeth adultery: and whosoeuer marrieth her that [l] is put away from her husbande, committeth adulterie.
19 ¶ There was a [l] certaine riche man, which was clothed in purple, and fine linen, and fared well and delicately euery day.
20 Also there was a certaine begger named Lazarus, which was laide at his gate full of sores,
21 And desired to be refreshed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his sores.
22 And it was so that the begger died, and was carried by the Angels into [m] Abrahams [n] bosome. The rich man also died and was buried.
23 And being in hell in torments, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome.
24 Then he cryed, and said, Father Abraham, haue mercie on me, and send Lazarus, that he may dippe the tippe of his [o] finger in water, and cole my tongue: for I am tormented in this flame.
25 But Abraham said, [p] Sonne, remember that thou in thy life time receiuedst thy [q] pleasures, and likewise Lazarus [r] paines: now therefore is he comforted, and thou art tormented.
26 Besides all this, betweene you and vs there is a great [s] gulfe set, so that they which would goe from hence to you, can not, neither can they come from thence to vs.
27 Then he said, I pray thee therefore father, that thou wouldest send him to my fathers house,
28 (For I haue fiue brethren) that he may testifie vnto them, least they also come into this place of torment.
29 Abraham said vnto him, They haue Moses and the [q] Prophetes: let them [r] heare them.
30 And he said, Nay, father Abraham: but if one come vnto them from [p] dead, they will amend their liues.
31 Then he saide vnto him, If they heare not Moses and the Prophetes, neither will they be perswaded, though one rise from the dead againe.

a God, who doeth here represente the maister of the house, doth rather commend the prodigal waste of his goods, and the liberall giuing of the same to the poore, then the true keeping & lending of them.
c That is, either wickedly gotten or wickedly kept or wickedly spent: & hereby we be warned to suspect riches, which for the most part are an occasion to their possessours of great wickednes.
d They which cannot wel be trusted worldly goods, will be trusted with spirituall treasures: and therefore they ought not to be committed vnto them.
e As are riches and such like thing, which God hath giuen, not for your selues onely, but to bestowe vpon others.
f Christ calleth the gifts which he giueth vnto vs, yours. Matth.6.24.
g Because they iudged no man happie, but those that were rich.
h Which loue outward appearance, and vaine glorie.
i Their zeale is inflamed, that they followe the Gospel without respect of worldly things. Matth.5.18. Matth.11.12. and 19.9. 1.cor.7.11.
k That is, which is not lawfully diuorced.
l By this storie is declared what punishment they shal haue, which liue deliciously and neglect the poore.
m As the fathers in the olde Lawe, were saide to be gathered into the bosome of Abraham, because they receiued the fruite of the same faith with him: so in the Newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.
n Whereby is signified that most blessed life, which they that dea the faith that Abraham did, shall enioy after this worlde.
o Christ describeth spirituall things by such maner of speach, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirsty, or speake: but the Lorde, as it were in a table, painteth foorth the state of the life to come, as our capacitie is able to comprehend it.
p In calling him sonne, he taunteth his vaine boasting, who in his life vaūted himselfe to be the sonne of Abraham: warning vs also hereby how litle glorious titles auaile.
q Which declareth that it is too late to be dead, if in their life time they can not profite by the liuely worde of God.
r As faith commeth by Gods worde, so is it maynteined by the same. So that we neither ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the worde of God is sufficient to life euerlasting.
a Or, good things.
b Or, euill things.
c Or, swallowing pit

CHAP. XVII.

1 Christ teacheth his disciples to auoyde occasions of offence, 3 One to forgiue another. 5 We ought to pray for the increase of faith. 6 He magnifieth the vertue of faith, 10 And sheweth the vnabilitie of man, 11 Healeth ten lepers, 20 Speaketh of the latter dayes, and of the end of the worlde.

1 Then said he to the disciples, * It can not be auoyded, but that offences will come, but woe be to him by whome they come.
2 It were better for him that a great millestone were hanged about his necke, and that he were cast into the sea, then that he should [a] offend one of these litle ones.
3 ¶ Take heede to your selues: if thy brother trespasse against thee, rebuke him: & if he repent, forgiue him.
4 * And though he sinne against thee [b] seuen times in a day, and seuen times in a day turne againe to thee, saying, It repenteth me, thou shalt forgiue him.
5 ¶ And the Apostles saide vnto the Lord, Increase our faith.
6 And the Lorde said, * If ye had faith, as much as is [c] a graine of mustard seede, and should say vnto this mulberie tree, [d] Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

Matth.18.7. mar.9.42.

a That is, to turne him backe from the knowledge of God, and his saluatiō. *Matth.18.21.*
b That is, many times: for by a certaine number he meaneth an vncertaine. *Matth.17.20.*
c That is, if they had neuer so litle of pure and perfite faith.
d Meaning, they should doe wonderfull and incredible things.

7 ¶ Who is it also of you, that hauing a
e Hereby is declared that it is not ynough to do a piece of our duety for a time, but also we must continue to the ende.
seruat plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Goe and sit downe at table?
8 And wouldе not rather saye to him, f Dresse wherewith I may suppe, and girde thy selfe, and serue me, till I haue eaten and dronken, and afterward thou shalt eate and dronke?
f For God receiueth nothing of vs, whereby he should stand bound vnto vs. *Leuit.*14.2.
9 Doeth hee thanke that seruant, because he did that which was commanded vnto him? I trowe not.
10 So likewise ye, when ye haue done all those things, which are cōmanded you, say, We are g vnprofitable seruants: we haue done p which was our dutie to do.
g To whome it did appertain to iudge of the leprosie, Leu.14.2. and hereby also the priestes should haue no occasion to grudge, or murmure.
p He noteth hereby their ingratitude, & that the greatest part neglect the benefites of God.
11 ¶ And so it was when he went to Ierusalem, that he passed through the mids of Samaria and Galile.
12 And as he entred into a certain towne, there met him ten men that were lepers, which stoode a farre off.
13 And they lift vp their voyces and said, Iesus, Master, haue mercie on vs.
14 And when he sawe them, he saide vnto them, h Goe, shewe your selues vnto the i Priestes. And it came to passe, that as they went, they were cleansed.
h It cannot be discerned by any outward shew, or maiestie, whereby it might the rather be knowen.
i Or, among you.
15 Then one of them, when he sawe that he was healed, turned backe, and with a loude voyce praised God,
16 And fell downe on his face at his fēte, and gaue him thankes: and he was a Samaritan.
17 And Iesus answered, and sayd, Are there not ten cleansed? but where are the k nine?
k Either by reason of the worde of God, which is receiued by Faith, or that the Messias whome they sought as absent, is nowe present, euen within their owne dores, and yet they know him not, Iohn 1. 11.
18 There are none found that returned to giue God praise, saue this stranger.
19 And he saide vnto him, Arise, goe thy way, thy faith hath made thee whole.
20 ¶ And when he was demanded of the Pharises, when the kingdome of God should come, he answered them, & said, The kingdome of God commeth not l with obseruation.
l He speaketh of his first coming into the world. *Matth.*24.23. *mar.*13.21.
21 Neither shall men say, Loe here, or loe there: for beholde, the kingdome of God is m k within you.
m Meaning, his second cōming, wherein he shall appeare in glory *Gene.*7.5. *mat.*24. 38.1. *ver.*3.20.
22 And he saide vnto the disciples, The dayes will come, when ye shall desire to see l one of the dayes of the Sonne of man, and ye shall not see it.
n When men contemned the iudgement of God, wherewith they were before menaced. *Gen.*19.24.
23 n Then they shall say to you, Beholde here, or behold there: but goe not thither, neither follow them.
24 For as the lightening that lightneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his m day.
25 But first must he suffer many things, and be reproued of this generation.
26 n And as it was in the n dayes of Noe, so shal it be in the dayes of the Sonne of man.
27 They ate, they dranke, they marryed wiues, and gaue in marriage vnto the day that Noe went into the Arke: and the flood came, and destroyed them all.
28 n Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they solde, they planted, they built.
29 But in the day that Lot went out of Sodom, it rained fire & brimstone from heauen, and destroyed them all.
30 After these ensamples shall it be in the day when the Sonne of man shall be reuepled.
31 At that day, he that is vpon the o house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the fielde likewise, let him not turne backe to that he left behinde.
o We must forget that which we haue left behinde vs, to the ende p we may the better follow our heauenly Vocation. *Gen.*19.26. *Cha.*9.24. & 18. 25. *matth.*10.39. *mar.*8.35. *iohn* 12.25.
32 n Remember Lots wife. B.
33 n Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, p shall get it life.
p This corporal death shall engender life euerlasting. *Matt.*24.40.41.
34 n I tell you, in that night there shall be two in one q bed: the one shalbe receiued, and the other shall be left.
q He meaneth that no band or coniunction is so to their head Iesus Christ: for they shal gather vnto him, as the rauening birdes about a carion.
35 Two women shalbe grinding together: the one shall be taken, and the other shal be left.
36 Two shall be in the fielde: one shall be receiued, and another shall be left.
37 And they answered, and saide to him, Where, Lord? And he saide vnto them, n r Whereseoeuer the bodie is, thither will also the Egles resort.

CHAP. XVIII.

By the example of the widowe, and the Publicane, Christ teacheth howe to pray. 15 *By the example of children, he exhorteth to humilitie.* 18 *Of the way to be saued, and what things let.* 29 *The reward promised to him.* 31 *And of the crosse.* 35 *A blinde man receiueth sight.*

1 AND n he spake also a parable vnto them, to this ende, that they ought alwayes to pray, and not to a waxe faint,
*Eccles.*18.22. *rom.*12.12. 1. *thes*5.17.
a The Greeke word signifieth not to shrinke backe, as cowards doe in warre, or to giue place in afflictions or dangers.
2 Saying, There was a iudge in a certaine citie, which feared not God, neither reuerenced man.
3 And there was a widowe in that citie, which came vnto him, saying, n Doe me iustice against mine b aduersarie.
n Or, auenge me.
b Who pleadeth against me.
4 And he would not for a time: but afterwarde he said with him selfe, Though I feare not God, nor reuerence man,
5 Yet because this widowe troubleth me, I will doe her right, least at the last she come and make me wearie.
6 And the Lord saide, Heare what the vnrighteous iudge saith.
7 Nowe shall not God auenge his elect, which crie day and night vnto him, yea, though c he suffer long for them?
c And seeme slow in reuenging their wrongs.
8 I tell you he wil auenge them quickely: but when the Sonne of man commeth, shall he finde faith on the earth?
9 ¶ He spake also this parable vnto certaine which trusted in them selues that they were iust, and despised other,
10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.
11 The Pharise d stoode and prayed thus with him selfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane,
d Whereby he declared his proude and disdainefull heart.

12 I fast twise in the weeke: I giue tithe of
all that euer I possesse.
13 But the Publicane standing a farre off,
would not lift vp so much as his [e] eyes
to heauen, but smote his brest, saying, O
God, be mercifull to me a sinner.
14 I tell you, this man departed to his
house iustified, "rather thẽ the other: * For
euery man that exalteth him selfe, shall be
brought lowe, and he that humbleth him
selfe, shall be exalted.
15 ¶ * They brought vnto him also [f] babes,
that he should touch them. And whẽ his
disciples sawe it, they rebuked them.
16 But Iesus called [g] them vnto him, and
sayd, Suffer the babes to come vnto me,
and forbid them not: for of [h] such is the
kingdome of God.
17 Verely I say vnto you, whosoeuer re-
ceiueth not the kingdome of God as [i] a
babe, he shall not enter therein.
18 * Then a certaine ruler asked him, say-
ing, Good master, what ought I to do, to
inherite eternall life?
19 And Iesus sayd vnto him, Why callest
thou me [k] good? none is good, saue one,
euen God.
20 Thou knowest the commaundements,
* Thou shalt not commit adultery: Thou
shalt not kill: Thou shalt not steale: Thou
shalt not beare false witnesse: Honour thy
father and thy mother.
21 And he said, All these haue I kept from
my youth.
22 Nowe when Iesus heard that, he sayd
vnto him, Yet lackest thou one thing. Sel
all that euer thou hast, and distribute vn-
to the poore, and thou shalt haue treasure
in heauen, and come, follow me.
23 But when hee heard those things, hee
was very heauie: for he was maruei-
lous rich.
24 And when Iesus sawe him sorowfull,
he sayde, With what difficultie shall they
that haue riches, enter into the kingdom
of God?
25 Surely it is easier for a "camell to goe
through a needles eye, then for a rich man
to enter into the kingdome of God.
26 Then sayd they that heard it, And who
then can be saued?
27 And hee sayde, The thinges which are
vnpossible with men, are [l] possible with
God.
28 ¶ * Then Peter sayde, Loe, we haue left
all, and haue followed thee.
29 And he sayde vnto them, Verely I say
vnto you, there is no man that hath
left house, or parents, or brethren, or
wife, or children for the kingdome of
Gods sake,
30 Which shal not receiue [m] much more in
this world, and in the world to come life
euerlasting.
31 ¶ * Then Iesus tooke vnto him the
twelue, and said vnto them, Behold, We
goe vp to Ierusalem, and all things shall
be fulfilled to the Sonne of man, that are
written by the Prophets.
32 For he shall be deliuered vnto the Gen-
tiles, and shall be mocked, and shall be
spitefully entreated, and shall be spitted
on.
33 And when they haue scourged him, they
will put him to death: but the thirde day
he shall rise againe.
34 But they vnderstoode none of these
things, & this saying was hid from them,
neither perceiued they the things, which
were spoken.
35 ¶ * And it came to passe, that as he was
come nere vnto Iericho, a certaine blinde
man sate by the way side begging.
36 And when he heard the people passe by,
he asked what it meant.
37 And they sayd vnto him, that Iesus of
Nazaret passed by.
38 Then he cryed, saying, Iesus the sonne
of Dauid, haue mercy on me.
39 And they which went before, rebuked
him, that he should hold his peace, but he
cried much more, O [n] Sonne of Dauid,
haue mercy on me.
40 And Iesus stoode stil, and commaunded
him to be brought vnto him. And when
he was come neere, he asked him,
41 Saying, What wilt thou that I do vn-
to thee? And he sayde, Lorde, that I may
receiue my sight.
42 And Iesus sayd vnto him, Receiue thy
sight: thy faith hath saued thee.
43 Then immediatly he receiued his sight,
and followed him, [o] praising God: and al
the people, whẽ they saw this, gaue praise
to God.

e These were signes of an humble and lowly heart.
"Or, and not the other.
Chap.14.11. mat.23.12.
Mat.19.13. mar.10.13.
f The worde signifieth young sucking babes which they caried in their armes.
g He meaneth the nourses or them that bare the babes, whom the Apostles rebuked.
h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicitie and plainnes.
i Signifying that they ought to lay aside all malice and pride.
Mat.19.16. mar.10.17.
k Because commonly they abused this word, Iesus sheweth him that hee could not confesse him to be good, except also he acknowledged that he was of God.
Exod.20.13,14.
"Or, cable rope.
l For he so gouerneth the hearts of his, that their riches are not blinde them.
Mat.19.27. mar.10.28.
m The litle that a man hath with the grace of God, is an hundreth folde better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.
Mat.20.17. mar.10.32.
Mat.20.29. mar.10.46.
n The people vsed to call the Messias by this name, because they knewe he should come of the stocke of Dauid, Psal.132.11. Actes 2.30.
o He was mindfull of the benefit receiued, and also the people were moued thereby to glorifie God.

CHAP. XIX.

2 *Of Zacheus.* 12 *The ten pieces of money.* 28
Christ rideth to Ierusalem, and weepeth for it. 45
Hee chaseth out the marchants, 47 *And his ene-*
mies seeke to destroy him.

1 NOw when Iesus entred and passed
through Iericho,
2 Beholde, there was a man named
Zaccheus, which was the chiefe receiuer
of the tribute, and he was riche.
3 And he sought to see Iesus, who he should
be, and coulde not for the prease, because
he was of a lowe stature.
4 Wherefore he ran before, and clīmed vp
into a wilde figge tree, that he might see
him: for he should come that way.
5 And when Iesus came to the place, hee
looked vp, and sawe him, and sayde vnto
him, Zaccheus, come downe at once: for
to day I must abide at thine house.
6 Then he came downe hastily, and recei-
ued him ioyfully.
7 And when all they saw it, they murmu-
red, saying, that hee was gone in to lodge
with a "sinfull man.
8 And Zaccheus stoode foorth, and said vn-
to the Lord, Behold, Lord, the halfe of my
goods I giue to the poore: and if I haue
taken from any man by "forged cauilla-
tion, I restore him foure folde.
9 Then Iesus sayde to him, This day is
saluation come vnto this [a] house, foras-
much as he is also become the [b] sonne of
Abraham.
10 * For the Sonne of man is come to
seeke, and to saue that which was lost.

"Or, a man of a wicked life.
"Or, false accusation.
a Zaccheus adoptiō was a signe that the whole familie was receiued to mercy. Notwithstāding this promes, God reserueth to him selfe free libertie either to chuse or forsake, as in Abrahams house.
b To be the sonne of Abrahā is to be chosen freely, Rom.9.8. to walke in the steppes of the faith of Abraham, Rom.4.12. to doe the works of Abraham, Iohn 8.39. by ẏ which things, we are most assured of life euerlasting, Rom.8.29.
Mat.18.11.

11 And whiles they heard these things, hee continued and spake a parable, because he was nere to Ierusalem, and because also they thought that the kingdome of God should shortly appeare.

Mat.25.14.

c This way to declare to them, that he must yet take greatpaines before his kingdome should be established.

12 Hee sayde therefore, * A certaine noble man went into c a farre countrey, to receyue for him selfe a kingdome, and so to come again.

d This piece of money is called Mina, and the whole summe mounteth about the value of seuenteene pond, esteeming euery piece about fiue Nobles and seuen pence.

13 And he called his ten seruants, and deliuered them ten d pieces of money, and sayd vnto them, c Occupie till I come.

e God will not that his graces remaine idle with vs.

14 But his citizens hated him, & sent an ambassage after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, when he was come f again, and had receiued his kingdome, that he commaunded the seruants to be called to him, to whome he gaue his money, g he might knowe what euery man had gained.

f Whereby we learne that the second comming of our Sauiour Christ shall be more glorious & excellent then it doeth nowe appeare.

16 Then came the first, saying, Lorde, thy piece hath encreased ten pieces.

17 And he sayde vnto him, Well, good seruant: because thou hast bene faithful in a very litle thing, take thou authority ouer ten cities.

g They that suppresse the giftes of God, and liue in idlenes, are wout all excuse. *Chap.8.18. mat. 13.12. & 25.29. mar.4.25*

18 And the second came, saying, Lorde, thy piece hath encreased fiue pieces.

19 And to the same he sayde, Be thou also ruler ouer fiue cities.

20 So the other came and sayd, Lorde, behold thy piece, which I haue layed vp in a napkin.

h He that faithfully bestoweth § graces of God, shall haue them increased: but they shalbe take away from him that is vnprofitable, and vseth them not to Gods glory.

21 For I feared thee, because thou art a i straite man: thou takest vp, that thou laydest not downe, & reapest that thou didest not sowe.

i Here by we perceiue the excellent constancie of Christ, who notwithstanding he did now fight against the terrour of death, & Gods iudgemēt: yet went before his fearefull disciples, & led the way to death. *Mat.21.1. mar.11.1.*

22 Then he sayde vnto him, Of thine owne k mouth will I iudge thee, O euil seruant. Thou knewest that I am a straite man, taking vp that I layde not downe, & reaping that I did not sowe.

23 Wherefore then gauest not thou my money into the banke, that at my comming I might haue required it with vantage?

24 And he sayde to them that stoode by, Take from him that piece, & giue it him that hath ten pieces.

25 (And they said vnto him, Lorde, he hath ten pieces.)

26 * For I say vnto you, that vnto all them that haue, it shall be l giuen: and from him that hath not, euen that he hath, shall be taken from him.

27 Moreouer, those mine enemies, which would not that I should reigne ouer them, bring hither, and slay them before me.

28 ¶ And when hee had thus spoken, hee went forth m before, ascending vp to Ierusalem.

29 * And it came to passe, when hee was come nere to Bethphage, and Bethania, beside the mount which is called § mount of Olives, he sent two of his disciples,

30 Saying, Go ye to n towne which is before you, wherein, assoone as ye are come, ye shall finde a colte tied, whereon neuer man sate: loose him, and bring him hither.

k Christ preuenteth such difficulties as might haue troubled his disciples.

Mat.21.7. ioh.12.14.

l They wish that God may be appeased & reconciled with men: and so by this meane be glorified. *Chap.21.6. mat. 24.1. mar.13.1.*

m Christ partly pitieth the Citie which was so nere her destruction, and partly vpbraideth their malice which would not imbrace Christ their Sauiour, & therefore pronounceth greater punishmēt to Ierusalem, then to other cities, which had not receiued like graces.

31 n And if any man aske you, why ye loose him, thus shall ye say vnto him, Because the Lord hath nede of him.

32 So they that were sent, went their way, and founde it as he had sayde vnto them.

33 And as they were loosing the colte, the owners thereof sayde vnto them, Why loose ye the colte?

34 And they sayde, The Lorde hath nede of him.

35 ¶ * So they brought him to Iesus, and they cast their garments on the colt, and set Iesus thereon.

36 And as he went, they spred their clothes in the way.

37 And when he was nowe come nere to the going downe of the mount of Olives, the whole multitude of the disciples began to reioyce, and to praise God with a loude voyce, for all the great workes that they had seene,

38 Saying, Blessed be the king that commeth in the Name of the Lord: o peace in heauen, and glory in the hyest places.

39 Then some of the p Pharisees of the company sayde vnto him, Master, rebuke thy disciples.

40 But he answered, and sayd vnto them, I tell you, that if these should holde their peace, the stones would crie.

41 ¶ * And when he was come nere, he beheld the citie, and wept for it,

42 Saying, q O if thou haddest euē knowe at the least in this thy day r those things, which belong vnto thy peace! but nowe are they s hid from thine eyes.

n Meaning Christ, without whome there is no saluation, and with whom is all felicitie.

43 For the dayes shal come vpon thee, that thine enemies shall cast a trench about thee, and compasse thee rounde, and keepe thee in on euery side,

o Through thine owne malice thou art blinded.

44 And shall make thee euen with the ground, & thy children which are in thee, and they shal not leaue in thee a stone vpon a stone, because thou knewest not the time of thy t visitation.

p And receiuedst not § Redeemer, which was sent thee. *Mat.21.13. mar.11.17. Isai.56.7. Iere.7.11.*

45 ¶ * He went also into the Temple, and began to cast out them that solde therein, and them that bought,

46 Saying vnto them, It is written, * Mine house is the house of prayer, * but ye haue made it a denne of theeues.

47 And hee taught u daily in the Temple. And the high Priestes and the Scribes, and the chiefe of the people sought to destroy him.

Or, in the day time.

48 But they coulde not finde what they might do to him: for all the people x hanged vpon him when they heard him.

q That is, were most attent to heare.

CHAP. XX.

Christ stoppeth his aduersaries mouthes by another question, 9 Sheweth their destruction by a parable. 22 The authoritie of Princes. 27 The resurrection, and his diuine power. 46 He reproueth the ambition of the Scribes.

1 And * it came to passe, that on one of those daies, as he taught the people in the Temple, and preached the Gospell, the high Priests & the Scribes came vpon him with the Elders,

Mat.21.23. mar.11.27.

2 And spake vnto him, saying, Tell vs by what

what authoritie thou doest these things, or who is he that hath giuen thee this authoritie?

3 And he answered, and said vnto them, I also will aske you one thing: tell me therefore:

a By baptisme he comprehendeth all Iohns ministerie, who bare witnesse to Christ.

4 The a baptisme of Iohn, was it from heauen, or of men?

5 And they reasoned with him themselues, saying, If we shal say, From heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

b By this meanes he made them ashamed and astonished. *Matth.21.33. Mar.12.1. Isa.5. Ier.2.21.*

8 Then Iesus said vnto them, b Neither tell I you, by what authoritie I do these things.

9 ¶ * Then began he to speake to the people this parable, * A certaine man planted a c vineyard, and d let it forth to husbandmen: and went into a strange countrey, for a great season.

c The Iewes were as Gods plants and his owne grafting.

d God committeth his people to the gouernours & priests.

10 And at a time he sent a e seruant to the husbandmen, that they should giue him of the fruit of the vineyarde, but the husbandmen did beate him, and sent him away emptie.

e He raised vp Prophets.

11 Againe he sent yet another seruant: and they did beate him, and fowle intreated him, and sent him away emptie.

12 Moreouer, he sent the thirde, and him they wounded, and cast out.

13 Then saide the Lord of the vineparde, What shall I doe? I will send my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husbandmen sawe him, they reasoned with themselues, saying, This is the heire: come, let vs kill him, that the inheritance may be ours.

15 So they cast him out of the vineparde, and killed him. What shall the Lord of the vineparde therefore doe vnto them?

16 He will come & destroy these husbandmen, and will giue out his vineparde to others. But when they heard it, they said, God forbid.

Psal.118.22. Isa.28.16. Mat.21. ver.9.33. Luc.2.7.

f For by it the building is ioyned together, & made strong.

17 ¶ And he beheld them, and said, What meaneth this then that is written, * The stone that the builders refused, that is made the head f of the corner?

g They that stumble and fall on Christ, thinking to oppresse him, shalbe ouerthrowen themselues and destroyed. *Matt.22.16. Mar.12.13.*

18 g Whosoeuer shal fall vpon that stone, shall be broken: and on whome so euer it shall fall, it wil grinde him to powder.

h They waited for a conuenient time and place.

19 Then the hie Priestes and the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 * And they h watched him, & sent forth spies, which should faine themselues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neyther doest thou accept mans person, but teachest the way of God truely,

22 Is it lawfull for vs to giue Cesar tribute, or no?

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple. *Rom.13.7.*

23 But he perceiued their craftinesse, and said vnto them, Why tempt ye me?

24 Shewe me a penie. Whose image and superscription hath it? They answered and said, Cesars.

k The dueties which we owe to princes, letteth no hing that which is due vnto God. *Matth.22.23. Mar.12.18. Deut.25.5.*

25 Then he said vnto them, * k Giue then vnto Cesar the things which are Cesars, and to God those which are Gods.

26 And they could not reproue his saying before the people: but they marueiled at his answere, and held their peace.

l In this place he calleth all them children of this world which remaine in the same: or els mattrimonie shoulde not seeme to appertaine to the children of God, as that wicked monster pope Cyricius taught against the manifest Scriptures.

27 * Then came to him certaine of the Sadducees (which deny that there is any resurrection) and they asked him,

28 Saying, Master, * Moses wrote vnto vs, If any mans brother die hauing a wife, & he die without children, that his brother should take his wife, and raise vp seede vnto his brother.

29 Nowe there were seuen brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childelesse.

31 Then the thirde tooke her: & so likewise the seuen died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, and said vnto them, The l children of this world marrie wiues, and are married.

m Since marriage is ordeined to maintaine and increase mankinde, when we shall be immortal, it shal not be in any vse.

35 But they which shall be counted worthy to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

n For although the wicked rise againe, yet that life is but death and an eternal destruction. *Exod.3.6.*

36 n For they can die no more, forasmuch as they are equall vnto the Angels, and are the Sonnes of God, * since they are the children of the resurrection.

37 And that the dead shal rise againe, euen * Moses shewed it besides the bush, when he said, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

o Of them which are not, but of them which are.

38 For he is not the God of the o dead, but of them which liue: p for all liue vnto him.

p The immortalitie of the soule can not be separated from the resurrection of the bodie, whereof here Christ properly speaketh. *Matth.22.44. mar.12.35. Psal.110.1.*

39 Then certaine of the Pharises answered & said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ * Then saide he vnto them, How say they that Christ is Dauids sonne?

42 And Dauid him selfe saith in the booke of the Psalmes, * The Lord said vnto my Lord, Sit at my right hand,

43 Till I shall make thine enemies thy footestoole.

q For the sonne is not Lord of his father, and therefore it followeth that Christ is God. *Chap.11.43. mat 23.6. mar.12.38.*

44 Seeing Dauid calleth him Lord, how is he then his q sonne?

45 ¶ Then in the audience of all the people, he said vnto his disciples,

46 * Beware of the Scribes, which desire to goe in long robes, and loue salutations in the markets, & the highest seates in the Synagogues, & the chiefe roomes at feastes:

47 Which deuoure widowes houses, euen vnder a colour of long prayng: these shall receiue greater damnation.

CHAP. XXI.

3 *Christ commendeth the poore widowe. 6 He forewarneth of the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the worlde, 37 And of his dayly exercise.*

Mar.12.41. 1 AND * as he beheilde, he sawe the rich men, which cast their gyftes into the treasurie,

2 And he sawe also a certaine poore widowe, which cast in thither two mites,

3 And he saide, Of a trueth I say vnto you, that this poore widow hath cast in more then they all.

a God esteemeth not the gift or almes by the quantitie or value, but by the heart and affection.

4 a For they all haue of their superfluitie cast into the offrings of God: but the of her penurie hath cast in all the liuing that she had.

Chap.19.43,44. matth.24.1. mar.13.1.

5 * Nowe as some spake of the Temple, how it was garnished wt goodly stones, and with b consecrate thinges, he said,

b *Or, gifts.*

6 Are these the things that ye looke vpon? the dayes wil come, wherein a stone shal not be left vpon a stone, that shall not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

Ephes.5.6. 2.thess.2.3.

8 *And he saide, b Take heede, that ye be not deceiued: for many will come in my name, saying, I am Christ, and the time draweth neere: followe ye not them therefore.

b Christ then maketh answere of that, which was more necessary for them, and not to the question they demaunded.

Matth.24.7. mar.13.8.

9 And when ye heare of warres and seditions, be not afrayde: for these things must first come, but the ende followeth not by and by.

10 Then said he vnto them, Nation shall rise against nation, and kingdome against kingdome,

c This their sufferance shal both be a greater cõfirmation to the Gospel, and also by their constancie the tyrannie of their enemies shall at length be manifest before God and man.

11 * And great earthquakes shall be in diuers places, and hunger, and pestilence, and fearefull thinges, and great signes shall there be from heauen.

Chap.12.12. matth.10.19. mar.13.11.

12 But before all these, they shall lay their handes on you, and persecute you, deliuering you vp to the Synagogues, and into prisons, and bring you before kings and rulers for my Names sake.

d For though they were so impudent to resist, yet trueth euer gaineth the victorie.

13 And this shall turne to you, for c testimoniall.

Matth.10.30.

14 * Lay it vp therefore in your hearts, that ye premeditate not, what ye shall answere.

e That is, liue ioyfully & blessedly euen vnder the crosse.

15 For I wil giue you a mouth, and wisedom, whereagainst all your aduersaries shall not be able to speake, nor d resist.

Mat.24.15. mar. 13.14. dan.9.27.

16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friendes, and some of you shall they put to death.

17 And ye shall be hated of all men for my Names sake.

18 * Yet there shall not one heare of your heads perish.

19 By your patience e possesse your soules.

20 ¶ * And when ye see Ierusalem besieged with souldiers, then vnderstand that the desolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein.

22 For these be the dayes of vengeance, to fulfill all things that are written.

23 But wo be to them that be with childe, & to them that giue sucke in those dayes: for there shall be great distresse in this land, and f wrath ouer this people.

f Gods wrath against this people shal appeare by ỹ calamities and plagues, wherewith he wil punish them.

24 And they shall fall on the edge of the sword, and shall be led captiue into all nations, and Ierusalem shalbe troden vnder foote of the Gentiles, vntill the g time of the Gentiles be fulfilled.

g He meaneth their iniquities to receiue likewise their punishment afterward.

25 * Then there shalbe signes in ỹ Sunne, and in the Moone, and in the Starres, and vpon the earth trouble among the nations with perplexitie: the sea and the waters shall roare.

Isa.13.10.&c. 32.7. mat.24.29. mar.13.24.

26 And mens heartes shall faile them for feare, and for looking after those thinges which shall come on the worlde: for the powers of heauen shalbe shaken,

27 And then shall they see the Sonne of man come in a cloude, with power and great glory.

28 And when these things begin to come to passe, then looke vp, and lift vp your heades: * for your h redemption draweth neere.

Rom.8.23.

h The effect of that redemption which Iesus Christ hath purchased, shal then fully appeare.

29 And he spake to them a parable, Beholde, the figge tree, and all trees,

30 When they now shoote forth, ye seeing them, knowe of your owne selues, that sommer is then neere.

31 So likewise ye when ye see these things come to passe, knowe ye that the kingdome of God is neere.

32 Verely I say vnto you, This age shal not i passe, till all these things be done.

i For all these things came within fiftie yeres after.

33 Heauen and earth shal passe away, but my words shall not passe away.

34 Take heede to your selues, least at any time your hearts be oppressed with surfetting and drunkennes, & cares of this life, and least that day come on you at vnwares.

35 For as a k snare shall it come on all them that dwell on the face of the whole earth.

k To catch and intangle them, whersoeuer they be in the world.

36 Watch therefore, & pray continually, l that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stande before the Sonne of man.

l *Or, that ye may be made worthy.*

37 ¶ Nowe in the day time he taught in the Temple, and at night he went out, and abode in the mount that is called the mount of Olines.

38 And al the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

4 *Conspiracie against Christ. 7 They eate the Passeouer. 19 The institution of the Lords Supper. 24 They striue who shall be greatest, and he reproueth them. 42 He prayeth vpon the mount. 47 Iudas treason. 54 They take him, and bring him to the hie*

Priest

Priestes house. 60 Peter denieth him thrise, and yet repenteth. 67 Christ is brought before the Counsell, where he maketh ample confession.

Matth.26.1. mar.14.1.

1 NOw *the a feast of vnleauened bread drew nere, which is called the Passeouer.

a The feast was so called, because they could eat no leauened bread for y space of seuen dayes: for so long the feast of y Passeouer continued.

2 And the high Priests & Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priestes and b captaines, how he might betray him to them.

b Such as were appointed to keepe the Temple.

5 So they were c glad, and agreed to giue him money.

c For they were in doubt what way to take before this occasion was offered.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

Matth.26.17. mar.14.13.

7 ¶ * Then came the day of vnleauened bread when the Passeouer d must be sacrificed.

d According to Gods commandement which was first to offer it, and after to eat it.

8 And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate it.

Matth.26.20. mar.14.17,18.

9 And they said to him, Where wilt thou, that we prepare it?

e Which was in the euening about the twilight, which time was appointed to eate the Passeouer.

10 Then he saide vnto them, Beholde, when ye be entred into ye citie, there shal a man meete you, bearing a pitcher of water: folow him into the house that he entreth in,

f He meaneth that this is the last time that he could be conuersant with them as he was before, or so conuersed with them.

11 And say vnto ye good man of the house, The Master saith vnto thee, Where is the lodging where I shal eat my Passeouer with my disciples?

Matth.26.26. mar.14.22. 1.cor.11.24.

12 Then he shall shewe you a great hie chamber trimmed: there make it ready.

g The bread is a token, & an assured testimonie that y bodie of Iesus Christ is giuen for the nourture of our soules: likewise the wine signifieth that his blood is our drinke to refresh & quicken vs euerlastingly.

13 So they went, and founde as he had saide vnto them, and made ready the Passeouer.

14 *And when the e houre was come, he sate downe, & the twelue Apostles with him.

h The signe of y new couenant which is established and ratified by Christes blood.

15 Then he saide vnto them, I haue earnestly desired to eat this Passeouer with you before I suffer.

16 For I say vnto you, f Henceforth I will not eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And he tooke the cup, & gaue thankes, and saide, Take this, & deuide it among you.

18 For I say vnto you, I will not drinke of the fruite of the vine, vntill the kingdome of God be come.

19 * And he tooke bread, and when he had giuen thankes, he brake it, and gaue to them, saying, g This is my body, which is giuen for you: doe this in the remembrance of me.

20 Likewise also after Supper he tooke the cup, saying, This cup is the new h Testament in my blood, which is shed for you.

21 * Yet beholde, the hand of him that betrayeth me, is with me at the table.

22 And truely the Sonne of man goeth as it is i appointed: but wo be to that man, by whom he is betrayed.

Matth.20.25. mar.10.42.

23 Then they began to enquire among themselues which of them it should be, that should doe that.

k Meaning, that they haue vaine and flattering titles giuen them, forasmuch as they are nothing lesse then their names do signify.

24 ¶ * And there arose also a strife among them, which of them should seeme to be the greatest.

l Or, youngest.

25 But he said vnto them, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called k Gracious lords.

m Or, leaue by bequest.

26 But ye shall not be so: but let the greatest among you be as the l least: and the chiefest as he that serueth.

Matth.19.28.

27 For who is greater, he that sitteth at table, or he that serueth? is not he that sitteth at table? And I am among you as he that serueth.

l By these similitudes he declareth y they shall be partakers of his glory: for in heauen is neither eating nor drinking.

28 And ye are they which haue continued with me in my tentations.

1.Pet.5.8.

29 Therefore I m appoint vnto you a kingdome, as my Father hath appointed to me.

m Satan seeketh by all meanes to disquiet the Church of Christ, to disperse it, and to shake it from the true faith.

30 *That ye may n eate, and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel.

n It was sore shaken, but yet not ouerthrowen.

31 ¶ And the Lord saide, Simon, Simon, beholde, * Satan hath desired you, o to winow you, as wheate.

Matt.26 34,35. mar.14.29,31. iohn 13.38.

32 But I haue prayed for thee, that thy p faith q faile not: therefore when thou art conuerted, strengthen thy brethren.

Matth.10.9,10.

33 *And he said vnto him, Lord, I am redy to goe with thee into prison, & to death.

o By this he sheweth them y they must sustein great troubles & afflictions.

34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knewest me.

Isa.53.12.

35 ¶ And he said vnto them, * When I sent you without bagge, and scrip, & shoes, lacked ye any thing? And they said, Nothing.

p They were yet so rude that they thought to haue resisted with materiall weapons, whereas Christ warneth them of a spirituall fight, wherein as wel their life as faith should be in danger.

36 Then he said to them, But now he that hath a bagge, let him take it, & likewise a scrip: and he that hath none, let him sell his coate, and o bye a sword.

Matth.26.36. mar.14.32.

37 For I say vnto you, that yet the same which is written, must be performed in me, * Euen with p wicked was he nombred: for doutlesse those things which are written of me, haue an ende.

Iohn 18.1.

38 And they said, Lord, beholde, here are q two swordes. And he said vnto them, It is ynough.

Matth.26.41. mar.14.38.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives: and his disciples also followed him.

q Meaning, his death and passion.

40 * And when he came to the place, he said to them, Pray, lest ye enter into tentation.

r The word signifieth y horrour that Christ had conceiued, not only for feare of death, but of his fathers iudgement and wrath against sinne.

41 And he gate himselfe from them, about a stones cast, & kneeled downe, & prayed,

42 Saying, Father, if thou wilt, take away this r cup from me: neuertheless, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in an s agonie, he prayed more earnestly: and his sweat was like droppes of blood, trickling downe to the ground.

45 And

Iohn 13.18. psa.41.9.

i By the secret counsel of God, as Act.4.28.

a 8 vol. Angl. con-1

45 And he rose vp from prayer, and came to his disciples, and found them slæping for heauinesse.
46 And he said vnto them, Why slæpe ye? rise & pray, lest ye enter into tentation.
Mat.26.47. mar.14.43. iohn 18.3.
47 ¶ * And while he yet spake, beholde a company, & he that was called Judas one of the twelue, went before them, and came nære vnto Jesus to kisse him.
48 And Jesus said vnto him, Judas, betrayest thou a the sonne of man with a kisse?
49 Nowe when they which were about him, saw what would follow, they saide vnto him, Lord, shall we smite b with sword?
50 And one of them smote a seruant of the hie Priest, and stroke off his right eare.
51 Then Jesus answered, and sayde, Suffer them thus farre: and he touched his eare, and healed him.
52 Then Jesus said vnto the hie Priestes, and captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swordes and staues?
53 When I was daily with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the c power of darkenesse.
f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.
54 ¶ Then toke they him, & led him, and brought him to the hie Priestes house. And Peter followed a farre off.
55 * And whē they had kindled a fire in the mids of the hall, & were set downe together, Peter also sate down among them.
56 And a certaine maid beheld him as he sate by the fire, and hauing wel looked on him, said, This man was also with him.
57 But he denied him, saying, Woman, I know him not.
Matth.26.69. mar.14.66. iohn 18.25.
58 And after a litle while, another man saw him, & said, Thou art also of them. But Peter said, Man, I am not.
59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.
60 And Peter saide, Man, I knowe not what thou saiest. And immediatly while he yet spake, the cocke crewe.
61 Then the Lorde turned backe, and lookt vpon Peter: and Peter remembred the word of the Lord, how he had saide vnto him, * Before the cocke crow, thou shalt denie me thrise.
Matth.26.34. iohn 13.38.
62 And Peter went out, & wept bitterly.
t They scoffed at him, because the people thought he was a Prophet. *Mat.27.1. mar. 15. 1. iohn.18.28.*
63 ¶ And the men that helde Jesus, mocked him, and stroke him.
64 And when they had blindfolded him, they smote him on the face, & asked him, saying, d Prophecie who it is that smote thee.
65 And many other things blasphemously spake they against him.
u They asked not to the ende that the trueth might be known (for the thing was to manifest) but for malice they bare towards Christ.
66 * And assoone as it was day, the Elders of the people, and the hie Priestes and the Scribes came together, and led him into their Counsell,
67 Saying, e Art thou the Christ? tell vs. And he said vnto them, If I tell you, ye will not beleeue it.
68 And if also I aske you, ye will not answere me, nor let me goe.
69 x Hereafter shall the Sonne of man sit at the y right hand of the power of God.
70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.
71 Then saide they, What neede we any further witnesse? for we our selues haue heard it of his owne mouth.
x At his second comming.
y As in the second place of honour and dignitie.

CHAP. XXIII.

1 Jesus is brought before Pilate and Herode. 18 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 33 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe and many others at his death, 53 And is buried.

1 THen * the whole multitude of them arose, and led him vnto a Pilate.
Matth.27.11. mar.15.2.
2 And they began to accuse him, saying, We haue founde this man peruerting the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.
a Who was the chiefe gouernour, and had the examination of matters of life and death.
3 * And Pilate asked him, saying, Art thou the king of the Jewes? And he answered him, and said, Thou sayest it.
Matth.27.11. mar.15.2. iohn 18.33.
4 Then said Pilate to the hie Priests, and to b people, I finde no fault in this man.
5 But they were the more fierce, saying, He moueth b people, teaching throughout all Judea, beginning at Galile, euen to this place.
6 ¶ Nowe when Pilate heard of Galile, he asked whether the man were a Galilean.
b To rid his handes, and to gratifie Herod.
7 And when he knew that he was of Herods iurisdiction, he b sent him to Herod, which was also at Jerusalem a in those dayes.
a Or, at that time.
8 And when Herode saw Jesus, he was exceedingly glad: for he was c desirous to see him of a long season, because he had heard many things of him, & trusted to haue seene some a signe done by him.
c Of a certaine curiositie.
a Or, miracle.
9 Then questioned he with him of many things: but he answered him d nothing.
d For Christ came not to defend himselfe, neither yet would please the vaine curiositie of this tyrant.
10 The hie Priests also and Scribes stood forth, and accused him vehemently.
a Or, band, or, traine.
11 And Herode with his a men of warre despised him, and mocked him, and arayed him in e a white, and sent him againe to Pilate.
e Commonly this was a robe of honour or excellencie: but it was giuen to Christ in mockage.
12 And the same day Pilate and Herode were made friends together: for before they were enemies one to another.
13 ¶ Then Pilate called together the hie Priestes, and the rulers, and the people,
a Or, in bright colour.
14 * And said vnto them, Ye haue brought this man vnto me, as one that peruerted the people: and beholde, I haue examined him before you, and * haue found no fault in this man, of those things whereof ye accuse him:
Matth.27.23. mar.15.14. Iohn 18.38. and 19.4.
a Or, by him.
15 No, nor yet Herode: for I sent you to him: and loe, nothing worthy of death is done a to him.
16 I will therefore chastise him, & let him loose.
17 (For of f necessitie he must haue let one loose vnto them at the feast.)
f For the Romanes had giuen such franchises & liberties to the Iewes, which was but a tradition, and not according to the word of God.
18 Then all the multitude cried at once, saying, Away with him, and deliuer to

vs Barabbas:
19 Which for a certaine insurrection made
in the citie, and murther was cast in pri-
son.
20 Then Pilate spake againe to them, wil-
ling to let Iesus loose.
21 But they cried, saying, Crucifie, crucifie
him.
22 And he sayd vnto them the third time,
But what euill hath he done? I find ‖ no
cause of death in him: I will therefore
chastise him, and let him loose.

f The iudge giueth sentence with Christ, before he condemneth him, whereby plainely appeareth Iesus innocencie.

23 But they were instant with loud voy-
ces, and required that hee might be cruci-
fied: and the voices of them, and of the hie
Priestes preuailed.
24 So Pilate gaue sentence, that it should
be as they required.
25 And hee let loose vnto them him that
for insurrection and murder was cast in-
to prison, whome they desired, & deliuered
Iesus to do with him what they would.
26 ¶ * And as they led him away, they
caught one Simon of Cyrene, comming
out of the fielde, and on him they laide the
crosse, to beare it after Iesus.

Mat.27.32. mar.15.21.

27 And there followed him a great multi-
tude of people, and of womē, which wo-
men bewailed and lamented him.
28 But Iesus turned backe vnto them, and
sayde, g Daughters of Ierusalem, weepe
not for me, but weepe for your selues, and
for your children.

g Or, women of Ierusalem.

29 For beholde, the daies will come, when
men shall say, Blessed are the barren, and
the wombes that neuer bare, and the
pappes which neuer gaue sucke.
30 Then shal they beginne to say to the
mountaines, * Fall on vs: and to the
hilles, Couer vs.

Isa.2.19. hos.10.8. reu.6.16. 1.Pet.4.17.
h If the innocent be thus hādled, what shall the wicked man be?

31 * For if they do these things to a h greene
tree, what shalbe done to the drie?
32 * And there were two others, which
were euil doers, led wt him to be slaine.
33 And when they were come to the place,
which is called g Caluarie, there they cru-
cified him, and the euill doers: one at the
right hand, and the other at the left.

Mat.27.38. mar.15.27. iohn 19.18.
g Or, the place of sculles.

34 Then said Iesus, Father, forgiue them:
for they knowe not what they doe. And
they parted his raiment, and cast lottes.
35 And the people stoode, and behelde: and
ꝥ rulers mocked him with them, saying,
He saued others: let him saue him selfe, if
he be the Christ, the i Chosen of God.

i Whome God hath before all others appoynted to be ꝥ Messias: otherwise ꝥ Scriptures called them the elect of God, whō he hath chosen before all beginning to life euerlasting.

36 The souldiers also mocked him, and
came and offred him k vineger,

k Mixt with myrrhe and gall to hasten his death.

37 And sayde, If thou be the king of the
Iewes, saue thy selfe.
38 And a superscription was also wrytten
ouer him, in l Greeke letters, and in La-
tine, and in Hebrew, THIS IS THE
KING OF THE IEWES.

l That the thing might be known to all nations, because these three languages were most common.

39 ¶ And one of the euil doers, which were
hanged, railed on him, saying, If thou be
the Christ, saue thy selfe and vs.
40 But the other answered, and rebuked
him, saying, m Fearest thou not God, see-
ing thou art in the same condemnation?

m The condemnation which thou now sufferest, causeth it thee not to feare God?

41 We are in deede righteously here: for we
receiue things worthy of that we haue
done: but this man hath done nothing a-
misse.
42 And he sayd vnto Iesus, Lord, remem-
ber mee, when thou commest into thy
kingdome.
43 Then Iesus sayde vnto him, Verely I
say vnto thee, to day shalt thou be with
me in Paradise.
44 ¶ And it was about the n sixt houre: and
there was a darkenesse ouer all the land,
vntill the ninth houre.

n Which was midday.

45 And the sunne was darkned, & the vaile
of the Temple rent through the middes.
46 And Iesus cried with a loud voice, and
sayde, * Father, into thine hands I com-
mend my spirite. And when he thus had
sayd, he gaue vp the ghost.

Psal.31.5.

47 ¶ Nowe when the * o Centurion sawe
what was done, he glorified God, saying,
Of a suretie this man was iust.

*Or, captaine.
o The Romane Captaine, who had charge ouer an hundreth mē.

48 And all the people that came together
to that sight, beholding the things, which
were done, smote their breastes, and re-
turned.
49 And all his acquaintance stoode afarre
off, & the women that followed him from
Galile, beholding these things.
50 ¶ * And beholde, there was a man na-
med Ioseph, which was a Counseller, a
good man and a iust.

Mat.27.57. mar.15.43. iohn 19.38.

51 Hee did not consent to the counsell and
deede of them, which was of Arimathea, a
citie of the Iewes: who also him selfe
‖ p waited for the kingdome of God.

‖ Or, had embraced.
p He looked for the redeemer, by whom all should be restored.

52 Hee went vnto Pilate, and asked the
body of Iesus,
53 And tooke it downe, and wrapped it in
a linnen cloth, & layd it in a tombe hewen
out of a rocke, wherein was neuer man
yet laid.
54 And that day was the q Preparation,
and the Sabbath r drewe on.
55 And the women also that followed af-
ter, which came with him from Galile,
beheld the sepulchre, and howe his body
was laid.

q When mē prepared all things ready for ꝥ feast.
r That is, began the same euening.

56 And they returned, and prepared o-
dours, and oyntmentes, and rested the
Sabbath day, according to the comman-
dement.

CHAP. XXIIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that goe toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their vnderstanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worship him, 53 And of their daily exercise.

1 Now the * a first day of the weeke ear-
ly in the morning, they came vnto
the sepulchre, & brought the odours
which they had prepared, and certaine
women with them.

Mat.28.1. mar.16.1. iohn 20.1.
a Which was the first day after ꝥ first Sabbath of the feast.

2 And they founde the stone rolled away
from the sepulchre,
3 And went in, but found not the body of
the Lorde Iesus.
4 And it came to passe, that as they were
amased therat, beholde, b two men sud-
denly stoode by them in shining vestures.

b Two Angels in forme of men.

5 And as they were afraide, and bowed
downe

downe their faces to the earth, they sayde to them, Why seeke ye hym that liueth, among the dead?

6 Hee is not here, but is risen: remember * howe he spake vnto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be deliuered into the handes of sinnefull men, and be crucified, and the thirde day rise againe.

8 And they remembred his woords,

9 And returned from the sepulchre, and tolde all these things vnto the eleuen, and to all the remnant.

10 Nowe it was Marie Magdalene and Joanna, and Marie the mother of Iames, and other women with them, which told these things vnto the Apostles.

11 But their woords seemed vnto them, as a fained thing, neither beleeued they them.

12 Then arose Peter, and ranne vnto the sepulchre, and looked in, and sawe the linnen clothes laide by themselues, and departed wondering in hym self at þ which was come to passe.

13 ¶ * And beholde, two of them went that same day to a towne which was from Jerusalem about [c] three score furlongs, called Emmaus.

14 And they [d] talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 But their eyes [e] were holden, that they could not know hym.

17 And he said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sad?

18 And the one (named Cleopas) answered, and sayde vnto him, Art thou only a [f] stranger in Jerusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he sayd vnto them, What things? And they sayde vnto him, Of Iesus of Nazaret, which was a Prophet, mighty in deede and in woorde before God, and all the people,

20 And how the hie Priests, & our rulers deliuered him to be condemned to death, and haue crucified him.

21 But we trusted that it had bin he that should haue deliuered Israel, and as touching all these things, to day is the thirde day, that they were done.

22 Yea, and certaine women among vs made vs astonied, which came early vnto the sepulchre,

23 And when they found not his bodye, they came, saying, that they had also seene a vision of Angels, which sayd that he was aliue.

24 Therefore certaine of them which were with vs, went to the sepulchre, and found it euen so as the women had sayde, but him they sawe not.

25 Then he sayd vnto them, [h] O fooles and slow of heart to beleeue all that the Prophets haue spoken,

26 Ought not Christ to haue suffred these things, and to enter into his glory?

27 And he began at [i] Moses, and at all the Prophetes, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drewe neere vnto the towne, which they went to, but hee [k] made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towards night, and the day is farre spent. So he went in to tarie with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, [l] and gaue thanks, and brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but he was taken out of their sight.

32 And they sayde betweene themselues, Did not our heartes burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered together, & them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and howe hee was knowen of them in [m] breaking of bread.

36 ¶ * And as they spake these things, Iesus him selfe stoode in the mids of them, and sayd vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he sayde vnto them, Why are ye troubled? and wherefore doe doubts arise in your heartes?

39 Beholde mine hands and my feete: for it is I my selfe: handle me, and see: for a spirite hath not flesh and bones, as ye see me haue.

40 And when he had thus spoken, he shewed them his handes and feete.

41 And while they yet beleeued not for ioy, and wondered, he sayde vnto them, Haue ye here any meate?

42 And they gaue him a piece of a broiled fish, and of an honie combe,

43 And he tooke it, & did eate before them.

44 And he sayde vnto them, These are the woordes, which I spake vnto you while I was yet with you, That all must be fulfilled which are written of me in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their vnderstanding, that they might vnderstande the Scriptures,

46 And sayd vnto them, Thus is it written, & thus it behooued Christ to suffer, & to rise againe from the dead þ third day,

47 And that repentance, and remission of sinnes shoulde be preached in his Name among all nations, beginning at Jerusalem.

48 Now ye are witnesses of these things.

49 And behold, I will send the * promise of my Father vpon you: but tarie ye in the citie of Jerusalem, [n] vntill ye be endued with

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Chap.9.22. mat.17.23. mar.9.31.

Mar.16.12.

[c] Which is about seuen miles and an halfe.

[d] Hereby appeareth that they had faith, although it was weake.

[e] This declareth that we can neither see, nor vnderstand til God open our eies.

[f] For the thing was so notorious, that all men might haue knowen it.

[g] They vnderstoode not yet what was the deliuerance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

[h] Infidelitie is reproued.

[i] Christ onely is the interpreter of the scriptures for both the beginning and end thereof directly to him, because he is the Sauiour that is promised.

[k] Because Christ did both shut their eyes and open them, hee woulde keepe them in suspense til his time came to manifest him selfe vnto them.

[l] According to the custome the which maner of praying before meales they vse to this day.

[m] So soone as he began to breake bread. *Mar.16.14. iohn 20.19.*

[n] Which was til Witsontide, when the holy Ghost was sent from heaven.

with power from an hie.
50 Afterward he led them out into Betha-
nia, & lift vp his hands, & blessed them.
51 And it came to passe, that as he blessed
them,* he departed from them, and was
caried vp into heauen.
52 And they worshipped him, and retur-
ned to Ierusalem with great ioy,
53 And were continually in the Temple,
praising, and lauding God, Amen.

Mar.16.19. act.1.9.

The holy Gospel of Iesus Christ, according to Iohn.

CHAP. I.

1. 14. 17 The diuinitie, humanitie, and office of Iesus Christ. 15 The testimonie of Iohn. 39 The calling of Andrew, Peter, &c.

1 In the beginning was the
Word, and the Word was
with a God, and that Word
was God.
2 The same was b in the be-
ginning with God.
3 All things were made by it, and c with-
out it was made nothing þ was made.
4 In it was d life, and the life was the
e light of men.
5 And the light shineth in f the darknesse,
and the darkenesse comprehended it not.
6 ¶ * There was a man sent from God,
whose name was Iohn.
7 The same came for a witnesse, to beare
witnesse of þ light, that all men through
him might beleeue.
8 He was not that light, but was sent to
beare witnesse of the light.
9 That was the true light, which lighteth
euery man that ‖ commeth into þ world.
10 He was in the world, & the world was
* made by him: and the worlde g knewe
him not.
11 He came vnto h his owne, & his owne
received him not.
12 But as many as received him, to them
he gaue i power to be the sonnes of God,
euen to them that beleeue in his Name,
13 Which are borne not of blood, nor of the
wil of the flesh, nor of the wil of man, but
of God.
14 * And the Word was made k flesh, and
dwelt among vs, (and we * saw the glo-
rie thereof, as the glorie of the onely be-
gotten Sonne ‖ of the Father) * ful of grace
and trueth.
15 ¶ Iohn bare witnesse of him, and cried,
saying, This was he of whome I saide,
He that commeth after me, is preferred
before me: for he was ‖ before me.
16 And of his fulnes haue all we received,
and l grace for grace.
17 For the Law was giuen by Moses, but
grace and trueth came by Iesus Christ.
18 * No man hath seene God at any time:
the onely begotten Sonne, which is in
the m bosome of the Father, he hath n de-
clared him.
19 ¶ Then this is þ record of Iohn, when
the Iewes sent Priestes & Leuites from
Ierusalem, to aske him, Who art thou?
20 And he confessed & denied not, and said
plainely, I * am not the Christ.
21 And they asked him, What then? Art
thou Elias? And he said, I am not. Art
thou þ o Prophet? And he answered, No.
22 Then said they vnto him, Who art thou,
that we may giue an answere to them þ
sent vs? what sayest thou of thy selfe?
23 He said, I * am the voice of him þ crieth
in the wildernes, Make straight the way
of the Lord, as said the Prophet Esaias.
24 Nowe they which were sent, were of
the Pharises.
25 And they asked him, and said vnto him,
Why baptizest thou then, if thou be not
the Christ, neither Elias, nor þ Prophet?
26 Iohn answered them, saying, I baptize
with water: but there is one among
you, whom ye know not.
27 * He it is that commeth after me, which
is preferred before me, whose shoe lat-
chet I am not worthy to vnloose.
28 These things were done in Bethabara
beyond Iordan, where Iohn did baptize.
29 ¶ The next day Iohn seeth Iesus com-
ming vnto him, and saith, Beholde the
lambe of God, which taketh away the
p sinne of the world.
30 This is he of whome I said, After me
commeth a man, which is preferred be-
fore me: for he was before me.
31 And I knewe q him not: but because
he should be declared to Israel, therefore
am I come, baptizing with water.
32 So Iohn bare recorde, saying, I sawe
* the Spirit come downe from heauen,
like a doue, and it abode vpon him.
33 And I knew him not: but he þ sent me
to baptize with water, he said vnto me,
Vpon whome thou shalt see the Spirit
come downe, & tary still on him, that is
he which baptizeth with þ r holy Ghost.
34 And I saw, and bare recorde that this
is the Sonne of God.
35 ¶ The next day, Iohn stood againe, and
two of his disciples:
36 And he behelde Iesus walking by, and
said, Beholde the s lambe of God.
37 And þ two disciples heard him speake,
and followed Iesus.
38 Then Iesus turned about, & saw them
follow, and said vnto them, What seeke
ye? & they said vnto him, Rabbi (which
is to say by interpretation, Master)
t where dwellest thou?
39 He said vnto them, Come, and see. They
came & sawe where he dwelt, and abode
with him that day: for it was about the
u tenth houre.
40 Andrew, Simon Peters brother, was
one of the two which had heard x it of
Iohn, and that followed him.

41 The

‖ Or, before the beginning.
a Christ is God before all time.
b The Sonne is of the same substance with the Father.
c No creature was made without Christ.
d Whereby all things are quickned & preserued.
e The life of man is more excellent then of any other creature, because it is ioyned with light & vnderstāding.
f Mans minde is full of darkenes because of the corruptiō therof.
Mat.3.1. mar.1.4. luke 3.2.
‖ Or, is borne.
Heb.11.3.
g Because they did not worship him as their God, Rom.1.21. Acts.14.15.
h To the Israelites, who were his peculiar people.
i Meaning, a priuiledge or dignitie.
Math.1.16. luke 2.7.11.
k He was formed and made man by the operation of the holy Ghost without the operation of man.
Math.17.2. 2.Pet.1.17.
‖ Or, proceeding from the Father.
Chap.1.19.& 2.9.
‖ Or, more excellent then I.
l More abundant grace then by Moses. *1.Tim.6.16. 1.Iohn.4.12.* m Meaning, he is most deare, & straitly ioyned to his Father, not only in loue, but also in nature and vnion. n And so God þ before was inuisible, was made, as it were, visible in Christ.

Acts.13.25.
o Whome they looked for to be such one as Moses was, Deut. 18.15.
Isa.40.3. mat.3.3. luke 3.4.
Math.3.11. mark.1.7. luke 3.16. acts.1.5. and 11.16. and 19.4.
p Signifying the originall sinne, which is þ fountain of al sinnes, and therewith all other sinnes.
q That is, by sight, but onely by the reuelation of God.
Mat.3.16. mar.1.10. luke 3.22.
r Who giueth the vertue & effect to baptisme, accomplishing that thing which is thereby represented.
s He alludeth to þ Paschal lambe which was a figure of Christ.
t Or, where is thy lodging? or whither goest thou? for he dwelled in Nazaret, and was there as a stranger.
u That was, two houres before night.
x How Iohn said, that Iesus was the lambe of God.

Dr. Featly Con. 14 pag. 185.

41 The ſame founde his brother Simon
firſt, and ſaid vnto him, We haue founde
the Meſſias, which is by interpretation,
‖ the Chriſt.
‖ *Or, the anoynted.*
42 And he brought him to Ieſus. And
Ieſus behelde him, and ſaid, Thou art
Simon the ſonne of Iona: thou ſhalt be
called Cephas, which is by interpreta-
tion, ‖ a ſtone.
‖ *Or, Petrus.*
43 ¶ The day folowing, Ieſus would goe
into Galile, and found Philip, and ſaide
vnto him, Follow me.
44 Now Philippe was of Bethſaida, the
citie of Andrew and Peter.
45 Philippe found Nathanael, and ſaide
vnto him, We haue foūd him, of whome
* Moſes did write in the Lawe, and the
* Prophets, Ieſus of Nazaret ÿ Sonne
of Ioſeph.
Gen.49.10. deut.18.18. Iſa.4.2.& 40.10. & 42.1.& 45.8, 9.iere.23.5.& 33.14.ezek.34.23, 29.& 37.24,25. dan.9.24,25.
46 Then Nathanael ſaide vnto him, Can
there any y good thing come out of Naza-
ret? Philippe ſaid to him, Come, and ſee.
47 Ieſus ſaw Nathanael cōming to him,
and ſaid of him, Behold, in deede an Iſ-
raelite, in whom is no guile.
y Thoſe things which are contemptible to the world, are eſteemed and preferred of God: and thoſe things which the world preferreth, God abhorreth.
48 Nathanael ſaide vnto him, Whence
knewest thou me? Ieſus anſwered, and
ſaide vnto him, Before that Philippe
called thee, when thou waſt vnder the
figge tree, I ſawe thee.
49 Nathanael anſwered, and ſaide vnto
him, Rabbi, thou art the Sonne of God:
thou art the King of Iſrael.
50 Ieſus anſwered, and ſaide vnto him,
Becauſe I ſaide vnto thee, I ſawe thee
vnder the figge tree, ‖ beleeueſt thou? thou
ſhalt ſee greater things then theſe.
‖ *Or, thou beleeueſt.*
51 And he ſaide vnto him, Verely, verely
I ſaye vnto you, hereafter ſhall ye ſee
heauen z open, and the Angels of God
* aſcending and deſcending vpon the
Sonne of man.
z Chriſt openeth the heauēs, that we may haue acceſſe to God, & maketh vs fellowes to the Angels.
Gen.28.12.

CHAP. II.

8 Chriſt turneth the water into wine. 14 He driueth the biers, and ſellers out of the Temple. 19 He forewarneth his death and reſurrection. 23 He conuerteth many, and diſtruſteth man.

1 AND the thirde day, was there a ma-
riage in Cana a towne of Galile, and
the mother of Ieſus was there.
2 And Ieſus was called alſo, and his diſ-
ciples vnto the mariage.
3 Nowe when the wine failed, the mo-
ther of Ieſus ſaid vnto him, They haue
no wine.
4 Ieſus ſaide vnto her, Woman, what
haue I to doe with thee? mine houre is
not yet come.
5 His mother ſaide vnto the ſeruants,
Whatſoeuer he ſaith vnto you, doe it.
6 And there were ſet there, ſixe waterpots
of ſtone, after the maner of the a purify-
ing of the Iewes, conteyning two or
three ‖ b firkins a piece.
a Who vſed cōtinuall waſhings to purifie themſelues. Which ſuperſtition *Hebion* the heretike woulde haue brought into the Church, & nowe the Papiſts haue receiued it.
‖ *Or, meaſures.*
b Whereof euery one cōteined 15. gallons.

God w. Mose. Aar. 109

7 And Ieſus ſaid vnto them, Fill the wa-
terpots with water. Then they filled
them vp to the brim.
8 Then he ſaid vnto them, Draw out now
and beare vnto the ‖ gouernour of the
feaſt. So they bare it.
‖ *Or, ſteward.*
9 Nowe when the gouernour of the feaſt
had taſted the water, that was made
wine, (for he knewe not whence it was:
but the ſeruants, which drewe the wa-
ter, knew) the gouernour of the feaſt cal-
led the bridegrome,
10 And ſaid vnto him, All men at the be-
ginning ſet forth good wine, and when
men haue well drunke, then that which
is worſe: but thou haſt kept backe the
good wine vntill now.
11 This beginning of ‖ miracles did Ie-
ſus in Cana a towne of Galile, & ſhewed
forth his glorie: and his diſciples belee-
ued on him.
‖ *Or, ſignes.*
12 After that he went downe into Caper-
naum, he and his mother, and his ‖ bre-
thren, and his diſciples: but they conti-
nued not many dayes there.
‖ *Or, couſins.*
13 For ÿ Iewes Paſſeouer was at hand.
Therefore Ieſus went vp to Ieruſalem.
14 * And he founde in the Temple thoſe
that ſolde oxen, and ſheepe, and doues,
and changers of money, ſitting there.
Matth.21.12. mar.11.15. luke 19.45.
15 Then he made a ſcourge of ſmal cordes,
and draue them all out of the Temple
with the ſheepe and oxen, and powred
out the changers money, & ouerthrew
the tables,
16 And ſaide vnto them that ſolde doues,
Take theſe things hence: make not my
Fathers houſe, an houſe of marchādiſe.
17 And his diſciples remembred, that it
was written, * The c zeale of thine houſe
hath eaten me vp.
Pſal.69.9.
c This affection was ſo burning in him, that it ſurmounted and ſwallowed vp all the others.
18 Then anſwered the Iewes, and ſaide
vnto him, What ‖ ſigne ſheweſt thou vn-
to vs, that thou doeſt theſe things?
‖ *Or, miracle.*
19 Ieſus anſwered and ſaide vnto them,
* Deſtroy this Temple, & in three dayes
I will raiſe it vp againe.
Matt.26.61. and 27.40. mar.14.58.& 15.29.
20 Then ſaid the Iewes, Fourtie and ſixe
yeres was this Temple a building, and
wilt thou reare it vp in three dayes?
21 But he ſpake of ÿ temple of his d body.
d Chriſtes body might iuſtly be called the Temple, becauſe the fulnes of ÿ godhead dwelleth in it corporally, Col.2.9.
22 Aſſoone therefore as he was riſen from
the dead, his diſciples remembred that
he thus ſaid vnto them: and they belee-
ued the Scripture, and the word which
Ieſus had ſaid.
23 Nowe when he was at Ieruſalem at
the Paſſeouer in ÿ feaſt, many beleeued
in his name, when they ſawe his mira-
cles which he did.
24 But Ieſus e did not commit him ſelfe
vnto them, becauſe he knew them all,
25 And had no neede that any ſhoulde te-
ſtifie of man: For he knewe what was in
man.
e For he tooke not them for true diſciples, as he knew by their inwarde thoughts, what religion ſoeuer they did pretend outwardly.

CHAP. III.

3 Chriſt inſtructeth Nicodemus in the regeneration. 15 Of faith. 16 Of the loue of God towardes the worlde. 23 The doctrine and baptiſme of Iohn, 28 And the witneſſe that he beareth of Chriſt.

1 THere was nowe a man of the Pha-
riſes named Nicodemus, a ruler of
the Iewes.
2 He came to Ieſus by night, and ſaid vn-
to him, Rabbi, we knowe that thou art
a teacher come from God: for no man
could do theſe miracles that thou doeſt,
except God were with him.

3 Ieſus

3 Jesus answered, and said vnto him, Ve-
rely, verely I say vnto thee, except a man
be borne againe, he cannot a see the b king-
dome of God.
4 Nicodemus sayde vnto him, Howe can
a man be borne which is olde? can he en-
ter into his mothers wombe againe, and
be borne?
5 Jesus answered, Verely, verely I say vn-
to thee, except that a man be borne of c wa-
ter and of the Spirit, he cannot enter in-
to the kingdome of God.
6 That which is borne of the flesh, is flesh:
& that that is borne of the Spirit, is spirit.
7 Marueile not that I sayde to thee, Yee
must be borne againe.
8 The d winde bloweth where it listeth,
and thou hearest the sounde thereof, but
canst not tell whence it commeth, and
whither it goeth: so is euery man that is
borne of the Spirite.
9 Nicodemus answered, & said vnto him,
How can these things be?
10 Jesus answered, and sayde vnto him,
Art thou a teacher of Israel, and e know-
est not these things?
11 Verely, verely I say vnto thee, we speake
that we f know, and testifie that we haue
seene: but ye g receiue not our witnesse.
12 If when I tell you h earthly things, ye
beleeue not, howe should ye beleeue, if I
shall tell you of heauenly things?
13 For no man ascendeth vp to heauen, but
he that hath descended from heauen, the
Sonne of man which is in i heauen.
14 * And as Moses lift vp the serpent in
the wildernes, so must the Sonne of man
be k lift vp,
15 That whosoeuer beleeueth in him, should
not perish, but haue eternall life.
16 * For God so loued the worlde, that hee
hath giuen his onely-begotten Sonne,
that whosoeuer beleeueth in him, shoulde
not perish, but haue euerlasting life.
17 * For God sent not his Sonne into the
worlde, that hee shoulde l condemne the
world, but that the m world through him
might be saued.
18 Hee that beleeueth in him, shall not be
condemned: but he that beleeueth not, is
condemned already, because he beleeueth
not in the Name of the onely begotten
Sonne of God.
19 * And this is the n condemnation, that
light is come into the world, and men lo-
ued darkenesse rather then light, because
their deedes were euill.
20 For euery man that euill doth, hateth
the light, neither commeth to light, least
his deedes should be reproued.
21 But he that doeth o trueth, commeth to
the light, that his deedes might be made
manifest, that they are wrought ‖ p accor-
ding to God.

a To enter therin.
b Which thing is to be assembled and incorporate into the Church of God.
c Which is the spirituall water where the holy Ghost doeth wash vs into newnes of life.
d As the power of God is manifest by the mouing of the aire, so is it in changing & renuing vs, though the maner be hid from vs.
e Although he was excellently learned, yet knewe he not those things which the very babes in Christs schole ought to know.
f We may not teach our owne inuentions.
g He reproueth them, for that men teach things which they vnderstand not, & yet others beleeue them: but Christ teacheth things most certaine & knowen, and men wil not receiue his doctrine.
h Which was after a common & grosse maner.
i By reason of the vnion of his Godhead with his manhode.
Num. 21.9.
k His power shall be manifest which is not yet knowen.
1. Iohn 4.9.
Chap. 9.39.
& 12.47.
l The contempt of Christ, & the fruites of the wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate. m Not onely the Iewes, but whosoeuer woulde beleeue in him. Chap. 1.9. n The cause and matter of condemnation. o In walking roundly and sincerely. ‖ Or, in God. p As they doe which set God onely before their eyes, and folowe the rule of his worde.

22 ¶ After these things, came Jesus & his
disciples into the ‖ land of Judea, & there
taried with them, and * baptized.
23 And John also baptized in Enon, be-
sides Salim, because there was much
water there: and they came, and were
baptized.
24 For John was not yet cast into prison.
25 Then there arose a question betweene
Johns disciples and the Jewes, about
q purifying.
26 And they came vnto John, and sayde
vnto him, Rabbi, r he that was with thee
beyond Jordan, to whome * thou barest
witnes, behold, he baptizeth, and all men
come to him.
27 John answered, and sayde, A man can
receiue nothing, except it be giuen him
from heauen.
28 Ye your selues are my witnesses, that
* I sayde, s I am not the Christ, but that
I am sent before him.
29 He that hath the bride, is the bridegrome:
but the friende of the bridegrome which
standeth & heareth him, reioyceth great-
ly, because of the bridegromes voice. This
my ioy therefore is fulfilled.
30 He must t increase, but I must decrease.
31 Hee that is come from on hie, is aboue
all: he that is of the u earth, is of the earth,
and speaketh of the earth: he that is come
from heauen, is aboue all.
32 And what he hath seene and heard, that
hee testifieth: but no man receiueth his
testimonie.
33 Hee that hath receiued his testimonie,
hath sealed that * God is true.
34 For he whome God hath sent, speaketh
the wordes of God: for God giueth him
not the Spirit by x measure.
35 The father loueth the Sonne, and hath
* giuen all things into his hand.
36 * He that beleeueth in the Sonne, hath
euerlasting life, and hee that obeyeth not
the Sonne, shall not see life, but the wrath
of God abideth on him.

‖ Or, territorie.
Chap. 4.1, 2.
q That is, howe they might be made cleane before God, which the washings vnder the Law did represent.
r They were led with ambition, fearing least their master should haue lost his fame.
Chap. 1.34.
Chap. 1.20.
s No man ought to vsurpe any thing further then God giueth him.
t And be exalted, and I esteemed as his seruant.
u The minister compared to Christ, is but earth.
Rom. 3.4.
x For vnto Christ was giuen the full abundance of all grace, that we might receiue of him as of the onely fountaine.
Mat. 11.27.
Habak. 2.4.
1. Iohn 5.10.

CHAP. IIII.

7 The communication of Christ with the woman of Samaria. 34 His zeale towarde his Father and his haruest. 39 The conuersion of the Samaritanes, 45 And Galileans. 47 How he healeth the rulers sonne.

1 Nowe when the Lorde knewe, howe
the Pharises had heard, that Jesus
made and baptized moe disciples
then John,
2 (Though Jesus him selfe baptized not:
but his disciples)
3 Hee a left Judea, and departed againe
into Galile.
4 And hee must needes goe through Sa-
maria.
5 Then came he to a citie of Samaria cal-
led ‖ Sychar, neere vnto the possession that
* Jacob gaue to his sonne Joseph.
6 And there was Jacobs wel. Jesus then
wearied in the iourney, sate b thus on the
well: it was about the c sixt houre.
7 There came a woman of Samaria to
draw water. Jesus sayde vnto her, Giue
me drinke.

a To giue place to their rage.
‖ Or, Sychem.
Gen. 33.19. & 48.22. Iosh. 24.32.
b Euen wearie as he was.
c Which was midday.

8 For

d For the Iewes esteemed the Samaritans as wicked and prophane.
e Meaning of himselfe whome his father had sent to conuert this woman.
f Which is the loue of God in his sonne powred into our hearts by the holy Ghost vnto euerlasting life, Rom. 5.5. 1. John 3.5.
* Or, the liuely water.
g Of the spirituall grace.
h He shal neuer be dried vp or destitute.

8 For his disciples were gone away into
the citie, to bye meate.
9 Then said the woman of Samaria vnto
him, Howe is it, that thou being a Iewe,
askest drinke of me, which am a woman
of d Samaria? For the Iewes meddle
not with the Samaritans.
10 Iesus answered and sayde vnto her, If
thou knewest the e gift of God, and who
it is that sayeth to thee, Giue me drinke,
thou wouldest haue asked of him, and he
would haue giuen thee f * water of life.
11 The woman sayde vnto him, Sir, thou
hast nothing to drawe with, and the wel is
deepe: from whence then hast thou that
water of life?
12 Art thou greater then our father Iacob,
which gaue vs the well, and he him selfe
dranke thereof, and his children, and his
cattell?
13 Iesus answered, & said vnto her, Who-
soeuer drinketh of this water, shall thirst
againe:
14 But whosoeuer drinketh of the g water
that I shall giue him, shall neuer be more
h a thirst: but the water that I shall giue
him, shall be in him a wel of water, sprin-
ging vp into euerlasting life.
15 The woman sayde vnto him, Sir, giue
me of that water, that I may not thirst,
neither come hither to draw.
16 Iesus sayd vnto her, Go, call thine hus-
band, and come hither.
17 The woman answered, and said, I haue
no husband. Iesus sayde to her, Thou
hast wel said, I haue no husband.
18 For thou hast had fiue husbands, and he
whome thou nowe hast, is not thine hus-
band: that saidest thou truely.
19 The woman said vnto him, Sir, I i see
that thou art a Prophet.
20 Our fathers worshipped in this moun-
taine, and ye say, that in * Ierusalem is
the place where men ought to worship.
21 Iesus sayde vnto her, Woman, beleeue
mee, the houre commeth, when yee shall
neither in this mountaine, nor at Ieru-
salem, worship the Father.
22 Ye worship that which ye * knowe not:
we worship that which we know: for sal-
uation is of the Iewes.
23 But the houre commeth, and nowe is,
when the true worshippers shal worship
the Father in spirit, & trueth: for the Fa-
ther requireth euen such to worship him.
24 * God is a k Spirit, and they þ worship
him, must worship him in spirit & trueth.
25 The woman sayde vnto him, I knowe
well that Messias shall come, which is
called Christ: when he is come, he will tell
vs all things.
26 Iesus sayde vnto her, I am he, þ speake
vnto thee.
27 ¶ And vpon that came his disciples,
and marueiled that he talked with a wo-
man: yet no man sayde vnto him, What
askest thou? or why talkest thou w her?
28 The woman then left her water potte,
and went her way into the citie, and said
to the men,
29 Come, see a man which hath tolde mee

i Till she was liuely touched with her faults, she mocked and would not heare Christ.
Deut. 12.6.
2. King. 17, 29.
2. Cor. 3.17.
k God being of a spiritual nature, requireth a spiritual seruice, and agreeable to his nature.

all things that euer I did: is not he the
Christ?
30 Then they went out of the citie, & came
vnto him.
31 ¶ In the meane while, the disciples prai-
ed him, saying, Master, eate.
32 But he sayde vnto them, I haue meate
to eate, that ye know not of.
33 Then sayd the disciples betweene them
selues, Hath any man brought him meat?
34 Iesus sayde vnto them, l My meate is
that I may doe the will of him that sent
me, and finish his worke.
35 Say not yee, There are yet foure mo-
neths, and then commeth haruest? Be-
holde, I say vnto you, Lift vp your eies,
and looke on the regions: * for they are
white already vnto haruest.
36 And he that reapeth, receiueth wages,
and gathereth fruit vnto life eternall, that
both he that soweth, and he that reapeth,
might m reioyce together.
37 For herein is the * saying true, that one
soweth and another reapeth.
38 I sent you to reape that, whereon yee
bestowed no labour: n other men labou-
red, and ye are entred into their labours.
39 Now many of the Samaritans of that
citie o beleeued in him, for the saying of
the woman which testified, He hath tolde
me all things that euer I did.
40 Then when the Samaritans were come
vnto him, they besought him, that hee
would tary with them: and hee abode
there two dayes.
41 And many moe p beleeued, because of
his owne word.
42 And they sayd vnto the woman, Now
we beleeue, not because of thy saying: for
we haue heard him our selues, and know
that this is in deede the Christ the Saui-
our of the world.
43 ¶ So two dayes after, hee departed
thence, and went into Galile.
44 For Iesus himselfe had * testified that
a Prophet hath none honour in q his
owne countrey.
45 Then when hee was come into Galile,
the Galileans receiued him, which had
seene all the things that hee did at Ieru-
salem at the feast: for they went also vnto
the feast.
46 And Iesus came againe into * Cana
a towne of Galile, where hee had made of
water wine. And there was a certaine
r ruler, whose sonne was sicke at Caper-
naum.
47 When hee heard that Iesus was come
out of Iudea into Galile, hee went vnto
him, and besought him that hee woulde
s goe downe, and heale his sonne: for hee
was euen ready to die.
48 Then said Iesus vnto him, Except ye see
signes and wonders, ye will not beleeue.
49 The ruler sayde vnto him, Sir, goe
downe before my sonne die.
50 Iesus saide vnto him, Go thy way, thy
sonne liueth: and the man beleeued the
worde that Iesus had spoken vnto him,
and went his way.
51 And as he was now t going downe, his
seruants

l There is nothing, that I hunger for more, or wherein I take greater pleasure.
Mat. 9.37. luke 10.2.
m Without grudging one at the others labour.
* Or, prouerbe.
n Meaning the Prophets.
o The Samaritans shewed themselues willing to receiue his doctrine, who being but strangers, & scarcely knowing Christ, are a codemnation to the Iewes, and all others, which neglect Gods word when it is offred.
p That is, had the right and true faith.
Mat. 13.57. marke 6.4. luke 4.24.
q Here, by his owne countrey he meaneth Ierusalem, and the countrey about.
Chap. 2.1.
r The word signifieth royall, or one of the Kings court: and it seemeth, that hee was one of Herodes court, who was in great estimation with Herode, whome the people called king, Mar. 6.14.
* Or, come.
t Or, returning.

seruants met him, saying, Thy sonne liueth.

52 Then enquired hee of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had saide vnto him, Thy sonne liueth. And he beleeued, and all his housholde.

54 This second miracle did Iesus againe, after hee was come out of Iudea vnto Galile.

CHAP. V.

He healeth the man that was sicke eight and thirtie yeeres. 10 The Iewes accuse him. 19 Christ answereth for him selfe, & reproueth them, 32 Sheweing by the testimonie of his Father, 33 Of Iohn, 36 Of his workes, 39 And of the Scriptures, who he is.

Lat. 23 3. ie. 16 1.

1 AFter * that, there was a feast of the Iewes, and Iesus went vp to Ierusalem.

By the sheepe market.

2 And there is at Ierusalem by a the place of the sheepe, a b poole called in Ebrewe b Bethesda, hauing fiue porches:

3 In the which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mouing of the water.

4 For an Angell went downe at a certaine season into the poole, and troubled the water: whosoeuer then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased eight and thirty yeeres.

6 When Iesus sawe him lie, and knewe that he now long time had bene diseased, hee sayde vnto him, Wilt thou be made whole?

7 The sicke man answered him, Syr, I haue no man, when the water is troubled, to put me into the poole: but while I am comming, another steppeth downe before me.

a This was, to the end that the miracle might be euident, & man could not speake against it

8 Iesus sayd vnto him, Rise: c take vp thy bed, and walke.

9 And immediately the man was made whole, and tooke vp his bed, and walked: and the same day was the Sabbath.

Iere. 17. 21.

10 The Iewes therefore sayde to him that was made whole, It is the Sabbath day: * it is not lawfull for thee to carry thy bed.

11 Hee answered them, He that made me whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which sayde vnto thee, take vp thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd vnto him, Behold, thou art made whole: d sinne no more, least a worse thing come vnto thee.

d The afflictions that we endure, are chastisements for our sinne.

15 ¶ The man departed, and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these thinges on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but sayd also that God was e his f Father, and made himselfe equall with God.

e That is, proper and peculiar to him alone.

f It was lawfull for all Israel to call God their Father, Exod. 4. 22, but because Christ did attribute to himself, g he had power ouer all things, and wrought as his Father did, they gathered h Christ did not onely make him selfe the Sonne of God, but also equall with him.

g That is, he doeth communicate with him, hauing the same power and the same will.

h In giuing him power and rule ouer all.

19 Then answered Iesus, and sayde vnto them, Verely, verely I say vnto you, The Sonne can doe nothing of himselfe, saue that he seeth the Father doe: for whatsoeuer things hee doeth, the same things doeth the Sonne also.

20 For the Father loueth the Sonne, and g sheweth him all things, whatsoeuer he him selfe doeth, and hee will shewe him greater workes then these, that ye should marueile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whome he will.

22 For the Father iudgeth no man, but hath committed al h iudgement vnto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: hee that honoureth not the Sonne, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, hee that heareth my woorde, and beleeueth in him that sent me, hath euerlasting life, & shall not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shall come, and nowe is, when the dead shall heare i the voice of the Sonne of God: and they that k heare it, shall liue.

i They that receiue it by faith.

26 For as the Father hath life in l him selfe, so likewise hath hee giuen to the Sonne to haue life in himselfe,

k To communicate it with vs.

27 And hath giuen him power also to execute l iudgement, in that he is the Sonne of man.

l That is, to gouerne and rule all things.

28 Marueile not at this: for the houre shal come in the which all they are in the graues, shall heare his voyce.

Mat. 25. 46.

29 And they shall come forth, * that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

Chap. 8. 14. mat. 3. 17.

31 If I * should beare witnes of my selfe, my witnes were not m true.

m Christ had respect to their weakenes, that heard him, and therefore sayde his owne witnes should not be sufficient.

32 There is another that beareth witnes of me, and I knowe p the witnes, which he beareth of me, is true.

Chap. 1. 27.

33 * Ye sent vnto Iohn, and he bare witnes vnto the truth.

34 But I receiue not the record of man: neuertheles, these things I say, that ye might be saued.

35 He was a burning, & a shining n candle: and ye would for a season haue reioyced in his light.

n Or, lampe.

n But ye left him quickly, and did not perse-

were.

Mat.3.17.& 17.5
o In the lawe and Prophets. *Deu.4.12. & 18.17.11.*
p The people are more ready to receiue false prophets, then Iesus Christ.
q Vaine glory is a great let for a man to come to God. *Chap.12.43.*
r As Moses shall accuse thē that trust in him: so they shall haue no greater enemies at the day of iudgement, then the virgine Marie and the Saints, vpon whō nowe they call: but whosoeuer doeth accuse, Christ and their owne conscience shal condemne the reprobate. *Gen.3.15.& 22. 17.& 49.10. deut.18.15.*

36 But I haue greater witnesse then the witnesse of Iohn: for the workes which the Father hath giuen mée to finish, the same workes that I do, beare witnesse of me, that the Father sent me.
37 And the * Father himselfe, which hath sent me, ° beareth witnesse of me. Ye haue not heard his voyce at any time, *neither haue ye séene his shape.
38 And his worde haue ye not abiding in you: for whome he hath sent, him ye beléeue not.
39 *Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.
40 But ye will not come to mée, that ye might haue life.
41 I receiue not praise of men.
42 But I know you, that ye haue not the loue of God in you.
43 I am come in my Fathers name, and ye receiue me not: if q another shall come in his owne name, him will ye receiue.
44 Howe can ye beléeue, which r receiue *honour one of another, and seeke not the honour that commeth of God alone?
45 Do not thinke that I will accuse you to my Father: there is one that r accuseth you, euen Moses, in whome ye trust.
46 For had ye beléeued Moses, ye would haue beléeued me: * for he wrote of me.
47 But if ye beléeue not his writings, how shall ye beléeue my wordes?

CHAP. VI.

Iesus feedeth fiue thousand men with fiue loaues and two fishes. 15 Hee departeth away, that they should not make him king. 26 He reproueth the fleshly hearers of his word. 41 The carnall are offended at him. 63 The flesh profiteth not.

1 AFter these things, Iesus went his way ouer the a sea of Galile, or of b Tiberias.
2 And a great multitude followed him, because they sawe his miracles, which hée did on them that were diseased.
3 Then Iesus went vp into a mountaine, and there he sate with his disciples.
4 Nowe the Passeouer, a * feast of the Iewes, was neere.
5 * Then Iesus lift vp his eyes, and séeing that a great multitude came vnto him, he sayde vnto Philip, Whence shall we bye bread, that these might eate?
6 (And this he sayde to proue him: for hée him selfe knew what he would doe)
7 Philip answered him, c Two hundreth penyworth of bread is not sufficient for them, that euery one of them may take a litle.
8 Then sayd vnto him one of his disciples, Andrew, Simon Peters brother,
9 There is a litle boy here, which hath fiue barly loaues, and two fishes: but what are they among so many?
10 And Iesus sayde, Make the people sit downe. (Now there was much grasse in that place) Then the men sate downe in nomber, about fiue thousand.
11 And Iesus tooke the bread, and d gaue thankes, & gaue to the disciples, & the disciples to them that were set down: & likewise of the fishes as much as they would.
12 And when they were satisfied, he sayde vnto his disciples, Gather vp the broken meate which remaineth, that e nothing be lost.
13 Then they gathered it together, and filled twelue baskets with the broken meat of the fiue barly loaues, which remained vnto them that had eaten.
14 Then the men when they had séene the miracle that Iesus did, sayde, This is of a truth the Prophet that should come into the world.
15 When Iesus therefore perceiued p they would come, and take him to make him a f king, he departed againe into a mountaine himselfe alone.
16 ¶ When euen was nowe come, his disciples went downe vnto the sea,
17 * And entred into a shippe, and went g ouer the sea towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the sea arose with a great winde that blewe.
19 And when they had rowed about fiue and twētie, or thirtie h furlongs, they saw Iesus walking on the sea, and drawing neere vnto the ship: so they were afraid.
20 But he sayd vnto them, It is I: be not afraid.
21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, the people which stood on the other side of the sea, saw that there was none other shippe there, saue that one, whereinto his disciples were entred, and that Iesus wēt not with his disciples in the shippe, but that his disciples were gone i alone,
23 And that there came other ships from Tiberias neere vnto the place where they ate the bread, after the Lorde had giuen thankes.
24 Now when the people sawe that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the k other side of the sea, they said vnto him, Rabbi, when camest thou hither?
26 Iesus answered them, & sayde, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because ye ate of the loaues, and were filled.
27 Labour not for the meate which perisheth, but for l meat that endureth vnto euerlasting life, which the Sonne of man shall giue vnto you: for him hath * God the Father m sealed.
28 Then said they vnto him, what shal we doe, that we might worke the n workes of God?
29 Iesus answered, and sayde vnto them, * This is the worke of God, that ye beléeue in him, whome he hath sent.
30 They sayde therefore vnto him, What signe shewest thou then, that we may see it, & beléeue thee? what doest thou worke?
31 * Our fathers did eate Manna in the desert,

a Called the lake of Genneareth.
b Tiberias, Bethsaida, & Capernaum were on this side the lake in respect of Galile: but it is here sayd that hee went ouer, because there were diuers cricks and turnings, ouer the which men ferried. *Leuit.23.5. deut.16.1. Mat.14.16. mar.6.37. luke 9.13.*
c This summe amounteth to about fiue pound sterling.
d Prayer and thanksgiuing doe sanctifie our meates, wherewith we are nourished.
e The abundant store of Gods giftes ought not to make vs prodigall to waste them.
f They imagined an earthly kingdome without the testimonie of Gods word, so that by this meanes his spirituall kingdome should haue bene abolished. *Mat.14.25. mar.6.47.*
g Ouer a corner of the lake.
h Whereof eight make a mile.
i Wherefore it must needes follow that Christ passed miraculously.
k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of the lake, which saued much labour to them that should haue gone about by land.
l Which nourisheth and argumenteth our faith. *Chap.1.32.mat.3. 17.& 17.5.*
m For when he appointed him to be the Mediator, hee set his marke and seale in him to be the onely one to reconcile God and man together.
n Such as be acceptable vnto God. *1.Iohn 3.23. Exod.16.14,15. num.11.7.*

Psal.34.35. psal.16.10.

desert, as it is *written, He gaue them bread from heauen to eate.

a He Compareth Moses with the Father, and Manna with Christ, who feedeth vs into euerlasting life, 1.Cor.10.3.

32 Then Iesus said vnto them, Verely, verely I say vnto you, a Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which commeth downe from heauen, & giueth life vnto the world.

34 Then they saide vnto him, Lord, euermore giue vs this bread.

35 And Iesus saide vnto them, I am the bread of life: he that commeth to me, shall not hunger, and *he that beleeueth in me, shall b neuer thirst.

Esay.34.24. 65.4.14.

b Spiritual neuer want spirituall nourishment.

36 But I said vnto you, that ye also haue seene me, and beleeue not.

37 All c that the Father giueth me, shall come to me: and him that commeth to me, I cast not away.

c God doeth regenerate his elect, and casteth them to obey the Gospel.

38 For I came downe from heauen, not to do mine owne will, but his will which hath sent me.

39 And this is the Fathers will which hath sent me, that of all which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is d will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should haue euerlasting life: and I will raise him vp at the last day.

d That is, beleeue in me.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

Matth.13.55.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother we knowe? howe then saith he, I came downe from heauen?

43 Iesus then answered, & said vnto them, Murmure not among your selues.

e By lightening in heart with his holy Spirit. Esa.54.13. Jer.31.33. Matth.11.27.

44 No man can e come to me, except the Father, which hath sent me, draw him: and I will raise him vp at the last day.

45 It is written in the * Prophets, And they shall be all taught of God. Euery man therefore that hath heard, and hath learned of the Father, commeth vnto me,

46 * Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleeueth in me, hath euerlasting life.

48 I am the bread of life.

49 * Your fathers did eate Manna in the wildernes, & are dead.

Exod.16.15.

50 This is the bread, which commeth downe from heauen, that he which eateth of it, should not die.

f Then there is no foode that can nourish our soules, but Iesus Christ.

51 I am the f liuing bread, which came downe from heauen: if any man eate of this bread, he shall liue for euer: and the bread that I will giue, is my flesh, which I will giue for the life of the world.

g Which giue life to the world.

52 Then the Iewes strone among themselues, saying, How can this man giue vs his flesh to eate?

53 Then Iesus saide vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue h no life in you.

h Where Christ is not, there death raigneth.

54 Whosoeuer * eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him vp at the last day.

1.Cor.11.27.

55 For my flesh is meate indede, and my blood is drinke indede.

56 He i that eateth my flesh, and drinketh my blood, k dwelleth in me, & I in him.

i As our bodies are susteined w meat & drinke: so are our soules nourished w the body and blood of Iesus Christ.

57 As the liuing Father hath sent me, so liue I by the Father, and he that eateth me, euen he shall liue by me.

k To eat ye flesh of Christ and drink his blood, is to dwell in Christ, and to haue Christ, dwelling in vs.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These thinges spake he in the Synagogue, as he taught in Capernaum.

a That is, vnderstand it.

60 Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can a heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said vnto them, Doeth this offend you?

b He meaneth not that his humanitie descended from heauen: but he speaketh touching the vnion of both natures, attributing to the one, that which appertaineth to the other.

62 What then if ye should see the Sonne of man b ascend vp * where he was before?

Chap.3.13.

63 It is the Spirit that quickeneth: the flesh c profiteth nothing: the words that I speake vnto you, are spirit and life.

c To wit, if it be separated fro ye Spirit, whereof it hath the force: for it commeth of the power of the Spirit, that the flesh of Christ giueth vs life.

64 But there are some of you that beleeue not: for Iesus knew from the beginning, which they were that beleeued not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whome shall we goe? Thou hast the wordes of d eternall life:

d Then without Christ there is but death: for his worde onely leadeth vs to life.

69 And we beleeue & know that thou art * the Christ the Sonne of the liuing God.

Matth.16.16. Matth.26.14.

70 Iesus answered them, Haue not I * chosen you twelue, and e one of you is a deuil?

e Although your nomber be small, yet shal ye be diminished.

71 Now he spake it of Judas Iscariot the sonne of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproueth the ambition of his cousins. 12 There are diuers opinions of him among the people. 27 He sheweth how to knowe the truth. 20 The iniuris they doe vnto him. 47 The Pharises rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his part.

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

Leuit.23.34.

2 Now the Iewes * a feast of the Tabernacles was at hand.

a At this feast they dwelled seuen dayes in the tents, which put them in remembrace, that they had no citie here permanēt, but that they must seeke one to come.

3 His brethren therefore saide vnto him, Depart hence, and goe into Iudea, that thy disciples may se thy workes that thou doest.

4 For there is no man that doeth any thing secretly, and he himselfe seeketh to be

31 vol. Aug. con. 5.
32 vol. con. 3.

be [a] famous. If thou doest these things,
shew thy selfe to the world.
5 For as yet his brethren beleeued not in
him.
6 Then Iesus saide vnto them, My time
is not yet come: but your time is alway
ready.
7 The world can not hate you: but me it
hateth, [b] because I testifie of it, that the
workes thereof are euill.
8 Goe ye vp vnto this feast: I will [c] not
goe vp yet vnto this feast: for my time
is not yet fulfilled.
9 ¶ These things he said vnto them, and
abode still in Galile.
10 But assoone as his brethren were gone
vp, then went he also vp vnto the feast,
not openly, but as it were priuily.
11 Then the Iewes sought him at the
feast, and said, Where is he?
12 And much murmuring was there of
him among the people. Some said, He
is a good man: other said, Nay: but he
deceiueth the people.
13 Howbeit no man spake openly of him
for feare of the [d] Iewes.
14 Nowe when halfe the feast was done,
Iesus went vp into the Temple and
taught.
15 And ẏ Iewes marueiled, saying, How
knoweth this man the [‖] Scriptures, see-
ing that he neuer learned?
16 Iesus answered them, and saide, My
doctrine is not [e] mine, but his ẏ sent me.
17 If any man will doe his will, he shall
know of the doctrine, whether it be of
God, or whether I speake of my selfe.
18 He [f] that speaketh of him selfe, seeketh
his owne glory: but he that seeketh his
glorie that sent him, the same is true,
and no [g] vnrighteousnesse is in him.
19 *Did not Moses giue you a Lawe, and
yet none of you keepeth the Law? *Why
goe ye about to kill me?
20 The [h] people answered, & said, Thou
hast a deuil: who goeth about to kil thee?
21 Iesus answered, and saide to them, I
haue done one worke, and ye all [i] mar-
uaile.
22 *Moses therefore gaue vnto you cir-
cumcision, (not because it is of Moses,
but of the *fathers) and ye on the Sab-
bath day circumcise a man.
23 If a man on the Sabbath receiue cir-
cumcision, that ẏ Lawe of Moses should
not be broken, be ye angrie with me, be-
cause I haue made a man euery whit
whole on the Sabbath day?
24 *Iudge not according to the appea-
rance, but iudge righteous iudgement.
25 ¶ Then saide some of them of Ierusa-
lem, Is not this he, whome they goe a-
bout to kill?
26 And beholde, he speaketh [‖] openly, and
they say nothing to him: doe the rulers
knowe in deede that this is the very
Christ?
27 Howbeit we know this man whence
he is: but when the Christ commeth, no
man shall know whence he is.
28 ¶ Then cried Iesus in the Temple as
he taught, saying, Ye [k] both knowe me,
and know whence I am: yet am I not
come of my selfe, but he that sent me, is
true, whom ye know not.
29 But I knowe him: for I am of him,
and he hath sent me.
30 Then they sought to take him, but no
man laide handes on him, because his
houre was not yet come.
31 Nowe many of the people [l] beleeued
in him, and said, When the Christ com-
meth, will he doe mo miracles then this
man hath done?
32 The Pharises heard that the people
murmured these things of him, and the
Pharises, and hie Priestes sent officers
to take him.
33 Then said Iesus vnto them, Yet am I
[m] a litle while with you, and then goe I
vnto him that sent me.
34 *Ye shall seeke me, and shall not finde
me, and where I [‖] am, can ye not come.
35 Then saide the Iewes among them-
selues, Whither wil he goe, that we shall
not finde him? Will he goe vnto them
that are [“] dispersed among the [n] Greci-
ans, and teach the Grecians?
36 What saying is this that he saide, Ye
shall seeke me, and shal not finde me? and
where I am, can ye not come?
37 Now in the last and *great day of the
feast, Iesus stoode and cryed, saying, If
any man thirst, let him come vnto me,
and drinke.
38 He that [o] beleeueth in me, *as saith the
Scripture, out of his bellie shall flow ri-
uers of water [p] of life.
39 (*This spake he of the Spirit which
they ẏ beleeued in him, should receiue: for
the [q] holy Ghost was not yet giuen, be-
cause that Iesus was not yet glorified.)
40 So many of the people, when they
heard this saying, said, Of a trueth this
is the [r] Prophet.
41 Other said, This is the Christ: & some
said, But shal Christ come out of Galile?
42 *Saith not the Scripture that the
Christ shall come of the seede of Dauid,
and out of the towne of Beth-lehem,
where Dauid was?
43 So was there dissension among the
people for him.
44 And some of them would haue taken
him, but no man laide handes on him.
45 Then came the officers to the high
Priestes & Pharises, and they said vnto
them, Why haue ye not brought him?
46 The officers answered, [s] Neuer man
spake like this man.
47 Then answered them the Pharises,
Are ye also deceiued?
48 Doeth any of the [t] rulers, or of the
Pharises beleeue in him?
49 But this people, which know not the
Lawe, are cursed.
50 Nicodemus said vnto them, (*he that
came to Iesus by night, and was one of
them)
51 Doeth our Lawe iudge a man before
it heare him, *and know what he hath
done?

52 They

‖ Or, manifest.
b Why the world hateth Christ.
c Christ doeth not vtterly denie that he would goe to the feast, but signifieth that as yet he was not fully determined.
d These were the heads of the people, who did enuie Christ.
‖ Or, letters.
e In that, that he is man onely.
f By this marke we may know whether the doctrine be of God or of man.
g Nothing counterfait or vntrue.
Exod. 24.3.
Chap. 5.18.
h Who did not know the fetche of the Scribes.
i Because I did it on the Sabbath day.
Leuit. 12.3.
Gene. 17.10.
Deut. 1.16,17.
‖ Or, freely.
k He speaketh this, as it were scornefully.
l They were well minded to heare him: which preparation is here called (although improperly) faith.
m He sheweth vnto them, that they haue no power ouer him till the time come that his Father hath ordeined.
Chap. 13.33.
‖ Or, shalbe.
“ Greeke, dispersion.
n Among the Iewes which were scattered here and there among the Gentiles.
Leuit. 23.36.
o The true way to come to Christ, is by faith.
Deut. 18.15.
p Which shall neuer drie vp.
Ioel. 2.28.
Acts. 2.17.
q These were the visible graces which were giuen to the Apostles after his ascension.
r They looked for some notable Prophet besides the Messias, Chap. 1.21.
Mic. 5.2. mat. 2.5.
s Wherein appeareth the mightie power of Christs worde against his enemies.
t They alleadge the authoritie of man against Gods authoritie.
Chap. 3.1,2.
Deut. 17.8. and 19.15.

52 They answered and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.
53 And euery man went vnto his owne house.

CHAP. VIII.

1 Christ deliuereth her that was taken in adulterie. 12 He is the light of the worlde. 14 He sheweth from whence he is come, wherefore, and whither he goeth. 32 Who are free, & who are bond. 34 Of free men and slaues, and their reward. 46 He defieth his enemies, 59 And being persecuted, withdraweth himselfe.

1 And Iesus went vnto the mount of Oliues,
2 And early in the morning came againe into the Temple, and all the people came vnto him, and he sate downe, and taught them.
3 Then the Scribes, and the Pharises brought vnto him a woman taken in adultery, and set her in the middes,
4 And sayde vnto him, Master, this woman was taken in adulterie, in the very acte.
5 * Now Moses in the Lawe commanded vs, þ such should be stoned: what sayest thou therefore?
6 And this they sayde to tempt him, that they might haue whereof to [a] accuse him. But Iesus stouped downe, and with his finger wrote on the ground.
7 And while they continued asking him, he lift himselfe vp, and sayde vnto them, * Let him that is among you without sinne, cast the first stone at her.
8 And againe he stouped downe, & wrote on the ground.
9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.
10 When Iesus had lift vp him selfe againe, and sawe no man, but the woman, he sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?
11 She sayde, No man, Lorde. And Iesus sayde, [b] Neither do I condemne thee: goe and sinne no more.
12 Then spake Iesus againe vnto them, saying, I * am the light of the worlde: he þ followeth me, shall not walke in darkenesse, but shall haue the [c] light of life.
13 The Pharises therefore sayd vnto him, Thou bearest recorde of thy selfe: thy record is not [d] true.
14 * Iesus answered, and said vnto them, [e] Though I beare record of my selfe, yet my recorde is true: for I knowe whence I came and whither I go: but ye cannot tell [d] whence I come, and whither I go.
15 Ye iudge after the flesh: [e] I iudge no man.
16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.
17 And it is also written in your Lawe, *that the testimonie of two men is true.
18 I am [f] one that beare witnesse of my selfe, and the father that sent me, beareth witnesse of me.
19 Then sayde they vnto him, Where is thy Father? Iesus answered, Ye neither knowe me, nor my Father. If ye had knowen me, ye should haue knowen my Father also.
20 These wordes spake Iesus in the [g] treasurie, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.
21 Then sayde Iesus againe vnto them, I goe my way, and ye shall seeke me, and shal die in your [h] sinnes. Whither I goe, can ye not come.
22 Then sayd the Iewes, Will he kill him selfe because he sayth, Whither I go, can ye not come?
23 And he sayde vnto them, [i] Ye are from beneath: I am from aboue: ye are of this world: I am not of this world.
24 I sayde therefore vnto you, That ye shall die in your sinnes: for except ye beleeue, that I am he, ye shall die in your sinnes.
25 Then sayde they vnto him, Who art thou? And Iesus sayd vnto them, [k] Euen the same thing þ I sayd vnto you [l] from the beginning.
26 I haue many things to say, & to iudge of you: but he that sent me, is true, and þ things that I haue heard of him, those speake I to the world.
27 They vnderstoode not that he spake to them of the Father.
28 Then sayde Iesus vnto them, When ye haue [l] lift vp the Sonne of man, then shal ye [m] knowe that I am [n] he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.
29 For he that sent me, is with me: the Father hath not left me alone, because I doe allwaies those things that please him.
30 ¶ As he spake these things, many beleeued in him.
31 Then sayde Iesus to the Iewes which beleeued in him, If ye continue in my worde, ye are verely my disciples,
32 And shall knowe the trueth, and the trueth [o] shall make you free.
33 They answered him, [p] We be Abrahams seede, and were neuer bonde to any man: why sayest thou then, Ye shall be made free?
34 Iesus answered them, Verely, verely I say vnto you, that whosoeuer committeth sinne, is the * seruant of sinne.
35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.
36 If the Sonne therefore shall make you free, ye shalbe free in deede.
37 I [q] know that ye are Abrahams seede, but ye seeke to kill me, because my worde hath no place in you.
38 I speake that which I haue seene with my Father: and ye doe þ which ye haue seene with your father.
39 They answered, and sayde vnto him, Abraham is our father. Iesus sayd vnto them,

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Leuit. 20. 10. a Either for breaking þ law, or he did deliuer her vp of light-nesse and inconstancie, if he did condemne her. Deut. 17. 6, 7. b Iesus wouldde not meddle, but with that which did appertain to his office, to wit, to bring sinners vnto repentance: & therefore did not abolish the Law against adulterie. Chap. 5. & 9. 5. c Or, holy light. Chap. 5. 31. d That which Christ denied, Chap. 5. 31. here he graunteth, to declare vnto thē their stubburnes, & saith þ being God he beareth witnesse to his humanitie: likewise doeth God the father when the same, which are two distinct persons, though but one God, chap. 5. 37. e In þ he came from his father, he sheweth that he is not onely man, but God also. f He would not iudge rashly, as they did. Deut. 17. 6. & 19. 15. Mat. 18. 16. 1. Tim. 5. 19. Heb. 10. 28. g Which place proueth Christ to be very God, and man.

h Because of their rebellion wherein they did persecuere. i He sheweth the difference betweene the Gospell, and the sinfull wit of man. k That is, who he was, whence he was, and why he came into this world. l Their endeauours and praises whereby they thinke to destroy him, shal serue to exalt and magnifie his glory. m Not to beleeue in him, but to be conuicted. n To wit, the Messias. o For we were slaues to sinne. p These were not the beleeuing Iewes, but mockers that answered thus. Rom. 6. 20. 2. Pet. 2. 19. q He graunteth their sayings in such sort, that he sheweth vnto them that their owne deedes proue them lyers.

them, If ye were Abrahams children, ye would do the r workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then sayd they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus sayde vnto them, If God were your Father, then would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why doe ye not vnderstand my talke? because ye cannot s heare my worde.

44 *Ye are of your father the deuill, and the lustes of your father ye will doe: he hath bene a murtherer t from the beginning, and u abode not in the trueth, because there is no trueth in him. When he speaketh a lie, then speaketh he of his x owne: for he is a liar, and the father thereof.

45 And because I tel you the trueth, ye beleeue me not.

46 Which of you can rebuke me of sinne? and if I say the trueth, why do ye not beleeue me?

47 *He y is of God, heareth Gods woordes: ye therefore heare them not, because ye are not of God.

48 Then answered the Iewes, and sayde vnto him, Say we not well that thou art a Samaritane, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and z iudgeth.

51 Verely, verely I say vnto you, If a man keepe my woord, he shal neuer a see death.

52 Then sayde the Iewes to him, Nowe knowe we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my woorde, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whome makest thou thy selfe?

54 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my father that honoureth me, whom ye say, that he is your God.

55 Yet ye haue not knowen him: but I knowe him, and if I should say I knowe him not, I should be a liar like vnto you: but I know him, and keepe his word.

56 Your father Abraham reioyced to see my b day, and he saw it, and was glad.

57 Then sayd the Iewes vnto him, Thou art not yet fifty yeere olde, and hast thou seene Abraham?

58 Iesus sayd vnto them, Verely, verely I say vnto you, before Abraham was, c I am.

59 *Then tooke they vp stones, to cast at him. but Iesus hid him selfe, and went out of the Temple.

CHAP. IX.

1 Of him that was borne blinde. 11 The confession of him that was borne blinde. 39 To what blindnes Christ giueth sight.

1 And as Iesus passed by, he sawe a man which was blind fro his birth.

2 And his disciples asked him, saying, d Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, e Neither hath this man sinned, nor his parentes, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is f day: the night commeth when no man can worke.

5 As long as I am in the world, *I am the light of the world.

6 Assoone as he had thus spoken, he g spat on the ground, and made clay of the spittle, and anointed the eyes of the blinde with the clay,

7 And sayde vnto him, Goe wash in the poole of Siloam (which is by interpretation, h Sent) He went his way therefore, and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, whe he was blind, sayd, Is not this he that sate and begged?

9 Some said, This is he: and others sayd, He is like him: but he him selfe sayde, I am he.

10 Therefore they sayde vnto him, Howe were thine eyes opened?

11 He answered, and sayde, The man that is called Iesus, made clay, and anointed mine eyes, and sayde vnto me, Goe to the poole of Siloam and wash. So I went and washed, and receiued sight.

12 Then they said vnto him, Where is he? He sayd, I cannot tell.

13 ¶ They brought to the Pharises him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 Then againe the Pharises also asked him, howe he had receiued sight. And he sayde vnto them, He laied clay vpon mine eies, and I washed, and do see.

16 Then sayd some of the Pharises, This man is not of God, because hee keepeth not the Sabbath day. Others sayd, How can a man that is a sinner, do such miracles? and there was a dissention among them.

17 Then spake they vnto the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he sayde, He is a Prophet.

18 Then the Iewes did not beleeue him (that he had bene blinde, and receiued his sight) vntil they had called the parents of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, who ye say was borne blinde? How doth he now see then?

20 His parents answered them, and sayd, We knowe that this is our sonne, i that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, k can we not tell: he is olde ynough: aske him: he shall answere for himselfe.

22 These woordes spake his parentes, because

r Which were his obedience, charitie & such good workes which proceded of faith.

s For you are carnall and can not vnderstande spirituall things. 1 *Iohn* 3.8.

t Since the first creation of man.

u It followeth then that he was once in y trueth: for he was not created euill.

x According to his wont and custome. 1 *Iohn* 4.6.

y Who will reuenge the iniurie that you doe against me, or rather against him.

z For the faithful euen in death gee life.

a Which was to see the comming of Christ in the flesh: which thing Abraham saw far off with the eyes of faith, Hebr. 11.10.

b Not onely God, but the mediatour betweene God and man, appoynted before all eternitie. *Chap.* 10.31.

¶ And he passed through the midst of them, & so went his way.

a God doeth not alwaies punish men for their sinnes.

b When opportunitie and the season serueth. *Chap.* 1.9.6 l.12 & 12.35.

c This was not for any vertue that was in the earth, in the spettle, or in the clay to make one see: but it only pleased him to vse these signes and meanes.

d Hereby was prefigured the Messias, who should be sent vnto them.

• 17 vol. 3. con. 6.

e They durst not speake the trueth for feare they should be excommunicate.

cause they feared the Iewes: for the
Iewes had ordeined alreadie,that if any
man did confesse that he was the Christ,
he should be excommunicate out of the
Synagogue.
23 Therefore said his parents, He is olde
ynough: aske him.
24 Then againe called they the man that
had bene blinde, & said vnto him, f Giue
glorie vnto God: we knowe that this
man is a sinner.
25 Then he answered, and said, Whether
he be a sinner or no, g I cannot tell: one
thing I knowe, that I was blinde, and
now I see.
26 h Then said they to him againe, What
did he to thee? howe opened he thine
eyes?
27 He answered them, I haue tolde you
alreadie, & ye haue not heard it: where-
fore would ye heare it againe? i will ye
also be his disciples?
28 Then checked they him, & said, Thou
art his disciple: we be Moses disciples.
29 We knowe that God spake with Mo-
ses: but this man we knowe not from
whence he is.
30 The man answered, & said vnto them,
Doubtlesse, this is a marueilous thing,
that ye k know not whence he is, and yet
he hath opened mine eyes.
31 Now we knowe that God heareth not
l sinners: but if any man be a worshipper
of God, & doeth his will, him heareth he.
32 Since the worlde began was it not
heard that any man opened the eyes of
one that was borne blinde.
33 If this man were not of God, he could
haue done nothing.
34 They answered, & said vnto him, Thou
art altogether borne in sinnes, and doest
thou teach vs? so they cast him out.
35 Iesus heard that they had ‖ cast him
out: and when he had found him, he said
vnto him, Doest thou beleeue in ẏ Sonne
of God?
36 He answered, & said, Who is he, Lord,
that I might beleeue in him?
37 And Iesus saide vnto him, Both thou
hast seene him, and he it is that talketh
with thee.
38 Then he said, Lord, I beleeue, & m wor-
shipped him.
39 And Iesus saide, I am come vnto
n iudgement into this worlde, that they
which see not, might see: and that they
*which see, might be made blinde.
40 And some of the Pharises which were
with him, heard these things, & said vn-
to him, Are we blinde also?
41 Iesus said vnto them, If ye were blind,
o ye should not haue sinne: but nowe ye
say, We see: therefore your sinne remay-
neth.

f That is, Consider that nothing is hid from God: therefore tell vs the trueth, that God may be glorified thereby, Iosh. 7.19. 1.Sam. 6.5.
g He spake this in mockerie.
h They thought either to driue him from the trueth, or to take him in some by their oft times examining him: which practise Satans members euer doe obserue in examining the Christians.
i He derideth their wilfull malice and ignorance.
k They douted not of his countrey or parents, but of his office and authoritie.
l Or, wicked men contemners of God, and such as delite in sinne.
‖ Or, excommunicate him.
m As all astonished he fell downe and worshipped him.
n Meaning, with rule and authoritie, to make the poore blinde to see, and the proude seers blinde.
Chap. 3.17, 18. & 12.46.47.
o You shoulde not be so much in fault.

CHAP. X.

1 *Christ is the true shepheard, & the doore.* 19 *Diuers opinions of Christ.* 24 *He is asked if he be Christ.* 32 *His workes declare that he is God.* 34 *The princes called gods.*

1 VErely, verely I say vnto you, He
that entreth not in by the doore into
the sheepefolde, but climeth vp another
way, he is a thiefe and a robber.
2 But he that goeth in by the doore, is the
shepheard of the sheepe.
3 To him the porter openeth, and the
sheepe heare his voyce, and he a calleth
his owne sheepe by name, and leadeth
them out.
4 And when he hath sent foorth his owne
sheepe, he goeth before them, & the sheepe
follow him: for they know his voyce.
5 And they will not follow a stranger, but
they flee from him: for they knowe not
the voyce of strangers.
6 This parable spake Iesus vnto them:
but they vnderstoode not what things
they were which he spake vnto them.
7 Then said Iesus vnto them againe, Ve-
rely, verely I say vnto you, I am the
doore of the sheepe.
8 All, b that euer came before me, are
theeues and robbers: but the sheepe did
not heare them.
9 I am the doore: by me if any man enter
in, he shalbe saued, and shall c goe in and
goe out, and finde pasture.
10 The thiefe commeth not, but for to steale,
and to kill, & to destroy: I am come that
they might haue life, and haue it in a-
bundance.
11 *I am the good sheepheard: the good
shepheard giueth his life for his sheepe.
12 But an hireling, and he which is not
the shepheard, neither the sheepe are his
owne, seeth the wolfe comming, and he
leaueth the sheepe, and fleeth, and the
wolfe catcheth them, and scattereth the
sheepe.
13 So the hireling fleeth, because he is an
hireling, and careth not for the sheepe.
14 I am the good shepheard, and d knowe
mine, and am knowen of mine.
15 *As the Father e knoweth me, so know
I the Father: and I lay downe my life
for my sheepe.
16 g Other sheepe I haue also, which are
not of this folde: them also must I bring,
and they shal heare my voyce: and *there
shall be one sheepefolde, & one shepheard.
17 h Therefore doeth my Father loue me,
because *I laye downe my life, that I
might take it againe.
18 No man taketh it from me, but I lay
it downe of my selfe: I haue power to
lay it downe, and haue power to take it
againe: this *commaundement haue I
receiued of my Father.
19 ¶ Then there was a dissension againe
among the Iewes for these sayings.
20 And many of them said, He hath a de-
uil, and is mad: why heare ye him?
21 Other said, These are not the words of
him that hath a deuil: can the deuil open
the eyes of the blinde?
22 And it was at Ierusalem the i feast of
the *Dedication, and it was winter.
23 And Iesus walked in the Temple, in
k Solomons porch.
24 Then came the Iewes rounde about
him, and said vnto him, How long doest
thou ‖ make vs doute? If thou be the
Christ,

a That is, there is mutual agreement and consent of faith betweene the pastour and the sheepe.
b He meaneth all the false prophets, who led not men to Christ, but from him.
c He shalbe sure of his life.
Isa. 40.11. ezek. 34.23.
d Christ knoweth his because he loueth them, careth and prouideth for them.
e As the father can not forget him, no more can he forget vs.
f In that he loueth and approueth me.
g To wit, amōg the Gentiles, which then were strangers from the Church of God.
Ezek. 37.22, 24.
h Christ euen in that that he is man, hath deserued his fathers loue and euerlasting life, not to his flesh onely, but to vs also which by his obedience and perfect iustice are imputed righteous, Rom. 5.19. Phil. 2.7.
Isa. 53.7. Acts. 2.24.
i Which was institute, ẏ the people might giue thankes to God for their deliuerance and restoring of their religion & Temple, which Antiochus had corrupted and polluted.
1. Mac. 4.59.
k Which was builded againe after ẏ paterne of that which Salomō builded.
‖ Or, holdest our minde in suspense.

Christ, tell vs plainely.
25 Iesus answered them, I tolde you, and ye beleeue not: the workes that I doe in my Fathers Name, they beare witnesse of me.
l The cause wherefore the reprobate can not beleeue.
26 But ye beleeue not: l for ye are not of my sheepe, as I said vnto you.
27 My sheepe heare my voyce, & I know them, and they follow me,
28 And I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of mine hand.
29 My Father which gaue them me, is
m Whereby we learne how safely we are preserued against all dangers.
m greater then all, and none is able to take them out of my Fathers hand.
30 I and my Father are one.
31 * Then the Iewes againe tooke vp stones, to stone him.
Chap. 8. 59.
32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes doe ye stone me?
33 The Iewes answered him, saying, For the good worke we stone thee not, but for blasphemie, and that thou being a man, makest thy selfe God.
34 Iesus answered them, Is it not written in your Law, * I said, ye are n gods?
Psal. 82. 6.
n Meaning of Princes and rulers, who for their office sake are called gods, and are made here in earth as his Lieutenants: wherefore if this noble title be giuen to man, much more it appertained to him that is the Sonne of God equall with his Father.
35 If he called them gods, vnto whom the word of God was giuen, and the Scripture cannot be broken,
36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Sonne of God?
37 If I do not the workes of my Father, beleeue me not.
38 But if I do, then though ye beleeue not me, yet beleeue the workes, that ye may knowe and beleeue, that the Father is in me, and I in him.
39 Againe they went about to take him: but he escaped out of their hands,
40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.
o Whereby they gathered that Christ was more excellent then Iohn.
41 And many resorted vnto him, and said, Iohn did o no miracle: but all things that Iohn spake of this man, were true.
42 And many beleeued in him there.

CHAP. XI.

43 Christ raiseth Lazarus from death. 47 The high Priests and Pharises gather a counsell against him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 AAnd a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.
Chap. 12. 3. matth. 26. 7.
2 (And it was that * Marie which anoynted the Lord with oyntment, and wiped his feete with her heare, whose brother Lazarus was sicke.)
3 Therefore his sisters sent vnto him, saying, Lord, beholde, he whom thou louest, is sicke.
a For although he died, yet being restored so soone to life, it was almost no death in comparison.
4 When Iesus heard it, he said, This sickenes is not a vnto death, but for the glorie of God, that the sonne of God might be glorified thereby.
5 Now Iesus loued Martha, and her sister, and Lazarus.
6 And after he had heard that he was sicke, yet abode he two dayes still in the same place where he was.
7 Then after that, said he to his disciples, Let vs goe into Iudea againe.
8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou goe thither againe?
Chap. 7. 30. & 8. 59. & 10. 31.
9 Iesus answered, Are there not b twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this world.
b He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both summer and winter was with the Iewes deuided into xii. houres.
10 But if a man walke in p night, he stumbleth, because there is no light in him.
11 These things spake he, & after he said vnto them, Our friend Lazarus sleepeth: but I goe to wake him vp.
12 Then saide his disciples, Lord, if he sleepe, he c shalbe safe.
c They laboured to stay Christ from going into Iudea, as though there had bene no neede.
13 Howbeit, Iesus spake of his death: but they thought that he had spoken of the d naturall sleepe.
d Or, slumbring sleepe.
14 Then saide Iesus vnto them plainely, Lazarus is dead.
15 And I am glad for your sakes, that I was not there, that ye may beleeue: but let vs goe vnto him.
16 Then said Thomas (which is called e Didymus) vnto his fellow disciples, Let vs also goe, that we may die with him.
e Which signifieth in our tongue, a twin in birth.
17 ¶ Then came Iesus, and founde that he had lien in the graue foure dayes alreadie.
18 (Now Bethania was nere vnto Ierusalem, about f fifteene furlongs off.)
f Which were almost two mile.
19 And many of the Iewes were come to Martha and Marie to comfort them for their brother.
20 Then Martha, when she heard that Iesus was comming, went to meete him: but Marie sate still in the house.
21 Then said Martha vnto Iesus, Lord, if thou hadst bene here, my brother had not bene dead.
22 But now I know also, that whatsoeuer thou askest of God, God will giue it thee.
f She sheweth some faith, which notwithstanding was almost ouercome by her affections.
23 Iesus said vnto her, Thy brother shall rise againe.
24 Martha said vnto him, I knowe that he shall rise againe in the resurrection at the last day.
25 Iesus said vnto her, g I am the resurrection and the life: he that beleeueth in me, though he were dead, yet shal he liue.
g Christ restoreth vs from death to giue vs euerlasting life.
26 And whosoeuer liueth, & beleeueth in me, shall neuer die. Beleeuest thou this?
27 She said vnto him, Yea, Lord, I beleeue that thou art the Christ the Sonne of God, which should come into the world.
28 ¶ And when she had so said, she went her way, and called Marie her sister secretly, saying, The Master is come, and calleth for thee.
29 And when she heard it, she arose quickly, and came vnto him.
30 For Iesus was not yet come into the towne, but was in p place where Martha met him.
31 The Iewes then which were with her in the house, & comforted her, when they

sawe

ſawe Marie, that ſhe roſe vp [h] haſtily, and went out, followed her, ſaying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Ieſus was, and ſaw him, ſhe fell downe at his feete, ſaying vnto him, Lord, if thou haddeſt bene here, my brother had not bene dead.

33 When Ieſus therefore ſaw her weepe, and the Iewes alſo weepe which came with her, he [i] groned in the ſpirit, & was troubled in himſelfe,

34 And ſaide, Where haue ye layde him? They ſaid vnto him, Lord, come, and ſee.

35 And Ieſus [k] wept.

36 Then ſaid the Iewes, Behold how he loued him.

37 And ſome of them ſaid, Coulde not he, which opened the eyes of the blind, haue made alſo that this man ſhoulde not haue died?

38 Ieſus therefore againe groned in himſelfe, and came to the graue. And it was a caue, and a ſtone was layed vpon it.

39 Ieſus ſaide, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſaid vnto him, Lord, he ſtinketh alreadie: for he hath bene dead foure dayes.

40 Ieſus ſaid vnto her, Said I not vnto thee, that if thou diddeſt beleeue, thou ſhouldeſt ſee the [l] glorie of God?

41 Then they tooke away the ſtone from the place where the dead was layde. And Ieſus lift vp his eyes, and ſaid, Father, I thanke thee, becauſe thou haſt hearde me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtande by, I ſaide it, that they may beleeue, that thou haſt ſent me.

43 As he had ſpoken theſe things, he cryed with a loude voyce, Lazarus, come forth.

44 Then he that was dead, came forth, bound hand and foote with bandes, and his face was bounde with a napkin. Ieſus ſaid vnto them, Loose him, and let him goe.

45 ¶ Then many of the Iewes, which came to Marie, and had ſeene the things which Ieſus did, beleeued in him.

46 But ſome of them went their way to the Phariſes, & tolde them what things Ieſus had done.

47 Then gathered the hie Prieſts, and the Phariſes a counſel, and ſaid, What ſhal we doe? For this man doeth many miracles.

48 If [m] we let him thus alone, all men will beleeue in him, and the Romanes wil come and take away both our place, and the nation.

49 Then one of them named Caiaphas, which was the high Prieſt [n] that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

50 Nor pet doe you conſider that it is expedient for vs, that one man die for the people, and that the whole nation periſh not.

51 This ſpake he not of himſelfe: but being hie Prieſt that ſame yere, he [o] prophecied that Ieſus ſhould die for the nation:

52 And not for the nation onely, but that he ſhould gather together in one the children of God, which were ſcattered.

53 Then from that day forth they conſulted together, to put him to death.

54 Ieſus therefore walked no more openly among the Iewes, but went thence vnto a countrey neere to the wildernes, into a citie called Ephraim, and there continued with his diſciples.

55 ¶ And the Iewes Paſſeouer was at hand, and many went out of the countrey vp to Ieruſalem before the Paſſeouer, to [p] purifie themſelues.

56 Then ſought they for Ieſus, and ſpake among themſelues, as they ſtoode in the Temple, What thinke ye, that he commeth not to the feaſt?

57 Nowe both the high Prieſtes and the Phariſes had giuen a commandement, that if any man knewe where he were, he ſhould ſhew it, that they might take him.

CHAP. XII.

Chriſt excuſeth Maries fact. 13 The affection of ſome towardes him, & the rage of others againſt him and Lazarus. 25 The commoditie of the croſſe. 27 His prayer. 28 The anſwere of the Father. 32 His death, and the fruite thereof. 36 He exhorteth to faith. 40 The blindneſſe of ſome, and the infirmities of others.

1 THen [a] Ieſus ſixe dayes before the Paſſeouer, came to Bethania, where Lazarus was, which was dead, whom he had raiſed from the dead. *Matth.26.7. mar.14.3.*

2 There they made him a ſupper, and Martha ſerued: but Lazarus was one of them that ſate at the table with him.

3 Then tooke Marie a pound of oyntment of ſpikenarde very coſtly, and anointed Ieſus [a] feete, and wiped his feete with her heare, and the houſe was filled with the ſauour of the oyntment.

4 Then ſaid one of his diſciples, euen Iudas Iſcariot Simons ſonne, which ſhould betray him,

5 Why was not this oyntment ſolde for [b] three hundreth pence, and giuen to the poore?

6 Nowe he ſaid this, not that he cared for the poore, but becauſe he was a thiefe, and [a] had the bag, and bare that which was giuen. *Chap.13.29.*

7 Then ſaid Ieſus, Let her alone: againſt the day of my burying ſhe kept it.

8 For the poore alwayes ye haue with you, but me ye ſhall not haue alwayes.

9 Then much people of the Iewes knew that he was there: and they came, not for Ieſus ſake only, but that they might ſee Lazarus alſo, whome he had raiſed from the dead.

10 The hie Prieſts therefore conſulted, that they might put Lazarus to death alſo,

11 Becauſe that for his ſake many of the Iewes went away, & beleeued in Ieſus.

12 ¶ On [a] morow a great multitude that were come to the feaſt, when they heard that Ieſus ſhould come to Ieruſalem, *Matth.21.8. mar.11.8. luke 19.35.*

13 Tooke

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[h] Wherein ſhe declared her affection & reuerence that ſhe bare to Chriſt.

[i] For compaſſion for he felt our miſeries, as though he ſuffered the like.

[k] Wereade not that his affections were ſo exceſſiue that he ſigned meaſure, as we doe our ſorowes, ires and other affections.

[l] That is, a miracle whereby Gods Name ſhould be glorified.

[m] They reſiſt God, thinking to hinder his worke by their owne policies.

[n] Or, for that preſent time.

[o] God made him to ſpeake, neither could his impietie let Gods purpoſe, who cauſed this wicked man euē as he did Balaam, to be an inſtrument of the holy Ghoſt.

[p] Becauſe they thought hereby to make themſelues more holy againſt they ſhould eate the Paſſeouer: but they were not commanded by God to vſe this ceremonie.

[a] Euen from the head to the feete.

[b] Reade Mark. 14.5.

a 12 vol. 4 com.

e That is, saue, I beseech thee.

d This doeth wel declare that his kingdome stood not in outward things. *Zech.9.9.*

13 Tooke branches of palme trées, & went forth to mete him, and cried, e Hosanna, Blessed is the king of Israel that commeth in the Name of the Lord.
14 And Iesus found a d yong asse, and sate thereon, as it is written,
15 * Feare not, daughter of Sion: beholde, thy king commeth sitting on an asses colte.
16 But his disciples vnderstood not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, & that they had done these things vnto him.
17 The people therefore that was with him, bare witnesse that he called Lazarus out of the graue, and raysed him from the dead.
18 Therefore met him the people also, because they heard that he had done this miracle.

g *Or, the presse.*
e They were of the race of the Iewes, and came out of Asia and Grecia: for els the Iewes would not haue permitted that they should worship with them in the Temple.

19 And the Pharises saide among themselues, Perceiue ye how ye preuaile nothing? Beholde, the g world goeth after him.
20 ¶ Nowe there were certaine e Grékes among them that came vp to worship at the feast.
21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see Iesus.
22 Philip came and tolde Andrewe: and againe Andrew and Philip tolde Iesus.
23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be f glorified.
24 Verely, verely I say vnto you, except the wheat corne fall into the ground and die, it dideth alone: but if it die, it bringeth forth much fruite.
25 * He that g loueth his life, shall lose it, & he that h hateth his life in this world, shall keepe it vnto life eternall.
26 * If any man serue me, let him followe me: for where I am, there shall also my seruant be: and if any man serue me, him will my Father honour.

f If the loue thereof let him from comming to Christ.
h And so loseth it for Christes sake. *Chap.17.24.*

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.
28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it againe.
29 Then said the people that stood by and heard, that it was a thunder: others said, An Angel spake to him.

i The reformation and restoring of those things, which were out of order. *Chap.3.14.*

30 Iesus answered, and said, This voyce came not because of mée, but for your sakes.
31 Now is the i iudgement of this world: now shall the prince of this world be cast out.

k The crosse is the meane to gather § Church of God together, and to draw men to heauen.
l Not onely the Iewes but also the Gentiles. *Psal.89.36. and 110.4. & 117.2. and 37.25.*

32 * And k I, if I were lift vp from the earth, will draw l all men vnto me.
33 Now this saide he, signifying what death he should die.
34 The people answered him, We haue heard out of the * Lawe, that the Christ bideth for euer: & how sayest thou, that the Sonne of man must be lift vp? who is that Sonne of man?
35 Then Iesus said vnto them, Yet a litle while is * þ light with you: walke while ye haue light, lest the darknes come vpon you: for he that walketh in the darke, knoweth not whither he goeth. *Chap.1.9.*
36 While ye haue light, beléeue in þ light, that ye may be the children of the light. These things spake Iesus, and departed, and hid himselfe from them.
37 ¶ And though he had done so many miracles before them, yet beléeued they not on him:
38 That the saying of Esaias the Prophet might be fulfilled, that he saide, * Lord, who beléeued our report? and to whom is the m arme of the Lord reuealed? *Isai.53.1. rom.10.16.*
39 Therefore could they not beléeue, because that Esaias saith againe,
40 * He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor vnderstand with their heart, and should be conuerted, and I should n heale them. *Isa.6.9. matth.13.14. mar.4.12.*
41 These things said Esaias when he saw his glory, and spake of him. *luke 8.10. act.28.26.*
42 Neuertheless euen among the chiefe rulers many beléeued in him: but because of the Pharises, they did not confesse him, lest they should be o cast out of the Synagogue. *rom.11.8.*
43 * For they loued the p praise of men, more then the praise of God.
44 And Iesus cryed, and said, He that beléeueth in me, beléeueth not in me, but in him that sent me.
45 And he that seeth me, seeth him that sent me.
46 I q am come a light into the world, that whosoeuer beléeueth in me, should not abide in darkenesse. *Chap.3.19. and 9.39.*
47 * And if any man heare my words, and beléeue not, I r nudge him not: for I came not to r nudge þ world, but to saue the world. *Chap.3.17.*
48 He that refuseth me, and receiueth not my words, hath one that s iudgeth him: * the word that I haue spoken, it shall iudge him in the p last day.
49 For I haue not spoken of my selfe: but the Father, which sent me, he gaue me a commandement what I should say, and what I should speake.
50 And I know that his commandement is life euerlasting: the things therefore that I speake, I speake them as the father said vnto me.

m That is, the Gospel, which is the power of God to saluation to euery one that doeth beleeue.
n By delieuing them from their miseries, and giuing them true felicitie.
o To be esteemed of men.
p For that day shalbe the approbation of the Gospel.
q *Or, excommunicate.*
r *Or, condemne.*
s *Or, condemneth. Mar.16.16.*

CHAP. XIII.

Christ washeth the disciples feete, 14 Exhorting them to humilitie and charitie, 21 Telleth them of Iudas the traitour, 34 And commandeth them earnestly to loue one another. 38 He forewarneth of Peters denial.

Matth.26.2. mar.14.1. luke 22.1.

1 NOwe * before the feast of the Passe-ouer, when Iesus knewe that his houre was come, that he should depart out of this world vnto the Father, for as much as he loued his owne which were in the world, vnto the ende he a loued them.

a Because he sawe the danger great which was towarde them, therefore he tooke § greater

2 And care for them.

2 And when [b] ſupper was done, (and that
þ deuil had now put in þ heart of Iudas
Iſcariot, Simons ſonne, to betrap him.)
3 Jeſus knowing that the Father had gi-
uen all things into his handes, and that he
was come from God, and went to God,
4 Aroſe from ſupper, and layeth aſide
his vpper garments, & toke a towell, and
girded himſelfe.
5 After that, he powred water into a baſin,
and began to waſh the diſciples feete, and
to wipe them with the towel, wherewith
he was girded.
6 Then came he to Simon Peter, who ſaid
to him, Lord, doeſt thou waſh my feete?
7 Jeſus anſwered & ſayde vnto him, what
I doe, thou knoweſt not nowe: but thou
ſhalt know it hereafter.
8 Peter ſayde vnto him, Thou ſhalt neuer
waſh my feete. Jeſus anſwered him, If
I [c] waſh thee not, thou ſhalt haue no part
with me.
9 Simon Peter ſayde vnto him, Lord, not
my feete onely, but alſo the handes, and
the head.
10 Jeſus ſayd to him, He that is waſhed,
needeth not, ſaue to [d] waſh his feete, but
is cleane euery whit: and ye are [*] cleane,
but not all.
11 For he knewe who ſhould betrap him:
therefore ſayd he, Ye are not all cleane.
12 ¶ So after he had waſhed their feete, and
had taken his garmentes, and was ſet
downe againe, he ſayd vnto them, knowe
ye what I haue done to you?
13 Ye call me Maſter, and Lord, and ye ſay
well: for ſo am I.
14 If I then your Lorde, and Maſter, haue
waſhed your feete, ye alſo ought to waſh
[e] one anothers feete.
15 For I haue giuen you an example, that
ye ſhould do, euē as I haue done to you.
16 Verely, verely I ſaye vnto you, * The
ſeruant is not greater then his maſter,
neither the ambaſſadour greater then he
that ſent him.
17 If ye know theſe things, bleſſed are ye,
if ye do them.
18 ¶ I ſpeake not of you all: I knowe
whome I haue choſen: but it is that the
Scripture might be fulfilled, * Hee that
eateth bread with mee, hath [f] lift vp his
heele againſt me.
19 From henceforth tell I you before it
come, that when it is come to paſſe, ye
might beleeue that I am [g] he.
20 * Verely, verely I ſay vnto you, If I
ſend any, he that receiueth him, receiueth
me, and he that receiueth me, receiueth
him that ſent me.
21 When Jeſus had ſayde theſe things, he
was [h] troubled in the Spirit, and [i] teſti-
fied, and ſayde, Verely, verely I ſay vnto
you, that one of you ſhall betrap me.
22 * Then the diſciples looked one on an
other, doubting of whome he ſpake.
23 Now there was one of his diſciples,
which leaned on Jeſus [k] boſome, whome
Jeſus loued.
24 To him beckened therefore Simon Pe-
ter, that he ſhoulde aſke who it was of
whome he ſpake.
25 He then, as he leaned on Jeſus breſt, ſaid
vnto him, Lorde, who is it?
26 Jeſus anſwered, He it is, to whome I
ſhall giue a ſoppe, when I haue dipped
it: and he wet a ſoppe, and gaue it to Iu-
das Iſcariot, Simonis ſonne.
27 And after the ſoppe, [l] Satan entred in-
to him. Then ſaid Jeſus vnto him, That
thou doeſt, doe quickly.
28 But none of them that were at table,
knewe, for what cauſe he ſpake it vnto
him.
29 For ſome of them thought becauſe Iu-
das had the bagge, that Jeſus had ſayde
vnto him, Buy thoſe things that we haue
need of againſt the feaſt: or that he ſhould
giue ſome thing to the poore.
30 Aſſoone then as he had receiued the
ſoppe, he went immediatly out, & it was
night.
31 ¶ When he was gone out, Jeſus ſayde,
[m] Nowe is the Sonne of man glorified,
and God is glorified in him.
32 If God be glorified in him, God ſhall
alſo glorifie him in him ſelfe, and ſhall
ſtraightway glorifie him.
33 Little children, yet a little while am I
with you: ye ſhall ſeeke me, but as I ſayd
vnto the * Jewes, Whither I goe, can ye
not come: alſo to you ſay I now,
34 * [n] A new commandement giue I vnto
you, that ye loue one another: as I haue
loued you, that ye alſo loue one another.
35 By this ſhal all men know þ ye are my
diſciples, if ye haue loue one to another.
36 Simon Peter ſayde vnto him, Lorde,
whither goeſt thou? Jeſus anſwered
him, Whither I goe, thou canſt not fol-
low me now: but thou [o] ſhalt follow me
afterwardes.
37 Peter ſayd vnto him, Lord, why can I
not follow thee now? * I will laye downe
my life for thy ſake.
38 Jeſus anſwered him, Wilt thou laye
downe thy life for my ſake? Verely, vere-
ly I ſaye vnto thee, The cocke ſhall not
crowe, till thou haue denied me thryſe.

CHAP. XIIII.

1 Hee armeth his diſciples with conſolation againſt trouble. 2 He aſcendeth into heauen to prepare vs a place. 6 The way, the trueth and the life. 10 The Father and Chriſt one. 13 Howe we ſhoulde pray. 23 The promes vnto them that keepe his worde.

1 AND he ſayde to his diſciples, Let not
your heart be troubled: ye beleeue in
God, [a] beleeue alſo in me.
2 In my Fathers houſe are [b] many dwel-
ling places: if it were not ſo, I would
haue tolde you: I goe to prepare a place
for you.
3 And though I goe to prepare a place
for you, I will [c] come againe, and receiue
you vnto my ſelfe, that where I am, there
may ye be alſo.
4 And whither I goe, ye knowe, and the
way ye know.
5 Thomas ſaid vnto him, Lord, we [d] know
not whither thou goeſt: how can we then
know the way?
6 Jeſus ſayde vnto him, I am the [e] Way,

l Satan tooke full poſſeſſion of him.

m Meaning, that his croſſe ſhall ingender a marueilous glory, and that in it ſhall ſhine the infinite bountie of God. *Chap. 7. 34.*

n Whereof we ought to haue continual remēbrāce as though it were euen newly giuen. *Leuit. 19. 18. mat. 22. 39. chap. 15. 12. 1. Iohn 4. 21.*

o When thou ſhalt be more ſtrong. *Mat. 26. 33. mar. 14. 29.*

a For in ſo beleeuing, no troubles ſhall ouercome them.

b So that there is not only place for him, but for all his.

c At the latter day, *Act 1. 11.*

d He was not altogether ignorant, but his knowledge was weake and imperfect.

e Therefore we muſt begin in him, continue in him, and ende in him.

and the truth, and the life. No man commeth vnto the Father, but by me.

7 If ye had knowne me, ye shoulde haue knowne my Father also: and from hence forth ye know him, and haue seene him.

8 Philip sayd vnto him, Lord, shew vs thy Father, and it sufficeth vs.

9 Iesus said vnto him, I haue bene so long time with you, and hast thou not known me, Philip? he that hath seene me, hath seene my Father: howe then sayest thou, Shew vs thy Father?

10 Beleeuest thou not, that I am in the Father, and the Father is in me? the wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doth the workes.

11 Beleeue me, that I am in the Father, and the Father in me: at the least, beleeue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleeueth in me, the works that I do, the shal do also; and greater then these shal he do: for I go vnto my Father.

13 And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shal aske any thing in my Name, I will doe it.

15 If ye loue me, keepe my commandements,

16 And I will pray the Father, and he shal giue you another Comforter, that he may abide with you for euer,

17 Euen the Spirite of truth, whome the worlde can not receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortlesse: but I will come to you.

19 Yet a litle while, and the worlde shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that day shal ye know that I am in my Father, and you in me, and I in you.

21 He that hath my commandements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and will shew mine owne selfe to him.

22 Iudas sayde vnto him (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe vnto vs, and not vnto the worlde?

23 Iesus answered, and sayde vnto him, If any man loue me, he will keepe my worde, and my Father wil loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father wil send in my Name, he shall teach you all things, and bring all things to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

28 Ye haue heard how I sayd vnto you, I goe away, and will come vnto you. If ye loued me, ye would verely reioice, because I sayde, I goe vnto the Father: for my Father is greater then I.

29 And now haue I spoken vnto you, before it come, that whe it is come to passe, ye might beleeue.

30 Hereafter wil I not speak many things vnto you: for the prince of this worlde commeth, and hath nought in me.

31 But it is that the world may know that I loue my Father: and as the Father hath commanded me, so I doe. Arise, let vs go hence.

CHAP. XV.

6 The sweete consolation, and mutuall loue betweene Christ & his members vnder the parable of the vine.
18 Of their common afflictions and persecutions.
26 The office of the holy Ghost, and the Apostles.

1 I Am the true vine, and my Father is an husbandman.

2 Euery branch that beareth not fruit in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

3 Now are ye cleane through the worde, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branche cannot beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye doe nothing.

6 If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8 Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

9 As the Father hath loued me, so haue I loued you: continue in my loue.

10 If ye shal keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

11 These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

12 This is my commandement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friendes.

14 Ye are my friends, if ye doe whatsoeuer I command you.

15 Henceforth, call I you not seruantes: for the seruaunt knoweth not what his master doeth: but I haue called you friendes: for all thinges that I haue heard of my Father, haue I made known to you.

16 Ye haue not chosen me, but I haue chosen

f For the very fulnes of the diuinity remaineth in Christ.
g In that, that he is man.
h Who declareth his maiestie & vertue by his doctrine and miracles.
i This is referred to the whole body of the Church, in whome this vertue of Christ doeth shine and remaine for euer.
Chap.16.23. mat.7.7. mar.11.24. iam.1.5.
k I haue comforted you whiles I was with you, but henceforth the holy Ghost shall comfort you, and preserue you.
l So called, because he worketh in vs the trueth.
m Which thing he doeth by the vertue of his Spirite.
n He shall sensibly feele that the grace of God abideth in him.
o But the brother of Iames.
p Whereby he aduertiseth the not to haue respect to the worlde, lest they should be drawen backe by euill example.
q That is, not his alone: for he had nothing separate from his Father.
r All comfort and prosperitie.

Mat.15.13.
Chap.13.10.
2 We can bring forth no fruite, except we be ingrafted in Christ.
b We must be rooted in Iesus Christ by faith, which commeth of the worde of God.
c So that ye follow Gods worde which ye comprehed by faith.
d Wherewith I loue you.
e Perfect and entier.
Chap.13.14. 1.thes.4.9. 1.iohn 3.11. & 4.21.
f So that there is nothing omitted that is necessary for vs, and concerning our saluation.

chosen you, and ordained you, * that ye
goe and bring forth fruit, and that your
fruit remaine, that whatsoeuer ye shall
aske of the Father in my Name, he may
giue it you.
17 These things commaund I you, that
ye loue one an other.
18 If the world hate you, ye know that it
hated me before you.
19 If ye were of the worlde, the worlde
would loue his owne: but because ye are
not of the worlde, but I haue chosen you
out of the world, therefore the world ha-
teth you.
20 Remember the worde that I saide vn-
to you, * The seruant is not greater then
his master. * If they haue persecuted me,
they wil persecute you also: if they haue
g kept my worde, they will also keepe
h yours.
21 But all these things wil they doe vnto
you for my names sake, because they
haue not knowen him that sent me.
22 If I had not come and spoken vnto
them, they i should not haue had sinne:
but nowe haue they no k cloke for their
sinne.
23 He that hateth me, hateth my Father
also.
24 If I had not done works among them
which none other man did, they had not
had sinne: but now haue they both seene,
and haue hated both me, & my Father.
25 But it is that the word might be fulfil-
led, that is written in their l Law, * They
hated me without a cause.
26 But when the Comforter shall come,
* whom I wil send vnto you from ye Fa-
ther, euẽ the Spirit of trueth, which pro-
ceedeth of ye Father, he shal testifie of me.
27 And ye shall witnes also, because ye
haue bene with me from the beginning.

Matth.18.19. Chap.13.16. Matth.10.24. Matth.24.9. g The word al- so signifieth, to be diligent to spie faults to reproue in. h Which is the selfe same word, he called theirs because they preach it. i He should haue seemed to be innocent, if I had not discoue- red their malice. k In that they refused Christ, it taketh from them all excuse wherewith they would haue iu- stified them- selues as if they had bene verie holy and with- out all sinne. l That is, in the holy Scriptures. Psal.35.19. Chap.14.26. Luke 24.49.

CHAP. XVI.

2 He putteth them in remembrance of the crosse, and of their owne infirmitie to come, 7 And therefore doth comfort them with the promise of the holy Ghost. 16 Of the comming againe of Christ. 17 Of his ascension. 23 To aske in the name of Christ. 33 Peace in Christ, and in the world affliction.

1 These things haue I saide vnto you,
that ye should not be a offended.
2 They shall "excommunicate you:
yea, the time shall come, that whosoeuer
killeth you, will thinke that he doth God
seruice.
3 And these things will they doe vnto you,
because they haue not knowen the Fa-
ther, nor me.
4 But these things haue I tolde you, that
when the houre shall come, ye might re-
member, that I tolde you them. And
these things b said I not vnto you from
the beginning, because I was with you.
5 But now I go my way to him that sent
me, and none of you asketh me, c Whi-
ther goest thou?
6 But because I haue saide these things
vnto you, your hearts are full of sorowe.
7 Yet I tell you the trueth, It is expediẽt
for you that I goe away: for if I go not
away, the Comforter wil not come vnto
you: but if I depart, I will send him vn-
to you.
8 And when he is come, he will d reproue
the world of sinne, and of righteousnes,
and of iudgement.
9 Of e sinne, because they beleeue not in
me:
10 Of f righteousnes, because I goe to my
Father, and ye shall see me no more:
11 Of g iudgement, because the prince of
this world is iudged.
12 I haue yet h many things to say vnto
you, but ye cannot beare them now.
13 Howbeit, when he is come which is the
Spirit of trueth, he will leade you into
all trueth: for he shal not speake of him-
selfe, but whatsoeuer he shall heare, shall
he speake, & he will shew you the things
i to come.
14 He shall glorifie me: for he shall receiue
of mine, and shall shewe it vnto you.
15 All things that the Father hath, are
mine: therefore said I, that he shall take
of mine, and shew it vnto you.
16 k A litle while, and ye shall not see me:
and againe a litle while, and ye shall see
me: for I l goe to my Father.
17 Then said some of his disciples among
themselues, What is this that he saith
vnto vs, A litle while, and ye shall not see
me, and againe, a litle while, and ye shall
see me, and, For I goe to my Father?
18 They said therefore, What is this that
he saith, A litle while? we know not what
he saith.
19 Nowe Iesus knewe that they woulde
aske him, and said vnto them, Do ye en-
quire among your selues, of that I said,
A litle while, and ye shall not see me: and
againe, a litle while, and ye shall see me?
20 Verely, verely I say vnto you, that ye
shall weepe and lament, & the world shal
reioyce: and ye shall sorow, but your so-
rowe shalbe turned to ioy.
21 A woman when she trauaileth, hath
sorowe, because her houre is come: but
as soone as she is deliuered of the
childe, she remembreth no more the an-
guish, for ioy that a man is borne into
the world.
22 And ye now therefore are in sorow: but
I will see you m againe, and your hearts
shall reioyce, and your ioy shal n no man
take from you.
23 And in that day shall ye aske me o no-
thing. * Verely, verely I say vnto you,
whatsoeuer ye shall aske the Father in
my name, he will giue it you.
24 Hitherto haue ye asked p nothing in
my Name: aske, and ye shal receiue, that
your ioy may be full.

a Had so shrinke from me. " Greeke, put you out of the Synagogue. b He bare with them because they were but weaklings. c For if you did consider, ye would reioyce.

d Or, conuince. This is to be vnderstande of the comming of the holy Ghost who his vertue and strength shall shine in the Church. e His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleeue in him, Actes 2.37. and shal know that without Iesus Christ there is nothing but sinne. f Wherefore the wicked must needes confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemer or trãsgressor. g When they shall know that I (whom they called the carpenters sonne, & willed to come downe from the crosse) am the very sonne of God which haue ouercome all the power of hell, and reigne ouer all, Ephes. 1.19,20. h These things are conteyned in the doctrine of the Apostles which onely is sufficient. i As touching the spirituall kingdome of God: for the Apostles knew not that, till after the resurrection. k Mine absence shall not be long: for I will sende you the holy Ghost, who shall remaine with you for euer. l From death I passe to glory, and so will I indue you with mine heauenly vertue. m By the power and vertue of the holy Ghost. n For it shalbe grounded vpon my resurrection and the grace of the holy Ghost. o For ye shal haue perfect knowledge, and shall no more dout, as you were wont. p In respect of that, that you shall obtaine, if you aske in faith.

Cha. 14.13. mat. 7.7. and 21.22. mar. 11.24. luke 11.9. iam. 1.5.

25 These

25 These things haue I spoken vnto you in parables: but ᵈ time will come, when I shall no more speake to you in parables: but I shall shewe you plainely of the Father.

26 At that day shall ye aske in my Name, and I say not vnto you, that I will pray vnto the Father for you.

q Christ denieth not that he is the Mediatour, but sheweth that they shall obteine their requests without difficultie or any paine. *Chap.17.8.*

27 For the Father him selfe loueth you, because ye haue loued me, * and haue beleeued that I came out from God.

28 I am come out from the Father, and came into the world: againe I leaue the world, and goe to the Father.

29 His disciples said vnto him, Loe, nowe speakest thou plainly, and thou speakest no parable.

30 Now know we that thou knowest all things, and needest not that any man shoulde aske thee. By this we beleeue, that thou art come out from God.

Matth.26.31. mar.14.27.

31 Iesus answered them, Doe you beleeue nowe?

r Although men forsake Christ, yet is he no whit diminished: for he and his Father are one.

32 * Beholde, the houre commeth, and is alreadp come, that ye shall be scattered euery man into his owne, and shall leaue me alone: but I am not ʳ alone: for the Father is with me.

s We haue rest and comfort when we are truely grafted in Christ.

33 These things haue I spoken vnto you, that ˢ in mee ye might haue peace: in the world ye shall haue affliction, but be of good comfort: I haue ouercome the world.

CHAP. XVII.

1 The prayer of Christ vnto his Father, both for himselfe and his Apostles, and also for all such as receiue the trueth.

1 These things spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

Matth.28.18.

a Christ hath al rule and dominion ouer men.

2 * As thou hast giuen him ª power ouer all flesh, that he should giue eternall life to all ᵇ them that thou hast giuen him.

b Which are the elect.

3 And this is life eternall, that they know thee to be the only true God, and whom thou hast sent, Iesus ᶜ Christ.

c That is, that they acknowledge both the Father and the Sonne to be verie God.

4 I haue ᵈ glorified thee on the earth: I haue finished the worke which thou gauest me to doe.

d Aswel by doctrine as miracles.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.

e Our election standeth in the good pleasure of God, which is the onely foundation, & cause of our saluation, and is declared to vs in Christ, through whome we are iustified by faith, & sanctified, Rō.8.29. 30. Ephe.1.4,5. *Chap.16.27.*

6 I haue declared thy name vnto the men which thou gauest me out of the worlde: ᵉ thine they were, and thou gauest them me, and they haue kept thy word.

f That is, the reprobate.

7 Nowe they knowe that all thinges whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, * and haue knowen surely that I came out from thee, and haue beleeued that thou hast sent me.

9 I pray for them: I pray not for ᶠ the world, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And nowe am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, euē them whom thou hast giuen me, that they may be ᵍ one, as we are.

g That they may be ioyned in vnitie of faith and spirit.

12 While I was with them in the world, I kept them in thy Name: those ʰ thou gauest me, haue I kept, & none of them is lost, but the ʰ childe of perdition, that the * Scripture might be fulfilled.

h He was so called, not onely for that he perished, but because God had appointed and ordeined him to this ende, Act.1. 16,18. and 4.28.

13 And now come I to thee, & these things speake I in the worlde, that they might haue my ioy fulfilled in themselues.

Psal.109.7.

14 I haue giuen them thy worde, and the world hath hated them, because they are ⁱ not of the worlde, as I am not of the world.

i But are separated by the Spirit of regeneration.

15 I pray not that thou shouldest take them out of the worlde, but that thou keepe them from euill.

16 They are not of the world, as I am not of the world.

17 ᵘ ᵏ Sanctifie them with thy trueth: thy word is trueth.

ᵘ Or, conforme them to thy selfe.

k Renue them with thine heauenly grace, that they onely may seeke thy will.

18 As thou diddest send me into ᵖ world, so haue I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be ˡ sanctified through the trueth.

l Which thing declareth that Christs holines is ours.

20 I pray not for these alone, but for them also which shall beleeue in me, through their word,

21 That they all may be one, as thou, O Father, art in me, & I in thee: euen that they may be also one in vs, ᵖ the ᵐ world may beleeue that thou hast sent me.

m That the infidels may by experience be conuicted to confesse my glory.

22 And the glorie that thou gauest me, I ª haue giuen them, that they may be one, as we are one,

n I haue shewed them the example and patterne of perfit felicity. *Chap.12.26.*

23 I in them, and thou in mee, that they may be made perfite in one, and that the worlde may knowe, that thou hast sent me, and hast loued them, as thou hast loued me.

24 * Father, I will that they which thou hast giuen me, be ᵒ with me euē where I am, ᵖ they may beholde my glorp, which thou hast giuen me: for thou louedst me before the foundation of the world.

o That they may profite, and grow vp in such sort, that in the ende they may enioy ᵖ eternall glory with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

25 O righteous Father, ᵖ world also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou hast sent me.

26 And I haue declared vnto them thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I ᵐ them.

CHAP. XVIII.

3 Christ is betrayed. 6 The words of his mouth smite the officers to the ground. 10 Peter smiteth off Malchus eare. 13 Iesus is brought before Annas and Caiaphas, 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

1 WHen Iesus had spoken these things, he went forth with his disciples ouer the ª brooke * Cedron, where was a garden, into ᵖ which he entred, and his disciples.

a Which was a deepe valley through the which a freame ran after a great raine. *1.King.15.13. mat.26.36. mar. 14.32. luk.22.39.*

2 And Iudas which betrayed him, knew also the place: for Iesus oft times resorted thither with his disciples.

3 ᵗ Iu-

Mat.26.47. mar.14.43. luke 22.47.
b The which he had obtained of the gouernour of the Temple.

3 * Iudas then after hee had receiued a
b band of men & officers of ye high priests,
and of the Pharises, came thither with
lanternes, and torches, and weapons.
4 Then Iesus, knowing al things yt should
come vnto him, went foorth and said vn-
to them, Whome seeke ye?
5 They answered him, Iesus of Nazaret.
Iesus sayde vnto them, I am he. Nowe
Iudas also which betrayed him, stoode
with them.
6 Assoone then as he had sayde vnto them,
I am he, they went backwards, and fell
to the ground.
7 Then he asked them againe, Whom seeke
ye? And they sayd, Iesus of Nazaret.
8 Iesus answered, I said vnto you, that I
am he: therefore if ye seeke me, let these go
their way.
9 This was that the worde might be fulfilled
which he spake, * c Of them which thou
gauest me, haue I lost none.

Chap.17.12.
c He both spared their bodies and also saueth their soules.

10 Then Simon Peter hauing a sworde,
drewe it, & smote the hie Priests seruant,
and cut off his right eare. Nowe the ser-
uants name was Malchus.
11 Then sayde Iesus vnto Peter, Put vp
thy sworde into the sheath: shall I not
drinke of the cup which my Father hath
giuen me?
12 Then the bande and the captaine, and
the officers of ye Iewes tooke Iesus, and
bound him,
13 And led him away to * d Annas first (for
he was father in law to Caiaphas, which
was the hie Priest e the same yeere)
14 * And Caiaphas was he, yt gaue coun-
sell to the Iewes, that it was expedient
that one man should die for the people.

Luc. 3. [illegible]

Luke 3.2.
d Who sent Christ vnto Caiaphas the hie Priest bound.
e Although this office was for terme of life by Gods ordinance, yet the ambition and dissension of the Priests caused the Romanes from time to time to change it either by briberie or fauour.
Chap.11.50.

15 ¶ * Now Simon Peter followed Iesus,
and another disciple, and that disciple
was knowen of the hie Priest: therefore
he went in with Iesus into the hal of the
hie Priest.
16 Then Peter stoode at the doore without.
Then went out the other disciple, which
was knowen vnto the hie Priest, and
spake to her that kept the doore, and
brought in Peter.
17 Then said the maid that kept the doore,
vnto Peter, Art not thou also one of this
mans disciples? He sayd, I am not.
18 And the seruantes and officers stoode
there, which had made a fire of coles: for
it was colde, & they warmed themselues.
And Peter also stoode among them, and
warmed himselfe.

Mat.26.58. mar.14.54. luke 22.54.

19 ¶ (The hie Priest then asked Iesus of
his disciples, and of his doctrine.
20 Iesus answered him, I spake f openly
to the worlde: I euer taught in the Sy-
nagogue and in the Temple, whither the
Iewes resort continually, and in secrete
haue I sayd nothing.

f That is, franckly and plainely.

21 Why askest thou me? aske them which
heard me what I sayde vnto them: be-
hold, they know what I said.
22 When hee had spoken these things, one
of the officers which stoode by, smote Ie-
sus with his rod, saying, Answerest thou
the hie Priest so?
23 Iesus answered him, If I haue euill
spoken, beare witnesse of the euill: but if
I haue wel spokē, why smitest thou me?
24 ¶ * Now Annas had g sent him bound
vnto Caiaphas the hie Priest)
25 * And Simon Peter stood and warmed
himselfe, and they sayde vnto him, Art
not thou also of his disciples? He denied
it, and sayd, I am not.

Mat.26.57. mar.14.53. luke 22.54.
g After that Caiaphas had first sent him to him.

26 One of the seruantes of the hie Priest,
his cousin whose eare Peter smote off,
sayde, Did not I see thee in the garden
with him?
27 Peter then denied againe, and immedi-
atly the cocke crewe.

Mat.26.69,70. mar.14.67. luke 22.55.56,57.

28 ¶ * Then led they Iesus from Caia-
phas into the common hal. Now it was
morning, and they them selues went not
into the common hall, least they should
be * defiled, but that they might eate the
Passeouer.

Mat.27.2. mar.15.1. luke 23.1.
Act.10.28. & 11.3.

a. Godw. Moses & Aar. b. [illegible] 244, 245

29 Pilate then went out vnto them, and
sayde, What accusation bring ye against
this man?
30 They answered and saide vnto him, If
he were not an euil doer, we woulde not
haue deliuered him vnto thee.
31 Then sayd Pilate vnto them, Take h ye
him, and iudge him after your owne
Lawe. Then the Iewes sayde vnto him,
It is not i lawfull for vs to put any man
to death.
32 It was that the worde of Iesus * might
be fulfilled which hee spake, signifying
what death he should die.

h He spake this disdainfully, because they were so bent against all right and equitie.
i As if they should say, Thou wilt not suffer vs to doe it: for he knewe that it was not permitted to them by ye Romanes to punish with death.
Mat.20.19.

33 * So Pilate entred into the common
hall againe, and called Iesus, & sayd vn-
to him, Art thou the king of the Iewes?
34 Iesus answered him, Saiest thou that
of thy selfe, or did other tell it thee of me?
35 Pilate answered him, Am I a Iewe?
Thine owne nation, and the hie priestes
haue deliuered thee vnto mee. What hast
thou done?

Mat.27.11. mar.15.2. luke 23.3.

36 Iesus answered, My kingdome is not
of this k worlde: if my kingdome were of
this worlde, my seruants woulde surely
fight, that I shoulde not be deliuered to
the Iewes: But nowe is my kingdome
not from hence.

k It stādeth not in strength of mē nor in worldly defence.

37 Pilate then sayde vnto him, Art thou a
King then? Iesus answered, Thou say-
est that I am a King: for this cause am I
borne, and for this cause came I into the
world, that I should beare witnesse vnto
the trueth: euery one that is of ye trueth,
heareth my voyce.
38 Pilate said vnto him, l What is trueth?
And when he had sayd that, he went out
againe vnto the Iewes, and sayde vnto
them, I finde in him no cause at all.

l This was a mocking & disdaineful questiō.
Mat.27.15. mar.15.6. luke 23.17.

39 * But you haue a m custome, yt I should
deliuer you one loose at the Passeouer:
will yee then that I loose vnto you the
King of the Iewes?
40 * Then cryed they all againe, saying,
Not him, but Barabbas: now this Ba-
rabbas was a murtherer.

m This was one of their blinde abuses: for the Lawe of God gaue no libertie to quit a wicked trespasser.
Act.3.14.

CHAP. XIX.

1 *VVhen Pilate coulde not aswage the rage of the Iewes against Christ, he deliuereth him vp with his*

super-

ſuperſcription to be hanged betweene two theeues. 23 *They caſt lottes for his garments.* 26 *He commendeth his mother vnto Iohn,* 28 *Calleth for drinke,* 33 *Dieth, and his ſides pearced, and taken downe from the croſſe.* 38 *He is buried.*

Mat.27.27. mar.15.16,17.

1 Then * Pilate tooke Iesus & a ſcourged him.

a He thought to haue pacified the furie of the Iewes by ſome indifferent correction.

2 And the ſouldiers platted a crowne of thornes, and put it on his head, & they put on him a purple garment,

3 And ſayde, Haile, King of the Iewes. And they ſmote him with their rodes.

4 Then Pilate went forth againe, & ſayde vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no fault in him at all.

5 Then came Iesus forth wearing a crowne of thornes, & a purple garment. And Pilate ſayde vnto them, b Beholde the man.

b He ſpake in mockerie, becauſe Chriſt called himſelfe King.

6 Then when the hie Prieſts and officers ſawe him, they cryed, ſaying, Crucifie, crucifie him. Pilate ſaid vnto them, Take ye him & crucifie him: for I finde no fault in him.

7 The Iewes anſwered him, We haue a lawe, and by our lawe he ought to die, becauſe he made him ſelfe the c Sonne of God.

c Chriſt was in deede the Sonne of God, & therefore might iuſtly cal himſelfe ſo without breach of the Lawe: wherefore their coloured accuſation was falſely applied.

8 ¶ When Pilate then heard that woyde, he was the more afraide,

9 And went againe into the common hall and ſaide vnto Iesus, Whence art thou? But Iesus gaue him none anſwere.

10 Then ſayde Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, & haue power to loſe thee?

11 Iesus anſwered, Thou couldeſt haue no d power at all againſt mee, except it were giuen thee from aboue: therefore he that deliuered mee vnto thee, hath the greater ſinne.

d Hereby he ſheweth him, y he ought not to abuſe his office and authoritie.

12 From thence forth Pilate ſought to loſe him, but the Iewes cried, ſaying, If thou deliuer him, thou art not Cesars friend: for whoſoeuer maketh him ſelfe a King, ſpeaketh againſt Cesar.

13 ¶ When Pilate heard that woyde, he brought Iesus forth, and ſate downe in the iudgement ſeate in a place called the e Pauement, and in Hebrewe, Gabbatha.

e A place ſomewhat high and raiſed vp.

14 And it was the Preparation of the Paſſeouer, and about the f firſt houre: and he ſayde vnto the Iewes, Beholde your King.

f Which was midday.

15 But they cried, Away with him, away with him, crucifie him. Pilate ſayd vnto them, Shall I crucifie your King? The hie prieſtes anſwered, We haue no king but Cesar.

16 Then deliuered he him vnto them, to be crucified. *And they tooke Iesus, and led him away.

Mat.27.32.mar. 15.21.luk.23.26.

17 And he bare his croſſe, and came into a place named of dead mens Skulles, which is called in Hebrew, g Golgotha:

g Which was the place of execution.

18 Where they crucified him, & two other with him, on either ſide one, and Iesus in the middes.

19 ¶ And Pilate wrote alſo a title, and put it on the croſſe, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.

20 This title then read many of h the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in h Hebrewe, Greeke, and Latin.

h Becauſe all nations might vnderſtand it.

21 Then ſayd the hie Prieſts of the Iewes to Pilate, Write not, The King of the Iewes, but that he ſaid, I am King of the Iewes.

22 Pilate anſwered, What I haue written, I haue written.

23 ¶ Then h * ſouldiers, when they had crucified Iesus, tooke his garments, & made foure parts, to euery ſouldier a part, and his coate: and the coat was without ſeame, wouen from the top throughout.

Mat.27.35.mar. 15.24.luk.23.34.

24 Therefore they ſayd one to another, Let vs not deuide it, but caſt lots for it, whoſe it ſhalbe. This was that h i ſcripture might be fulfilled, which ſayeth, * They parted my garments among them, and on my coat did caſt lottes. So the ſouldiers did theſe things in deede.

i That which was preſigured in Dauid, was accomplished in Iesus Chriſt.

Pſal.22.18.

25 ¶ Then ſtoode by the croſſe of Iesus his mother, and his mothers ſiſter, Maſ. Sacr. ſyro. Maria the wife of k Cleopas, and Maria Magdalene. k Or, Clopa.

26 And when Iesus ſaw his mother, and the diſciple ſtanding by, whom he loued, he ſaid vnto his mother, Woman, behold thy ſonne.

27 Then ſayd he to the diſciple, Behold thy mother: and from that houre, the diſciple tooke her home vnto him.

Pſal.69.22.

28 ¶ After, whē Iesus knew that al things were perfourmed, & the * Scripture might be fulfilled, he ſayd, I thirſt.

k Or faſtened it vpon an hyſſope ſtalke.

29 And there was ſet a veſſell full of vinegre: and they filled a ſponge with vinegre, and l put it about l an hyſſope ſtalke, and put it to his mouth.

l It may appeare that the croſſe was not hie, ſeeing a man might reach Chriſts mouth with an Hyſſope ſtalke, which as appeareth, 1. kin. 4. 33. was the loweſt among herbs, & cedar was high among trees.

30 Now when Iesus had receiued of the vinegre, he ſaid, It is finiſhed, and bowed his head, and gaue vp the ghoſt.

31 The Iewes then (becauſe it was the Preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day: for that Sabbath was an * hie day) beſought Pilate that their legges might be broken, and that they might be taken downe.

m Mans ſalnation is perfected by the only ſacrifice of Chriſt: & all the ceremonies of the Law are ended.

n Becauſe the day of the Paſſeouer fell on the Sabbath day.

32 Then came the ſouldiers, and brake the legges of the firſt, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and ſaw that he was dead alreadie, they brake not his legges.

34 But one of the ſouldiers with a ſpeare * perced his ſide, & foorthwith came there out blood and water.

o Which declareth that he was dead in deede, & he roſe againe from death to life.

35 And he that ſaw it, bare record, and his record is true: and hee knoweth that he ſayeth true, that ye might beleeue it.

Exod.12.46. numb.9.12. Zach.12.10.

36 For theſe thinges were done, that the * Scripture ſhoulde be fulfilled, Not a bone of him ſhalbe broken.

37 And againe another Scripture ſayeth, * They ſhall ſee him whome they haue thrust

Bp. Andrewes conc. 14 of ÿ Resurrect. E. Id. conc. 15. of ÿ Resur. of conc. 16. et Mr. Seller. conc. 5. quod ... Lorco, noster ... or, clo ... not ... to me, ... not ...

F. Dr. Clerkes serm. pag. 210

G. Dr. Featley 10. conc. pag. 122

thrust through.
38 *And after these things, Ioseph of A-
rimathea (who was a disciple of Iesus,
but p secretely for feare of the Iewes) be-
sought Pilate that he might take downe
ÿ body of Iesus. And Pilate gaue him li-
cence. He came then & tooke Iesus body.
39 And there came *also Nicodemus
(which first came to Iesus by night) and
brought of myrrhe & aloes mingled to-
gether about an hundreth pound.
40 q Then tooke they the body of Iesus,
and wrapped it in linen clothes with the
odours, as the maner of the Iewes is to
burie.
41 And in that place where Iesus was
crucified, was a garden, & in the garden
a newe sepulchre, wherein was neuer
man yet laid.
42 There then laid they Iesus, because of
the Iewes Preparation day, for the se-
pulchre was neere.

CHAP. XX.

1 *Marie Magdalene commeth to the sepulchre. 3 So doe Peter and Iohn. 12 The two Angels appeare. 17 Christ appeareth to Mary Magdalene, 19 And to all his disciples. 25 The incredulitie of Thomas. 28 His confession.*

1 Now *the first day of the weeke came
Marie Magdalene, earely when it
was yet a darke, vnto the sepulchre,
and sawe the stone taken away from the
tombe.
2 Then shee ranne, & came to Simon Pe-
ter, and to the other disciple whome Ie-
sus loued, & sayde vnto them, They haue
taken away the Lorde out of the sepul-
chre, and we knowe not where they haue
laid him.
3 Peter therefore went foorth, & the other
disciple, & they came vnto the sepulchre.
4 So they ranne both together, but the
other disciple did outrunne Peter, and
came first to the sepulchre.
5 And he stouped downe, and saw the lin-
nen clothes lying: yet went he not in.
6 Then came Simon Peter following
him, & went into the sepulchre, and sawe
the linen clothes lie,
7 And the *kerchefe that was vpon his
head, not lying with the line clothes, but
wrapped together in a place by it selfe.
8 Then went in also the b other disciple,
which came first to the sepulchre, and hee
sawe it, and c beleeued.
9 For as yet they knewe not ÿ Scripture,
That he must rise againe from the dead.
10 And the disciples went away againe
vnto their *owne home.
11 ¶ *But Marie stoode without at the se-
pulchre weeping: and as shee wept, shee
bowed her selfe into the sepulchre,
12 And saw two Angels in white, sitting,
the one at the head, and the other at the
feete, where the body of Iesus had laine.
13 And they sayd vnto her, Woman, why
weepest thou? She said vnto them, They
haue taken away my Lord, and I know
not where they haue laid him.
14 When she had thus sayd, she turned her
selfe backe, and sawe Iesus standing, and
knew not that it was Iesus.
15 Iesus sayth vnto her, Woma, why wee-
pest thou? whome seekest thou? She sup-
posing that hee had bene the gardiner,
said vnto him, Sir, if thou hast borne him
hence, tell me where thou hast laid him,
and I will take him away.
16 Iesus sayth vnto her, Marie. She tur-
ned her selfe, and sayde vnto him, Rabbo-
ni, which is to say, Master.
17 Iesus sayeth vnto her, Touch mee not:
for I am not yet d ascended to my Fa-
ther, but go to my e brethren, and say vn-
to them, I ascend vnto my Father, and
to your Father, & to my God, and your
f God.
18 Marie Magdalene came and tolde the
disciples that shee had seene the Lorde,
and that he had spoken these things vnto
her.
19 ¶ *The same day then at night, which
was the first day of the weeke, and when
the g doores were shut where ÿ disciples
were assembled for feare of the Iewes,
came Iesus and stood in the middes, and
sayd to them, h Peace be vnto you.
20 And when he had so sayde, hee shewed
vnto them his hands, and his side. Then
were the disciples glad, when they had
seene the Lord.
21 Then said Iesus to them againe, Peace
be vnto you: as my Father sent me, so
send I you.
22 And when he had sayde that, he i brea-
thed on them, and sayde vnto them, Re-
ceiue the holy Ghost.
23 *Whosoeuers sinnes ye remit, they are
remitted vnto them: and whosoeuers
sinnes ye reteine, they are reteined.
24 ¶ But Thomas one of the twelue, cal-
led Didymus, was not with them when
Iesus came.
25 The other disciples therefore sayd vnto
him, We haue seene the Lord: but he sayd
vnto them, Except I see in his hands the
print of the nailes, and put my finger in-
to the *print of the nailes, and put mine
hand into his side, I will not beleeue it.
26 ¶ And eight dayes after againe his dis-
ciples were within, and Thomas with
them. Then came Iesus, when the doores
were shut, and stoode in the middes, and
sayd, Peace be vnto you.
27 After, sayd he to Thomas, put thy fin-
ger here, and see mine handes, & put foorth
thine hand, and put it into my side, and
be not faithles, but faithfull.
28 Then Thomas answered, and said vn-
to him, Thou art my Lord, and my God.
29 Iesus said vnto him, Thomas, because
thou hast seene me, thou beleeuest: blessed
are they that haue k not seene, and haue
beleeued.
30 ¶ *And many other signes also did Ie-
sus in the presence of his disciples, which
are not written in this booke.
31 But these things are written, that yee
might beleeue, that Iesus is the Christ
the Sonne of God, and that in beleeuing
ye might haue life through his
Name.

Margin notes (left):

Mat.27.57. mar.15.42,43. luke 23.50,51.
p That is to say, before Christes death, but now he declareth himselfe manifestly.
Chap.3.2.
q This honorable burial was as a preparation & entrie vnto the resurrection.
Mat.28.1. mar.16.1. luke 24.1.
a She departed from home before day, and came thither about the sunne rising. Mar.16.2.
*Or, napkin.
b That is, Iohn which wrote this Gospel.
c He beleeued that Christs body was taken away, according as Marie reported.
*Or, to their companions.
Mat.28.1. mar.16.1.

Margin notes (right):

d Because she was to much addicted to ÿ corporall presence, Christ teacheth her to lift vp her mind by faith into heauē, where onely after his ascension he remaineth, and where we sit with him at the right hand of the Father.
e That is, ÿ disciples: for he was the first borne amōg many brethre, Psal.22.22, 23. rom.8.29. colos.1.18.
f He is our Father & our God, because Iesus Christ is our brother.
Mar.16.14. luke 24.36. 1.cor.15.5.
g So that no mā opened him the dores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act.5.19. & 12.10.
h Or, all prosperitie: which maner of greeting the Iewes vsed.
i To giue them greater power & vertue to execute that weightie charge ÿ he would commit vnto them.
Mat.18.18.
*Or, place.
k Which depēd vpon the simplicitie of Gods word, & ground not themselues vpon mans sense and reason.
Chap.21.25.

CHAP. XXI.

1 *Christ appeareth to his disciples againe.* 15 *He commandeth Peter earnestly to feede his sheepe.* 18 *He foresignifieth him of his death.* 25 *Of Christes manifolde miracles.*

1 AFter these thinges, Iesus shewed himselfe againe to his disciples at the sea of Tiberias: and thus shewed he himselfe.

Or, lake of Genesareth.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter sayde vnto them, I goe a fishing. They sayd vnto him, We also wil go with thee. They went their way, and entred into a ship straightway, and that night caught they nothing.

4 But when the morning was now come, Iesus stoode on the shore: nevertheles the disciples knewe not that it was Iesus.

Or, Children.

5 Iesus then sayde vnto them, [a] Syrs, haue ye any meate? They answered him, No.

6 Then he sayde vnto them, Cast out the net on the right side of the shippe, and ye shall finde. So they [b] cast out, and they were not able at all to drawe it, for the multitude of fishes.

a Albeit they knew him not, yet they followed his counsel, because they had all night taken paines in vaine.

b It was some linen garment, which fishers vsed to weare, which being trussed vnto him, couered his nether partes, & also letted not his swimming.

7 Therefore sayd the disciple whom Iesus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lord, he girded his [c] coate to him (for he was naked) and cast himselfe into the sea.

c

8 But the other disciples came by shippe (for they were not farre from land, but about two hundreth cubites) & they drewe the net with fishes.

9 Assoone then as they were come to land, they sawe hoat coales, and fish laid thereon, and bread.

10 Iesus sayde vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth and drewe the net to land, ful of great fishes, an hundreth, fiftie & three: and albeit there were so many, yet was not the net broken.

12 Iesus sayd vnto them, Come, and dine. And none of the disciples durst aske him, Who art thou, seeing they knewe that he was the Lord.

13 Iesus then came, and toke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed himselfe to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus sayde to Simon Peter, Simon sonne of Iona, [d] louest thou me more then these? He sayd vnto him, Yea Lorde, thou knowest that I loue thee. He sayd vnto him, Feede my lambes.

d The minister cānot wel teach his congregation, except he loue Christ effectually, which loue is not in the that feede not the flocke.

16 He sayd to him againe the second time, Simon ¶ sonne of Iona, louest thou me? He sayde vnto him, Yea Lorde, thou knowest that I loue thee. He sayde vnto him, Feede my sheepe.

17 He sayde vnto him the [e] third time, Simon the sonne of Iona, louest thou me? Peter was sory because he sayde to him the third time, Louest thou me? and sayd vnto him, Lord, thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

e Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy selfe, & walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thine handes, and another shall [f] girde thee, and leade thee whither thou wouldest not.

f In steade of a girdle, thou shalt be tyed with bandes and cordes: & where now thou goest at liberte, then thou shalt be drawen to punishment, when thy flesh shal after a sort resist. *Chap. 13. 33.*

19 And thus spake he, signifying by what death he should glorifie God. And when he had sayde this, he sayde to him, Followe me.

20 Then Peter turned about, and saw the disciple whome Iesus loued, following, which had also * leaned on his breast at supper, and had sayde, Lorde, which is he that betrayeth thee?

21 When Peter therefore saw him, he said to Iesus, Lord, what shal this man doe?

22 Iesus sayd vnto him, If I will that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this disciple should not die. Yet Iesus sayde not to him, He shall not die: but if I will that he tarie till I come, what is it to thee?

Chap. 20. 30.

24 This is that disciple, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Nowe there are also many other thinges which Iesus did, the which if they should be written euery one, I suppose the worlde could not conteine the bookes that should be written, Amen.

f But God would not charge vs with so great an heape: seeing therefore that we haue so much as is necessary, we ought to content our selues and praise his mercy.

The Actes of the holy Apostles, written by Luke the Euangelist.

THE ARGVMENT.

CHrist, after his ascēsion, performed his promes to his Apostles, & sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and mainteiner thereof for euer. Wherein also his mightie power appeareth, who notwithstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished all the world with the sound of his Gospel. And here, in the beginning of the Church, and in the encrease thereof, we may plainely perceiue the practise and malice which Satan continually vseth to suppresse, and ouerthrow the Gospel: he raiseth cōspiracies, tumultes, commotions, persecutions, slanders, and all kinde of crueltie. Againe we shall here beholde the prouidence of God, who ouerthroweth his enemies enterprises, deliuereth his Church from the rage of tyrāts, strengtheneth and encourageth his, most valiantly & constantly to fol-

to followe their captaine Christ, leauing as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospel, that they are fellowes inseparable, and that the ende of one affliction, is but the beginning of another. Yet neuerthelesse God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, giuing them as it were, in sorowe, ioy: in bondes, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteyneth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace, and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christes flocke. Of repentance, and feare of God, with other principall pointes of our faith: so that this onely historie in a maner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles. 9 His ascension. 14 VVherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.

1 I Haue made the former trea-
tise, O Theophilus, of all
that Iesus began to a doe,
and teach,
2 Untill the day, that he
was taken vp, after that he
through ẏ holy Ghost, had giuen b com-
mandements vnto the c Apostles, whom
he had chosen:
3 To whome also he presented himselfe a-
liue after that he had suffered, by many
infallible tokens, being seene of them by
the space of fourtie dayes, and speaking
of those things which apperteine to the
d kingdome of God.
4 And when he had e gathered them toge-
ther, he commaunded them, that they
should not depart from Ierusalem, but
to waite for the promise of the Father,
* which, said he, ye haue heard of me.
5 * For Iohn in deede baptized with wa-
ter, but ye shalbe baptized with the f ho-
ly Ghost within these fewe dayes.
6 When they therefore were come toge-
ther, they asked of him, saying, Lord, wilt
thou g at this time restore the kingdome
to Israel?
7 And he said vnto them, It is not for you
to know the h times, or ẏ seasons, which
the Father hath put in his owne power,
8 But ye shall receiue power of the holy
Ghost, when he shall come on you: & ye
shalbe i witnesses vnto me both in Ieru-
salem, & in all Iudea, & in Samaria, and
vnto the k vttermost part of the earth.
9 *And when he had spoken these things,
while they behelde, he was l taken vp: for
a cloude tooke him vp out of their sight.
10 And while they looked stedfastly to-
ward heauen, as he went, beholde, m two
men stoode by them in white apparell,
11 Which also saide, Ye men of Galile,
Why stande ye n gasing into heauen?
This Iesus which is taken vp from
you into heauen, shall o so come, as ye
haue seene him goe into heauen.
12 ¶ Then returned they vnto Ierusalem
from the mount that is called the mount
of Oliues, which is neere to Ierusalem,
conteyning a p Sabbath dayes iourney.
13 And whē they were come in, they went
vp into an vpper chamber, where abode
both Peter, and Iames, and Iohn, and
Andrew, Philippe, and Thomas, Bar-
tlemewe, and Matthewe, Iames the
sonne of Alpheus, and Simon Zelotes,
and Iudas Iames brother.
14 These all continued with one q accord
in r prayer and supplication with the
‖ women, and Marie the mother of Ie-
sus, and with his brethren.
15 ¶ And in those dayes Peter stoode vp
in the middes of the disciples, and saide,
(nowe the nomber of ‖ names that were
in one place, were about an hundreth
and twentie)
16 Ye men and brethren, this s Scripture
must needes haue bene fulfilled, which
the * holy Ghost by the mouth of Da-
uid spake before of Iudas, which was
* guide to them that tooke Iesus.
17 For he was nombred with vs, and had
obteined * felowshippe in this ministra-
tion.
18 He therefore hath purchased a fielde
with the t rewarde of iniquitie: & when
he * had throwen downe himselfe head-
long, he brast a sunder in the midst, and
all his bowels gushed out.
19 And it is knowen vnto all the inhabi-
tants of Ierusalem, in so much, that
that fielde is called in their owne lan-
guage, Aceldama, that is, The fielde of
blood.
20 For it is writtē in ẏ booke of Psalmes,
* Let his habitation be voyde, and let no
man dwell therein: also, * Let another
take his ‖ charge.
21 Wherefore, of these men which haue
companied wt vs, all the time that ẏ Lord
Iesus was ‖ conuersant among vs,
22 Beginning from ẏ Baptisme of Iohn,
vnto the day that he was taken vp from
vs, must one of them be made a witnesse
with vs of his u resurrection.
23 And they presented two, Ioseph cal-
led Barsabas, whose surname was
Iustus, and Matthias.
24 And they prayed, saying, Thou Lord,
which knowest ẏ hearts of all men, shew
whether of these two x thou hast chosen,

a Whereby is meant Christes doctrine, and his miracles declared for the confirmation of the same.
b To preach the Gospel.
c Who as they were called by God, so had they their consciences assured by his holy Spirit.
d Whereby God reigneth in vs.
e Because they should be all witnesses of his ascension.
Luke 24.49. Iohn 14.26. and 15.26. and 16.7. Matth. 3.11. Mark 1.8. Luke 3.16. Iohn 1.26. Chap. 2.2. and 11.16. and 19.4.
f That is, with those spirituall graces, which he is onely giuen by his Spirit.
g This declareth mans impatiencie, who can not abide quietly till Gods appointed time come, but woulde haue all things accomplished according to their affections, Reade Zechar. 6.14.
h For this passeth our capacitie, and God reserueth it to him selfe.
i To stande in the face of the whole worlde, which signifieth that they must enter into heauen by afflictions, and therefore must fight before they get the victorie.
k Hereby they might learne that the Messias was not onely for the Iewes, but also for the Gentiles.
Luke 24.51.
l Whereby they knewe certainly whither he went.
m Which were Angels in mens forme.
n And seeking him with carnall eyes.

o As the true redeemer to gather vs vnto him.
p Which was two mile, according to ẏ Iewes tradition, albeit it was not so appointed by the Scriptures.
q A liuely paterne to learne how to dispose our selues to receiue the giftes of the holy Ghost.
r Partly to obteine the holy Ghost, & partly to be deliuered from the present dangers.
‖ *Or, wiues.*
‖ *Or, men.*
s The offence, which might haue come by Iudas fal, is hereby taken away, because the Scripture had so forewarned.
Psal. 41.9. Iohn 13.27. and 18.2, 3.
‖ *Or, portion.*
t Perpetuall infamie is the reward of all such as by vnlawfully gotten goods bye any thing.
Matth. 27.5. Psal. 69.25. Psal. 109.8.
‖ *Or, ministerie.*
‖ *Greeke, went in and went out.*
u In that he mencioneth the principall article of our faith, he comprehendeth also the rest.
x To the intent, that he that shoulde take in hand that excellent office of an Apostle, might be chosen by the authoritie of God.

25 That he may take the roume of this
ministration & Apostleship, from which
Iudas hath gone astray, to goe to his
owne place.
26 Then they gane forth their lottes: and
the lot fell on Matthias, and he was by a
common consent counted with the Ele-
uen Apostles.

CHAP. II.

The Apostles hauing receiued the holy Ghost, make their hearers astonished. 14 When Peter had stopped the mouthes of the mockers, he proueth by the visible graces of the holy Spirit that Christ is come. 41 He baptizeth a great nomber that were conuerted. 42 The godly exercise, charitie, and diuers vertues of the faithfull.

1 AND when the a day of Pentecost
was come, they were b all with one
accorde in one place.
2 And c suddenly there came a sounde from
heauē, as of a rushing & mightie wynde,
and it filled all the house where they sate.
3 And there appeared vnto them clouen
d tongues, like fire, and it sate vpon eche
of them.
4 And they were all filled with the holy
Ghost, and began to speake with other
tongues, as the Spirit gaue them e vtte-
rance.
5 And there were dwelling at Ierusalem
Iewes, men that feared God, of euery
nation vnder heauen.
6 Now when this was f noysed, the mul-
titude came together, and were astonis-
ed, because that euery man heard them
speake his owne language.
7 And they wondered all, and marueyled,
saying among themselues, Beholde, are
not all these which speake, of Galile?
8 How then heare we euery mā our owne
g language, wherein we were borne?
9 Parthians, and Medes, and Elamites,
and the inhabitants of Mesopotamia,
and of Iudea, & of Cappadocia, of Pon-
tus, and Asia,
10 And of Phrygia, and Pamphylia, of
Egypt, & of the partes of Lybia, which
is beside Cyrene, & h strangers of Rome,
and i Iewes, and Proselytes,
11 Cretes, and Arabians: we heard them
speake in our owne tongues the won-
derfull workes of God.
12 They were all then amased, and dou-
ted, saying one to another, What may
this be?
13 And others k mocked, and said, They
are full of l newe wine.
14 ¶ But Peter standing with the Ele-
uen, lift vp his voyce, & said vnto them,
Ye men of Iudea, and ye all that inha-
bite Ierusalem, be this knowen vnto
you, and hearken vnto my words.
15 For these are not dronken, as ye sup-
pose, since it is but the thirde houre of
the day.
16 But this is that, which was spoken by
the m Prophet n Joel,
17 And it shalbe in the last dayes, saith
God, I will powre out of my spirit vpon
all o flesh, and your sonnes, and your
daughters shall prophecie, & your yong
men shal see visions, and your olde men
shall dreame dreames.
18 And on my seruantes, and on mine
handmaides I will p powre out of my
Spirit in those dayes, and they shal pro-
phecie.
19 And I will shewe wonders in heauen
aboue, and tokens in the earth beneath,
blood, and fire, and the vapour of smoke.
20 * The q Sunne shall be turned into
darkenes, and the Moone into blood, be-
fore that great and notable day of the
Lord come.
21 And it shall be, * that whosoeuer shall
call on the r Name of the Lorde, shall be
saued.
22 Ye men of Israel, heare these wordes,
Iesus of Nazaret, a man approued of
God among you with great works, and
wonders, and signes, which God did by
him in the middes of you, as ye your
selues also knowe:
23 Him, I say, haue ye taken by the handes
of s the wicked, being deliuered by the
t determinate counsell, and u foreknow-
ledge of God, & haue crucified & slaine:
24 Whome God hath raised vp, & loosed
the x sorowes of death, because it was
impossible that he should be holden of it.
25 For Dauid saith concerning him, * I
beheld the Lord alwayes before me: for
he is at my y right hande, that I should
not be shaken.
26 Therefore did mine heart reioyce, and
my tongue was glad, and moreouer also
my flesh shall rest in z hope,
27 Because thou wilt not leaue my a soule
in graue, neither wilt suffer thine holy
one to b see corruption.
28 Thou hast shewed me the c wayes of
life, and shalt make me full of ioy with
thy countenance.
29 Men & brethren, I may boldly speake
vnto you of the Patriarke Dauid, * that
he is both dead & buried, and his sepul-
chre remaineth with vs vnto this day.
30 Therefore, seeing he was a d Prophet,
and knewe that God had * sworne with
an othe to him, that of the fruite of his
loynes he would raise vp Christ con-
cerning the flesh to set him vpon his
throne,
31 He knowing this before, spake of the e
resurrection of Christ, that * his a soule
should not be left in d graue, neither his
flesh should b see corruption.
32 This Iesus hath God raised vp,
whereof we all are witnesses.

a The holy Ghost was sent when much people was assembled in Ierusalem at the feast, Exo.23.16. Leu. 23.16. Deu.16.9. because the thing might not onely be knowen there, but also through the world.
b That is, the Apostles. *Chap. 1.5. & 11. 15. & 19 6. matth.3.11. mar. 1.8. luke 3.16.*
c Whereby is signified the holy Ghost.
d This signe agreeth with the thing, which is signified thereby.
e To declare the vertue and force that should be in them.
f *Or, to speake.*
g How the Apostles spake diuers languages.
h For they could speake all languages, so that they were able to speake to euery man in his owne language.
i *Or, those that dwelt at Rome.*
k Whose ancesters were not of the Iewish nation, but were conuerted to the Iewes religion, which their children did professe.
l That is, such as were conuerted to the Iewish religion, which were before painims and idolaters.
m Or man: meaning yong and olde, man and woman.
n Meaning that God will shewe him selfe very familiarly and plainely both to olde and yong.
o Euen in great abundance. *Ioel.2.31.*
p God will shew such signes of his wrath through all the world, that men shalbe no lesse amased then if the whole order of nature were changed. *Ioel 2.32. rom.10.13.*
q He teacheth this remedie to auoyde wrath, and threatnings of God, and to obteine saluation.
r God caused their wickednes to set forth his glorie, contrary to their mindes.
s As Iudas treason & the Iewes cruelties towards Christ were most detestable, so were they not onely knowen to the eternall wisdom of God, but also directed by his immutable counsell to a most blessed end.
t Both as touching the paine, & also the horrour of Gods wrath & curse. *Psal.16.39.*
u To signifie that nothing can comfort vs in our afflictions, except we knowe that God is present with vs.
x Our hope standeth in Gods defence.
y In restoring me from death to life. *1.King.2.10. chap.13.36.*
z And so knew by reuelation and speciall promes that which else he could not haue knowen. *Psa.132.11. Psa.16.10. chap.13.35.*
a The word signifieth a place where one can see nothing.

33 Since

Gol. Angl. con. 7.

B. 32. vol. Ang. con 8

b By the vertue and power.
c Hee obtained of his Father power to accõplish the promes which hee made to his Apostles, as touching the holy Ghost to be sent into them.
*Psal.110.1.
d And therefore Christ doeth farre excell David.
e Christ is the only redeemer into whome all powers are subdued and must obey.
f That is, hath appointed as King and ruler: and more, that in al this Sermon Peter speaketh of Christes manhode, as hee was dead, buried, risen & ascended to heauen.
g He speaketh not here of the forme of baptisme, but teacheth that the whole effect stoode cõsisteth in Iesus Christ.
h The visible signe.
i Christ is promised both to the Iewes and Gentiles, but the Iewes haue the first place.
k Or, protested before God.
l By person.

33 Since then that he by the b right hand of God hath bene exalted, and hath c receiued of his father the promes of the holy Ghost, he hath shed forth this which ye now see and heare.
34 For Dauid is not ascended into heauen, but he sayth, * The Lorde sayd to my Lord, d Sit at my right hand,
35 Vntill I e make thine enemies thy footestoole.
36 Therefore, let all the house of Israel knowe for a suretie, þ God hath f made him both Lorde, and Christ, this Iesus, I say, whome ye haue crucified.
37 Nowe when they heard it, they were pricked in their heartes, and sayde vnto Peter and the other Apostles, What and brethren, what shall we doe?
38 Then Peter sayde vnto them, Amende your liues, and be g baptized euery one of you in the Name of Iesus Christ for the remission of sinnes: and ye shall receiue the h gift of the holy Ghost.
39 For the promesse i is made vnto you, and to your children, and to al that are a farre off, euen as many as the Lorde our God shall call.
40 And with many other wordes he k besought, and exhorted them, saying, Saue your selues frõ this froward generation.
41 Then they þ gladly receiued his word, were baptized: and the same day, there were added to ỹ Church about three thousand l soules.
42 And they continued in the Apostles doctrine, and k felowship, and l breaking of bread, and prayers.
43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.
44 And al that beleeued, were in one place, and had all things * common.
45 And they solde their possessions and m goodes, and parted them to all men, as euery one had nede.
46 And they continued daily with one accord in the Temple, *and n breaking bread a at home, did eate their meate together with gladnesse and singlenesse of heart,
47 Praising God, and had fauour with all the people: and the Lorde added to the Church o from day to day, such as should be saued.

A

l Which standeth in brotherly loue, and liberalitie, Rom.15.26. 2 Cor.9.13. Hebr.13.16. l Which was the ministration of the Lordes supper. *Chap.4.32.* m Not that their goodes were ministred all together: but such order was obserued, that euery man truely relieued anothers necessitie. *Chap.20.7.* n They did eate together, and at these feastes did vse to minister the Lordes Supper, 1 Cor.11.21. Iude 12. a *Or, from house to house.* o Whereby we learne that the Apostles trauailed not in vaine.

CHAP. III.

7 The lame is restored to his feete. 12 Peter preacheth Christ vnto the people.

1 NOw Peter & Iohn went vp together into the Temple, at the a ninth houre of prayer.

a Which is with vs three a clock after noone, which was their euening sacrifice, at which the Apostles were present to teach, that the shadowes of the Lawe were abolished by the Lambe that tooke away the sinnes of the worlde.

2 And a certaine man which was a cripple from his mothers wombe, was caried, whome they layde dayly at the gate of the Temple called Beautifull, to aske b almes of them that entred into the Temple.
3 Who seeing Peter and Iohn, that they woulde enter into the Temple, desired to receiue an almes.
4 And Peter earnestly beholding him with Iohn, said, Looke on vs.
5 And he gaue heede vnto them, trusting to receiue some thing of them.
6 Then said Peter, Siluer and gold haue I none, but such as I c haue, that giue I thee: In the d Name of Iesus Christ of Nazaret, rise vp and walke.
7 And hee tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength.
8 And he leaped vp, stoode, and walked, and entred with them into the Temple, walking and leaping, and praising God.
9 And all the people sawe him walke, and praising God,
10 And they knew him, þ it was he which sate for the almes at the Beautifull gate of the Temple: and they were amased, and sore astomed at þ which was come vnto him.

b Because his disease was incurable, he gaue himselfe to liue of almes.
c He had the gift of healing sickenesses.
d In the vertue of Iesus: for Christ was the authour of this miracle, and Peter was the minister.

11 ¶ And as the cripple which was healed, held Peter and Iohn, al the people ranne amased vnto them in the porche which is called Solomons.
12 So when Peter sawe it, hee answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our owne e power or godlinesse, we had made this man goe?
13 The God of Abraham, and Isaac, and Iacob, the * God of our fathers hath glorified his Sonne Iesus, whome ye betrayed, and denied in the presence of Pilate, when he had iudged him to be delinered.
14 * But ye denied the holy one & the iust, and desired a f murderer to be giuen you,
15 And killed the Lorde of life, whom God hath raised from the dead, wherof we are witnesses.
16 And his g Name hath made this man sound, whome ye see, and know, through faith in * his n Name: and the faith which is by him, hath giuen to him this disposition of his whole body in the presence of you all.
17 And nowe brethren, I know þ through h ignorance ye did it, as did also your i gouernours.
18 But those things which God before had shewed by þ mouth of all his Prophets, that Christ should suffer, hee hath thus fulfilled.
19 Amend your liues therefore, and turne, that your sinnes may be put away, whe the time of refreshing k shall come from the presence of the Lorde.
20 And he shall send Iesus Christ, which before was preached vnto you.
21 Whome the heauen must l contein vn-

e He correcteth the abuse of men who attribute that to mans holines, which only appertaineth to God. *Chap.5.30. Mat.27.20. mar.15.11. luke 23.18. iohn 18.40.*
f To wit, Barrabas.
g To wit, Gods Name, whereby it appeareth that they did striue against God. *1. Pet.1.21.*
n *Or, in Christ.*
h He doeth not excuse their malice, but because that ignorance & a blinde zeale led many, hee putteth them in hope of saluatiõ.
i He meaneth some, & not all.
k When Iesus shall come to iudge the world, ye shall know ỹ he will be your redeemer, & not your Iudge.
l We therefore beleeue cõstantly, ỹ he is in none other place.

m Which is begun & continueth: but the full accomplishment and perfection is deferred to the last day. *Deut.18.15. chap.7.37.*

n Of the stocke of Abraham.

o Because they came of ỹ same nation, & therefore were heires of the same promise which appertained to the whole body of the people. *Gen.12.3. Gal.3.8.*

p Both Iewe & Gentile.

q None are blessed but in Christ. r So that our regeneration & newnesse of life is inclosed vnder this blessing.

till the time that all things m be restored, which God hath spoken by the mouth of all his holy Prophets since the worlde began.

22 * For Moses said vnto ỹ Fathers, The Lord your God shall raise vp vnto you a Prophet, euen of your n brethren like vnto me: hym shall ye heare in all things, whatsoeuer he shall say vnto you.

23 For it shall be that euery person, which shall not heare that Prophet, shall be destroyed out of the people.

24 Also all the Prophetes from Samuel, & thencefoorth as many as haue spoken, haue likewise foretolde of these dayes.

25 Ye are the o children of the Prophetes, and of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shal all the p kinreds of the earth be q blessed.

26 First vnto you hath God raised vp his Sonne Iesus, and him hee hath sent to blesse you, in r turning euery one of you from your iniquities.

CHAP. IIII.

3 Peter and Iohn deliuered out of prysom, preache the Gospell boldly. 10 They confesse plainely the Name of Christ. 16 They are commanded to preach no more in that Name. 24 They pray for the good successe of the Gospell. 32 The increase, vnitie, and charitie of the Church.

1 AND as they spake vnto ỹ people, the Priests & the a Captaine of ỹ Temple, & the Sadducees came vpon thē,

a It is to be thought ỹ this was the captaine of the Romanes garison.

2 Taking it grieuously ỹ they taught the people, and preached in Iesus Name the b resurrection from the dead.

b The Sadduces were great enemies to this doctrine.

3 And they laide handes on them, and put them in holde, vntill the next day: for it was now euentide.

4 Howbeit, many of them which heard the worde, beleeued, and the nomber of the men was about c fiue thousand.

c The whole Church was increased to this nomber.

5 ¶ And it came to passe on the morowe, that their rulers, & Elders, and Scribes were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, & Iohn, & Alexander, and as many as were of the kinred of the hie Priests.

d By whose authoritie or commandement?

7 And when they had set them before them they asked, By what power, or d in what Name haue ye done this?

e For he coulde not haue so spoken of himselfe.

8 Then Peter ful of the e holy Ghost, said vnto them, Ye rulers of the people, and Elders of Israel,

f Iudges ought not to condemne, but approue and commend that which is well done. *Psal.118.22. isa. 28.16. mat.21.42 mar.12.10. luke 20.17. rom.9.33. 1.pet.2.7.*

9 Forasmuch as we this day are examined of the f good deede done to the impotent man, to wit, by what meanes he is made whole,

g Meaning, Priests, Elders, & gouernours.

10 Be it known vnto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, euen by him doeth this man stand here before you, whole.

h For to vphold the weight and force of the building.

11 * This is ỹ stone cast aside of you g builders, which is become the head of the h corner.

12 Neither is there saluation in any other:

for among men there is giuen none other name i vnder heauen, whereby we must be saued.

i That is, none other cause or meane.

13 Nowe when they sawe the boldnesse of Peter & Iohn, and vnderstoode that they were vnlearned men and without knowledge, they marueiled, and knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to goe aside out of the Counsell, and k conferred among themselues,

k The wicked still rage against Christ, though their owne consience do condemne them.

16 Saying, What shal we do to these men? for surely a manifest signe is done by thē, & it is openly knowen to all them ỹ dwell in Ierusalem: and we can not denie it.

l They gaue commandement to preach Christ no more.

17 But that it be noised no farther among the people, let vs threaten & charge them, that they speake henceforth to no man in this l Name.

m They preferre their authoritie to the ordinance of God.

18 So they called them, and commaunded them, that in m no wise they should speake or teach in the name of Iesus.

19 But Peter and Iohn answered vnto them, and sayde, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

n To the intent that we should beare witnes, & preach them.

20 For we can not but speake the things which we haue n seene and heard.

o God hath prepating through ỹ wickednes of, so that he maieth them from their mischieuous

21 So they o threatned them, and let them go, & found nothing how to punish them, because of the people: for all men praised God for that which was done.

22 For the man was aboue fourtie yeere olde, on whome this miracle of healing was shewed.

p To encourage one another, and to glorifie God.

23 Then assoone as they were let go, they came to their p fellowes, and shewed all that the hie Priests and Elders had said vnto them.

q They ground their prayers vpon Gods promes who had assured that he would enlarge ỹ kingdome of Christ. *Psal.2.1.*

24 And when they heard it, they lift vp their voices to God with one accord, and sayde, O Lorde, thou art the God which hast made the heauen and the earth, the sea, and all things that are in them.

25 Which q by the mouth of thy seruant Dauid hast sayde, * Why did the Gentiles rage, and the people imagine vaine things?

r This is the verifying of ỹ prophecie.

26 The Kings of the earth assembled, and ỹ rulers came together against the Lord, and against his Christ.

s And appoynted to be king.

27 For r doutlesse, against thine holy Sonne Iesus, whom thou hadst s anointed, both Herode and Pontius Pilate, with the Gentiles and the people of Israel gathered them selues together,

t Power, and iustice.

28 To doe whatsoeuer thine t hand, and thy u counsell had determined before to be done.

u All things are done by ỹ force of Gods purpose, according to the decree of his will, Ephe. 1.11.

29 And now, O Lord, beholde their x threatnings, and y graunt vnto thy seruantes with all boldnesse to speake thy word,

x Aswage their rage and malice which they enterprise against thee.

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be done by the name of thine holy Sonne Iesus.

y They seeke not how to liue at ease, but where by they may most glorifie God.

31 And when as they had prayed, the place was shaken where they were assembled.

a This was a signe of Gods presence & the performance of his promes.
b This boldnes and constancie declared that their prayer toke effect.
c Of one minde, will, consent and affection.
d Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellow members to be destitute. (4.32.44.
e As the Apostles suffered none to lacke, so Paul commandeth that no idle loyterers be mainteined, 2. Thess. 3.10.
f The goods were not alike deuided among all, but as euery man had nede, so was his necessitie moderately relieued.

assembled together, and they were all a filled with the holy Ghost, and they spake the word of God b boldly.
32 And the multitude of them that beléeued, were of one heart, & of one b soule: neither any of them said, that any thing of that which he possessed, was his c owne, but they had all things *cõmon.
33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was vpon them all.
34 Neither was there any among them, that d lacked: for as many as were possessours of lands or houses, solde them, and brought the price of the things that were solde,
35 And layde it downe at the Apostles fête, and it was distributed vnto euery man, e according as he had nede.
36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation ð sonne of consolation) being a Leuite, and of the countrey of Cyprus,
37 Where as he had land, sold it, & brought the money, & layed it downe at the Apostles fête.

CHAP. V.

The hypocrisie of Ananias and Saphira is punished. 12 Miracles are done by the Apostles. 17 They are taken, but the Angel of God bringeth them out of prison. 29 Their bolde confession before the Councel. 34 The counsell of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

1 Which signified their sacrilege, distrust, and hypocrisie.
2 Who moued thine heart to sin by possessiõ? where as thou mayest part to another vse, as if God did not see thy dissimulatiõ.
4 His sinne therefore was so much greater in that he committed it willingly.
5 Then no man was compelled to sell his possessions, nor to put in money to the common vse.
6 Because of God disposed it.
7 And to mocke him, as if he should not haue known your craftie fetch?
9 Which declareth that when men doe any thing of an euill conscience, they doe not only pronounce the sentence of damnation vpon themselues, but also prouoke the wrath of God, because they doe proue, as it were purposely, whether God be righteous and Almightie.

BVt a certaine man named Ananias, with Sapphira his wife, solde a possession,
2 And a kept away part of ð price, his wife also being of counsel, & brought a certaine part, & laid it downe at the Apostles fête.
3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldest lie vnto the holy b Ghost, and keepe away part of the price of the possession?
4 Whiles it remained, c appertained it not vnto thée? and after it was solde, was it not in thine owne d power? howe is it that thou hast conceiued this thing in thine heart? thou hast not lyed vnto men, but vnto God.
5 Now when Ananias heard these words, he fell downe, & gaue vp the ghost. Then great feare came on all them that heard these things.
6 And the yong men rose vp, & tooke him vp, and caried him out, and buried him.
7 And it e came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.
8 And Peter said vnto her, Tell me, solde ye the land for so much? And she said, Yea, for so much.
9 Then Peter said vnto her, Why haue ye agreed together, to f tempt the Spirit of the Lord? behold, the fête of them which haue buried thine husband, are at the doore, and shall carry thee out.
10 Then fell she downe straightway at his fête, and yelded vp the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.
11 And great feare came on al the Church, and on as many as heard these things.
12 Thus by the handes of the Apostles were many signes and wonders shewed among the people (& they were all with one accord in Salomons porch.
13 And of the other g durst no man ioyne him selfe to them: neuertheles the people h magnified them,
14 Also the nomber of them that beléeued in the Lord, both of men & women, grew more and more)
15 In so much that they brought the sicke into the streetes, and laide them on beds and couches, that at the least way the shadowe of Peter, when he came by, might shadowe some of them.
16 There came also a multitude out of the cities rounde about vnto Ierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.
17 ¶ Then the chiefe Priest rose vp, and all they that were with him (which was the sect of the i Sadduces) and were full of k indignation,
18 And laide handes on the Apostles, and put them in the common prison.
19 But the Angel of the Lord, by night opened the prison doores, and brought them forth, and said,
20 Goe your way, & stand in the Temple, and speake to the people all the words l of this life.
21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to cause them to be brought.
22 But when ð officers came, & found them not in the prison, they returned & told it,
23 Saying, certainly we found the prison shut as sure as was possible, and the keepers m standing without before the doores: but when we had opened, we found no man within.
24 Then when the chiefe Priest, and the captaine of the Temple, & the hie priests heard these things, they doubted of them, whereunto this would growe.
25 Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, & teach the people.
26 Then went the captaine with the officers, and brought them without violence (for they feared the people, lest they should haue bene stoned)
27 And when they had brought them, they set them before the Councill, and the chiefe Priest asked them,

g Because of their owne euil consciences which made them to tremble: for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.
h That is, they gaue them great praise.
i Which then were the chiefe among them.
k They were full of blinde zeale, emulation and ielousie, in defence of their superstition.
l That is, of the liuely doctrine, whereby the way to life is declared.
m So that there was no fraude nor deceite, nor negligence: but it liuely setteth forth the power of God and his prouidence for his.

28 Saying, Did not we straitly command
you, that ye shoulde not teache in this
Name? and beholde, ye haue filled [n] Je-
rusalem with your doctrine, & ye would
bring this mans [o] blood vpon vs.
29 Then Peter and the Apostles answe-
red, and saide, We ought rather to obey
God then [p] men.
30 The * God of our fathers hath raysed
vp Jesus, whom ye slew, and hanged on
a tree.
31 Him hath God lift vp with his right
hand, to be a prince and a [q] Sauiour, to
giue repentance to Israel, and forgiue-
nes of sinnes.
32 And we are his witnesses concerning
these things which we say: yea, and the
holy Ghost, whome God hath giuen to
them that obey [r] him.
33 Now when they heard it, they brast for
anger, and consulted to slay them.
34 Then stoode there vp in the Counsell a
certaine Pharise named Gamaliel, a
doctour of the Lawe, honoured of all the
people, and commanded to put the Apo-
stles forth a litle space,
35 And saide vnto them, Men of Israel,
take heed to your selues, what ye intend
to doe touching these men.
36 For before these times, rose vp [s] Theu-
das boasting him selfe, to whome resor-
ted a nomber of men, about a foure hun-
dreth, who was slaine: & they all which
obeyed him, were scattered, and brought
to nought.
37 After this man, arose vp [t] Judas of
Galile, in the dayes of the tribute, and
drewe away much people after him: he
also perished, and all that obeyed him,
were scattered abroad.
38 And now I say vnto you, refraine your
selues from these men, and let them a-
lone: for if this counsel, or this worke be
of men, it will come to nought:
39 But if it be of [u] God, ye cannot destroy
it, least ye be found euen fighters against
God.
40 And to him they agreed, and called the
Apostles: and when they had beaten
them, they commanded that they should
not speake in the Name of Jesus, and
let them goe.
41 So they departed from the Councill,
reioycing, that they were counted wor-
thie to suffer rebuke for his Name.
42 And dayly in the Temple, & from house
to house they ceased not to teache, and
preach Jesus Christ.

n He accuseth them of rebelliō and sedition.
o And so make vs guiltie of Christs death.
p When they commaund, or forbid vs any thing contrary to the word of God.
Chap. 3.13.
q Meaning, that he is the Mediatour and onely meane betweene God and man.
r That is, Christ.
s This Theudas was aboue thirtie yeeres before him, of whome Iosephus mentioneth, li. 20 de Antiq. chap. 4. that was after ẏ death of Herode the great, when Archelaus his sonne was at Rome, at what time Iudea was ful of insurrections: so that it is not sure to giue credit to Eusebius in this point.
t Of him maketh mention Iosephus, lib. 18. where he speaketh of the taxing, Luke 2.1.
u He groūdeth vpon good principles, but he douteth of the qualitie of the cause, neither dare affirme whether it be good or bad: wherein appeareth hee was but a worldling.

CHAP. VI.

3 Seuen Deacons are ordeined in the Church. 8 The graces and miracles of Steuen, whome they accused falsly.

1 AND in those dayes, as the nomber of
the disciples grewe, there arose a
murmuring of the [a] Grecians to-
wards the Hebrewes, because their wi-
dowes were [b] neglected in the dayly mi-
nistring.
2 Then the twelue called the multitude of
the disciples together, and said, It is not
meete that we should leaue the word of
God to serue the [c] tables.
3 Wherefore brethren, looke ye out among
you seuen men of honest report, and full
of the holy Ghost, & of wisdome, which
we may appoint to this busines.
4 And we wil giue our selues continually
to prayer, and to the ministration of the
word.
5 And the saying pleased the whole multi-
tude: and they chose Steuen a man full
of [d] faith & of the holy Ghost, and * Phi-
lip, and Prochorus, and Nicanor, and
Timon, and Parmenas, and Nicholas
a [e] proselyte of Antiochia,
6 Which they set before the Apostles: and
they prayed, and [f] layde their hands on
them.
7 And the word of God increased, and the
number of the disciples was multiplied
in Jerusalem greatly, and a great com-
panie of the Priests were obedient to the
[g] faith.
8 ¶ Now Steuen ful of faith and power,
did great wonders and miracles among
the people.
9 Then there arose certaine of the [h] Syna-
gogue, which are called Libertines, and
Cyrenians, and of Alexandria, & of them
of Cilicia, and of Asia, and disputed with
Steuen.
10 But they were not able to resist the
wisdome, and the Spirit by the which
he spake.
11 Then they [i] suborned men, which said,
We haue heard him speake blasphe-
mous wordes against Moses, and God.
12 Thus they moued the people and the
Elders, and the Scribes: and running
vpon him, caught him, and brought him
to the Councill,
13 And set forth false witnesses, which
saide, This man ceaseth not to speake
blasphemous wordes against this holy
place, and the Lawe.
14 For we haue heard him say, that [k] this
Jesus of Nazaret shall destroy this
place, and shall change the ordinances,
which Moses gaue vs.
15 And as all that sate in the Councill, loo-
ked stedfastly on him, they sawe his face
as it had bene the [l] face of an Angel.

a Whose ancesters were Iewes and dwelled in Grecia: therefore these spake Greeke and not Hebrewe.
b They were not looked vnto in the distribution of the almes.
c That is, to make prouision for the maintenance of the poore, forasmuch as they were not able to satisfie both the offices.
d He ioyneth faith with the other gifts of the holy Ghost.
Chap. 21.8.
e Meaning one ẏ was turned to ẏ Iewish religion.
f This ceremony the Iewes obserued in solemne sacrifices, Leu. 1. 2. & also in prayer and priuate blessings, Genes. 48.14. Likewise in the primatiue Church it was vsed, either whē they made ministers, or gaue the gifts of the holy Ghost: which gifts being now taken away, ẏ ceremonie must cease.
g That is, to the Gospel, which is receiued by faith.
h Or colledges: diuers nations had colledges at Ierusalē, wherein their youth was instructed, as we see in vniuersities.
i That is, instructed & set forth false witnesses: & thus malice seeketh false shiftes when trueth failleth her.
k They speake this in contempt.
l Not onely a certaine confidence, but also great maiestie appearing in him.

CHAP. VII.

2 Steeuen maketh answere by the scriptures to his accusers. 51 He rebuketh the hardnecked Iewes, 57 And is stoned to death. 58 Saul keepeth the tormentours clothes.

1 THen said the chiefe Priest, Are these
things so?
2 And he said, Ye [a] men, brethren and
fathers, hearken. The God of [b] glory ap-
peared vnto our father Abraham, while
he was in [c] Mesopotamia, before he
dwelt in Charran,

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime.
b Hereby he is discerned from the false gods.
c He speaketh here of Mesopotamia, as it conteineth Babylon and Chaldea in it.

3 * And

Gen.12.1.
3 * And said vnto him, Come out of thy
countrey, and from thy kinred, & come
into the land, which I shall shewe thee.
4 Then came hee out of the lande of the
Chaldeans, and dwelt in Charran. And
after that his father was dead, God
brought him from thence into this land,
wherein ye now dwell,
5 And he gaue him none inheritance in it,
no, not the breadth of a foote: yet he pro-
mised that he would giue it to him for a
possession, and to his seede after him,
when as yet he had no childe.
Gen.15.13.
6 But God spake thus, that his * seede
should be a soiourner in a strange land, &
that they should keepe it in bondage, and
entreate it euill [d] foure hundreth yeres.
7 But the nation to whom they shal be in
bondage, wil I [e] iudge, saith God: and
after that, they shal come forth and serue
me in this place.
8 * He gaue him also the couenant of cir-
cumcision: and so Abraham begate * Isa-
ac, and circumcised him the eight day:
and Isaac begate * Iacob, and Iacob the
twelue * Patriarkes.
9 And the Patriarkes moued with enuie
solde * Ioseph into Egypt: but God was
[f] with him,
10 And deliuered him out of all his afflic-
tions, and * gaue him fauour & wisdome
in the sight of Pharao king of Egypt,
who made him gouernour ouer Egypt,
and ouer his whole house.
11 ¶ Then came there a famine ouer al the
land of Egypt and Canaan, and great
affliction, that our fathers found no su-
stenance.
12 But when * Iacob heard that there
was corne in Egypt, he sent our fathers
first.
13 * And at the second time, Ioseph was
knowen of his brethren, & Iosephs kin-
red was made knowen vnto Pharao.
14 Then sent Ioseph and caused his father
to be brought, and all his kinred, euen
[g] three score and fifteene soules.
15 So * Iacob went downe into Egypt,
and he * died, and our fathers,
16 And were remoued into * Sychem, and
were put in the sepulchre, that [h] Abra-
ham had bought * for money of ye sonnes
of Emor, sonne of Sychem.
17 But when the time of the promise drew
neere, which God had sworne to Abra-
ham, the people * grewe and multiplied
in Egypt,
18 Till another king arose, which knewe
not Ioseph.
19 The same dealt [i] subtilly with our kin-
red, & euil intreated our fathers, & made
them to cast out their yong children, that
[k] they should not remaine aliue.
20 * The same time was Moses borne,
and was acceptable vnto God, which
was nourished vp in his fathers house
three moneths.
21 And when he was cast out, Pharaos
daughter tooke him vp, and nourished
him for her owne sonne.
22 And Moses was learned in all the wis-
dome of the Egyptians, and was migh-
tie in words and in deedes.
23 Nowe when he was full fourtie yeere
olde, it came into his heart to visite his
brethren the children of Israel.
24 * And when he sawe one of them suffer
wrong, he defended him, and auenged
his quarell that had the harme done to
him, and smote the Egyptian.
25 For he supposed his brethren would
haue vnderstand, that God by his hand
should giue them deliuerance: but they
vnderstood it not.
26 * And the next day, he shewed himselfe
vnto them as they stroue, & would haue
set them at one againe, saying, Sirs, ye
are brethren: why doe ye wrong one to
another?
27 But he that did his neighbour wrong,
thrust him away, saying, Who made thee
a prince, and a iudge ouer vs?
28 Wilt thou kill me, as thou diddest the
Egyptian yesterday?
29 Then fledde Moses at that saying, and
was a stranger in the land of Madian,
where he begate two sonnes.
30 And when fourtie yeres were expired,
there appeared to him in the * wilder-
nes of mount Sina, an Angel of the Lord
in a flame [k] of fire, in a bush.
31 And when Moses sawe it, he wondred
at the sight: and as he drew neere to con-
sider it, the voyce of the Lord came vnto
him, saying,
32 I am the [l] God of thy fathers, the God
of Abraham, and the God of Isaac, and
the God of Iacob. Then Moses trem-
bled, and durst not beholde it.
33 Then the Lord said to him, [m] Put off
thy shooes from thy feete: for the place
where thou standest, is holy ground.
34 I haue seene, I haue seene the affliction
of my people, which is in Egypt, and I
haue heard their groning, and am come
downe to deliuer them: and now come,
and I will sende thee into Egypt.
35 This Moses whome they forsooke, say-
ing, Who made thee a prince & a iudge?
the same God sent for a prince, and a de-
liuerer by the hand of the Angel, which
appeared to him in the bush.
36 He * brought them out, doing won-
ders, and miracles in the land of Egypt,
and in the red sea, and in the wildernes
* fourtie yeres.
37 This is that Moses, which said vnto
the children of Israel, * A [n] Prophet shall
the Lord your God rayse vp vnto you,
euen of your brethren, like vnto me: him
shall ye heare.
38 * This is he that was in the Congre-
gation, in the wildernes with the [o] An-
gel, which spake to him in mount Sina,
and with our fathers, who receiued the
[p] liuely oracles to giue vnto vs.
39 To whome our fathers would not
obey, but refused, and in their hearts
turned backe againe into Egypt,
40 Saying vnto Aaron, * Make [q] vs gods
that may goe before vs: for [r] we knowe
not what is become of this Moses that
brought

Marginal notes (left): d Beginning to reckon the yeres from the time that Isaac was borne. e Take vengeance of them and deliuer my people. Gen.17.9,10. Gen.21.3. Gen.25.24,26. Gen.29.32,33. & 30.5. & 35.22. Gen.37.28. f That is, preserued and brought all things to a good issue. Gen.41.37,39,40. Gen.42.1,2. Gen.45.4. g After the Hebrewes, three-score and tenne. Gen.46.5,6. Gen.49.33. Gen.50.7. Gen.34.32. h It is probable that some writer through negligence put in Abraham in this place, in steade of Iacob, who bought this field, Gen.33.19. by Abraham he meaneth the posteritie of Abraham. Gen.33.16. Exod.1.7. i He inuented craftie wayes both to destroy the Israelites with ouermuch labour, and also by great proba... them, Exod.1.10. k Or, that their ... should faile. Exod.2.2. Ebr.11.23.

Marginal notes (right): Exod.2.11. Exod.2.13. Exod.3.2. k This fire represented the fornace of affliction, wherein the people of God were. l Seeing this Angel called himselfe God, it declareth that he was Christ the Mediatour, who is the eternall God. m In signe of reuerence, reade Exod.3.5. Exo.7.8.9.10.11.14.chapters. Exod.16.1. Deut.18.15. chap.3.22. n He proueth that Christ is the end of the Lawe and the Prophets. Exod.19.2. o Moses was the angels or Christs minister, and a guide to the fathers. p By oracles is ment the sayings that God spake to Moses. Exod.32.1. q Figures, or testimonies of the presence of God. r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the Lawe.

Rom.1.24.
f As the sunne, moone, & other starres, Deut. 17.3. *Amos 5.25.*
t Your fathers began in wildernes to contemne mine ordinãces, and you nowe farre passe them in impietie.
u And caried it vpon your shoulders. *Leuit.20.2.*
x They ought to haue bene cõtent with this couenant onely, and not to haue gone after their lewde fantasies. *Exod.25 40. hebr.8.5. Esa.3.14. 1.Sam.15.14. psal.89.21. 2.Sam.7.2. psal.132.5. 1.Chro.17.12. 1.king.6.1. Chap.17.24.*
y He reproueth the grosse dulnes of ỹ people, which abused ỹ power of God, in that they would haue cõteined it within the temple. *Esa 66.1.*
z God cannot be conteined in any space of place. *Iere.9.26. ezek 44.9.*
a Which neither forsake your olde wickednes, nor so much as heare when God speaketh to you, but still rebel.
b Which is Iesus Christ, who is not onely iust for his innocencie, but because all true iustice cõmeth of him. *Exod.19.16. gal 3.19.*
c By their ministerie or office.

brought vs out of the land of Egypt.
41 And they made a calfe in those dayes, and offred sacrifice vnto the idole, & reioyced in ỹ works of their owne hands.
42 Then God turned himselfe away, and * gaue them vp to serue the t host of heauen, as it is written in the booke of the Prophets, * t O house of Israel, haue ye offred to me slaine beastes and sacrifices by the space of fourtie yeres in the wildernesse?
43 And ye u tooke vp the tabernacle of * Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I will carry you away beyond Babylon.
44 Our fathers had the tabernacle of x witnesse in the wildernes, as he had appointed, speaking vnto * Moses, that he should make it according to the facion that he had seene.
45 Which tabernacle also our fathers receiued, and brought in with * Iesus into the possession of the Gentiles, which God driue out before our fathers, vnto the dayes of Dauid:
46 * Who found fauour before God, and desired that he might * finde a tabernacle for the God of Jacob.
47 * But Solomon built him an house.
48 Howbeit the most High y dwelleth not in y temples made with hands, as saith the * Prophet,
49 Heauen is my throne, and earth is my footestoole: what z house will ye build for me, saith the Lorde? or what place is it that I should rest in?
50 Hath not mine hande made all these things?
51 * Ye stiffenecked and of vncircumcised a hearts and eares, ye haue alwayes resisted the holy Ghost: as your fathers did, so do you.
52 Which of the Prophets haue not your fathers persecuted? and they haue slaine them, which shewed before of the comming of that b Just, of whom ye are now the betrayers and murtherers.
53 * Which haue receiued the Law by the c ordinance of Angels, & haue not kept it.
54 But when they heard these things, their hearts brast for anger, and they gnashed at him with their teeth.
55 But he being ful of the holy Ghost, loked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the d right hand of God,
56 And said, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God.
57 Then they gaue a shoute with a loude voyce, and stopped their eares, and e ran vpon him all at once,
58 And cast him out of the citie, and stoned him: and the * witnesses laid downe their clothes at a yong mans feete, named Saul.
59 And they stoned Steuen, who called

d And reigning in his flesh, wherein he had suffred.
e This was done of furious violence, & by no forme of iustice. *Chap.22.20.*

on God, and said, Lord Iesus, receiue my spirit.
60 And he kneeled downe, and cryed with a loude voyce, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept. *Matth.5.44. luke 23.34. 1.corinth.4.13.*

CHAP. VIII.

1 Steuen is lamented and buried. 3 The rage of the Iewes and of Saul against them. 4 The faithfull scattered, preach here and there. 9 Samaria is seduced by Simon the sorcerer, but was conuerted by Philippe, and confirmed by the Apostles. 19 The counterfeines and hypocrisie of Simon, 26 And conuersion of the Eunuche.

1 AND Saul consented to his death, and at that time, there was a great persecution against ỹ Church which was at Ierusalem, and they were all scattered abroade through the regions of Iudea and of Samaria, except the Apostles.
2 Then certaine men fearing God, a caried Steuen among them, to be buried, and made great b lamentation for him.
3 But Saul made hauocke of the Church, and entred into euery house, and drewe out both men and women, and put them into prison.
4 Therefore they that were scattered abroad, went to & fro preaching ỹ word.
5 ¶ Then came Philippe into the citie c of Samaria, & preached Christ vnto them.
6 And the people gaue heede vnto those things which Philippe spake, with one accorde, hearing, and seing the miracles which he did.
7 For vncleane spirites crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.
8 And there was great ioy in that citie.
9 And there was before in the citie a certaine man called Simon, which vsed witchcraft, and bewitched the people of Samaria, saying, that he himselfe was some great man.
10 To whome they d gaue heede from the least to the greatest, saying, This man is the great * power of God.
11 And they gaue heede vnto him, because that of long time he had bewitched them with sorceries.
12 But assoone as they beleeued Philippe, which preached the things that concerned the kingdome of God, & the name of Iesus Christ, they were baptized both men and women.
13 Then Simon himselfe f beleeued also & was baptized, and continued with Philip, & wondred, when he sawe the signes and great miracles which were done.
14 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and John.
15 Which when they were come downe, praied for them, that they might receiue the g holy Ghost.
16 (For as yet, he was come downe on none of them, but they were baptized h onely in the Name of the Lord Iesus).
17 Then

a From the place where he was stoned.
b When the Church is depriued of any worthie member, there is iust cause of sorowe & note that here is no mention of any reliks or prayers for the dead, or worshipping.
c The conuersion of Samaria was as it were the first fruits of the calling of the Gentiles.
d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God.
e This is ỹ craft of Satan, to couer all his illusions vnder the Name of God.
f The malice forced him to confesse the truth: but yet was he not regenerate therfore.
g Meaning, the particular gifts of ỹ holy Spirit.
h They had onely receiued the common grace of adoption and regeneration which are offered to all ỹ faithfull in baptisme, and as yet had not receiued the gift to speake in diuers languages, and to doe miracles.

17 Then layd they their handes on them,
and they receiued the holy Ghost.
18 And when Simon sawe, that through
laying on of the Apostles hands the holy
Ghost was giuen, he offred them money,
19 Saying, Giue me also this power, that
on whomsoeuer I lay the hands, he may
receiue the holy Ghost.
20 Then sayde Peter vnto him, Thy mo-
ney perish with thee, because thou thin-
kest that the gift of God may be obtained
with money.
21 Thou hast neither part nor [i] felowship
in this businesse: for thine heart is not
right in the sight of God.
22 [k] Repent therefore of this thy wicked-
nes, and pray God, that if it be [l] possible,
the thought of thine heart may be forgi-
uen thee.
23 For I see that thou art [m] in the gall of
* bitternesse, and in the bond of iniquitie.
24 Then answered Simon, & said, Pray ye
to the Lord for me, þ none of these things
which ye haue spoken, come vpon me.
25 ¶ So they, whē they had testified, & prea-
ched the worde of the Lorde, returned to
Ierusalem, and preached the Gospell in
many townes of the Samaritans.
26 Then the Angel of the Lorde spake vnto
Philippe, saying, Arise, and goe towarde
the South vnto the way that goeth
downe frō Ierusalem vnto Gaza, which
is [n] waste.
27 And hee arose and went on: and be-
holde, a certaine [o] Eunuch of Ethiopia,
Candaces the Queene of the Ethiopi-
ans chiefe Gouernour, who had the rule
of all her treasure, and came to Ierusa-
lem to worship:
28 And as hee returned sitting in his cha-
ret, he read Esaias the Prophet.
29 Then the Spirit sayd vnto Philip, Go
neere & ioyne thy selfe to yonder charet.
30 And Philip ran thither, and heard him
reade the Prophet Esaias, and said, But
vnderstandest thou what thou readest?
31 And he sayde, How can I, except I had
a guide? And he desired Philippe, that he
would come vp and sit with him.
32 Now the place of the Scripture which
he read, was this, * He was ledde as a
sheepe to the slaughter: and like a lambe
domme before his shearer, so opened he
not his mouth.
33 [p] In his humilitie his [q] iudgement
hath bene exalted: but who shall declare
his [r] generation? for his life is takē from
the [s] earth.
34 Then the Eunuche answered Philip,
and sayd, I pray thee of whome speaketh
the Prophet this? of himselfe, or of some
other man?
35 Then Philippe [t] opened his mouth, and
began at the same Scripture, and prea-
ched vnto him Iesus.
36 And as they went on their way, they
came vnto a certaine water, and the Eu-
nuch sayd, See, here is water: what doth
let me to be baptized?
37 And Philippe sayde vnto him, If thou
beleeuest with [u] al thine heart, thou maiest.
Then he answered, and sayde, I beleeue
that Iesus Christ is the Sonne of God.
38 Then he commāded the charet to stand
still: and they went downe both into the
water, both Philippe and the Eunuch,
and he baptized him.
39 And assoone as they were come vp out
of the water, the Spirite of the Lorde
caught away Philip, that the Eunuche
[x] sawe him no more: so hee went on his
way reioycing.
40 But Philippe * was founde at [y] Azo-
tus, and he walked to and fro preaching
in all the cities, till he came to Cesarea.

i Thou art not worthy to be of the number of the faithfull.
k That is, turne away from thy wickednes.
l Hereby hee woulde make him to feele his sinne, & not that he doubted of Gods mercies, if he would repent.
m Or thine hart is full of despite-full malice, and as it were poyson of impietie, so þ Satan hath thee tied as captiue in his bands.
* Dan.9.18.
n After that Alexander had destroyed it, it was not so much peopled as it was afore, & therefore the place was as waste.
o Eunuch signifieth him that is gelded: but because in the East partes great affaires were committed to such, it came in vse þ noble men were called Eunuches, although they were not gelded: and maner of men & seruants that were put in office or necessary affaires, were called by this name, as Isa.39.7 Isa.53.7.
p After Christ was in graue & death's bands, being also his fathers anger against sinne, yet he brake the bands of death and was exalted, Isa.53.14.
q The punishment which he suffered, was the beginning of his glorie.
r That is, how long his age shall endure: for being risen from death, death shall no more reigne, neither shal his kingdome haue ende: or els we may take generation, for his Churche which neuer shal haue end: for now they sit in the heauenly places with Christ their head, as Eph.2.6.
s And he now reigneth in heauen.
t He declared at length this matter of so great importance.
u With a pure & perfect heart.
x This was, to the intent that he might knowe so much the better that Philippe was sent to him by God.
* Or, perceiued himselfe to be.
y Some thinke this citie was also called Asdod, Ios.15.47.

CHAP. IX.

3 The conuersion of Saul. 15 His vocation to the Apostleshippe. 20 His Zeale to execute the same. 25 How he escapeth the Iewes conspiracies. 26 His accesse to the Apostles. 31 The prosperitie of the Church. 34 Peter healeth Aeneas, 40 Raiseth Tabitha. 42 He conuerteth many to Christ, 43 And lodgeth in a tanners house.

1 And * Saul yet [a] breathing out threat-
nings and slaughter against the dis-
ciples of the Lorde, went vnto the hie
priest,
2 And desired of him letters to Damas-
cus to the Synagogues, that if he found
any that were of that [b] way (either men
or women) he might bring them bounde
vnto Ierusalem.
3 Nowe as he iourneyed, it came to passe
that as he was come nere to Damascus,
* suddenly there shined round about him
a light from heauen.
4 And he fel to the earth, and heard a voice,
saying to him, Saul, Saul, why persecu-
test thou me?
5 And he sayde, Who art thou, Lorde? And
the Lord sayde, I am Iesus whome thou
persecutest: it is hard for thee to kicke a-
gainst [c] prickes.
6 Hee then both trembling and astonied,
sayde, Lorde, what wilt thou that I doe?
And the Lorde sayde vnto him, Arise and
goe into the citie, and it shall be tolde thee
what thou shalt doe.
7 The men also which iourneyed with him,
stoode amased, hearing [d] his voyce, but
[e] seeing no man.
8 And Saul arose from the grounde, and
opened his eyes, but [f] saw no man. Then
led they him by the hande, and brought
him into Damascus,
9 Where he was three daies without sight,
and neither [g] ate nor dranke.
10 And there was a certaine disciple at
Damascus named Ananias, and to him
sayde the Lord in a vision, Ananias. And
he sayd, Beholde, I am here, Lord.
11 Then the Lorde sayde vnto him, Arise,
and goe into the streete which is called
Straight, & seeke in the house of Iudas
after one called Saul of Tarsus: for be-
holde,

* Chap.22.4,5. gal.1.13.
a He persecuted with a great rage and cruelty the innocent blood which he thirsted for: which declareth whereunto man is led by his rash zeale, before he haue the true knowledge of God.
b That is, of that sect, or sort.
* Chap.22.6. 1.cor.15.8.
c That is, to resist God when he pricketh and soliciteth our consciences.
d Meaning Sauls voice, as Chap. 22.9.
e For onely Saul knew that Iesus spake vnto him.
f For hee was blinde.
g He was so rauished with the vision, that hee did meditate nothing but heauenly things and therewith was satisfied.

hande, he prayeth.

12 (And he sawe in a vision a man named Ananias comming in to him, and putting his hands on him, that he might receiue his sight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, howe much euil he hath done to thy Saintes at Ierusalem.

14 Moreouer here he hath authoritie of the hie Priestes, to binde all that call on thy Name.

15 Then the Lorde sayde vnto him, Go thy way: for he is a [h] chosen vessell vnto me, to [i] beare my Name before the Gentiles, and kings, and the children of Israel.

16 For I wil shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lord hath sent me (euen Iesus that appeared vnto thee in the way as thou camest) that thou mightest receiue thy sight, and be filled with the holy Ghost.

18 And immediately there fell frō his eyes as it had bene scales, and suddenly he receiued sight, and arose, and was baptized,

19 And receiued meat, and was strengthened. So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway he preached Christ in the Synagogues, that he was the Sonne of God.

21 So that all that heard him, were amased, and said, Is not this he, that destroyed them which called on this Name in Ierusalem, and came hither for that intent, that he should bring them bound vnto the hie Priests?

22 But Saul increased the more in strength, and confounded the Iewes which dwelt at Damascus, [k] confirming, that this was the Christ.

23 And after [l] that many dayes were fulfilled, the Iewes tooke counsell together, to kill him.

24 But their laying awaite was knowen of Saul: now they [m] watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wal, and let him downe in a basket.

26 And when Saul was come to Ierusalem, he assayed to ioyne himselfe with the disciples: but they were all afraid of him, and beleeued not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, & declared to them, how he had seene the Lorde in the way, and that he had spoken vnto him, and howe he had spoken boldly at Damascus in the Name of Iesus.

28 And he [n] was conuersant with [o] them at Ierusalem,

29 And spake boldly [o] in the Name of the Lord Iesus, and spake and disputed with the [p] Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cesarea, & sent him forth to [q] Tarsus.

31 Then had the Churches rest through all Iudea, & Galile, and Samaria, and were edified, & walked in the feare of the Lorde, and were multiplied by the cōfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saintes which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his bedde eight yeres, and was sicke of the palsie.

34 Then sayde Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise, and [r] make vp thy bed. And he arose immediatly.

35 And [s] all that dwelt at Lydda, & [t] Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine [u] woman a disciple named Tabitha (which by interpretation is called [x] Dorcas) she was [y] full of good workes and almes which she did.

37 And it came to passe in those daies, that she was sicke and died: and when they had [z] washed her, they layd her in an vpper chamber.

38 Now for as much as Lydda was nere to Ioppa, & the disciples had heard that Peter was there, they sent vnto him two men, desiring that he would not delay to come vnto them.

39 Then Peter arose and came with them: and when hee was come, they brought him into the vpper chamber, where all the widowes stoode by him weeping, and shewing the coates and garmentes, which Dorcas made, while she was with them.

40 But Peter put them all forth, & kneeled downe, and prayed, and turned him to the body, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the [x] saintes & widowes, and restored her aliue.

42 And it was knowen throughout all Ioppa, and many beleeued in the Lord.

43 And it came to passe that he tarryed many dayes in Ioppa with one Simon a [a] tanner.

CHAP. X.

3 Cornelius admonished by the Angel, 7 He sendeth to Ioppa. 11 The vision that Peter saw. 17 Howe he was sent to Cornelius. 44 The Gentiles also receiue the Spirit, and are baptized.

1 THere therefore there was a certaine man in Cesarea called Cornelius, a captaine of the band called the Italian band,

2 A deuout man, and [a] one that feared God with all his houshold, which gaue much almes to the people, and prayed God continually.

3 He sawe in a vision euidently (about the ninth houre of the day) an Angell of God cōming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid,

h A worthy seruant of God and endued with excellent graces aboue others.

i To beare me witnes, and set forth my glory.

k Proouing by the conference of y Scriptures.

l That was after three yeres, that he had remained at Damascus, & in the countrey about, Gal.1.18.

2.Cor.11.32.

m The Gouernour at their request appointed a watch as he declareth to the Corinthians, 2.Cor.11.32.

n *Greeke, went in and out.*

n With Peter and Iames, Gal. 1.18,19.

o Making open profession of the Gospell.

p Which were Iewes, but so called because they were dispersed through Grecia and other countries.

q Because it was his owne country, and there he might haue some authoritie.

r Meaning, the greatest part.

s A place so called, and not a citie.

t That is, a doe, or, roe bucke.

u To the intent they might bury hereafterward for this was their custome.

x For he was restored to life, rather y others might haue occasion to beleeue, and glorify God, then for her owne sake.

y *Or, euerie.*

a Who had forsaken all superstitions and gaue himselfe to the true seruice of God.

fraid, and said, What is it, Lord? And he
said vnto him, Thy prayers and thine
almes are come [b] vp into remembrance
before God.
5 Nowe therefore sende men to Ioppa,
and call for Simon, whose surname is
Peter.
6 He lodgeth with one Simon a tanner,
whose house is by the sea side: ‖ he shall
tell thee what thou oughtest to doe.
7 And when the Angel which spake vnto
Cornelius, was departed, he called two
of his seruants, and a souldier that fea-
red God, one of them ẏ waited on him,
8 And tolde them al things, and sent them
to Ioppa.
9 On the morowe as they went on their
iourney, and drewe neere vnto the citie,
Peter went vp vpon the house to pray,
about the [c] sixt houre.
10 Then waxed he an hungred, and would
haue eaten: but while they made some
thing ready, he fell into a trance.
11 And he sawe heauen opened, and a cer-
taine vessell come downe vnto him, as it
had bene a great sheete, knit at the foure
corners, & was let downe to the earth.
12 Wherein were [d] all maner of foure foo-
ted beastes of the earth, & wilde beasts &
creeping things, & foules of the heauen.
13 And there came a voyce to him, Arise,
Peter: kill, and eate.
14 But Peter saide, Not so, Lorde: for I
haue neuer eaten any thing that is ‖ pol-
luted, or vncleane.
15 And the voyce spake vnto him againe
the second time, The thinges that God
hath [e] purified, [f] pollute thou not.
16 This was so done thrise: and the vessel
was drawen vp againe into heauen.
17 ¶ Nowe while Peter douted in him-
self what this vision which he had seene,
meant, behold, the men which were sent
frõ Cornelius, had inquired for Simons
house, and stoode at the gate,
18 And called, and asked, whether Simon,
which was surnamed Peter, were lod-
ged there.
19 And while Peter thought on the visi-
on, the Spirit said vnto him, Beholde,
three men seeke thee.
20 Arise therefore, and get thee downe, and
goe with them, and [g] doubt nothing: for
I haue sent them.
21 ¶ Then Peter went downe to the men,
which were sent vnto him from Corne-
lius, and said, Beholde, I am he whome
ye seeke: what is the cause wherefore ye
are come?
22 And they said, Cornelius the captaine,
a iust man, & one that feareth God, and
of good report among all the nation of
the Iewes, was warned from heauen
by an holy Angel, to sende for thee into
his house, and to heare thy words.
23 Then called ‖ he them in, and lodged
them, & the next day, Peter went forth
with them, and certaine brethren from
Ioppa accompanied him.
24 ¶ And the day after, they entred into
Cesarea. Nowe Cornelius wayted for
them, and had called together his kinse-
men, and speciall friends.
25 And it came to passe as Peter came in,
that Cornelius met him, and fell downe
at his feete, and [h] worshipped him.
26 But Peter tooke him vp, saying, Stand
vp: for euen I my selfe am a man.
27 And as he talked with him, he came in,
& found many that were come together.
28 And he said vnto them, Ye knowe that
it is an vnlawfull thing for a man that
is a Iewe, to companie or come vnto one
of another nation: but God hath shewed
me, that I should not call any man ‖ pol-
luted, or vncleane.
29 Therefore came I vnto you without
saying nay, when I was sent for. I aske
therefore, for what intent haue ye sent
for me?
30 Then Cornelius saide, Foure dayes
agoe, about this houre, I fasted, and at
the ninth houre I prayed in mine house,
and beholde, a man stoode before me in
bright clothing,
31 And saide, Cornelius, thy prayer is
heard, & thine almes are had in remem-
brance in the sight of God.
32 Send therefore to Ioppa, and call for
Simon, whose surname is Peter (he is
lodged in the house of Simon a tanner
by the sea side) who when he commeth,
shall speake vnto thee.
33 Then sent I for thee immediatly, and
thou hast wel done to come. Now there-
fore are we all here present before God,
to heare all things that are commanded
thee of God.
34 Then Peter opened his mouth, & said,
Of a trueth I perceiue, that * God is no
accepter of persons.
35 But in euery nation he that [i] feareth
him, and worketh [k] righteousnesse, is ac-
cepted with him.
36 Ye knowe the word which God hath
sent to the children of Israel, preaching
[l] peace by Iesus Christ, which is Lord
of all,
37 Euen the word which came through all
Iudea, * beginning in Galile, after the
baptisme which Iohn preached,
38 To wit, how God [m] anointed Iesus of
Nazaret with the holy Ghost, and with
power: who went about doing good, and
healing all that were oppressed of the de-
uil: for God was with him.
39 And we are witnesses of all things
which hee did both in the lande of the
Iewes, and in Ierusalem: whome they
slewe, hanging him on a tree.
40 Him God raised vp the third day, and
caused that he was shewed openly:
41 Not to all the people, but vnto the wit-
nesses chosen before of God, euen to vs
which did eate and drinke with him, af-
ter he arose from the dead.
42 And he commanded vs to preach vnto
the people, and to testifie, that it is hee,
that is ordeined of God a iudge of quicke
and dead.
43 To him also giue all ẏ * Prophets wit-
nesse, that through his Name all that
beleeue

b That is, God did accept them: whereof it followeth ẏ he had faith: for els it is impossible to please God.
‖ He shal speak words vnto thee whereby thou shalt be saued, and all thine house.
c Which was midday.
d As camels, horses, dogs, oxen, sheepe, swine and such like, which man nourisheth for his vse.
‖ Or, common.
e In taking away the difference betwixt vncleane beasts and cleane, he sheweth there is no differẽce betwixt the Iewes and Gentiles.
f Take it not for polluted and impure.
g Then true obedience which proceedeth of faith, ought to be without dout or questioning.
‖ Or, Peter.
h Shewed too much reuerence and farre passing decent order, as though Peter had bene God.
‖ Or, common.
Deut.10.17. 2.chron.19.7. iob 34.19. wisd.6.7. ecclus.35.16. rom.2.11. galat.2.6. ephe.6.9. col.3.25. 1.pet.1 17.
i By this speach the Ebrewes meane ẏ whole religion of God, which without faith profiteth vs nothing.
k That is, he that is vpright and doeth hurt to no man, but doeth good to all.
l Meaning the reconciliation betweene God & man through Christ Iesus, Luke 2.14.
Luke 4.14.
m That is, endued him with graces, & giftes aboue al others.
Iere.31.34. micah 7.11,18. chap.15.9.

beleeue in him, shall receiue remission of sinnes.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 So they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on þ Gentiles also was powred out the gift of the holy Ghost.

n We ought not to debarre them of baptisme whome God testifieth to he his: for seeing they haue the principal, that is lesse ought not to be denied them.

46 For they hearde them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man n forbid water, that these shoulde not be baptized, which haue receiued the holy Ghost, as well as we?

48 So he commaunded them to be baptized in the ‖ name of þ Lord. Then prayed they him to tary certaine dayes.

‖ Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approueth it. 21 The Churche increaseth. 22 Barnabas and Paul preach at Antiochia. 28 Agabus prophecieth dearth to come, 29 And the remedie.

1 NOwe the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.

2 And when Peter was come vp to Ierusalem, they of the circumcision a contended against him,

a For they could not yet comprehende this secret which was hid from the Angels themselues, euen from the creation of ỹ world, Ephe. 3.8,9. Col. 1.26.

3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to b them, saying,

b He purgeth his fact before the Church.

5 I was in the citie of Ioppa, praying, and in a trance I sawe this vision, A certaine vessell comming downe as it had bene a great sheete, let downe from heauen by the foure corners, and it came to me:

6 Toward þ which when I had fastened mine eyes, I considered, and saw foure footed beastes of the earth, and wilde beastes, and creeping things, and foules of the heauen.

7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.

8 And I saide, God forbid, Lord: for nothing polluted or vncleane hath at any time entred into my mouth.

9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.

10 And this was done three times, and all were taken vp againe into heauen.

11 Then beholde, immediately there were three men already come vnto the house where I was, sent frō Cesarea vnto me.

12 And the Spirit saide vnto me, that I should go with them, without doubting: moreouer these sixe brethren came with me, and we entred into the mans house.

13 And he shewed vs, how he had seene an Angel in his house, which stoode and said to him, Send men to Ioppa, and call for Simon whose surname is Peter.

14 He shal speake words vnto thee, whereby both ỹ and al thine house shalbe saued.

Chap. 2.4. and 4.31.

15 And as I began to speake, the holy Ghost fell on them, * euen as vpon vs at the beginning.

16 Then I remembred the worde of the Lord, how he said, * John baptized with water, but ye shall be c baptized with the holy Ghost.

Chap. 1.5. & 19. 4.mat. 3.11. mar. 1.8. luke 3.16. iohn 1.26.

c That is, indued with the graces of the holy Ghost.

17 For as much then as God gaue them a like gift, as he did vnto vs, when we beleeued in the Lorde Iesus Christ, who was I, that I could let God ‖?

‖ Not to giue them the holy Ghost?

18 When they heard these things, d they held their peace, and glorified God, saying, Then hath God also to the Gentiles graunted e repentance vnto life.

d Their modestie declareth, that they were not ashamed to vnsay ỹ wherein they had vniustly blamed Peter.

e This repentance depended vpon faith. Chap. 5.1.

19 ¶ And they which were f scattered abroad because of the g affliction that arose about Steuen, walked throughout till they came vnto Phenice and Cyprus, and Antiochia, preaching the word to no man, but vnto the Iewes onely.

*Or, trouble.

f He meaneth not the Iewes which being scattered abroad in diuers countreis were called by this name, but the Grecians which were Gentiles.

g The power and vertue.

20 Now some of them were men of Cyprus & of Cyrene, which when they were come into Antiochia, spake vnto the h Grecians, & preached the Lord Iesus.

h This was the most famous citie of Syria, and bordered vpon Cilicia.

21 And the ‖ hand of the Lorde was with them, so that a great nomber beleeued and turned vnto the Lord.

‖ Or, continuall vpon the Lord.

22 Then tidings of those thinges came vnto the eares of the Church, which was in Ierusalem, & they sent forth Barnabas, that he should go vnto i Antiochia.

i Whereas before they were called disciples, now they are named Christians.

23 Who when he was come and had seene the grace of God, was glad, & exhorted all, that with purpose of heart they would k cleaue vnto the Lord.

k This prophecy was an occasion to the Antiochians to relieue the necessitie of their brethren in Ierusalem.

24 For he was a good man, and full of the holy Ghost, and faith, and much people ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to seeke Saul:

l To signifie that it came of a charitable mind towards them.

26 And whē he had found him, he brought him vnto Antiochia, & it came to passe, that a whole yere they were conuersant with the Church, and taught much people, in so much, that the disciples were first called i Christians in Antiochia.

27 In those dayes also came Prophets from Ierusalem vnto Antiochia.

28 And there stood vp one of them named Agabus, & signified by the k Spirit, that there shoulde be great famine throughout all the world, which also came to passe vnder Claudius Cesar.

29 Then the disciples, euery man according to his ability, l purposed to sende succour vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to the Elders, by the handes of Barnabas and Saul.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Iames, 4 And putteth Peter in prison, 7 Whom the Lorde deliuereth by an Angel. 23 The horrible death of Herode. 24 The Gospel flourisheth. 25 Barnabas and Saul returning to Antiochia, take Iohn Marke with them.

1 NOwe about that time, a Herode the king stretched forth his handes to vexe certaine of the Church,

a Whom we called Agrippa the sonne of Aristobulus: he was nephew vnto Herode the great, and brother of Herodias.

2 And

2 And hee killed Iames the [b] brother of
John with the swoorde.
3 And when hee sawe that it [c] pleased the
Iewes, he proceeded further, to take Pe-
ter also (then were the daies of vnleau-
ned bread.)
4 And whē he had caught him, he put him
in prison, and deliuered him to [d] foure
quaternions of souldiers to be kept, in-
tending after the Passeouer to bring him
forth to the people.
5 So Peter was kept in prison, but ear-
nest prayer was made of the Church vn-
to God for him.
6 And when Herode would haue brought
him out vnto the people, the same night
sl pt Peter betweene two souldiers bound
with two chaines, and the keepers before
the doore, kept the prison.
Iosep.12. 7 *And behold, the Angel of the Lord came
vpon them, & a light shined in the house,
and hee smote Peter on the side, and rai-
sed him vp, saying, Arise quickly. And
his chaines fell off from his hands.
8 And the Angell sayde vnto him, Girde
e Marke Mar. 14. thy selfe, and bind on thy [e] sandales. And
so he did. Then hee sayde vnto him, Cast
thy garment about thee, and followe
me.
9 So Peter came out and followed him,
and knewe not that it was true, which
was done by the Angell, but thought hee
had seene a vision.
10 Now when they were past the first and
the seconde watch, they came vnto the
yron gate, that leadeth vnto the citie,
which opened to them by it owne accord,
and they went out, and passed through
one streete, and by and by the Angell de-
parted from him.
11 ¶ And when Peter was come to him
selfe, he sayd, Now I know for a trueth,
that the Lorde hath sent his Angell, and
hath deliuered me out of the hand of He-
rode, and from all the [f] waiting for of the
people of the Iewes.
f For they thought that Herode would haue put him to death, as he had serued.
12 And as hee considered the thing, hee
came to the house of Marie, the mother
of John, whose surname was Marke,
where many were gathered together,
and prayed.
13 And when Peter knocked at the entrie
doore, a maide came forth to hearken, na-
med Rhode.
14 But when she knewe Peters voyce, she
opened not the entrie doore for gladnesse,
but ranne in, and tolde how Peter stoode
before the entrie.
15 But they sayde vnto her, Thou art
madde. Yet shee affirmed it constantly,
that it was so. Then sayd they, It is his
[g] Angell.
g For they did know by Gods worde, that Angels were appointed to defend the faithfull, and also whose dayes they were accustomed to see such sights.
16 But Peter continued knocking, & when
they had opened it, and sawe him, they
were astonied.
17 And hee beckened vnto them with the
hand, to holde their peace, and told them
howe the Lorde had brought him out of
the prison. And he sayde, Goe shewe these
thinges vnto Iames and to the bre-
thren: and hee departed and went into
[b] another place.
18 ¶ Nowe assoone as it was day, there
was no small trouble among the souldi-
ers, what was become of Peter.
19 And when Herode had sought for him,
and found him not, he examined the kee-
pers, and commaunded them to be led to
be punished. And he went downe from
Iudea to Cesarea, and there abode.
20 Then Herode entended to make warre
against them of Tyrus and Sidon, but
they came all with one accord vnto him,
and [i] perswaded Blastus the kinges
chamberlaine, and they desired peace, be-
cause their countrey was nourished by
the kings lande.
21 And vpon a day appointed, Herod ar-
rayed himselfe in royal apparell, and sate
on the iudgement seat, and made an ora-
tion vnto them.
22 And the people gaue a shoute, saying,
The voice of God, and not of man.
23 But immediatly the Angel of the Lorde
smote him, because he [k] gaue not glorie
vnto God, so þ he was eaten [l] of wormes,
and gaue vp the ghost.
24 And the worde of God [m] grewe, and
multiplied.
25 So Barnabas and Saul returned from
Jerusalem, when they had fulfilled their
[n] office, and tooke with them John, whose
surname was Marke.

distribute the almes sent from Antiochia, Chap. 11.29.

h Which was lesse suspect, by reason of the brethren.
i Both by flattering wordes, and also by briberie.
k Which he should haue done if he had punished the flatterers, of whose vanitie he complained, when he was a dying, as Iosephus writeth.
l The vilenesse of the punishment declareth howe God detesteth pride, and tyrannie: his grandfather also was eaten of lice.
m The more that tyrants goe about to suppresse Gods word, the more doth it increase.
n Which was to

CHAP. XIII.

Paul and Barnabas are called to preach among the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 13 The departure of Marke. 14 Paul preacheth at Antiochia. 42 The faith of the Gentiles. 46 The Iewes resulted. 48 They that are ordeined to life, beleeue. 52 The fruit of faith.

1 THere were also in the Church that
was at Antiochia, certaine Pro-
phets and teachers, as Barnabas
and Symeon called Niger, and Lucius of
Cyrene, and [a] Manahen (which had bene
brought vp with Herode the Tetrarch)
and Saul.
2 Nowe as they [b] ministred to the Lorde,
and fasted, the holy Ghost sayde, Depa-
rate me Barnabas & Saul, for the worke
whereunto I haue called them.
3 Then fasted they, and prayed, and layde
their hands on them, and let them goe.
4 And they, after they were * sent forth
of the holy Ghost, came downe vnto Se-
leucia, and from thence they sailed to Cy-
prus.
5 And when they were at Salamis, they
preached the worde of God in the Syna-
gogues of the Iewes: and they had also
John to their minister.
6 So when they had gone throughout the
yle vnto Paphus, they founde a certaine
sorcerer, a false prophet, being a Iew, na-
med Barjesus,
7 Which was with the Deputie Sergius
Paulus, a prudent man. He called vnto
him Barnabas and Saul, and desired to
heare the worde of God.
8 But Elymas, the sorcerer (for so is his
name

a This declareth that God calleth of all sorts both hie and low.
b The word signifieth to execute a publike charge, as the Apostleship was: so that here is shewed, þ they preached, and prophecied. Chap. 14.26.

name by interpretation) withstood them, and sought to turne away the Deputie from the faith.

9 Then Saul (which also is called Paul) being full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtiltie & all mischiefe, the childe of the deuill, and enemie of all righteousnesse, wilt thou not cease to peruert the straite waies of the Lorde?

11 Nowe therefore beholde, the hand of the Lorde is vpon thee, & thou shalt be blinde, and not see the sunne for a season. And immediately there fell on him a mist and a darkenesse, and he went about, seeking some to leade him by the hand.

12 Then the Deputie when he sawe what was done, beleeued, and was astonied at the doctrine of the Lord.

13 Nowe when Paul and they that were with him were departed by shippe from Paphus, they came to Perga a citie of Pamphylia: then Iohn departed from them, and returned to Ierusalem.

14 But when they departed from Perga, they came to Antiochia a citie of Pisidia, and went into the Synagogue on the Sabbath day, and sate downe.

15 And after the lecture of the law & Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any worde of exhortation for the people, say on.

16 Then Paul stood vp and beckened with the hand, and sayde, Men of Israel, and ye that feare God, hearken.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt in the lande of *Egypt, and with an * high arme brought them out thereof.

18 And about the time * of fourtie yeres, suffered he their maners in the wildernesse.

19 And he destroyed seuen nations in the land of Chanaan, & * deuided their lande to them by lot.

20 Then afterwarde hee gaue vnto them * Iudges about foure hundreth and fiftie yeres, vnto the time of Samuel the Prophete.

21 So after that, they desired a * king, and God gaue vnto them * Saul, the sonne of Cis, a man of the tribe of Beniamin, by the space of fourtie yeres.

22 And after he had taken him away, hee raised vp * Dauid to bee their king, of whom he witnessed, saying, I haue found Dauid the sonne of Iesse, a man after mine owne heart, which will do all things that I will.

23 Of this mans seede hath God * according to his promes raised vp to Israel, the Sauiour Iesus:

24 When * Iohn had first preached before his comming the baptisme of repentance to all the people of Israel.

25 And whe Iohn had fulfilled his course, he sayd, * Whome ye thinke that I am, I am not he: but beholde, there commeth one after me, whose shoe of his feete I am not worthy to loose.

26 Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of this saluation sent.

27 For the inhabitantes of Ierusalem, and their rulers, because they knewe him not, nor yet the wordes of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him.

28 And though they founde no cause of death in him, * yet desired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a sepulchre.

30 But God * raised him vp from the dead.

31 And he was seene many daies of them, which came vp with him from Galile to Ierusalem, which are his witnesses vnto the people.

32 And we declare vnto you, that touching the promes made vnto the fathers.

33 God hath fulfilled it vnto vs their children, in that he * raised vp Iesus, euen as it is written in the seconde Psalme, * Thou art my Sonne: this day haue I begotten thee.

34 Nowe as concerning that hee raised him vp from the dead, no more to returne to the graue, he hath sayde thus, * I will giue you the holy things of Dauid, which are faithfull.

35 Wherefore he sayeth also in another place, * Thou wilt not suffer thine Holy one to see corruption.

36 Howbeit, Dauid after he had serued his time by the counsell of God, he * slept, and was laide with his fathers, and saw corruption.

37 But he whom God raised vp, sawe no corruption.

38 Be it knowen vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes.

39 And from all thinges, from which ye could not be iustified by the Law of Moses, by him euery one that beleeueth, is iustified.

40 Beware therefore, least that come vpon you, which is spoke of in the Prophets,

41 * Beholde, ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which ye shall not beleeue, if a man woulde declare it you.

42 ¶ And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they woulde preache these wordes to them the next Sabbath day.

43 Nowe when the Congregation was dissolued, many of the Iewes, and proselytes that feared God, followed Paul and Barnabas, which spake to them, and exhorted them to continue in the grace of God.

c Which are the doctrine of the Apostles, that onely leadeth vs to God.

d This was another Antiochia then that which was in Syria.

e This declareth that the Scripture is giuen to teach & exhort vs, & that they refused none that had gifts to set foorth Gods glory & to edifie his people. *Exod.1.9. Exod.13.14. Exod.16.1.*

f Here is declared the great pacience and long suffring of God before he punisheth. *Iosh.14.1. Iudg.3.9.*

g For these 450. yeres were not fully accomplished, but there lacked 3. yeres, counting from the birth of Isaac, to the distribution of the land of Chanaan. *1.Sam.8.5. 1.Sam.9.15,16. & 10.1. 1.Sam.16.13. Psal.89.20,21. Isa.11.1. Mat.3.1. mar.1.2 luke 3.2,3.*

h When his office drew to an ende, he sent his disciples to Christ. *Mat.1.7. Iohn 1.20.*

i That is, the message and tidings of saluation.

k He rebuketh them for their ignorance.

l Although they reade the Lawe, yet their hearts are couered that they cannot vnderstand, 2.Cor. 3.14. *Matth.27.22. mar.15.13.&.23. 23.iohn 19.6.*

m In Christ all the promises are Yea, and Amen, *2.Cor.1.20. Mat.28.6. mar.16.6. luke 24.6. iohn 20.13.*

n In that he was borne and incarnate. *Psal.2.7. heb.1.5. & 5.5. Isa.55.3.*

o Meaning, that he would faithfully accomplish the promises, which he made of his free mercy with the forefathers & he sheweth that as the grace, which God hath giuen to his sonne, is permanent for euer, so likewise the life of the Sonne is eternal. *Psal.16.10. chap.2.31. 1.King.2.10. chap.2.29. Habak.1.5.*

p He reproueth them sharpely, because softnes would not preuaile.

q Which is, vengeance wel seasonable, for the contempt of Gods worde.

44 And

44 And the next Sabbath day came almost the whole citie together, to heare þ woorde of God.
45 But when the Iewes sawe the people, they were ful of ᵉenuie, and spake against those things, which were spoke of Paul, contrarying them, and railing on them.
46 Then Paul & Barnabas spake boldly, and sayd, * It was necessary þ the word of God should first haue bene spoken vnto you: but seeing ye put it from you, and iudge your selues vnworthy of ᶠeuerlasting life, loe, we turne to the Gentiles.
47 For so hath the Lorde commanded vs, saying, * I haue made thee a light of the Gentiles, that thou shouldest be the saluation vnto the ende of the world.
48 And when the Gentiles heard it, they were glad, and glorified the woorde of the Lorde: and as many as were ᵍordeined vnto eternall life, beleeued.
49 Thus the word of the Lord was published throughout the whole countrey.
50 But the Iewes stirred ʰcertaine honest and honourable women, and the chiefe men of the citie, and raised persecution against Paul and Barnabas, and expelled them out of their coastes.
51 But they * shooke off the dust of their fete against them, & came vnto Iconium.
52 And the disciples were filled with ioy, and with the holy Ghost.

CHAP. XIIII.

God giueth successe to his worde. 6 Paul and Barnabas preache at Iconium and are persecuted. 13 At Lystra they woulde doe sacrifice to Barnabas and Paul, which refuse it, and exhorte the people to worshippe the true God. 19 Paul is stoned. 22 They confirme the disciples in faith and patience, 23 Appoint ministers, 26 And passing through many places, make report of their diligence at Antiochia.

1 And it came to passe in Iconium, that they went both together into the Synagogue of the Iewes, and so spake, that a great multitude both of the Iewes and of the Grecians beleeued.
2 But the ᵃvnbeleeuing Iewes stirred vp, & corrupted the mindes of the Gentiles against the brethren.
3 So therfore they abode there a long time, and spake boldly in the Lord, which gaue testimonie vnto the woorde of his grace, and caused signes & wonders to be done by their handes.
4 But the people of the citie were deuided: and some were with the Iewes, and some with the Apostles.
5 And when there was an assault made both of the Gentiles, and of the Iewes with their rulers, to do them violence, and to stone them,
6 They were ware of it, and fled vnto Lystra, and Derbe, cities of Lycaonia, and vnto the region round about,
7 And there were preaching the Gospell ‖.
8 ¶ Now there sate a certaine man at Lystra, impotent in his fete, which was a creple from his mothers wombe, who had neuer walked.
9 He heard Paul speake: who beholding him, and perceiuing that he had faith to be healed,
10 Sayde with a lowde voyce. ‖ Stand vpright on thy fete. And he leaped vp, and walked.
11 Then when the people sawe what Paul had done, they lift vp their voices, saying in the speach of Lycaonia, Gods are come downe to vs in the likenesse of men.
12 And they called Barnabas, Iupiter, and Paul, Mercurius, because he was the chiefe speaker.
13 Then Iupiters Priest, which was before their citie, brought bulles with ʲgarlands vnto the ᵏ gates, and would haue sacrificed with the people.
14 But when þ Apostles, Barnabas and Paul heard it, they ᵈ rent their clothes, and ranne in among the people, crying,
15 And saying, O men, why doe ye these things? We are euen men ˡsubiect to the like passions that ye be, and preach vnto you, that ye should turne fro these vaine idoles vnto the liuing God, *which made heauen & earth, and the sea, and all things that in them are.
16 Who in times past *suffred all the Gentiles to walke in their owne ᵐwaies.
17 Neuertheles, he left not him selfe without ⁿ witnesse, in that he did good and gaue vs raine from heauen, and fruitfull seasons, filling our heartes with foode, and ᵇ gladnesse.
18 And speaking these things, scarse refrained they the people, that they had not sacrificed vnto them ‖.
19 Then there came certaine Iewes from Antiochia and Iconium, which when they had perswaded the people, ‖ *stoned Paul, and drew him out of the citie, supposing he had bene dead.
20 Howbeit, as the disciples stood rounde about him, he arose vp, and came into the citie, & the next day he departed with Barnabas to Derbe.
21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,
22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming þ we must through many afflictions enter into the kingdome of God.
23 And when they had ordeined them Elders by ᵖ election in euery Church, and praied, and fasted, they commended them to the Lord in whome they beleeued.
24 Thus they went throughout Pisidia, and came to Pamphilia.
25 And when they had preached the word in Perga, they came downe to Attalia,
26 And thence sailed to Antiochia, * from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.
27 And when they were come, and had gathered the Church together, they rehearsed all the things that GOD had done ᵏ by them, and howe he had opened the doore of faith vnto the Gentiles.

‖ I say to thee in the ſtaine of the Lord Ieſus Chriſt.
b That is, trimmed with flowers & garlands.
c He meaneth, before the gates of the houſe where the Apoſtles lodged: for the temple was without ſ̃ towne, and therefore ſ̃ Prieſt brought the ſacrifice (as he thought) to the gods themſelues.
d In ſigne of deteſting and abhorring it.
e That is, not without our infirmities & ſins, and alſo ſubiect to death. *Gen.1.1.*
f To liue after their owne fantaſies, not preſcribing vnto them any religion.
g To take from men all excuſe.
h That being ſatiſfied they might reioyce. ‖ but that they ſhould go euery man home.
i And whiles they tarped & taught, there ranne, &c.
‖ And diſputing boldely perſwaded the people to forſake them: for, ſaid they, they ſay nothing true but lie in all things. *2.Cor.11.25.*
l The word ſignifieth to elect by putting vp the hands, which declareth that miniſters were not made without the conſent of the people. *Chap.13.1,4.*
k By them.

niſterie.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia, 39 And separate companie because of Iohn Marke.

1 THen came downe [a] certaine from Iudea, and taught the brethren, saying, * Except ye be circumcised after the maner of Moses, ye can not be saued.

2 And when there was great dissension, and disputation by Paul and Barnabas against them, they ordeined þ Paul and Barnabas, and certaine other of them should goe vp to Ierusalem vnto the Apostles and Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.

4 And whē they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But sayde they, certaine of the sect of the [b] Pharises, which did beleeue, rose vp, saying, that it was needfull to circumcise them, and to command them to keepe the Lawe of Moses.

6 Then the Apostles and Elders came together to loke to this matter.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them, * Ye men and brethren, ye knowe that a good while agoe, among vs God chose out me, that the Gentiles by my mouth thoulde heare the worde of the Gospell, and beleeue.

8 And God which knoweth the hearts, bare them witnesse, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no [c] difference betweene vs and them, after þ by faith he [d] had * purified their hearts.

10 Nowe therefore, why [e] tempt ye God, to * lay a yoke on the disciples neckes, which neither our fathers, nor we were able to beare?

11 But we beleeue, thoughe the [f] grace of the Lorde Iesus Christ to be saued, euen as they doe.

12 Then all the multitude kept silence, and heard Barnabas and Paul, which tolde what signes and wōders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men & brethren, heare ken vnto me.

14 * Simeon hath declared, how God first did visite the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this, I will returne, and will builde againe the [g] tabernacle of Dauid, which is fallen downe, and the ruines thereof will I builde againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the [h] Gentiles vpon whome my Name is called, saieth the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they absteine them selues from [i] filthynesse of idoles, and [k] fornication, and that that is strangled, and from blood.

21 For [l] Moses of olde time hath in euery citie them that preache him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles and Elders with the whole Church, to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, and the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 For as much as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and combred your minds, saying, Ye must be circumcised and keepe the Lawe: to whome we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue geuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the holy Ghost, and [m] to vs, to lay no more burden vpon you, then these necessary things,

29 That is, that ye absteine from things offred to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.

31 And when they had read it, they reioyced for the consolation.

32 And Iudas & Silas being Prophets, [n] exhorted the brethē with many wordes, and strengthened them.

33 And after they had taried there a space, they were let go in [n] peace of the brethren vnto the Apostles.

34 Notwithstanding [o] Silas thought good to abide there still.

35 Paul

a As Cerinthus and others: so writeth Epiphanius against the Cerinthians: also the fame of the place whēce they came, did much preuaile to perswade abroade. *Gal.5.12.*

b Which were factious, and giuen to dissension.

Chap.10.20. & 11.13.

c As touching adoption and eternall life.

d By faith God purifieth the heart. *1.Cor.1.2. chap.10.43.*

e They purposely tempt God, which lay greater charges on mens consciences, thē they are able to beare. *Mat.23.4.*

f And not by the Lawe: for it is a clog to the conscience, & we can not be deliuered thereby. *2.Pet.1.1. Amos9.11.*

g That is, the Church, wherof the Temple was a figure.

h Which are gathered into one familie with the Iewes, to the intent they should acknowledge all one God, & one Sauiour Christ Iesus.

i For some thought it none offece to be present in the idoles temples, & there to banket: which S. Paul sayth, is to drink the cup of the deuils, *1.Cor.10.21.*

k The heathen thought this no vice, but made it a common custome. As touching a strāgled thing & blood, they were not vnlawfull of thē selues, & therefore were obserued but for a time.

l And whatsoeuer they would not shoulde be done to themselues, þ they should not doe it to others.

1 Therefore the ceremonies cōmanded by God coulde not so soone be abolished, till the liberty of the Gospel were better knowen.

m Whome the holy Ghost hath moued and directed to ordaine, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinace, *Exod.14.31. iudg.7.20. hag.1.12.*

n And what so euer pe would not that men shoulde doe vnto you, doe not to others. *Or, comforted.*

n Hauing desired leaue of the Church, the brethren prayed God to prosper their iourney.

o Who for iust causes, changed his minde.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.
36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, and visite our brethren in euery citie, where we haue preached the word of the Lord, and see how they doe.
37 And Barnabas ‖ counselled to take with them John, called Marke.
38 But Paul thought it not meete to take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.
39 Then were they so stirred, that they [p] departed asunder one from the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.
40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.
41 And he went through Syria and Cilicia, stablishing the Churches.

‖ would take Iohn, &c.

[p] God suffereth the most perfite to fall, and yet vseth their infirmities to the setting foorth of his glory, as his breach of company caused the word to be preached in more places.

CHAP. XVI.

1 *When Paul had circumcised Timothie, hee tooke him with him.* 7 *The Spirit calleth them from one countrey to another.* 14 *Lydia is converted.* 28 *Paul and Silas imprisoned, conuert the layler,* 37 *And are deliuered as Romanes.*

1 Then came he to Derbe and to Lystra: and beholde, a certaine disciple was there, named * Timotheus, a womans sonne, which was a Iewesse and beleeued, but his father was a Grecian.
2 Of whome the brethren which were at Lystra and Iconium, reported well.
3 Therefore Paul would that he should go forth with him, & tooke and [a] circumcised him, because of the Iewes, which were in those quarters: for they knewe all, that his father was a Grecian.
4 And as they went through the cities, [a] they deliuered them the decrees to keepe, ordained of the Apostles and Elders, which were at Ierusalem.
5 And so were the Churches stablished in the faith, and increased in number daily.
6 ¶ Nowe when they had gone throughout Phrygia, and the region of Galatia, they were [b] forbidden of the holy Ghost to preach the word in [c] Asia.
7 Then came they to Mysia, and sought to goe into Bithynia: but the Spirit ‖ suffred them not.
8 Therefore they passed through Mysia, and came downe to [d] Troas,
9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.
10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being [e] assured that the Lorde had called vs to preach the Gospel vnto them.
11 Then went we forth from Troas, and with a strait course came to Samothracia, and the next day to [f] Neapolis,
12 ¶ And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and [g] whose inhabitants came from Rome to dwell there, and we were in that citie abiding certaine dayes.
13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to [h] pray: & we sate downe, and spake vnto the women, which were come together.
14 And a certaine woman, named Lydia, a seller of purple, of the citie of [p] Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, [i] she attended vnto [p] things which Paul spake.
15 And when she was baptized, and her housholde, she besought vs, saying, If ye haue iudged me to be faithfull to the Lorde, come into mine house, and abide there: and she constrained vs.
16 And it came to passe that as we went to prayer, a certaine maid hauing * a spirit of diuination, met vs, which gate her masters much vantage with diuining.
17 She followed Paul and vs, and cryed, saying, These men are the seruants of the most high God, which shew vnto vs the [k] way of saluation.
18 And this did she many dayes: but Paul being grieued, [l] turned about, & said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.
19 Now when her masters sawe that the hope of their gain was gone, they caught Paul and Silas, and drewe them into the market place vnto the Magistrates,
20 And brought them to [p] Gouernours, saying, These men which are Iewes, trouble our citie,
21 And preach ordinances, which are not lawfull for vs to receiue, neither to obserue, seeing we are Romanes.
22 The people also rose vp together against them, and the Gouernours rent [m] their clothes, and * commanded them to be beaten with rodds.
23 And when they had beaten them sore, they cast them into prison, commanding the layler to keepe them surely.
24 Who hauing receiued such commandement, cast them into the [n] inner prison, and made their feete fast in the stockes.
25 Nowe at midnight Paul and Silas prayed, and sung a Psalme vnto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundation of [p] prison was shaken: & by and by all the doores opened, & euery mans bands were loosed.
27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drewe out his sword, and would haue killed him selfe, supposing the prisoners had beene fled.
28 But Paul cryed with a loude voyce, saying, Do thy selfe no harme: for we are all here.
29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas,
30 And brought them out, and said, Syrs, what must I doe to be saued?
31 And they said, Beleeue in the Lord Ie-

h Where the Christians accustomed to assemble their Church, when the infidels persecuted them.

Leuit.20.27. deut.18.10,11. 1.sam.28.7.

i Which could gesse and foredeeme of things past, present and to come: which knowledge in many things God permitteth to the deuil.

k Satan, although he spake the trueth, yet was his malicious purpose to cause the Apostles to be troubled as seditious persons, and teachers of strange religion.

l For Satās subtiltie increased, and also it might seeme y Satan and the Spirit of God taught both one doctrine, Reade Mar.1.34.

m To wit, the clothes of Paul and Silas.

2.Cor.11.25. 1.thess.2.2.

n Or, in the bottome of the prison, or in a dungeon.

sus Christ, and thou shalt be saued, and thine houshold.

32 And they preached vnto him the worde of the Lorde, and to all that were in his house.

33 Afterwarde he tooke them the same houre of the night, and washed their [a] stripes, and was baptized with all that belonged vnto him, straightway.

34 And when he had brought them into his house, he [b] set meat before them, and reioyced that he with all his housholde beleeued in God.

35 And when it was day, ‖ the Gouernours sent þ sergeants, saying, Let those men goe.

36 Then þ keper of the prison tolde these wordes vnto Paul, saying, The Gouernours haue sent to loose you: now therefore get you hence, and goe in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are [n] Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely: but let them come and bring vs out.

38 And the sergeants tolde these wordes vnto the gouernours, who [o] feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul commeth to Thessalonica, 4 Where some receiue him, & others persecute him. 11 To search the Scriptures. 17 He disputeth at Athens, and the fruite of his doctrine.*

1 NOwe as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alledging that Christ must haue suffered, and risen againe from the dead: and this is Iesus Christ, whome, said he, I preach to you.

4 And some of them beleeued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto them certaine vagabounds and wicked fellowes, and when they had assembled þ multitude, they made a tumult in the citie, & made assault against the house of Iason, and sought to bring them out to the people.

6 But when they founde them not, they drewe Iason and certaine brethren vnto the heads of the citie, crying, These are they which haue subuerted the state of the world, and here they are,

7 Whome Iason hath receiued, and these all doe against the decrees of Cesar, saying that there is an other [i] king, one Iesus.

8 Then they troubled the people, and the heads of the citie, when they heard these things.

9 Notwithstanding when they had receiued [s] sufficient assurance of Iason and of the other, they let them goe.

10 And the brethren immediatly sent away Paul and Silas by night vnto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 These were also [b] more noble men then they which were at Thessalonica, which receiued the worde with all readines, and [t] searched the Scriptures daily, [c] whether those things were so.

12 Therefore many of them beleeued, and of honest women, which were Grecians, and men not a fewe.

13 ¶ But when the Iewes of Thessalonica knewe, that the worde of God was also preached of Paul at Berea, they came thither also, & moued the people.

14 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timotheus abode there still.

15 And they that [d] did conduct Paul, brought him vnto Athens: and when they had receiued a commandement vnto Silas & Timotheus that they should come to him at once, they departed.

16 ¶ Nowe while Paul wayted for them at Athens, his spirit was stirred in him, when he saw þ citie [e] subiect to idolatrie.

17 Therefore he disputed in the Synagogue with the Iewes, and with them that were religious, and in the market daily [f] with whomsoeuer he met.

18 Then certaine Philosophers of the [g] Epicures, and of the [g] Stoikes, disputed with him, and some said, What will this [u] babbler say? Others said, Hee seemeth to be a setter forth of strange gods (because he preached vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into [h] Mars streete, saying, May we not know, what this newe doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things vnto our eares: we would know therefore, what these things meane.

21 For all the Athenians, and strangers which dwelt there, [g] gaue them selues to nothing els, but either to tell, or to heare some newes.

22 Then Paul stoode in the middes of [i] Mars streete, and saide, Ye men of Athens, I perceiue that in all things ye are too superstitious.

23 For as I passed by, and beheelde your deuocions, I founde an altar wherein

a Like quarelpiking they vsed against Christ: and these be the weapons wherewith the world cõtinually fighteth against the members of Christ, reason and sedition.

[s] *Or, a sufficient answere.*

b Not more excellent of birth, but more prõpt, and couragious in receiuing the worde of God for he compareth them of Berea with them of Thessalonica, who persecuted the Apostles in Berea. *Iohn 5. 39.*

c This was not onely to trie if these things which they had heard, were true, but also to confirme themselues in þ same, and to increase their faith.

[f] *Or, had the cheap to conduct him safely.*

d That citie which was the fountaine of all knowledge, was now the sinke of most horrible idolatrie.

e Such was his feruent zeale towards Gods glorie, that he laboured to amplifie the same both in season, and out of seaso, as he taught afterwarde to Timothie.

f Who helde, that pleasure was mans whole felicitie.

g Who taught that vertue was onely mans felicitie, which notwithstanding they neuer attained vnto.

[u] *Or, rascall, or, trifler.*

h Where iudgement was giuen of weightie matters, but chiefly of impietie against their gods, whereof Paul was accused: or els was led thither because of the resort of people, whose eares euer tickled to heare newes.

[g] *Or, had leysure.*

i Which was also called Areopagus.

was

[a] *Or, woundes, or hurtes.*

[b] *Greeke, he set the table.*

‖ the Gouernours assebled together in the market, & remembring the earthquake that was, they feared and sent, &c.

n No man had authoritie to beate, or to put to death a citizen Romane, but þ Romanes themselues by the consent of the people.

o For the punishment was great against them that did iniurie to a citizen Romane.

was written, k VNTO THE VNKNOWEN GOD. Whome ye then ignorantly worship, him shew I vnto you.

24 God that made the world, & all things that are therein, seeing that he is Lorde of heauen and earth, * dwelleth not in temples made with hands,

25 * Neither is worshipped w mens hands, as though he needed any thing, seeing he giueth to all life & breath and all things,

26 And hath made of one blood all mankinde, to dwel on all the face of the earth, and hath l assigned the times which were ordeined before, and the boundes of their m habitation,

27 That they should seeke the Lorde, if so be they might haue groped after him, and founde n him, though doutlesse he be not farre from euery one of vs.

28 For in him we liue, and moue, and haue our being, as also certaine of your owne o Poets haue said, For we are also his generation.

29 * Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like vnto p golde, or siluer, or stone grauen by arte and the inuention of man.

30 And the time of this ignorance God q regarded not: but now he admonisheth r all men euery where to repent,

31 Because he hath appointed a day in the which he will iudge the worlde in righteousnesse, by that man whom he hath appointed, whereof he hath giuen an assurance to all men, in þ he hath raised him from the dead.

32 Nowe when they heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men claue vnto Paul, & beleeued: among whome was also Dionis * Areopagita, and a woman named Damaris, and other with them.

CHAP. XVIII.

3 Paul laboureth with his handes, and preacheth at Corinthus. 6 He is detested of the Iewes, 8 Yet receiued of many, 9 And comforted of the Lorde. 14 Gallio refuseth to meddle with religion. 18 Paul vowe. 21 He saith in the prouidence of God, 22 And care for the brethren. 24 The praise of Apollos.

AFter these thinges, Paul departed from Athens, & came to Corinthus,

2 And found a certaine Iew, named * Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commaunded all Iewes to depart from Rome) and he came vnto them.

3 And because he was of the same craft, he abode with them and b wrought (for their craft was to make c tents.)

4 And he disputed in the Synagogue euery Sabbath day, & e[x]horted the Iewes, and the Grecians.

5 Nowe when Silas and Timotheus were come from Macedonia, Paul d burned in spirite, testifying to þ Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, he * shooke his raiment, & said vnto them, e Your blood be vpon your owne head: I am cleane: from henceforth will I goe vnto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Justus, a worshipper of God, whose house ioyned harde to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue, beleeued in the Lord with all his houshold: and many of the Corinthians hearing it, beleeued and were baptized.

9 Then said the Lord to Paul in the night by a vision, Feare not, but speake, & hold not thy peace.

10 For f I am with thee, and no man shall lay hands on thee to hurt thee: for I haue much people in this citie.

11 So he continued there a yere and sixe moneths, and taught the worde of God among them.

12 ¶ Nowe when Gallio was deputie of g Achaia, the Iewes arose with one accorde against Paul, and brought him to the iudgement seat,

13 Saying, This fellowe perswadeth men to worship God contrary to the h Lawe.

14 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deede, O ye Iewes, I would accordyng to reason maintaine you.

15 But if it be a question of wordes, and names, and of your Lawe, looke ye to it your selues: for I will be no iudge of those things.

16 And he draue them from the iudgement seat.

17 Then tooke all the Grecians h Sosthenes þ chiefe ruler of the Synagogue, and beat him before the iudgement seat: but Gallio cared nothing for those things.

18 But when Paul had tarried there yet a good while, hee tooke leaue of the brethren, & sailed into Syria (and with him Priscilla and Aquila) after that hee had i shorne his head in Cenchrea: for he had a * vowe.

19 Then he came to Ephesus, & left them there: but he entred into the Synagogue and disputed with the Iewes,

20 Who desired him to tarry a longer time with them: but he would not consent,

21 But bade them farewel, saying, I must needes keepe this feast that commeth, in Jerusalem: but I will returne againe vnto you, * if God will. So he sailed from Ephesus.

22 ¶ And when he came downe to k Cesarea, he went vp to Jerusalem: and when he had saluted the Church, hee went downe vnto Antiochia.

23 Now when he had tarried there a while, he departed, and went through the countrey of Galatia and Phrygia by order, strengthening all the disciples.

24 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus,

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a Hereby Paul taketh an occasion to bring the to the true God. Dan.7.48. Psal.50.8.

b Before man was created, God had appointed his state and condition.

c This is meant touching the sundrie changes of the worlde, as when some people depart out of a countrey, and others come to dwell therein.

d Men grope in darkenesse till Christ the true light shine in their heartes.

e As Aratus and others. Isai.40.19.

f He condemneth the matter and the forme wherewith God is counterfaited.

g But pardoned and did not punish it as it deserued.

h This is meant of the vniuersall world, and not of euery particular man: for whosoeuer sinneth without the law, shall die without the Lawe.

i By iudge of their strife.

Gen.16.3.

a This was Claudius Cesar who then was Emperour.

b Thus he vsed where euer he came: but principally at Corinthus, because of the false apostles which preached without wages to win the peoples fauour.

c Or, paillions which then were made of skinnes.

d And boyled with a certaine zeale. Chap.13.51. Mat.10.14.

e Because they haue none excuse, he denounceth the vengeance of God against them through their owne faulte. 1.Cor.1.14.

f God promiseth him a speciall protection, whereby hee woulde defende him from the violent rage of his enemies.

g Or, Grecia.

h They accused him, because he transgressed the seruice of God appointed by the Lawe.

i Of whome is spoken, 1.Cor. 1.1.

i Paul did thus beare with the Iewes infirmities which as yet were not sufficiently instructed. Numb.6.18. chap.21.24. 1.Cor.4.19. Iam.4.15.

k Called Cesarea Stratonis.

1.Cor.1.12.

an eloquent man, and [1] mightie in the Scriptures.

[1] Or, well instructed.

25 The same was [1] instructed in the way of the Lord, and he spake feruently in the spirite, and taught diligently the things of the Lord, and knew but the [m] baptisme of Iohn onely.

[1] That is, was somwhat entred.

[m] He had but as yet the first principles of Christs religion: and by baptisme is here meant the doctrine.

26 And hee began to speake boldly in the Synagogue. Whome when Aquila and Priscilla had heard, they tooke him vnto them, and [n] expounded vnto him the [o] way of God more perfectly.

[n] This great learned and eloquent man disdained not to be taught of a poore craftes man.

[o] The way to saluation.

27 And when he was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receiue him: and after he was come thither, he holpe them much which had beleued through grace.

28 For mightily he confuted publikely the Iewes with great vehemencie, shewing by the Scriptures, that Iesus was the Christ.

CHAP. XIX.

6 The holy Ghost is giuen by Pauls handes. 9 The Iewes blaspheme his doctrine, which was confirmed by miracles. 13 The rashnesse and punishment of the coniurers, and the fruits that came thereof. 24 Demetrius raiseth sedition vnder pretence of Diana. 41 Yet God deliuereth his, and appeaseth it by the towne clarke.

1 And it came to passe, while Apollos was at Corinthus, that Paul when he passed through the vpper coastes, came to Ephesus, and founde certaine disciples,

[a] That is, the particular gifts of the Spirit: for as yet they knew not the visible gifts.

2 And said vnto them, Haue ye receiued the [a] holy Ghost since ye beleeued? And they said vnto him, We haue not so much as heard whether there be an holy Ghost.

[b] Meaning, what doctrine they did professe by their baptisme: for to be baptized in Iohns baptisme, signifieth to professe the doctrine which he taught, and sealed with the signe of baptisme.

3 And he said vnto them, [b] Vnto what were ye then baptized? And they said, Vnto Iohns baptisme.

4 Then said Paul, [c] Iohn verely baptized with the baptisme of repentance, saying vnto the people, that they should beleeue in him, which shoulde come after him, that is, in Christ Iesus.

5 So when they heard it, they were [c] baptized in the name of the Lord Iesus.

[c] To be baptized in the Name of the Father, &c. is to be dedicate and consecrate vnto him: to be baptized in the death of Christ, or for the dead, or into one body, vnto remission of sinnes, is, that sinne by Christs death may be abolished, and die in vs, and that we may growe in Christ our head, and that our sinnes may be washed away by the blood of Christ. *Matth.* 3. 11. *mar.* 1. 8. *luke* 3. 16. *iohn* 1. 27. *chap.* 1. 5. & 2. 2. & 11. 16.

6 And Paul laide his handes vpon them, and the holy Ghost came on them, & they spake the tongues, and prophecied.

[c] Indued with the visible graces of the holy Ghost.

7 And all the men were about twelue.

8 ¶ Moreouer, hee went into the Synagogue, and spake boldely for the space of three moneths, disputing and exhorting to the things that appertaine to the kingdome of God.

[d] That is, of a certaine man so called.

9 But when certaine were hardened, and disobeyed, speaking euill of [d] the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schole of one [d] Tyrannus ‖.

‖ From fiue a clocke vnto ten.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the worde of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the handes of Paul,

12 So that from his body were brought vnto the sicke, [e] kerchefes or handkerchefs, & the diseases departed from them, and the euill spirites went out of them.

[e] Or, napkins.

13 Then certaine of the vagabonde Iewes, [f] exorcistes, tooke in hande to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whome Paul preacheth.

[f] This is no authorize the Gospell, and to confirme Pauls ministerie, not to cause men to worship him, or his napkins.

14 (And there were certaine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, & Paul I know: but who are ye?

[f] *Or, coniurers.*

[f] They abuse Pauls authority, and without any vocatiō of God, vsurpe that which is not in mans power.

16 And the man in whome the euill spirite was, ranne on them, and ouercame them, and preuailed against them, so that they fledde out of that house, naked, and wounded.

[g] That is, declared by cōfession of their sinnes & by their good workes that they were faithfull.

17 And this was knowen to all the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified.

[h] This mounteth to of our money about 1000. markes.

18 And many that beleeued, came and confessed, and [g] shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before al men, and they counted the price of them, and founde it [h] fiftie thousand pieces of siluer.

[i] By the motion of ỹ holy Ghost, he vndertooke this iourney.

20 So the worde of God grewe mightily, and preuailed.

21 ¶ Now when these things were accomplished, Paul purposed [i] by the Spirite to passe through Macedonia & Achaia, and to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

[k] That is, about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

[i] *Or, shrines.*

22 So sent hee into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

[l] What impietie doeth not couetousnesse driue a man vnto?

23 And the same time there arose no small [k] trouble about that [k] way.

[m] He was moued with his profit: & the others for their bellies, so that they woulde rather lose both their liues and religion then their filthie gaine.

24 For a certaine man named Demetrius a siluer smith, which made siluer [l] temples of Diana, [l] brought great gaines vnto the crafts men:

[n] Meaning their arte and occupation.

25 Whome hee called together, with the workemen of like things, and said, Sirs, yee knowe that by this craft [m] we haue our goods.

[o] Religion is his second argument which he lesse esteemeth then his profite, and therefore putteth it last, which thing is contrary to the

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not gods which are made with hands:

27 So that not onely this thing is [n] dangerous vnto vs, [o] that the state shoulde be reproued, but also that the [o] temple of the great goddesse Diana shoulde be nothing esteemed, and that it woulde come to passe ỹ her magnificence, which

doing of the faithfull: for they preferre religion aboue all.

all

all Asia, and the ? worlde worshipped, should be destroyed.

28 Nowe when they heard it, they were full of wrath, & cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the common place with one assent, & caught *Gaius, and *Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he woulde not ypresent himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

33 And some of the companie ? drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knewe that he was a Iewe, there arose a shout almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne clarke, when he had staied the people, said, Ye men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from ? Jupiter?

36 Seeing then that no man can ? speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacrilege, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue a matter against any man, the lawe is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assemblie.

40 For we are euen in ieopardie to be accused of this dayes sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

1 Paul goeth into Macedonia and into Grecia. 7 Hee celebrateth the Lords Supper and preacheth. 9 At Troas he rayseth vp Eutychus. 17 At Ephesus hee calleth the Elders of the Church together, committeth the keeping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by shippe towardes Ierusalem.

1 NOwe after the tumult was ceased, Paul called the disciples vnto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with many wordes, he came into Grecia.

3 And hauing tarried there three moneths, because the Iewes laid wait for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, & of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, & Trophimus.

5 These went before, and tarried vs at Troas.

6 And we sayled forth from [a] Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fiue dayes, where we abode seuen dayes.

7 And [b] the first day of the weeke, the disciples being come together to [c] breake bread, Paul preached vnto them, ready to depart on the morowe, and continued the preaching vnto midnight.

8 And there were many lightes in an vpper chamber, where [n] they were gathered together.

9 And there sate in a windowe a certaine young [n] man, named Eutychus, fallen into a deepe sleepe: and as Paul was long preaching, he ouercome with sleepe, fell downe from the thirde loft, & was taken vp dead.

10 But Paul went downe, & laid himselfe vpō him, & embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, & eaten, he communed a long while till the dawning of the day, and so he departed.

12 And they brought the boye aliue, and they were not a little comforted.

13 ¶ Then we went forth to ship, and sailed vnto the citie [d] Assos, that we might receiue Paul there: for so had he appointed, and would himselfe goe afoote.

14 Nowe when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sayled thence, and came the nexte day ouer against Chios, & the next day we arriued at Samos, and tarried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to sayle by Ephesus, because he would not spende the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of [n] Pentecoste.

17 ¶ Wherefore from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Ye knowe from the first day þ I came into Asia, after what maner I haue bene with you at all seasons,

19 [e] Seruing the Lord with all [f] modestie, and with many teares, and tentations, which came vnto me by the layings awayt of the Iewes,

20 And howe I kept [g] backe nothing that was profitable, but haue shewed you, and taught you openly, & throughout

? He groundeth his religion vpon the multitude and authoritie of the world, as doe the Papistes. Ier.16.23. 1.cor.3.14. Gala.4.10.

? And set him in his place where the people could not come neere him, but whence they might well heare his voyce.

? Antiquitie and the couenantes of the Paelles brought in this superstition: for it is written that the Temple being repaired seuen times, this idole was neuer changed, Plin.lib.16.40. by such delusions ſ worlde is most easily abused.

ſ He pacifieth the people by worldly wisedome, and hath no respect to religion.

a He remained there these dayes, because he had better opportunitie to teach: also the abolishing of the Lawe was not yet knowen.

b Which we cal Sunday. Of this place and also of the 1. Cor.16.2. we gather that the Christians vsed to haue their solemne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate the Lords Supper, Chap.2.46.

n *Or, we.*

n *Or, boy.*

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib.5.chap.30.

n *Or, Whitsontide.*

e In my vocatiō and ministerie.

f This vertue is cōtrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither held my tongue for feare, nor dissembled for gaine.

h Which is the turning to God by newnesse of life.
i Which is the receiuing of the grace, which Christ doeth offer vs.
k That is, by the impulsion and commandement of ỹ holy Ghost, who draweth me as with a band.
l By ỹ Prophets.
‖ In Jerusalẽ.
m I am not the occasion of any of your destructions.
n Which concerneth your saluation.
o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of ỹ communion of the proprieties, and vnion of the two natures in one person.
p Through their ambition, which is mother of al heresie and wickednes.
q To increase you with further graces, and to finish his worke in you.
r He promiseth to the faithfull cõtinual increase of grace, til they enter into the possessiõ of that inheritance, which is prepared for them.
1 Cor. 4. 12.
1. thess. 2 9.
2. thess. 3. 8.
s Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

out euery house,
21 Witnessing both to the Iewes, and to the Grecians the [h] repentance towarde God, and [i] faith toward our Lord Iesus Christ.
22 And now behold, I goe [k] bound in the spirit vnto Jerusalem, and knowe not what things shall come vnto me there,
23 Saue that the holy Ghost [l] witnesseth in euery citie, saying, that bands and afflictions abide me ‖.
24 But I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy, and the ministration which I haue receiued of the Lord Iesus, to testifie the Gospel of the grace of God.
25 And now beholde, I know that hencefoorth ye all, through whom I haue gone preaching the kingdome of God, shall see my face no more.
26 Wherefore I take you to recorde this day, that I am pure from the [m] blood of all men.
27 For I haue kept nothing backe, but haue shewed you [n] all ỹ counsell of God.
28 Take hede therefore vnto your selues, [o] and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to feed the Church of God, which he hath purchased with his [o] owne blood.
29 For I knowe this, that after my departing shall grieuous wolues enter in among you, not sparing the flocke.
30 Moreouer, of your owne selues shall men arise speaking [p] peruerse things, to draw disciples after them.
31 Therefore watch and remember, that by the space of three yeres I ceased not to warne euery one, both night and day with teares.
32 And nowe brethren, I commende you to God, and to the worde of his grace, which [q] is able to builde further, and to giue you an [r] inheritance among all them, which are sanctified.
33 I haue coueted no mans siluer, nor golde, nor apparell.
34 Yea, ye knowe, that these handes haue ministred vnto my [*] necessities, and to them that were with me.
35 I haue shewed you al things, how that so labouring, ye ought to support the weake, and to remember the wordes of the Lord Iesus, how that he said, [s] It is a blessed thing to giue, rather then to receiue.
36 And when he had thus spoken, he kneeled downe, and prayed with them all.
37 Then they wept all abundantly, and fell on Pauls necke, and kissed him,
38 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

CHAP. XXI.

5 The common prayers of the faithfull. 9 Philippes foure daughters prophetisses. 13 Pauls constancie to beare the crosse, as Agabus and others foresspake, although he was otherwise counselled by the brethren. 28 The great danger that he was in, and how he escaped.

1 And as we launched forth, and were departed from them, we came with a straight course vnto Coos, and the day following vnto the Rhodes, & from thence vnto Patara.
2 And we found a ship ỹ went ouer vnto Phenice, and went aboorde, and set forth.
3 And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.
4 And when we had founde disciples, we tarryed there seuen dayes. And they tolde Paul [a] through the [b] Spirit, that he should not goe vp to Jerusalem.
5 But when the dayes were ended, we departed, and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.
6 Then when we had embraced one another, we tooke ship, and they returned home.
7 And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, & abode with them one day.
8 And the next day, Paul & they that were with him, departed, and came vnto Cesarea: & we entred into ỹ house of [*] Philippe the Euangelist, which was one of the [c] seuen Deacons, and abode with him.
9 Nowe he had foure daughters virgins, which did prophecie.
10 And as we tarryed there many dayes, there came a certaine Prophet from Judea, named Agabus.
11 And when he was come vnto vs, he tooke Pauls girdel, & bounde his owne handes and feete, and said, [d] Thus saith the holy Ghost, So shall the Iewes at Jerusalem [e] binde the man that oweth this girdell, and shall deliuer him into the handes of the Gentiles.
12 And when we had heard these things, both we and other of the same place besought him that he would not goe vp to Jerusalem.
13 Then Paul answered, and said, What doe ye weeping & breaking mine heart? For I am ready not to be bound onely, but also to die at Jerusalem for ỹ Name of the Lord Iesus.
14 So when he would not be perswaded, we ceased, saying, The wil of the Lord be done.
15 And after those dayes we trussed vp our fardels, and went vp to Jerusalem.
16 There went with vs also certaine of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whome we should lodge.
17 And when we were come to Jerusalem, the brethren receiued vs gladly.
18 And the next day Paul went in with vs vnto [f] James: and all the Elders were there assembled.
19 And when he had embraced thẽ, he told by order all things, ỹ God had wrought among ỹ Gentiles by his ministration.
20 So when they heard it, they glorified

a By the reuelation of Gods Spirit.
b The holy Spirit reueiled vnto them the persecutions that Paul should haue made against him, and the same Spirit also strengthened Paul to susteine them.
Chap. 6. 5.
c This office of Deaconship was but for a time, according as the congregation had neede, or otherwise.
d God would haue his seruãts bands knowen, to the intent that no man should thinke that he cast him selfe into wilfull danger.
e This was not to make Paul afraid, but to encourage him against the brunt.
f Who was the chiefe or superintendent of the Church of Jerusalem.

fied the Lord, and saide unto him, Thou
seest, brother, howe many thousande
Iewes there are which beleeue, and they
are all zealous of the Lawe.
21 Nowe they are informed of thee, that
thou teachest all the Iewes, which are
among the Gentiles, to forsake Moses,
and sayest, that they ought not to cir-
cumcise their children, neither to liue af-
ter the g customes.
22 What is then to be done? the multitude
must needes come together: for they shal
heare that thou art come.
23 Doe therefore this that we say to thee.
We haue h foure men, which haue made
a vowe.
24 Them take, and i purifie thy selfe with
them, & contribute with them, that they
may * shaue their heades: and all shall
knowe, that those things, whereof they
haue bene informed concerning thee, are
nothing, but that thou thy selfe also wal-
kest and keepest the Lawe.
25 For as touching the Gentiles, which
beleeue, we haue written, and determi-
ned* that they obserue no such thing, but
that they keepe themselues from things
offred to idoles, and from blood, & from
that that is strangled, and from fornica-
tion.
26 Then Paul tooke the men, and the next
day was purified with them, and entred
into the Temple, * declaring the accom-
plishment of the dayes of the purificati-
on, until that an offring should be offred
for euery one of them.
27 And when the seuen dayes were al-
most ended, the Iewes which were of
Asia (when they sawe him in the Tem-
ple) moued all the people, and k layde
hands on him,
28 Crying, Men of Israel, helpe: this is
the man that teacheth all men euery
where against the people, and the Lawe,
& this place: moreouer, he hath brought
Grecians into the Temple, and hath
l polluted this holy place.
29 For they had seene before Trophimus
an Ephesian with him in ye citie, whome
they supposed that Paul had brought
into the Temple.
30 Then all the citie was mooued, and the
people ranne together: and they tooke
Paul, and drew him out of the Temple,
and forthwith the doores were shut.
31 But as they went about to kill him, ti-
dings came unto the chiefe Captaine of
the band, that all Ierusalem was on an
uproare.
32 Who immediatly tooke souldiers and
m Centurions, and ranne n downe unto
them: and when they saw the chiefe cap-
taine and the souldiers, they left beating
of Paul.
33 Then ye chiefe captaine came neere and
tooke him, and commaunded him to be
bound with two chaines, and demaun-
ded who he was, and what he had done.
34 And one cried this, another that, a-
mong the people. So when he could not
knowe the certaintie for the tumult, he
commaunded him to be led into the castle.
35 And when he came unto the grieces,
it was so that he was borne of the soul-
diers, for the violence of the people.
36 For the multitude of the people follow-
ed after, crying, Away with him.
37 And as Paul should haue bene led in-
to the castle, he said unto the chiefe Cap-
taine, May I speake unto thee? Who
said, Canst thou speake Greeke?
38 Art not thou the * o Egyptian, who
before these dayes raised a sedition, and
led out into the wildernesse foure thou-
sand men that were murtherers?
39 Then Paul saide, Doubtlesse I am a
man which am a Iewe, and citizen of
* Tarsus, a famous citie in Cilicia, and
I beseeche thee, suffer me to speake unto
the people.
40 And when he had giuen him licence,
Paul stood on the grieces, and beckened
with the hand unto the people: & when
there was made great silence, he spake
unto them in ye Hebrew tongue, saying,

CHAP. XXII.

3 Paul rendreth an account of his life and doctrine. 25 He escapeth the whippe by reason he was a citizen of Rome.

1 Ye men, brethren and fathers, heare
my " defence nowe towards you.
2 (And when they heard that hee
spake in the Hebrewe tongue to them,
they kept the more silence, and he said)
3 I am verely a man, which am a Iewe,
borne in* Tarsus in Cilicia, but brought
up in this citie at the a feete of Gamaliel,
and instructed according to the perfect
maner of the Lawe of the fathers, and
was zealous towarde God, as ye all are
this day.
4 * And I persecuted this " way unto the
death, binding and deliuering into pri-
son both men and women,
5 As also the chiefe Priest doeth beare me
witnesse, and all the state of the Elders:
of* whome also I receiued letters unto
the b brethren, and went to Damascus to
bring them which were there, bound unto
Ierusalem, yt they might be punished.
6 ¶ And so it was, as I iourneyed and
was come neere unto Damascus about
noone, that suddenly there shone from
heauen a great light rounde about me.
7 So I fell unto the earth, and heard a
voyce, saying unto me, Saul, Saul, why
persecutest thou me?
8 Then I answered, Who art thou, Lord?
And he said to me, I am Iesus of Naza-
ret, whom thou persecutest.
9 Moreouer they that were with me, saw
in deede a light and were afraide: but
they hearde not the voyce of him that
spake unto me.
10 Then I said, What shall I doe, Lord?
And the Lord said unto me, Arise, and
goe into Damascus: and there it shall be
tolde thee of all things, which are ap-
pointed for thee to doe.
11 So when I could not see for the glory of
that light, I was led by ye hand of them yt
were with me, & came into Damascus.

g That is, according to the maners that our fathers obserued, which were commaunded by God.
h Who as yet were not wel instructed in Christ.
i The ende of this ceremonie was thankesgiuing and was instituted by God, and partly of ignorance and infirmity reteined: therefore S.Paul supported therein the weakenes of others, and made himselfe all to all men, not hindring his conscience.
Num.6.18.
Chap.18.18.
Chap.15.20.
Num.6.13.
Chap.24.18.
k In thinking to appease the faithful, and to support the infirme, he falleth into the handes of his enemies.
l By bringing in such as were not circumcised.
m Which were undercaptaines and had charge ouer an hundred souldiers.
n A notable example of Gods prouidence for the defence of his.

Chap.5.36.
o Ioseph.li.Anti.20.chap.11.& de bello Iuda.li.2.chap.12.
Chap.22.3.
" Or, reason, or excuse.
Chap.21.39.
a Whereby he declareth his modestie, diligence and docilitie.
Chap.8.3.
" Or, this profession of the Christians.
Chap.9.1,2.
b To the Iewes to whome the letters were directed.

a Godwin Moses Aaron pag 73.
a Godwin Moses Aaron pag 37.

12 And one Ananias, a godly man, as pertaining to the Lawe, hauing good report of all the Iewes which dwelt there,
13 Came vnto me, and stood, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.
14 And he saide, The God of our fathers hath [c] appointed thee, that thou shouldest know his will, and shouldest see that [d] Just one, and shouldest heare the voyce of his mouth.
15 For thou shalt be his witnesse vnto all men of the things, which thou hast seene and heard.
16 Now therefore why tariest thou? Arise, & be baptized, & wash away thy sinnes, in calling on the [e] Name of the Lord.
17 ¶ And it came to passe, that whē I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,
18 And sawe him saying vnto me, Make haste, and get thee quickely out of Ierusalem: for they will not receiue thy witnesse concerning me.
19 Then I saide, Lord, they know that I [*] prisoned, and beat in euery Synagogue them that beleeued in thee.
20 And when the blood of thy martyr Steuen was shed, I also [*] stoode by, and consented vnto his death, and kept the clothes of them that slew him.
21 Then he said vnto me, Depart: for I wil send thee farre hence vnto the Gentiles.
22 ¶ And they heard him vnto this word, but then they lift vp their voyces, & said, Away with such a felow from the earth: for it is not meete that he should liue.
23 And as they cryed and cast off their clothes, and threw dust into the aire,
24 The chiefe captaine commaunded him to be led into the Castle, and bade that he should be scourged, & examined, that he might know wherefore they cryed so on him.
25 And as they bound him with thongs, Paul said vnto the Centurion that stood by, Is it lawfull for you to scourge one that is a [f] Romane, and not condemned?
26 Now when the Centurion heard it, he went, and tolde the chiefe captaine, saying, Take heed what thou doest: for this man is a Romane.
27 Then the chiefe captaine came, & saide to him, Tell me, Art thou a Romane? And he said, Yea.
28 And the chiefe captaine answered, With a great summe obtained I this burgesship. Then Paul said, But I was [g] so borne.
29 Then straightway they departed from him, which should haue examined him: and the chiefe captaine also was afraid, after he knewe that he was a Romane, and that he had bound him.
30 On the next day, because he would haue knowen the certaintie wherefore he was accused of the Iewes, he loosed him from his bondes, and commaunded the hie Priestes and all their Counsell to come together: and he brought Paul, and set him before them.

c This may be referred to the eternall counsel of God, or else to the execution and declaration of the same, which seemeth here to be more proper.
d Which is Christ, 1. Ioh. 2. 1
e He sheweth that sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whome also is comprehended the Father and the holy Ghost.
Chap. 8. 3.
Chap. 7. 58.
f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by the Romanes, and was their Colonia, where of reade chap. 16. 12.
g This priuiledge was oft times giuen in recompence of seruice to them that were farre off Rome, and to their childrē, though they were not borne in the citie.

CHAP. XXIII.

3 The answere of Paul being smit, and the ouerthrow of his enemies. 11 The Lord encourageth him. 23 And because the Iewes layed waite for him, he is sent to Cesarea.

AND Paul beholde earnestly the Counsell, and saide, Men and brethren, I haue in all good conscience serued God vntill this day.
2 Then the hie Priest Ananias commanded them that stoode by, to smite him on the mouth.
3 Then saide Paul to him, God [a] will smite thee, thou whited wal: for thou sittest to iudge me according to the Lawe, and commandest thou me to be smitten contrary to the Lawe?
4 And they that stoode by, saide, Reuilest thou Gods hie Priest?
5 Then said Paul, I [b] knew not, brethren, that he was the hie Priest: for it is written, * Thou shalt not speake euill of the Ruler of thy people.
6 But when Paul perceiued that the one part were of the Sadducees, & the other of the Pharisees, he cried in the Councill, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and [c] resurrection of the dead.
7 And when he had saide this, there was a dissension betweene the Pharises and the Sadducees, so that the multitude was deuided.
8 * For the Sadducees say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse [d] both.
9 Then there was a great crie: and the Scribes of the Pharises part rose vp, & stroue, saying, We finde none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.
10 And when there was a great dissension, the chiefe captaine, fearing least Paul should haue bene pulled in pieces of the, commanded the souldiers to go downe, and to take him from among them, and to bring him into the castle.
11 ¶ Now the night following the Lorde stoode by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witnesse also at Rome.
12 And when the day was come, certaine of the Iewes made an assemblie, and bound themselues with an [e] oth, saying, that they would neither eate nor drinke, till they had killed Paul.
13 And they were more then fourty, which had made this conspiracie.
14 And they came to the chiefe Priestes & Elders, and said, We haue bounde our selues with a solemne othe, that we will eate nothing, vntil we haue slaine Paul.
15 Now therefore, ye & the Councill signifie to the chiefe captaine, that he bring him forth vnto you to morrowe, as though ye would know some thing more perfectly of him, and we, or euer he come neere, wil be ready to kill him.
16 But when Pauls sisters [f] sonne heard

a Paul doeth not curse the hie Priest, but denounceth sharply the punishment of God which shoulde light vpon him, who vnder pretence of maintaining the Lawe, doeth transgresse it.
b He made this excuse as it were in mockerie, as if he would say, I know nothing in this man worthy the office of the hie Priest.
Exod. 22. 28.
Phil. 3. 5.
chap. 24. 22.
c He denieth not but there were other pointes, but he expresseth that, for which the Sadducees that were the chiefe gouernours, hated him most.
Matth. 22. 23.
d Vnderstanding both kindes, the Angels, and the spirits, which he concluded vnder one, and the resurrection which is the other part.
e The word signifieth cursing, as when a man either sweareth, voweth or wisheth himselfe to die, or to be giuen to the deuil, except he bring his purpose to passe.
f This declareth that God hath so many meanes to deliuer his children out of dager, as there are creatures in the world, so that the aduersaries cannot conspire so craftily against the,

but he hath infinite meanes to defeate their wicked practises.

of their laying awaite, he went, and entred
into the castle, and tolde Paul.
17 And Paul called one of the Centurions
vnto him, and sayde, Bring this yong
man vnto the chiefe captaine: for he hath
a certaine thing to shew him.
18 So he tooke him, and brought him to the
chiefe captaine, and sayde, Paul the pri-
soner called me vnto him, and prayed me
to bring this yong man vnto thee, which
hath some thing to say vnto thee.
19 Then the chiefe captaine tooke him by
the hand, and went apart with him a-
lone, and asked him, What hast thou to
shewe me?
20 And he sayd, The Jewes haue conspi-
red to desire thee, ẏ thou wouldest bring
foorth Paul to morow into the Counsell,
as though they would inquire somwhat
of him more perfectly.
21 But let them not perswade thee: for
there lie in waite for him of them more
then fourtie men, which haue bounde
themselues with an othe, that they will
neither eate nor drinke, till they haue kil-
led him: and nowe are they readie, and
wait for thy promise.
22 The chiefe captaine then let the yong
man depart, and charged him to speake
it to no man, that hee had *shewed him
these things.
23 And hee called vnto him two certaine
Centurions, saying, Make readie two
hundreth souldiers, that they may go to
Cesarea, and horsmen three score and ten,
and two hundreth with dartes, at the
third houre of the night,
24 And let them make ready an horse that
Paul being set on, may be brought safe
vnto Felix the Gouernour.
25 And he wrote an [g] epistle in this maner:
26 Claudius Lysias, vnto the most noble
Gouernour Felix sendeth greeting.
27 As this man was taken of the Jewes,
and shoulde haue bene killed of them, I
came vpon them with the garison, and
rescued him, [h] perceiuing that hee was a
Romane.
28 And when I would haue knowen the
cause, wherefore they accused him, I
brought him foorth into their counsell.
29 There I perceiued that he was accused
of questions of their Lawe, but had no
crime worthy of death, or of bondes.
30 And when it was shewed me, how that
the Jewes laide wait for the man, I sent
him straightway to thee, and comman-
ded his accusers to speake before thee the
things that they had against him. Fare-
well.
31 Then the souldiers as it was comman-
ded them, tooke Paul, and brought him
by night to Antipatris.
32 And the next day, they left the horsemen
to goe with him, and returned vnto the
Castle.
33 Now when they came to Cesarea, they
deliuered the epistle to the Gouernour,
and presented Paul also vnto him.
34 So when the Gouernour had read it,
he asked of what [i] prouince he was: and
when he vnderstoode that he was of Ci-
licia,
35 I will heare thee, sayde hee, when thine
accusers also are come, and commanded
him to be kept in Herodes iudgement
hall.

*Onely, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppresse him.

h The captaine dissembleth to commend his owne diligence: for he did not knowe that Paul was a Romane before he had rescued him, and gaue him to be [illegible]ly exami-ned.

i By this name ẏ Romanes called euery countrey which they had subdued.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix gropeth him, thinking to haue a bribe, 28 And after leaueth him in prison.

1 NOwe after fiue dayes, Ananias the
hie Priest came downe with ẏ El-
ders, and with Tertullus a certaine
Oratour, which appeared before the Go-
uernour against Paul.
2 And when he was called foorth, Tertul-
lus began to accuse him, saying, Seeing
that we haue obteined great quietnesse
through thee, and ẏ many worthy things
are done vnto this nation through thy
prouidence,
3 We acknowledge it wholy, and in al pla-
ces, most [a] noble Felix, with all thankes.
4 But that I be not tedious vnto thee, I
pray thee, that thou wouldest heare vs of
thy courtesie a fewe wordes.
5 Certainely we haue founde this man a
pestilent fellow, and a moouer of sedition
among all the Jewes throughout the
world, and a chief mainteiner of the [b] sect
of the [c] Nazarites:
6 And hath gone about to pollute ẏ Tem-
ple: therefore we tooke him, & would haue
iudged him according to our Lawe:
7 But the *chief captaine Lysias came vp-
on vs, and with great violence tooke him
out of our handes,
8 Commaunding his accusers to come to
thee: of whome thou maist (if thou wilt
inquire) know all these things wherof we
accuse him.
9 And the Jewes likewise affirmed, saying
that it was so.
10 Then Paul, after that the gouernour
had beckened vnto him that hee shoulde
speake, answered, I doe the more gladly
answere for my selfe, for as much as I
know that thou hast bene of many yeres
a [d] iudge vnto this [e] nation,
11 Seeing that thou mayest knowe, that
there are but twelue dayes since I came
vp [f] to worship in Jerusalem.
12 And they neither found me in the Tem-
ple disputing with any man, neither ma-
king vproare among the people, neither
in the Synagogues, nor in the citie.
13 Neither can they proue ẏ things, wher-
of they now accuse me.
14 But this I confesse vnto thee, that after
the way (which they call [g] heresie) so wor-
ship I the God of my fathers, beleeuing
al things which are written in the Law
and the Prophets,
15 And haue hope towardes God, that the
resurrection of the dead which they them
selues looke for also, shall be both of iust
and vniust.
16 And herein I endeuour my selfe to haue

a For Felix by his diligence had taken Eleazarus the captaine of the murtherers, & put the Egyptian to flight, which raised vp tumultes in Iudea: for these the oratour praiseth him: otherwise he was both cruel & couetous, read Ioseph. lib. 20. Anti. chap. 11. & 12. & lib. 2. de bello Iudaico chap. 12.

b Or heresie: for so the wicked termed the true christian religiō.

c Which taught ẏ people to maintaine their libertie against the Romanes: and though the accusers approued both this sect, & their doctrine, yet to get Paul punished, they seeme to condemne it.

*Or, captaine of a thousand.

d Or, gouerner: for before this, he ruled Trachonitis, Batanea, & Gaulanites.

e So that thou art not ignorant of their fashions.

f Not that his purpose was to worship there, but the Iewes so found him by the counsell of others: for he thought to haue wonne the simple brethren, & to stop the enemies mouthes.

g As the Scribes and Pharises termed the Christians doctrine.

allway

allway a cleare conscience towarde God,
and towarde men.
17 Nowe after [h] many yeres, I came and
brought *almes to my nation & offrings.
18 * At what time, certaine Jewes of Asia
found me purified in the Temple,
19 Neither with multitude, nor with tu-
mult.
20 Who [i] ought to haue bene present be-
fore thee, and accuse me, if they had ought
against me.
21 Or let these themselues say, if they haue
founde any vniust thing in me, while I
stoode in the Counsell,
22 Except it be for this one voyce, that I
cried standing among them, * Of the re-
surrection of the dead am I accused of
you this day.
23 Nowe when Felix heard these things,
he deferred them, and sayd, When I shall
more perfectly knowe the things which
concerne this ‖ way, by the comming of
Lysias the chiefe Captaine, I will decise
your matter.
24 Then hee commanded a Centurion to
keepe Paul, & that he should haue ease,
and that he should forbid none of his ac-
quaintance to minister vnto him, or to
come vnto him.
25 ¶ And after certaine dayes, came Fe-
lix with his wife Drusilla, which was a
[k] Jewesse, and hee called foorth Paul, and
heard him of the faith in Christ.
26 And as hee disputed of righteousnesse,
and temperance, and of the iudgement to
come, Felix [l] trembled, and answered, Go
thy way for this time, and when I haue
conuenient time, I will call for thee.
27 He hoped also that money should haue
bene giuen him of Paul, that hee might
loose him: wherefore hee sent for him the
oftener, and communed with him.
28 When two yeeres were expired, Por-
cius Festus came into Felix roome: and
Felix willing to ‖ get fauour of the Jewes,
left Paul bound.

h Meaning, that it was a lōg time since he had bin at Ierusalem, which was when he brought almes.

Chap.11.29. rom.15.26. 2.cor.9.2.

Chap.21.27.

i For his accusers spake but vpon a false report, which these bellowes of Satan had blowen abroad, and durst not themselues appeare.

Chap.23.7.

‖ Or, sect.

k By whose counsell Felix called for Paul.

l The worde of God maketh the very wicked astonished, and therfore to them it is the sauour of death vnto death.

‖ Or, to do a pleasure.

This Felix was one of Claudius his freed men whom he had made ruler over the province of Jurie. Sueton. in vita. Claudij. cap. 28

CHAP. XXV.

2 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 23 And he is brought forth.

1 When Festus was then come into
the prouince, after three dayes he
went vp from Cesarea vnto Je-
rusalem.
2 Then the hie Priest, and the chiefe of the
Jewes appeared before him against
Paul: and they besought him,
3 And [a] desired fauour against him, that
he would send for him to Jerusalem: and
they laid waite to kill him by the way.
4 But Festus answered, that Paul should
be kept at Cesarea, and that hee himselfe
would shortly depart thither.
5 Let them therfore, sayd he, which among
you are [b] able, come downe with vs: and
if there be any wickednesse in the man,
let them accuse him.
6 ¶ Now when he had taried among them
no more then ten dayes, hee went downe
to Cesarea, and the next day sate in the
iudgement seate, and commanded Paul
to be brought.
7 And when hee was come, the Jewes
which were come from Jerusalem, stoode
about him, and laid many and grieuous
complaintes against Paul, which they
could not proue,
8 For asmuch as hee answered, [c] that hee
had neither offended any thing against
the Lawe of the Jewes, neither against
the Temple, nor against Cesar.
9 Yet Festus willing to ‖ get fauour of the
Jewes, answered Paul, and sayde, Wilt
thou goe vp to Jerusalem, and there be
iudged of these things before me?
10 Then sayde Paul, I stand at [d] Cesars
iudgemēt seat, where I ought to be [e] iud-
ged: to the Jewes I haue done no wrōg,
as thou very well knowest.
11 For if I haue done wrong, or committed
any thing worthy of death, I refuse not
to die: but if there be none of these things
whereof they accuse me, no man can deli-
uer me to them: I appeale vnto Cesar.
12 Then when Festus had spoken wt [f] the
Councell, he answered, Hast thou appea-
led vnto Cesar? vnto Cesar shalt thou go.
13 ¶ And after certaine daies, king Agrip-
pa and [g] Bernice came downe to Cesa-
rea to salute Festus.
14 And when they had remained there ma-
ny dayes, Festus proposed Pauls cause
vnto the king, saying, There is a certaine
man left in prison by Felix.
15 Of whome when I came to Jerusalem,
the hie Priests and Elders of the Jewes
informed me, and desired to haue iudge-
ment against him.
16 To whome I answered, that it is not
the maner of the Romanes for fauour to
deliuer any man to the death, before that
he which is accused, haue the accusers
before him, and haue place to defend him
selfe, concerning the crime.
17 Therefore when they were come hither,
without delay the day following I sate
on the iudgement seate, and commanded
the man to be brought foorth.
18 Against whom when the accusers stood
vp, they brought no crime of such things
as I supposed:
19 But had certaine questions against him
of their owne [h] superstition, & of one Je-
sus which was dead, whom Paul affir-
med to be aliue.
20 And because I doubted of such maner
of question, I asked him whether hee
woulde goe to Jerusalem, and there be
iudged of these things.
21 But because he appealed to be reserued
to the examination of Augustus, I com-
manded him to be kept, till I might send
him to Cesar.
22 Then Agrippa sayde vnto Festus, I
woulde also heare the man my selfe. To
morow, sayd he, thou shalt heare him.
23 And on the morowe when Agrippa
was come and Bernice with great
pompe, and were entred into the ‖ Com-
mon hall with the chiefe captaines and
chiefe men of the citie, at Festus com-
mandement

a The enuious sute of ÿ Priests against Paul.

b Which may most commodiously.

c Paul defendeth himselfe in iudgement.

‖ Or, to do pleasure.

d Seeing himself betraied by the ambition of the iudge, hee desireth that in consideration of his freedome, he may be sent to Rome.

e It is lawfull to require the defence of the Magistrate to maintaine our right.

f Without whose consent he could do nothing.

g This was his owne sister whō he entertained.

h This worde doeth also signifie religion: but he speaketh in contempt of the true doctrine.

Chap.1.3.

‖ Or, audience.

mandement Paul was brought forth.
24 And Festus said, King Agrippa, and all men which are present with us, ye see this man, about whom all the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that hee ought not to liue any longer.
25 Yet haue I founde nothing worthy of death, that he hath committed: neuertheles, seeing that he hath appealed to Augustus, I haue determined to send him.
26 Of whome I haue no certaine thing to write vnto my Lorde: wherefore I haue brought him forth vnto you, and specially vnto thee, king Agrippa, that after examination had, I might haue somewhat to write.
27 For me thinketh it vnreasonable to send a prisoner, and not to shew the causes which are layed against him.

CHAP. XXVI.

1 The innocencie of Paul is approued by rehearsing his conuersation. 25 His modest answere against the iniurie of Festus.

1 Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.
2 I thinke my selfe happie, king Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:
3 Chiefly, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore, I beseech thee, a to heare me patiently.
4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Ierusalem, know all the Iewes,
5 Which knewe me heretofore (if they would testifie) that after the most straite b sect of our religion I lined a Pharisie.
6 And now I stande and am accused for the hope of the promes made of God vnto our fathers.
7 Whereunto our twelue tribes instantly seruing God day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.
8 Why should it be thought a thing incredible vnto you, that God should raise againe the dead?
9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.
10 *Which thing I also did in Ierusalem: for many of the Saintes I shut vp in prison, hauing receiued authoritie of the high Priestes, and when they were put to death, I c gaue my sentence.
11 And I punished them throughout all the Synagogues, and compelled them to blaspheme, and being more madde against them, I persecuted them, euen vnto strange cities.
12 At which time, euen as I went to *Damascus with authoritie, and commission from the high Priests,
13 At midday, O king, I sawe in the way a light from heauen, passing the brightnesse of the sunne, shine round about me, and them which went with me.
14 So when we were all fallen to the earth, I heard a voyce speaking vnto me, and saying in the Hebrewe tongue, *Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.
15 Then I said, Who art thou, Lord? And he said, I am Iesus whome thou persecutest.
16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this purpose, to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare vnto thee,
17 Deliuering thee from the d people, and from the Gentiles, vnto whom nowe I send thee,
18 To *open their eyes, that they may turne from darkenes to light, and from the power of Satan vnto God, that they may receiue forgiuenesse of sinnes, and inheritance among them, which are sanctified by faith in me.
19 Wherefore, king Agrippa, I was not disobedient vnto the heauenly vision,
20 *But shewed first vnto them of Damascus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gentiles, that they should repent, and turne to God, and doe workes worthy amendement of life.
21 For this cause the Iewes caught me in the *Temple, and went about to kill me.
22 Neuertheless, I obtained help of God, and continue vnto this day, witnessing both to small and to great, saying none other things, then those which the Prophets and Moses did say should come,
23 To wit, that Christ should suffer, e that he should be the first that should rise from the dead, and should shewe light vnto the people, and to the Gentiles.
24 And as he thus answered for himselfe, Festus said with a loude voyce, Paul, thou art beside thy selfe: much learning doth make thee mad.
25 But he saide, I am not mad, O noble Festus, but I speake f wordes of trueth and soberneſſe.
26 For the king knoweth of these things, before whome also I speake boldly: for I am perswaded that f none of these things are hid from him: for this thing was not done in a corner.
27 O king Agrippa, beleeuest thou the Prophets? I know that thou beleeuest.
28 Then Agrippa saide vnto Paul, Almost thou perswadest me to become a Christian.
29 Then Paul said, I would to God, that not only thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.
30 And when he had thus spoken, the king rose vp, and the gouernour, & Bernice, and they that sate with them.
31 And when they were gone apart, they talked betweene themselues, saying, This man doeth nothing worthy of death,

nor

1 Flatterers first vsed to call Tyrants by this name, and after it so growed in vse, that verteous Princes refused it not, as appeareth by Plinies epistles & Traiane.

a Forasmuch as a thing vnderstoode the religion, he ought to be more attentiue.

b Paul speaketh of his sect according to the peoples estimation, who preferred it as most holy aboue all others for their doctrine was not all corrupt.

Chap. 8. 3.

c That is, I approued their cruelnesse which they vsed against them.

Chap. 9. 2, 3.

d Of the Iewes.

e Although this properly appertaineth vnto God, yet he applieth this vnto his ministers vnto whom he giueth his holy Spirit.

Chap. 9. 22, 28. and 13. 14, 16.

Chap. 21. 30.

f He knew that the Law and the Prophets were of God, but he did not vnderstand the true applying of the same.

nor of bondes.
32 Then said Agrippa vnto Festus, This
man might haue bene loosed, if he had
not appealed vnto Cesar.

CHAP. XXVII.

1 Pauls dangerous voyage and his companie towarde Rome. 44 How and where they arriue.

1 NOwe when it was concluded, that
we should saile into Italie, they de-
liuered both Paul, and certaine o-
ther prisoners vnto a Centurion named
Julius, of the band of Augustus.
2 And * we entred into a shippe of Adra-
myttium purposing to saile by ye coastes
of Asia, and launched forth, and had A-
ristarchus of Macedonia, a Thessaloni-
an, with vs.

*2.Cor.11.25.

3 And the next day we arriued at Sidon:
and Julius courteously intreated Paul,
and gaue him libertie to goe vnto his
friends, that they might refresh him.
4 And from thence we lanched, and sailed
hard by [a] Cyprus, because the windes
were contrary.
5 Then sailed we ouer the sea by Cilicia,
and Pamphylia, and came to Myra, a
citie in Lycia.
6 And there the Centurion found a ship of
Alexandria, sayling into Italie, and put
vs therein.
7 And when we had sailed slowly many
dayes, and scarce were come against
Gnidum, because the winde suffred vs
not, we sailed hard by ‖ Candie, neere to
[b] Salmone,
8 And with much a doe sailed beyond it,
and came vnto a certaine place called
the Faire hauens, neere vnto the which
was the citie Lasea.
9 So when much time was spent, and
sailing was nowe ieopardous, because
also the [c] Fast was now passed, Paul
exhorted them,
10 And said vnto them, Syrs, I see that
this voyage will be with hurt and much
domage, not of the lading and ship one-
ly, but also of our liues.
11 Neuerthelesse the Centurion beleeued
rather the gouernour and the master of
the ship, then those things which were
spoken of Paul.
12 And because the hauen was not com-
modious to winter in, many tooke coū-
sell to depart thence, if by any meanes
they might attaine to Phenice, there to
winter, which is an hauen of Candie,
and lieth toward the Southwest and by
West, and Northwest and by West.
13 And when the Southerne winde blew
softly, they supposing to obteine their
purpose, loosed neerer, & sailed by Cādie.
14 But anon after, there arose by it a stor-
mie winde called [d] Euroclydon.
15 And when the ship was caught, and
could not resist the winde, we let her goe,
and were caried away.
16 And we ranne vnder a litle Ile named
[e] Clauda, and had much adoe to get the
boat.
17 Which they tooke vp and vsed al helpe,
vndergirding the ship, fearing least they
should haue fallen into Syrtes, & they
let downe the ‖ vessel, and so were caried.
18 The next day when we were tossed
with an exceeding tempest, they ‖ lighte-
ned the ship.
19 And the thirde day we cast out with
our owne hands the takling of the ship.
20 And when neither sunne nor starres in
many dayes appeared, & no small tem-
pest lay vpon vs, all hope that we should
be saued, was then taken away.
21 But after long abstinence, Paul stood
forth in the middes of them, and saide,
Syrs, ye should haue hearkened to me,
& not haue loosed from Candie: so should
ye haue [f] gained this hurt and losse.
22 But nowe I exhort you to be of good
courage: for there shalbe no losse of any
mans life among you, saue of the ship
onely.
23 For there stoode by me this night the
Angel of [g] God, whose I am, and whom
I serue,
24 Saying, Feare not, Paul: for thou
must be brought before Cesar: and loe,
God hath giuen vnto [h] thee all that saile
with thee.
25 Wherefore, sirs, be of good courage: for
[i] I beleeue God, that it shall be so as it
hath bene tolde me.
26 Howbeit, we must be cast into a cer-
taine Iland.
27 And when the fourtenth night was
come, as we were caried to and fro in
the [k] Adriaticall sea about midnight, the
shipmen deemed that some countrey
approched vnto them,
28 And sounded, and found it twentie fa-
thoms: and when they had gone a litle
further, they sounded againe, and found
fiftene fathoms.
29 Then fearing lest they should haue fal-
len into some rough places, they cast
foure ancres out of the sterne, & wished
that the day were come.
30 Nowe as the mariners were about to
flee out of the ship, & had let downe the
boate into the sea vnder a colour as
though they would haue cast ancres out
of the foreship,
31 Paul said vnto the Centurion, and the
souldiers, Except these abide in the ship,
[l] ye cannot be safe.
32 Then the souldiers cut off the ropes of
the boat, and let it fall away.
33 And when it began to be day, Paul ex-
horted them all to take meate, saying,
This is the fourtenth day that ye haue
taried, and continued [m] fasting, recei-
uing nothing.
34 Wherefore I exhort you to take meat:
for this is for your safegarde: for there
shall not [n] an heare fall from the head of
any of you.
35 And when he had thus spoken, he tooke
bread, and gaue thankes to God, in pre-
sence of them all, and brake it, and began
to eate.
36 Then were they all of good courage,
and they also tooke meate.
37 Nowe we were in the ship in all two
hundreth,

a From Sidon to Myra they should haue sailed North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.

‖ Or, Creta.

b Which was an high hil of Candie bowing to the seawarde.

c This fast the Iewes obserued about the moneth of October in the Feast of their expiation, Leuit.23.37. So that Paul thought it better to winter there, then to saile in ye deepe of winter which was at hand.

d That is, the Northeast winde or euery East winde that is furious & stormie.

e This yle was West and by South from Candie straight toward ye goulfe Syrtes, which were certaine boiling sandes that swalowed vp all that they caught.

‖ Or, boat.

‖ Or, cast out the wares.

f That is, ye should haue saued the losse by auoiding the danger.

g They coulde not then reproue him of rashnesse, seeing that this was the ordinance of God.

h The graces & blessings, which God giueth to his childrē, profite many times the enemies, which are vnworthie to receiue the fruit thereof.

i Faith is grounded vpon the worde of God.

k This sea in Strabos time was taken for all that part, which was about the mountaines called Ceraunii, & so deuideth Italie from Dalmatia, and goeth vp to Venice.

l Paul would vse such meanes as God had ordeined, least he should seeme to haue tempted him.

m He meaneth an extraordinarie abstinence, which came of the feare of death, and so tooke away their appetite.

n By this Hebrew phrase is ment that they should be in all points safe and sound, 1.Sam.14.45. 1.King.1.52. Matth.10.30.

hundreth, thicke seoye and sixtene soules.
38 And when they had eaten inough, they lightened the ship, and cast out the wheat into the sea.
39 And when it was day, they knewe not the countrey, but they spied a certaine creeke with a banke, into the which they were minded (if it were possible) to thrust in the ship.
40 So when they had take vp the ancres, they committed the ship vnto the sea, and lowsed the rudder bondes, and hoysed vp the maine saile to the winde, and drewe to the shore.
41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore part stucke fast, and could not be moued, but the hinder part was broken with the violence of the waues.
42 Then the souldiers counsel was [o] to kil the prisoners, least any of them, when he had swomme out, should flee away.
43 But þ Centurion willing to saue Paul, staied them from this counsell, and commanded that they that coulde swimme, shoulde cast themselues first into the sea, and goe out to land:
44 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

[o] This declareth the great & horrible impietie of the wicked, which cease be wonne by any benefites.

CHAP. XXVIII.

Paul with his companie are gently intreated of the Barbarous people. 3 The viper heareth him not. 3 He healeth Publius father and others, and being furnished by them of things necessary, he fared toward Rome, 15 Where being receiued of the brethren, he declareth his busines, 30 And there preacheth two yeres.

1 AND when they were come safe, then they knewe that the Ile was called [a] Melita.
2 And the Barbarians shewed vs no little kindnesse: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the colde.
3 And when Paul had gathered a nomber of sticks, and laide them on the [n] fire, there came a viper out of the heate, and lept on his hand.
4 Nowe when the Barbarians sawe the woorme hang on his hand, they sayde among themselues, This man surely is a [b] murtherer, whom, though he hath escaped the sea, yet [c] Vengeance hath not suffered to liue.
5 But he shooke off the woorme into the fire, and felt no harme.
6 Howbeit they waited when he shoulde haue swollen, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their myndes, and sayd, That he was a [d] God.
7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, & lodged vs three daies courteously.
8 And so it was, þ the father of Publius lay sicke of the feuer, and of a bloudy flix: to whome Paul entred in, and when he prayed, he laide his handes on him, and healed him.
9 When this then was done, other also in the ile, which had diseases, came to him and were healed.
10 Which also did vs great honour: and when we departed, they laded vs with things necessary.
11 ¶ Now after three moneths we departed in a shippe of Alexandria, which had wintred in the ile, whose badge was [e] Castor and Pollux.
12 And when we arriued at Syracuse, we taried there three daies.
13 And from thence we fet a compasse, and came to Rhegium: and after one day, the South winde blewe, and we came the second day to Puteoli,
14 Where we found brethren, and were desired to tarry with them seuen daies, and so we went toward Rome.
15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the [f] Three [a]tauernes, whome when Paul sawe, he thanked God, and waxed bolde.
16 So when we came to Rome, the Centurion deliuered the prisoners to the generall Captaine: but Paul was [g] suffered to dwell by himselfe with a souldier that kept him.
17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he sayd vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner from Ierusalem into the handes of the Romanes.
18 Who when they had examined me, would haue let me goe, because there was no cause of death in me.
19 But when the Iewes spake contrary, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.
20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope [h] of Israels sake, I am bound with this chaine.
21 Then they sayde vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.
22 But we will heare of thee what thou thinkest: for as concerning this sect, we knowe that euery where it is spoken against.
23 And when they had appointed him a day, there came many vnto him into his lodging, to whome he expounded and testified the [i] kingdome of God, and preached vnto them concerning Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.
24 And some were perswaded with the things, which were spoken, and some beleeued not.
25 Therefore when they agreed not among them-

[a] Now called Malta.
[n] Or, heate.
[b] Such is the grosse iudgement of men, þ they condemne such as they see in any affliction.
[c] Whome they made a goddesse & called her Dice, or Nemesis.
[d] Beholde the wretchednesse of these infidels, & how much they are bent to superstition: for at one rage and fume they fell into another.
[e] These the Painims fained to be Iupiters children, and gods of the sea.
[f] These places were distant frō Rome a dayes iourney, or thereabout.
[a] Or, shoppes.
[g] No dout the captaine vnderstoode both by Festus letters, & also by the report of the vndercaptaine, þ Paul had committed no fault.
[h] That is, for Iesus Christs cause, whome they had long looked for as he that should be the redeemer of the world.
[i] That this kingdome, which was spoken of by the Prophets, was offred vnto them by the cōming of Christ.

Isa.6.9.mat.13.14.mar.4.12.luke 8.10. ioha 12.40. rom.11.8.

themselues, they departed, after þ Paul had spoken one worde, to wit, Well spake the holy Ghost by Esaias the Prophet vnto our fathers,

k Hereby the hearts of the infidels ought to be mollified, and the weakelings confirmed, that they be not offended by the stubburnnesse of the wicked.

26 Saying, * k Goe vnto this people, and say, By hearing ye shall heare, and shall not vnderstand, and seeing ye shal see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, least they shoulde see with their eyes, and heare with their eares, and vnderstande with their hearts, & should returne that I might l heale them.

l The word of God healeth when the vertue of the Spirit is ioyned with it. and it is preached generally, that al might be inexcusable.

28 Be it knowen therefore vnto you, that this saluation of God is sent to the Gentiles, and they shall heare it.

29 And when he had said these things, the Iewes departed, & had great reasoning among themselues.

30 And Paul remained two yeres full in an house hired for him selfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things, which concerne the Lord Iesus Christ, with all boldnesse of speach without let.

The Epistle of the Apostle Paul to the Romanes.

THE ARGVMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousnes is made ours through faith. For when man by reason of his owne corruption could not fulfil the Law, yea, committed most abominably, both against the Law of God and nature, the infinite boutie of God, mindfull of his promesse made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should only stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saued by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, & yet afterward receiued circumcision, as a seale or badge of the same righteousnesse by faith. And to the intent, that none shoulde thinke that the couenant which God made to him, and his posteritie was not performed: either because the Iewes receiued not Christ, (which was the blessed seede) or else beleeued not þ he was the true redeemer, because he did not only, or at least more notably preserue the Iewes, the examples of Ismael and Esau declare, that all are not Abrahams posteritie, which come of Abraham according to the flesh: but also the very strangers & Gentiles grafted in by faith, are made heires of the promes. The cause wherof is the only wil of God: forasmuch as of his free mercy he electeth some to be saued, and of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beate downe, nor the Gentiles too much puffed vp, the example of Elias proueth, that God hath yet his elect euen of the natural posteritie of Abraham, though it appeareth not so to mans eye: and for that preferment that the Gentiles haue, it proceedeth of the liberal mercy of God, which he at length wil stretch toward the Iewes againe, & so gather the whole Israel (which is his Church) of them both. This ground worke of faith and doctrine laid, instructions of Christian maners folowe: teaching euery man to walke in roundnesse of conscience in his vocation, with all patience and humblenesse, reuerencing and obeying the magistrate, exercising charitie, putting off the olde man, and putting on Christ, bearing with the weake, and louing one another according to Christs example. Finally S. Paul after his comendations to the brethren exhorteth them to vnitie, and to flee false preachers and flatterers, and so concludeth with a praier.

CHAP. I.

1 *Paul sheweth by whome, and to what purpose he is called.* 13 *His ready will.* 16 *VVhat the Gospell is.* 20 *The vse of creatures and wherefore they were made.* 21. 24 *The ingratitude, peruersitie and punishment of all mankinde.*

Or, minister.

a Through Gods mercy, and also appointed by commandement to this Apostlehip.

b Or chosen by the eternal counsel of God, or by the declaration of the same counsell.

Act.13.2. Deut.18.15. act.3.22.

PAul a seruaunt of Iesus Christ, a called to be an Apostle, b * put aparte to preache the Gospell of God,

2 (Which hee had promised afore by his * Prophetes in the c holy Scriptures)

3 Concerning his Sonne Iesus Christ our Lorde (which was made of the d seede of Dauid according to the flesh,

4 And declared mightily to be þ Sonne of God, touching the Spirit of e sanctification by the resurrection from the dead)

5 By whom we haue receiued f grace and Apostleship (that obedience might be giuen vnto the faith) in his Name among all the Gentiles,

6 Among whome ye be also the g called of Iesus Christ:

7 To all you that be at Rome beloued of God, called to be Saintes: * h Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

8 First I thanke my God through IESVS Christ for you all, because your faith is published throughout i the whole world.

9 For God is my witnes (whome I serue g in my k spirit in þ l Gospel of his Sonne) that wout ceasing I make mention of you

c The Scriptures only set forth the great benefite of God promised and performed to the worlde in Iesus Christ. d Meaning, of the posteritie, and of the flesh of the virgin Marie.

e By the spirit he declareth Christ is God, whose power did so sanctifie his humanitie, that it could not feele corruptio, nor yet remaine in death.

f Which was that most liberal benefite to preach the vnsearchable riches of Christ.

g That is, by the mercie of God are adopted in Iesus Christ.

1.Cor.1.3. galat.1.3. 2.tim.1.2.

h The free mercie of God, and prosperous successe in all things. i That is, through al christian Churches. k Earnestly, and from the heart. l In preaching the Sonne of God, that is, reconciliation and peace through Christ.

10 Alwayes

10 Alwayes in my prayers, beseeching,
that by some meanes one time or other
I might haue a prosperous iourney by
the will of God, to come vnto you.
11 *For I long to see you, that I might be-
stowe among you some spirituall gift, to
strengthen you,
12 That is, that I might be comforted to-
gether ʼb you, through our mutuall faith,
both yours and mine.
13 Nowe my brethren, I woulde that ye
should not be ignorant, how that I haue
often times purposed to come vnto you
(but haue bin m let hitherto) that I might
haue some n fruite also among you, as I
haue among the other Gentiles.
14 I am detter both to the Grecians, and
to the Barbarians, both to the wise men
and vnto the vnwise.
15 Therefore as much as in me is, I am
ready to preach the Gospell to you also
that are at Rome.
16 For I am not o ashamed of the Gos-
pell of Christ: for it is the * p power of
God vnto saluation to euery one that be-
leeueth, to the Iewe first, and also to the
ʼGrecian.
17 For by it the q righteousnesse of r God
is reueiled, from faith to faith: as it is
written, *The iust shall liue by faith.
18 For the wrath of God is reueiled from
heauen against al s vngodlinesse, and vn-
righteousnesse of men, which withholde
the trueth t in vnrighteousnesse,
19 Forasmuch as that, which may be
knowen of God, is manifest in them: for
God hath shewed it vnto them.
20 For the inuisible things of him, that is,
his eternall power and Godhead, are
seene by the creation of the worlde, being
cõsidered in his workes, to the intent that
they should be without excuse:
21 *Because that when they knewe God,
they u glorified him not as God, neither
were thankful, but became vaine in their
imaginatiõs, and their foolish heart was
full of darkenesse.
22 When they professed them selues to be
wise, they became fooles.
23 For they turned the glory of the incor-
ruptible GOD to the similitude of the
image of a corruptible mã, and of birds,
and foure footed beastes, and of creeping
things.
24 Wherefore also God x y gaue them vp
to their hearts lustes, vnto vncleannesse,
to defile their owne bodies betweene
them selues:
25 Which turned the trueth of God vnto
a lie, and worshipped and serued the cre-
ature, ʼforsaking the Creator, which is
blessed for euer, Amen.
26 For this cause God gaue them vp vn-
to vile affections: for euen their women

Chap.15.23.
m Either by Satan, 1.Thes.2.18. or by the holy Ghost, Act.16.6, or called to some other place to preach the Gospel, Chap.15.20.
n Whereof is spoken, Iohn 15.16.
o He passeth not for the mocking of the wicked.
1.Cor.1.18.
p Or, effectuall instrument.
ʼOr, Gentile.
q The perfection and integritie, which whosoeuer hath, appeareth before God holie, blameles, & can be accused of no fault: and this iustice is contrary to mans iustice, or the iustice of workes, and onely is apprehended by faith which daily increaseth, Psal. 84.7.
r Which God approueth.
Habak.2.4.
Gala.3.11.
Hebr.10.38.
s He deuided the Lawe of nature corrupt into vngodlinesse, and vnrighteousnes. Vngodlines conteineth the false worshipping of God: vnrighteousnes, the breache of loue toward man.
t In that they neither worshippe God, as nature partly teacheth them, nor loue one another.
Psal.4.18.
u They worshipped him not as he prescribed, but after their good intentions. x Or deliuered them as a iust iudge. y Seeing men woulde not according to the knowledge that God gaue them worshippe him aright, hee smote their hearts with blindenesse, that they shoulde not knowe them selues, but doe iniurie one to another, and commit such horrible villenie. ʼOr, aboue the Creator.

did change the naturall vse into ỹ which
is against nature.
27 And likewise also the men left the natu-
rall vse of the woman, and burned in their
ʼlust one toward another, and man with
man wrought filthinesse, and receiued in
them selues such recompence of their er-
rour, as was meete.
28 For as they regarded not to know God,
euen so God deliuered them vp vnto a
z reprobate minde, to doe those things
which are not conuenient,
29 Being full of all vnrighteousnes, forni-
cation, wickednes, couetousnes, malici-
ousnesse, full of enuie, of murther, of de-
bate, of deceit, taking all things in the
euill part, whisperers,
30 Backebiters, haters of God, doers of
wrong, proude, boasters, inuenters of
euil things, disobediẽt to parents, with-
out vnderstanding, couenant breakers,
without naturall affection, such as can
neuer be appeased, mercilesse.
31 Which men, though they knewe a the
ʼLawe of God, howe ỹ they which com-
mit such things, are worthy of death, yet
not onely doe the same, but also b fauour
them that doe them.

ʼOr, appetite.
z That is, such one as was destitute of all iudgement.
a Which Lawe God writ in their consciences, and the Philosophers called it ỹ Lawe of nature: the lawyers, ỹ Lawe of nations, whereof Moses Law is a plaine expositiõ.
ʼOr, righteousnes.
b Or, consent to them: which is the full measure of all iniquitie.

CHAP. II.

1 He searcheth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 12 To beate downe all vaine pretence of ignorance, holinesse, and of alliance with God, he proueth all men to be sinners: 15 The Gentiles by their conscience, 17 The Iewes by the Lawe written.

1 Therefore thou art inexcusable, O man,
whosoeuer thou art that ʼa iudgest:
*for in that that thou iudgest ano-
ther, thou condemnest b thy selfe: for thou
that iudgest, doest the same things.
2 But we knowe ỹ the iudgement of God
is according to c trueth, against them
which commit such things.
3 And thinkest thou this, O thou man,
that iudgest them which doe such things,
and doest the same, that thou shalt escape
the iudgement of God?
4 Or despisest thou the riches of his boun-
tifulnesse, and * patience, and long suffe-
rance, not knowing that the bountiful-
nesse of God leadeth thee to repentance?
5 But thou, after thine hardnes, and heart
that can not repent, *heapest vnto thy
selfe wrath against the day of d wrath,
and of the declaration of the iust iudge-
ment of God,
6 *Who wil reward euery man according
to his e workes:
7 That is, to them which by continuance in
well doing seeke glory, and honour, and
immortalitie, eternall life:
8 But vnto them that are contentious and
disobey the trueth, & obey vnrighteous-
nesse, shall be indignation and wrath.
9 Tribulation and anguish shall be vpon
the soule of euery man that doeth euill: of

ʼOr, blamest.
a Neither they which doe approue euill doers, nor they which reproue thẽ, are excusable before God.
Mat.7.1,2.
1.cor.4.5.
b For either thou art guiltie of ỹ same faute or the like.
c For he iudgeth the heart, & regardeth not the outward person.
2.Pet.3.9.
Iam 5.3.
d The wicked shalbe condemned, & the faithfull deliuered.
Psal.62.12.
mat.16.27.
reuel.22.12.
e The common sort of men are most vnable to be iustified by their works, seeing Abraham the father of beleeuers hath nothing to glorie of before God, and therefore all mens works shal condemne them, and they onely shall be saued, which apprehende Iesus Christ by faith to be their onely iustice and sanctification.

the Iewe first, and also of the f Grecian.
10 But to euery man that doeth good, shall be glorie, and honour, and peace, to the Iewe first, and also to the Grecian.
11 For there is no * respect of persons with God.
12 For as many as haue sinned without the Lawe, shall perish also h without the Law: and as many as haue sinned in the Lawe, shalbe iudged by the Lawe,
13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Lawe shalbe iustified.
14 For when the Gentiles which haue not the lawe, doe by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,
15 Which shew the effect of the Law written in their i hearts, their conscience also bearing witnes, and their thoughtes accusing one another, or excusing,)
16 At the day when God shal iudge the secrets of men by Iesus Christ, according to my Gospel.
17 ¶ k Beholde, thou art called a Iew, and restest in the Law, and * glorifiest in God,
18 And knowest his will, and l allowest the things that are excellent, in that thou art instructed by the Law:
19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse,
20 An instructer of them which lacke discretion, a teacher of the vnlearned, which hast the l forme of knowledge, and of the trueth in the Law.
21 Thou therefore which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?
22 Thou that sayest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacrilege?
23 Thou that glorifiest in the Lawe, through breaking the Law dishonourest thou God?
24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.
25 For circumcision verely is profitable, if thou do the Lawe: but if thou be a transgressor of the Lawe, thy m circumcision is made vncircumcision.
26 Therefore if the vncircumcision keepe the ordinances of the Lawe, shall not his vncircumcision be counted for circumcision?
27 And shall not vncircumcision which is by nature (if it keepe the Lawe) l iudge thee, which by the n letter and circumcision art a transgressour of the Lawe?
28 For he is not a Iew, which is one outward: neither is that circumcision, which is outward in the flesh:
29 But he is a Iewe which is one within, and the * circumcision is of the heart, in the o spirite, not in the letter, whose praise is not of men, but of God.

f By the Grecian he vnderstandeth the Gentile, and euery one that is not a Iewe.
Deut.10.17. 2.chron.19.7. Iob 34.19. Act.10.34.
g As touching any outwarde qualitie: but as the potter before he make his vessels, hee doeth appoynt some to glory, and others to ignominie.
h That is, without the knowledge of the Law written, which was giuen by Moses.
Mat.7.21. Iam.1.22.
i For mans conscience sheweth him when hee doeth good or euill.
k He awaketh the Iewes, which were a sleepe through a certaine securitie and confidence in the Lawe.
Chap.9.4.
l *Or, trulie the things that dissent from it.*
l The way to teach others in the knowledge of the trueth.
Isa.52.5. Ezek.36.20.
m The ende of circumcisiō was the keeping of the Law, and the Sacrament separated from his end, is of none effect.
n *Or, condemne.*
n When the Lawe is called the letter, or that it prouoketh death in vs, or that it killeth, or is the ministerie of death, or that it is the strēgth of sinne, it is meant as wee consider the Lawe of it selfe without Christe. *Colos.2.11.*
o In the inward man and heart.

CHAP. III.

2 *Having granted some prerogatiue to the Iewes, because of Gods free and stable promise,* 10 *He proueth by the Scriptures, both Iewes and Gentiles to be sinners,* 21.24 *And to bee iustified by grace through faith, and not by workes,* 31 *And so the Lawe to be established.*

1 WHat is then the preferment of the Iewe? or what is the profite of circumcision?
2 Much euery manner of way: for chiefly, because vnto them were committed the p oracles of God.
3 For what, though some did not beleeue? shall their * vnbeleefe make the q faith of God without effect?
4 God forbid: yea, let God be * true, and * euery man a lyar, as it is written, * That thou mightest be r iustified in thy wordes, and ouercome, when thou art iudged.
5 Now if s our vnrighteousnes commend the righteousnesse of God, what shall we say? Is God vnrighteous which punisheth? (I speake t as a man)
6 God forbid: els how shal God iudge the world?
7 For if the veritie of God hath more abounded through my lie vnto his glorie, why am I yet condemned as a sinner?
8 And (as we are blamed, and as some affirme that we say) Why doe we not euill, that good may come therof? whose damnation is iust.
9 What then? u are we more excellent? No, in no wise: for we haue already proued, that all, both Iewes and Gentiles are * vnder sinne,
10 As it is written, * There is none righteous, no not one.
11 There is none that vnderstandeth: there is none that seeketh God.
12 They haue all gone out of the way: they haue bene made altogether vnprofitable; there is none that doeth good, no not one.
13 * Their throte is an open sepulchre: they haue vsed their tongues to deceit: * the poyson of aspes is vnder their lips.
14 * Whose mouth is full of cursing and bitternesse.
15 * Their feete are swift to shed blood.
16 Destruction and calamitie are in their wayes,
17 And the v way of peace they haue not knowen.
18 * The feare of God is not before their eyes.
19 Now we knowe that whatsoeuer the w Law sayeth, it sayeth it to them which are vnder the Lawe, that euery mouth may be stopped, & all the world be x culpable before God.
20 * Therefore by the workes of the y Law shal no flesh be iustified in his sight: for by the Lawe cōmeth the knowledge of sinne.

p *Or, words. Isa.46.13. chap.9.6. 2.sam.2.13. Rom, promes. Iohn 3.33. Psal.116.11.*
q *Psal.51.4.*
r That thou maiest be declared iust, and thy goodnesse and trueth in performing thy promises may appeare, when man either of curiositie or arrogancie would iudge thy workes.
s He sheweth how the wicked doe reason against God.
t Whose carnal wisdome will not obey the will of God.
u Lest the Iewes should be puffed vp in y hee preferred them to the Gentiles, he sheweth that this their preferment standeth onely in the mercie of God, forasmuch as both Iewe and Gentile through sinne are subiect to Gods wrath, that they might both be made equall in Christ.
Galat.3.22. Psal.14.1,3. & 53.1,3. Psal.5.9. Psal.140.3. Psal.10.7. Isa.59.7. prou.1.16.
x A peaceable & innocent life.
Psalm.36.1.
y That is, the olde testament.

z The Lawe doth not make vs guiltie, but doth declare that we are guiltie before God, and deserue condemnation. *Galat.2.16.*
a He meaneth the Law, either written or vnwritten, which commaundeth or forbiddeth any thing, whose works can not iustifie because we can not performe them.

21 But

21 But now is the * righteousnes of God made manifest without the Law, hauing witnes of the Lawe & of the Prophets,
22 To wit, the righteousnes of God by the faith of Iesus Christ, vnto all, and vpon all that beleeue.
23 For there is no difference: for all haue sinned, and are ‖ depriued of the glorie of God,
24 And are iustified freely by his grace, through þ redemption that is in Christ Iesus,
25 Whom God hath set forth to be a reconciliation through faith in his blood, to declare his * righteousnes, by þ forgiuenes of the sinnes that are passed, through the patience of God,
26 To shewe at this time his righteousnes, that he might be iust, and a iustifier of him which is of the faith of Iesus.
27 Where is then the reioycing? It is excluded. By what Law? of workes? Nay: but by the ‖ Lawe of faith.
28 Therefore we conclude, that a man is iustified by faith without the workes of the Lawe.
29 God, is he the God of the Iewes only, and not of the Gentiles also? Yes, euen of the Gentiles also.
30 For it is one God who shal iustifie circumcision * of faith, and vncircumcision through faith.
31 Doe we then make the Lawe of none effect through faith? God forbid: yea * we establish the Lawe.

10 Howe was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.
11 * After he receiued the signe of circumcision, as the seale of the righteousnes of the faith which he had, when hee was vncircumcised, that he shoulde be the father of all them that beleeue, not being circumcised, that righteousnes might be imputed to them also,
12 And the father of circumcision, not vnto them only which are of the circumcision, but vnto them also that walke in the ‖ steps of the faith of our father Abraham, which he had when he was vncircumcised.
13 For the promes that he shoulde be the heire of þ world, was not giuen to Abraham, or to his seede, through the ‖ Lawe, but through the righteousnes of faith.
14 For if they which ‖ are of the Lawe, be ‖ heires, faith is made voyde, & the promise is made of none effect.
15 For the Lawe causeth ‖ wrath: for where no Lawe is, there is no * transgression.
16 Therefore it is by faith, that it might come by grace, and the promise might be sure to * all the seede, not to that onely which is of the Lawe: but also to that which is of the faith of Abraham, who is the father of vs all,
17 (As it is written, I haue made thee a father of many nations) euen * before God whom he beleeued, who quickeneth the ‖ dead, & calleth those things which be not, as though they were.
18 Which Abraham aboue hope, beleeued vnder hope, that he shoulde be the father of many nations: according to that which was spoken to him, * So shall thy seede be.
19 And he * not weake in the faith, considered not his owne bodie, which was nowe dead, being almost an hundreth yeere olde, neither ‖ the deadnes of Saras wombe.
20 Neyther did hee doute of the promes of God through vnbeliefe, but was strengthened in the faith, and gaue ‖ glorie to God,
21 Being fully assured that he which had promised, was also able to doe it.
22 And therefore it was imputed to him for righteousnes.
23 Nowe it is not written for him onely, that it was imputed to him for righteousnes,
24 But also * for vs, to whome it shall be imputed for righteousnes, which beleeue in him that raysed vp Iesus our Lorde from the dead.
25 Who was deliuered to death for our sinnes, and * is risen againe for our iustification.

CHAP. V.

He declareth the fruite of faith, 7 And by comparison setteth foorth the loue of God and obedience of Christ, which is the foundation and grounds of the same.

1 Therefore

Rom.1.17. ‖ The word signifieth them which are left behinde in the race, and are not able to runne to the marke, that is, to euerlasting life, which here is called the glorie of God. ‖ Or fidelitie in performing his promes. * The lawe of faith is ‖ Gospel which offereth iustification with condition (if thou beleeuest) which condition also Christ freely giueth vs. So the condition of the Lawe is (if thou doest all these things) ‖ which only Christ hath fulfilled for vs, meaning, that by me all iustified by one promes, and if they will haue no difference, it only standeth in words: for in effect there is none. n The doctrine of faith is ‖ ornament of the Lawe: for it embraceth Christ, who by his death hath satisfied the Lawe: so that the Lawe which could not bring vs to saluation by reason of our owne corruption, now made effectuall to vs by Christ Iesus.

Gen.17.11. g This may not be vnderstād of ‖ fruites of faith: (for thereof ‖ Apostle doth here after expreslly intreat) but of the faith it selfe. h In fulfilling the workes thereof. i And thinke to performe the same by workes. k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritāce, then it is in vaine to beleeue the promes: for it serueth to no vse. l Through our default, and not of it selfe. m That is, no breach of commandement. n Which beleeue.

Gen.17.4. o By a spirituall kinred which God chiefly accepteth. p Abraham begate the circumcised, euen by the vertue of faith, & not by ‖ power of nature which was extinguished: so the Gentiles which were nothing, are called by the power of God to be of ‖ nomber of the faithfull.

Gen.15.5. q But most strōg and constant. r In that she was past childe bearing. f For his mercie and trueth. t For our instructiō: for we shall be iustified by ‖ same meanes. u To accomplish & make perfect * our iustification.

1 Then being iuſtified by faith, we haue
a peace towarde God thꝛough our
Lord Jeſus Chriſt.
2 *By whom alſo we haue acceſſe thꝛough
faith vnto this grace, wherein we ſtand,
and reioyce vnder the hope of the glorie
of God.
3 Neither do we ſo onely, but alſo we *re-
ioyce in tribulations, knowing that tri-
bulation bringeth forth patience,
4 And patience experience, and experi-
ence hope,
5 And hope maketh not b aſhamed, be-
cauſe the c loue of God is ſhed abroade
in our heartes by the holy Ghoſt, which
is giuen vnto vs.
6 For Chriſt, when we were yet of no
ſtrength, at his time, dyed for the *vn-
godly.
7 Doubtles one will ſcarſe die for a d righ-
teous man: but yet for a e good man it
may be that one dare die.
8 But God ſetteth out his loue towarde
vs, ſeing that while we were yet ſin-
ners, Chriſt died for vs.
9 Much more then, being nowe iuſtified
by his blood, we ſhall be ſaued from
wrath thꝛough him.
10 For if when we were f enemies, we
were reconciled to God by the death of
his Sonne, much more being reconciled,
we ſhalbe ſaued by his life.
11 And not onely ſo, but we alſo reioyce
in God thꝛough our Lord Jeſus Chriſt,
by whome we haue nowe receiued the
atonement.
12 Wherefore, as by one man ſinne en-
tred into the worlde, and death by ſinne,
and ſo death went ouer all men: for al-
much as all men haue ſinned.
13 For vnto the g time of the Lawe was
ſinne in the worlde, but ſinne is not im-
puted, while there is no Lawe.
14 But death reigned from Adam to Mo-
ſes, euen ouer them alſo that ſinned not
h after the like maner of the tranſgreſſi-
on of i Adam, which was the figure of
k him that was to come.
15 But yet the gift is not ſo, as is the of-
fence: for if thꝛough l offence of one, ma-
ny be dead, much more the grace of God,
& the gift by grace, which is by one man
Jeſus Chriſt, hath abounded vnto many.
16 Neither is the gift ſo, as that which en-
tred in by one that ſinned: for the fault
came of one offence vnto condemnation:
but the gift is of many offences to iuſti-
fication.
17 For if by the offence of one, death reig-
ned thꝛough one, much more ſhall they
which receiue the abundance of grace,
and of the gift of m righteouſnes, reigne
in life thꝛough one that is, Jeſus Chriſt.
18 Likewiſe then as by the offence of one,
the fault came on all men to condemnati-
on, ſo by the iuſtifying of one, the benefite
abounded toward n all men to the iuſtifi-
cation of life.
19 For as by one mans diſobedience, ma-
ny were made ſinners: ſo by the obedi-
ence of one, ſhal many alſo be made right-
eous.
20 Moreouer the o Law entred thereupon
that the offence ſhould p abound: neuer-
theleſſe, where ſinne abouded, there grace
abounded much more:
21 That as ſinne had reigned vnto death,
ſo might grace alſo reigne by righteouſ-
nes vnto eternall life, thꝛough Jeſus
Chriſt our Lord.

CHAP. VI.

Becauſe no man ſhould glorie in the flesh, but rather ſeeke to ſubdue it to the Spirit, 3 He ſheweth by the vertue and ende of Baptiſme, 5 That regeneration is ioyned with iuſtification, and therefore exhorteth to godly life, 21 Setting before mens eyes the reward of ſinne and righteouſnes.

1 What ſhall we ſay then? Shall we
continue ſtill in ſinne, that grace
may abound? God forbid.
2 How ſhall we, that are a dead to ſinne,
liue yet therein?
3 Know ye not, that * all we which haue
bene baptized into b Jeſus Chriſt, haue
bene baptized into his death?
4 * We are buried then with him by bap-
tiſme into his death, that like as Chriſt
was rayſed vp from the dead by the
glorie of the Father, ſo we alſo ſhoulde
* walke in newnes of life.
5 * For if we be c grafted with him d to
the ſimilitude of his death, euen ſo ſhall
we be to the ſimilitude of his reſurrection,
6 Knowing this, that our olde man is
crucified with him, that the * body of
ſinne might be deſtroyed, that hence-
forth we ſhould not ſerue ſinne.
7 For he that is dead, is e freed from ſinne.
8 Wherefore, if we be dead with Chriſt, we
beleeue that we ſhal liue alſo with him,
9 Knowing that Chriſt being rayſed from
the dead, dyed no more: death hath no
more dominion ouer him.
10 For in that he dyed, he dyed once f to
ſinne: but in that he liueth, he liueth to
g God.
11 Likewiſe thinke ye alſo, that ye are
h dead to ſinne, but are aliue i to God in
Jeſus Chriſt our Lord.
12 Let not ſinne reigne therefore in your
k mortall body, that ye ſhould obey it in
the l luſtes thereof.
13 Neyther giue ye your members as
* weapõs of vnrighteouſnes vnto ſinne:
but giue your ſelues vnto God, as they
that are aliue from the dead, and giue
your members as weapons of righte-
ouſnes vnto God.

a By peace here is meant that incredible & moſt conſtant ioy of minde, when we are deliuered frõ all terrour of conſcience, and fully perſwaded of the fauour of God: and this peace is the fruite of faith. *Ephe.* 2. 18. *Iames* 1. 3.
b For it hath euer good ſucceſſe.
c He meaneth that loue wherewith God loueth vs. *Hebr.* 9. 15. 1. *pet.* 3. 18.
d By this compariſon he amplifieth the death of Chriſt.
e That is, for ſuch one of whome he hath receiued good.
f Becauſe of ſinne: yet friends by the grace of Chriſt.
g From Adam to Moſes.
h He meaneth young babes, which neyther had the knowledge of the law of nature, nor any motion of concupiſcence, much leſſe committed any actual ſinne: and this may alſo comprehend the Gentiles.
i Yet all mankinde, as it were, ſinned, when they were as yet incloſed in Adams loynes.
k Which was Chriſt.
l For by Chriſt we are not onely deliuered from the ſinnes of Adam, but alſo from all ſuch as we haue added thereunto.
m The iuſtice of Ieſus Chriſt which is imputed to the faithfull.
n Which beleeue to be ſaued in Ieſus Chriſt.
o The Lawe of Moſes.
p That it might be more manifeſtly knowen, and ſet before all mens eyes.
a He dyeth to ſinne, in whom the ſtrength of ſinne is broken by the vertue of Chriſt, and ſo now liueth to God. *Gal.* 3. 27.
b Which is, that growing together with him, we might receiue vertue to kill ſinne, and raiſe vp our new man. *Col.* 2. 12. *Ephe.* 4. 23, 24. *col.* 3. 8. *hebr.* 12. 1.
c The Greeke word meaneth, that we growe vp together & Chriſt, as wee moſſe, yuie, miſtletowe, or ſuch like grow vp by a tree, and are nourished & the ſame ioyce thereof.
d If we by his vertue die to ſinne.
e The fleſh wherein ſinne, ſticketh faſt.
f Becauſe that being dead we cannot ſinne.
g That he might deſtroy ſinne in our fleſh.
h And ſitteth at the right hande of the Father.
i We may gather that we are dead to ſinne, when ſinne beginneth to die in vs: which is by the participation of Chriſts death, by whome alſo being quickened, we liue to God, that is, to righteouſneſſe.
k In that ye are led with the Spirit of God.
l The minde firſt miniſtreth euil motions, whereby mans will is enuſed: thence burſt forth the luſts, by them the body is prouoked, and the body by his actions doth ſolicite the minde: therefore he commandeth, at the leaſt that we rule our bodies.
* *Or, inſtruments, or armour.*

14 For

m Which is the declaration of sinne.
n Indued with the Spirite of Christ. *Ioh.8.34. 2.pet.2.19.*
o Shewing that none can be iust, which doeth not obey God.
p To conforme your selues vnto it.
q It is a most vile thing for him that is deliuered from the seruerie of sinne, to returne againe to the same.
r Leauing to speake of heauenly things, according to your capacitie, I vse these similitudes of seruitude and freedome, that yee might the better vnderstand.
s Or, the reward & recompence.
t Sinne is compared to a tirant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

14 For sinne shall not haue dominion ouer you: for ye are not vnder the [m] Lawe, but vnder [n] grace.
15 What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.
16 *Know ye not, that to whomesoeuer ye *giue your selues as seruants to obey, his seruants ye are to whome ye obey, whether it be of sinne vnto death, or of [o] obedience vnto righteousnesse?
17 But God be thanked, that ye haue bene the seruantes of sinne, but ye haue obeyed from the heart vnto the forme of the doctrine, wherevnto ye were [p] deliuered.
18 Being then made [q] free from sinne, [a] ye are made the seruants of righteousnesse.
19 I speake [r] after the maner of man, because of the infirmitie of your flesh: for as ye haue giuen your members seruants to vncleanesse and to iniquitie, to commit iniquitie, so now giue your members seruants vnto righteousnesse in holinesse.
20 For when ye were the seruants of sinne, ye were freed from righteousnesse.
21 What fruit had ye then in those things, whereof ye are nowe ashamed? for the [s] ende of those things is death.
22 But nowe being freed from sinne, and made seruantes vnto God, ye haue your fruite in holinesse, and the ende, euerlasting life.
23 For the [t] wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

CHAP. VII.

1.7.12 *The vse of the Lawe,* 6. 24 *And howe Christ hath deliuered vs from it.* 16 *The infirmitie of the faithfull.* 23 *The dangerous fight betweene the flesh and the Spirite.*

1 KNowe ye not, brethren, (for I speake to them that knowe the Lawe) that the [a] Lawe hath dominion ouer a man as long as he liueth?
2 *For the [b] woman which is in subiection to a man, is bound by the Lawe to the man, while he liueth: but if the man be dead, she is deliuered from the lawe of the man.
3 So then, if while the man liueth, she take another man, she shalbe called an *adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.
4 So ye, my brethren, are dead also to the Law by the body of Christ, that ye should be vnto another, euen vnto [c] him that is raised vp from the dead, that we should bring forth fruite vnto God.
5 For when we were [d] in the flesh, the *motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruite vnto death.

a Which is the seruant of sinne.
b Meaning the morall lawe. *1.Cor.7.39.*
b Both in this first marriage & in the second, the husband and the wife must be considered within our selues: the first husband was sinne, and our flesh was the wife: their children were the fruites of y flesh, Gala.5.19. In the second marriage the Spirit is the husband, the newe creature is the wife, and their children are the fruites of the Spirite, Gal.5.22. *Mat.*5.32.
c Which is the Spirite or the second husband.
d When we were destitute of the Spirite of God.
*Or, affections.

6 But nowe we are deliuered from the Lawe, being dead vnto [e] it, wherein we were holden, that we shoulde serue in newnesse of Spirite, and not in the oldenesse of the letter.
7 [f] What shall we say then? Is the Lawe sinne? God forbid. Nay, I knewe not sinne, but by the Lawe: for I had not knowen [g] lust, except the Law had sayde, *Thou shalt not lust.
8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the Law sinne is dead.
9 For I once [h] was aliue, without the Lawe: but when the commaundement came, sinne reuiued,
10 But I died: and the same commandement which was ordained vnto life, was found to be vnto me vnto death.
11 For sinne tooke occasion by the commandement, and deceiued me, and therby slewe me.
12 Wherefore the Lawe is *holy, and the commaundement is holy, and iust, and good.
13 Was that then which is good, made death vnto me? God forbid: but sinne, that it might [i] appeare sinne, wrought death in me by that which is good, that sinne might be out of measure sinfull by the commandement.
14 For we know that the Lawe [k] is spirituall, but I am carnall, solde vnder sinne.
15 For I alowe not that which I doe: for what I [l] would, that do I not: but what I hate, that doe I.
16 If I doe then that which I would not, I consent to the Lawe, that it is good.
17 Now then, it is no more I, that do [m] it, but the sinne that dwelleth in me.
18 For I knowe, that in me, that is, in my *flesh, dwelleth no good thing: for to will is present with me: but I find no meanes to performe that which is good.
19 For I doe not the good thing, which I would, *but the euil, which I would not, that doe I.
20 Nowe if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.
21 I finde then by the Lawe, that when I would doe good, euill is present with me.
22 For I delite in the Law of God, concerning the [o] inner man:
23 But I see another [a] lawe in my [p] members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.
24 O wretched man that I am, who shall deliuer me from the [q] bodie of this death?
25 I thanke God through Iesus Christ our Lord. Then I my selfe in my minde serue the Lawe of God, but in my [r] flesh the Lawe of sinne.

e Meaning, to sinne, our first husband.
f There is nothing more enemie to sinne, then the Lawe: if so be therefore that sinne rage more by reason thereof then before, why should it be imputed to the law which discloseth the sleights of sinne her enemie?
g Which is an inward vice not openly knowen. *Exod.*20.17. *deut.*5.21.
h He thought himselfe to be aliue, when he knewe not the lawe. *1.Tim.1.8.*
i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnesse of the lawe to our destruction.
k So that it can iudge the affections of the heart.
l Hee is not able to doe that which he desireth to doe, and therfore is farre from the true perfection.
m Hee doeth not excuse himselfe, but sheweth that hee is not able to accomplish that good desire, which is in him.
*Or, in my nature.
n The flesh staieth euē the most perfect to runne forward as the spirit wisheth.
o That is, in my spirite.
*Or, commandement.
p Euen the corruptiō which yet remaineth.
q This fleshly lumpe of sinne and death.
r In that part which is regenerate.
f Which is the part corrupted.

CHAP. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 3 The weakenesse of the Lawe, and who accomplished it, 4 And wherefore. 5 Of what sort the faithfull ought to be. 6 The fruite of the Spirite in them. 17 Of hope. 18 Of patience vnder the crosse. 28 Of the mutuall loue betwixt God and his children. 29 Of his foreknowledge.

a Though sinne be in vs, yet it is not imputed vnto vs through Christ Iesus.
b He annexeth the condition, least we should abuse his libertie.
c The power & authoritie of the Spirit, that is, the grace of regeneration.
d Whose sanctification is made ours.
e Or, of no strength.
e Christ did take flesh, which of nature was subiect to sin, which notwithstanding he sanctified euen in the very instant of his conception, & so did appropriate it vnto him, that he might destroy sinne in it, 2. Cor. 5. 21.
f Or, by sinne.
f That which the lawe requireth.
g The worde comprehendeth all that which is most excellent in man, as will, vnderstanding, reason, wit, &c.
g Or, if so be.
h Or, flesh.
h The spirit of regeneration, which aboliſheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

1 NOwe then there is no a condemnation to them that are in Christ Iesus, which walke not b after the flesh, but after the Spirit.
2 For the c Law of the Spirit of life which is in d Christ Iesus, hath freed me from the law of sinne and of death.
3 For (that that was impossible to the lawe, in as much as it was e weake, because of the flesh) God sending his owne Sonne, in the f similitude of sinfull flesh, and for sinne, condemned sinne in the flesh,
4 That the g righteousnesse of the lawe might be fulfilled in vs, which walke not after the flesh, but after the Spirit.
5 For they that are after the flesh, sauour the h thinges of the flesh: but they that are after the Spirite, the thinges of the Spirit.
6 For the wisedome of the flesh is death: but the wisedome of the Spirit is life and peace,
7 Because the wisedome of the flesh is enmitie against God: for it is not subiect to the Law of God, neither in deede can be.
8 So then they that are in the flesh, can not please God.
9 Nowe yee are not in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.
10 And if Christ be in you, the *h* body is dead, because of sinne: but the h Spirite is life for righteousnesse sake.
11 But if the Spirite of him that raised vp Iesus from the dead, dwell in you, hee that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his Spirit dwelleth in you.
12 Therfore brethren, we are debters not to the flesh, to liue after the i flesh:
13 For if ye liue after the flesh, ye shall die: but if yee mortifie the deedes of the bodie by the Spirit, ye shall liue.
14 For as many as are led by the Spirite of God, they are the sonnes of God.
15 For yee haue not receiued the spirite of bondage to feare againe: but yee haue receiued the Spirit of k adoption, whereby we crie * Abba, Father.
16 The same spirite l beareth witnesse with our spirite, that we are the children of God.
17 If we be children, we are also m heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.
18 For I count that the afflictions of this present time, are not n worthy of the glory, which shalbe shewed vnto vs.
19 For the feruent desire of the creature waiteth when the sonnes of God shall be reuealed,
20 Because the o creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope,
21 Because the creature also shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.
22 For we know that euery p creature groneth with vs also, and trauaileth in paine together vnto this present.
23 And not only the creature, but we also which haue the q first fruites of the Spirite, euen we doe sigh in our selues, waiting for the adoption, euen the * redemption of our r body.
24 For we are saued by hope: but s hope that is seene, is not hope: for howe can a man hope for that which he seeth?
25 But if we hope for that we see not, we doe with patience abide for it.
26 Likewise the Spirite also helpeth our infirmities: for we knowe not what to pray as we ought: but the spirite it selfe maketh request for vs with sighes, which can not be expressed.
27 But he that searcheth the hearts, knoweth what is the meaning of the Spirite: for he t maketh request for the Saintes, according to the will of God.
28 Also we knowe that all thinges worke together for the best vnto them that loue God, euen to them that are called of his purpose.
29 For those which he u knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.
30 Moreouer whom he predestinate, them also he called, and whome he called, them also hee iustified, and whome hee iustified, them he also glorified.
31 What shall we then say to these things? If God be on our side, who can be against vs?
32 Who spared not his owne Sonne, but gaue him for vs all to death, howe shall he not with him giue vs all things also?
33 Who shall lay any thing to the charge of Gods chosen? it is God that * x iustifieth.
34 Who shall condemne? it is Christ, which is dead, yea or rather, which is risen againe, who is also at the right hande of God, and maketh request also for vs.
35 Who shall separate vs from the loue of y Christ? shall tribulation or anguish, or perſecution, or famine, or nakednesse, or perill, or sword?
36 As it is written, * For thy sake are we z killed

i But to liue after the spirite.
k So hee nameth the holy Ghost of the effecte, which hee causeth in vs, when hee proposeth vs saluation by the lawe with an impossible condition, who also doeth seale our saluation in our hearts by Christes free adoption, that we consider not God nowe as a rigorous Lord, but as a most merciful Father. *Gal.* 4. 5, 6.
l So that we haue two witnesses, Gods Spirit, and ours, who is certified by the Spirite of God.
m Freely made partakers of the fathers treasures.
n Or, of this present time.
n The creatures shal not be restored before that Gods children be brought to their perfection in y meane season they waite.
o That is, to destruction, because of mans sinne.
p He meaneth not the Angels, neither deuils, nor men.
q And yet are farre from the perfection.
r Which shalbe in the resurrection, when we shalbe made conformable to our head Christ.
s By hope is ment that thing which we hope for.
t In that he stirreth their hearts to pray, & sheweth both whome to aske, & how.
u He sheweth by the order of our election that afflictions are meanes to make vs like the Sonne of God,
x Who preuenteth his, iust in his sonne Christ.
y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.
z Psal. 44. 22.

a killed all day long: we are counted as
sheepe for the slaughter.
37 Neuerthelesse, in all these things we
are more then conquerours through him
that loued vs.
38 For I am perswaded that neyther
death, nor life, nor Angels, nor a princi-
palities, nor powers, nor things present,
nor things to come,
39 Nor height, nor depth, nor any other
creature shalbe able to separate vs from
the b loue of God, which is in Christ Ie-
sus our Lord.

a Which is to signifie the condition of Christs Church.
a Paul setteth forth by these words the wonderfull nature of the spirites, as well the good, Eph.1.21. Col.1.16. as the euill spirits, Ephe.6.12. Col.2.15.
b That is, wherewith God loueth vs in his sonne Christ Iesus.

CHAP. IX.

1 Hauing testified his great loue towards his nation, and the signes thereof, 11 He entreateth of the election and reprobation. 24 Of the vocation of the Gentiles, 30 And reiection of the Iewes.

1 I Say the trueth a in Christ, I lie not, my
conscience bearing me witnesse in the
holy Ghost,
2 That I haue great heauinesse, and con-
tinuall sorrowe in mine heart.
3 For I would wish my selfe to be b sepa-
rated from Christ, for my brethren that
are my kinsemen according to the flesh,
4 Which are the Israelites, to whom per-
teineth the adoption, & the c glory, and the
d * Couenants, & the giuing of the Law,
and the seruice of God, and the promises.
5 Of whome are the fathers, and of whom
concerning the flesh, Christ came, who is
e God ouer all blessed for euer, Amen.
6 * Notwithstanding it can not be that
the word of God shoulde " take none ef-
fect: for all they are not f Israel, which
are of Israel:
7 Neyther are they all children, because
they are the seede of Abraham: * but, In
g Isaac shall thy seede be called:
8 That is, they which are the children of
the h flesh, are not the children of God:
but the * children of the promes are coun-
ted for the seede.
9 For this is a word of promes, * In this
same time will I come, and Sara shall
haue a sonne.
10 Neither he onely felt this, but also * Re-
becca when she had conceiued by one,
euen by our father Isaac.
11 For yer the children were borne, and
when they had neither done good, nor e-
uill (that the purpose of God might
remaine according to election not by
workes, but by him that calleth)
12 It was said vnto her, * The elder shall
serue the yonger:
13 As it is written, * I haue loued Iacob,
and haue hated Esau.
14 What shall we say then? Is there vn-
righteousnes with God? God forbid.
15 For he saith to Moses, * I i will haue
mercy on him, to whome I will shewe
mercy: & will haue compassion on him,

a As becōmeth him that reuerenceth Christ, or whose tongue Christ ruleth, & so taketh Christ for his witnes.
b He would redeeme ẏ reiection of the Iewes with his owne damnatiō, which declareth his zeale towards Gods glory, read Exod.32.32.
c The Arke of the couenant, because it was a signe of Gods presence, was called Gods glory, 1.Sam.4.21. Psal.26.8.
d The two tables of the couenant, Deut.11.9.
Cha.2.17 eph.2.12
e Christ is very God.
Chap.2.28.
" Greeke, fal away.
f That is, of Iacob whose name was also Israel.
Gen.21.12. hebr.11.18.
g The Israelites must not be esteemed by their kinred, but by ẏ secret election of God, which is aboue the externall vocation.
h As Ismael.
Galat.4.28.
Gen.18.10.
Gen.25.21. Gen.25.23 Mal.1.2,3. Exod.33.19.

i As the onely will and purpose of God is the chiefe cause of election and reprobation: so his free mercy in Christ is an inferior cause of saluation, and the hardening of the heart, an inferior cause of damnation.

on whom I will haue compassion.
16 So then it is not in him that willeth,
nor in him that runneth, but in God that
sheweth mercie.
17 For ẏ k Scripture saith vnto Pharao,
* For this same purpose haue I stirred
thee vp, that I might shewe my power
in thee, and that my Name might be de-
clared throughout all the earth.
18 Therefore he hath mercy on whom he
will, and whom he will, he hardeneth.
19 Thou wilt say then vnto mee, Why
doth he yet complaine? for who hath re-
sisted his will?
20 But, O man, who art thou which " plea-
dest against God? shal the * thing formed
say to him that formed it, Why hast thou
made me thus?
21 Hath not the potter power of the clay
to make of the same lumpe one vessell to
" honour, and another vnto dishonour?
22 What and if God woulde, to shewe his
wrath, and to make his power knowen,
suffer with long patience the vessels of
wrath, prepared to destruction?
23 And that he might declare the riches of
his glory vpon ẏ vessels of mercy, which
he hath prepared vnto glory?
24 Euen vs, whom he hath called, not of
the Iewes only, but also of the Gentiles,
25 As he saith also in Osee, * I wil cal them,
My people, which were not my people: &
her, Beloued, which was not beloued.
26 And it shalbe in the place where it was
said vnto them, * Ye are not my people,
that there they shalbe called, The chil-
dren of the liuing God.
27 Also Esaias cryeth concerning Israel,
* Though the nomber of the children of
Israel were as the sande of the sea, yet
shall but a remnant be saued.
28 l For he will make his account, and
gather it into a short summe with righ-
teousnes: for the Lord will make a short
count in the earth.
29 * And as Esaias saide before, Except
the Lord of hostes hath left vs a seed, we
had bene made as m Sodome, and had
bene like to Gomorrha.
30 What shall we say then? That ẏ Gen-
tiles which followed not righteousnesse,
haue attained vnto righteousnes, euen
the righteousnes which is of faith.
31 But Israel which followed the Law of
righteousnes, could not attaine vnto the
Lawe of righteousnes.
32 Wherefore? Because they sought it not
by faith, but as it were by the workes of
the Lawe: for they haue stumbled at the
stumbling stone,
33 As it is written, * Behold, I lay in Si-
on a n stumbling stone, & a rocke to make
men fall: and euery one that beleeueth in
him, shall not be ashamed.

k That is, God in the Scripture.
Exod.9.16.
" Or, speakest against.
Isa.45.9. iere.18.6. wisd.15.7.
" Or, vnto honest vses.
Hose.2.23. 1.pet.2.10.
Hose.1.10.
Isa.10.21,22.
l God wil make such waste of that people, that the fewe, which shall remaine, shall be a worke of his iustice, and shall set forth his glory in his Church.
Isa.1.9.
m That is, vtterly lost.
Isa.8.14. and 28.16. 1.pet.2.6. psal.118.22.
n Iesus Christ is to ẏ infidels destruction, and to the faithfull life and resurrectiō.

CHAP. X.

1 After that he had declared his zeale towards them, 3 He sheweth the cause of the ruine of the Iewes. 4 The ende of the Lawe. 5 The difference betweene the iustice of the Lawe, and of faith. 17 Whereof faith commeth, and to whom it belongeth. 19 The reiection of the Iewes, and calling of the Gentiles.

1 BRethren, mine heartes desire & prayer to God for Israel is, that they might be saued.

a That is, a certaine affection, but not a true knowledge. *Galat.*3.24.

2 For I beare them record, that they haue a the zeale of God, but not according to knowledge.

b The ende of the lawe is to iustifie them which obserue it: therefore Christ hauing fulfilled it for vs, is made our iustice, sanctification, &c. *Leuit.*18.5. *ezech.*20.11. *galat.*3.12.

3 For they, being ignorant of the righteousnes of God, and going about to stablish their owne righteousnesse, haue not submitted themselues to the righteousnesse of God.

4 * For Christ is the b ende of the Lawe for righteousnesse vnto euery one that beleeueth.

c Because we cānot performe the lawe, it maketh vs to dout, who shall goe to heauē, & to say, Who shall goe downe to the deepe to deliuer vs thence? but faith teacheth vs that Christ is ascended vp to take vs with him, and hath descended into the depth of death to destroy death, and deliuer vs. *Deut.*30.12. *Deut.*30.14.

5 For Moses thus describeth the righteousnes which is of the Law, * That the man which doth these thinges, shall liue therby.

6 But the righteousnesse which is of faith, speaketh on this wise, c * Say not in thine heart, Who shall ascend into heauen? (that is to bring Christ from aboue)

7 Or, Who shall descende into the deepe? (that is to bring Christ againe from the dead)

8 But what saith it? * The worde is nere thee, euen in thy mouth, & in thine heart. This is the d worde of faith which we preach.

d That is, the promise and the Gospel which agreeth with the Lawe.

9 For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine heart, that God raised him vp from the dead, thou shalt be saued.

10 For with the heart man beleeueth vnto righteousnes, and with e the mouth man confesseth to saluation.

e That is, the way to be saued, is to beleeue with heart that we are saued onely by Christ, and to confesse the same before the world. *Isa.*28.16. *Ioel.*2.32. *act.*2.21.

11 For the Scripture saith, * Whosoeuer beleeueth in him, shall not be ashamed.

12 For there is no difference betweene the Iewe & the Grecian: for he that is Lord ouer all, is riche vnto all, that call on him.

13 * For whosoeuer shall call vpon the Name of the Lord, shalbe saued.

14 Howbeit how shal they cal on him, in whom they haue not beleeued? and howe shall they beleeue in him, of whome they haue not heard? & how shall they heare without a preacher?

15 And how shall they preach, except they be sent? as it is written, * How beautifull are the ‖ feete of them which bring glad tidings of peace, and bring glad tidings of good things!

16 But they haue not all obeyed the Gospel: for Esaias saith, * Lorde, who hath beleeued our f report?

17 Then faith is by hearing, and hearing g by the worde of God.

18 But I demaūd, Haue h they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the k worlde.

19 But I demande, Did not Israel know God? First Moses saith, * I wil prouoke you to enuie by a nation that is not my nation, and by a foolish nation I will anger you.

20 * And Esaias is bolde, & saith, I was founde of them that sought me not, and haue bene made manifest to them that asked not after me.

21 And vnto Israel he saith, * All the day long haue I stretched forth mine handes vnto a l disobedient, and gainesaying people.

CHAP. XI.

4 God hath his Church although it be not seene to mans eye. 5 The grace shewed to the elect. 7 The iudgement of the reprobate. 8 God hath blinded the Iewes for a time, and reuealed him selfe to the Gentiles: 18 Whom he warneth to humble themselues. 29 The giftes of God without repentance. 33 The depth of Gods iudgements.

1 I Demaunde then, Hath God cast away his people? God forbid: for I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

a And elected before all beginning.

2 God hath not cast away his people which he a knewe before. Knowe ye not what the Scripture saith of Elias, how he maketh request vnto God b against Israel, saying,

b He talked with God, not that he should punish Israel, but yet lamented their falsehood, and so his wordes made against them.

3 * Lord, they haue killed thy Prophets, and digged downe thine altars: and I am left alone, and they seeke my life?

4 But what saith the answere of God to him? * I haue reserued vnto my selfe c seuen thousande men, which haue not bowed the knee to Baal.

1. *King.*19.10. 1. *King.*19.18.

c Meaning an infinite number.

5 Euen so then at this present time is there a remnāt through the ‖ election of grace.

‖ Or, free election.

6 And if it be of grace, it is no more of works: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.

7 What then? Israel hath not obtained that he sought: but the election hath obtained it, & the rest haue bene hardned,

*Isa.*6.9. *mat.*13. 14. *iohn* 12.40. *act.*28.26.

8 According as it is written, * God hath giuen them the spirit of ‖ slumber: eyes that they should not see, and eares that they should not heare vnto this day.

‖ Or, pricking. *Psal.*69.22.

9 And Dauid saith, * Let their d table be made a snare, and a net, and a stumbling blocke, euen for a recompence vnto them.

d Christ by the mouth of the Prophet, wisheth that such came vpon the Iewes, that is, that as birdes are taken whereas they thinke to finde foode, so the law which the Iewes of a blinde zeale preferred to the Gospel, thinking to haue saluation by it, should be turne to their destruction.

10 Let their eyes be darkened that they see not, and e bowe downe their backe alwayes.

e Take from them thy grace and strength.

11 I demaunde then, Haue they stumbled, that they f should fall? God forbid: but through their fall saluation commeth vnto the Gentiles, to g prouoke them to follow them.

f Without hope to be restored.

g The Iewes to follow the Gentiles.

12 Wherefore if the fall of them be the riches of the worlde, and the diminishing of them the h riches of the Gentiles, howe much more shall their abundance be?

13 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I magnifie mine office,

h In that the Gentiles haue the knowledge of the Gospel.

14 To

38. f Meaning, the Gospell and the good tidings of saluation which they preached. g That is, by Gods commaundement, of whom they are sent that preach the Gospel. It may be also taken for the verie preaching it selfe. h Both the Iewes and Gentiles. *Psal.*19.4. i The Hebrewe worde signifieth the lyne or proportion of the heauens, whose most excellent frame, besides the rest of Gods creatures, preacheth vnto the whole worlde, and setteth foorth the worthinesse of the Creator.

k Then seeing all the worlde knewe God by his creatures, the Iewes could not be ignorant, and so sinned of malice. *Deut.*32.21. *Isa.*65.1. *Isa.*65.2.

l Or, rebelling.

14 To trie if by any meanes I might [i] pro-
uoke them of my flesh to follow them,
and might saue some of them.
15 For if the casting away of them be the
reconciling of the worlde, what shall the
receiuing be, but [k] life from the dead?
16 For if [l] the first fruites be holy, so is the
whole lumpe: and if the [m] roote be holy,
so are the branches.
17 And though some of the branches be
broken off, and thou being a wilde oliue
trée, wast graft in [n] for them, and made
partaker of the roote, and fatnesse of the
[n] oliue trée,
18 Boast not thy selfe against ý branches:
and if thou boast thy selfe, thou bearest
not the roote, but the roote thée.
19 Thou wilt say then, The branches are
broken off, that I might be graft in.
20 Well: through vnbeliefe they are bro-
ken off, and thou standest by faith: be not
high minded, but [o] feare.
21 For if God spared not ý natural bran-
ches, take heed, least he also spare not thée.
22 [p] Behold therefore the bountifulnes, &
seueritie of God: towarde them which
haue fallen, seueritie: but towarde thée,
boũtifulnes, if thou continue in his boũ-
tifulnesse: or els thou shalt also be cut off.
23 And they also, if they abide not still in
vnbeliefe, shalbe graffed in: for God is
able to graffe them in againe.
24 For if thou wast cut out of ý oliue trée,
which was wilde by nature, and wast
graffed cõtrary to nature in a right oliue
trée, how much more shall they ý are by
nature, be graffed in their owne oliue trée?
25 For I would not, brethren, ý ye should
be ignorant of this secrete (lest ye should
be arrogant in your selues) that partly
[q] obstinacie is come to Israel, vntill the
fulnes of the Gentiles be come in.
26 And so [r] all Israel shalbe saued, as it is
written, * The deliuerer shall come out of
Sion, and shall turne away the vngodli-
nes from Iacob.
27 And this is my couenãt to thẽ, * When
I shall take away their sinnes.
28 As concerning the Gospel, they are ene-
mies for your sakes: but as touching the
election, they are beloued for the fathers
sakes.
29 For the [s] giftes and calling of God are
without repentance.
30 For euen as ye in time past haue not
beléeued God, yet haue nowe obtayned
mercy through their vnbeliefe,
31 Euen so now haue they not beléeued ‖ by
the mercy shewed vnto you, that they al-
so may obteine mercy.
32 For God hath shut vp [t] all in vnbeliefe,
that he might haue mercy on all.
33 O the déepenes of ý riches, both of the
wisdome, and knowledge of God! howe
vnsearchable are his iudgements, and
his wayes past finding out!
34 * For [u] who hath knowen the minde of
the Lord? or who was his counseller?
35 Or who hath [x] giuen vnto him first, and
he shalbe recompensed?
36 For of [y] him, and through him, and for
him are all things: to him be glory for
euer. Amen.

i That they might be ielous for Christ against the Gentiles, and so to be more feruent in loue toward Christ then the Gentiles.

k The Iewes which remaine, as were in death, for lacke of the Gospel: but whẽ both they & the Gentiles shall embrace Christ, the world shal be restored to newe life.

l Abraham was not onely sanctified, but his seed also which neglected not the promise.

m Meaning Abraham.

n Or, in them.

n That is, the Church of the Gentiles.

o Be carefull: worship God, and trust in his promise.

p He speaketh of the Iewes and Gentiles in general.

q Meaning stubbernes & induration against Gods word.

r He sheweth that the time shall come that the whole nation of the Iewes, though not euery one particularly, shalbe ioyned to ý Church of Christ.

Isa.59.20. Isa.27.9. iere.31.33,34. hebr.8.8. and 10.16,17.

s To whom God giueth his Spirit of adoption, and whom he calleth effectually, he cannot perish: for Gods eternall counsel neuer changeth.

‖ Or, that by your mercy.

t That is, both Iewes and Gentiles. Isa.40.13. wisd.9.13. 1.corinth.2.16. u He reproueth the rashnesse of men which murmure against the iudgements of God.

x That is, prouoked him by his good workes?

y All things are created and preserued of God to set foorth his glorie.

CHAP. XII.

The conuersation, loue and workes of such as beleeue in Christ. 19 Not to seeke reuengeance.

1 I Beséech you therefore, brethren, by the
mercies of God, that ye giue vp your
bodies a [a] liuing sacrifice, holy, accep-
table vnto God, which is your [b] reasona-
ble seruing of God.
2 And facion not your selues like vnto
this world, but be ye changed by the re-
newing of your minde, ý ye may * proue
what is the [c] good will of God, and ac-
ceptable, and perfect.
3 For I say through the grace that is gi-
uen vnto me, to euery one that is among
you, that no man presume to vnderstand
aboue that which is méete to vnderstãd,
but that he [d] vnderstande according to
[e] sobrietie, as God hath dealt to euery
man the * measure of faith.
4 For as we haue many members in one
bodie, and all members haue not one
office,
5 So we being many are one body in
Christ, & euery one, one anothers mem-
bers.
6 * Séeing then that we haue giftes that
are diuers, according to the grace that is
giuen vnto vs, whether we haue [f] prophe-
cie, let vs prophecie according to the pro-
portion of [g] faith:
7 Or an office, let vs waite on the office: or
he that teacheth, on teaching:
8 Or he that exhorteth, on exhortation: he
that [h] distributeth, let him do it * with sim-
plicitie: hée that ruleth, with diligence:
he that [i] sheweth mercie, with * chéereful-
nesse.
9 Let loue be without dissimulation. * Ab-
horre that which is euill, and cleaue vn-
to that which is good.
10 * Be affectioned to loue one another
with brotherly loue. In giuing honour,
goe one before another,
11 Not slothfull to doe seruice: feruent in
spirit: seruing ‖ the Lord,
12 Reioycing in hope, patient in tribula-
tion, * continuing in prayer,
13 * Distributing vnto the necessities of
the Saints: * giuing your selues to hos-
pitalitie.
14 * Blesse them which persecute you:
blesse, I say, and curse not.
15 Reioyce with them that reioyce, and
wéepe with them that wéepe.

a In steade of dead beastes, liuely sacrifice: in steade of the blood of beastes which was but a shadowe, and pleased not God of it selfe, ý acceptable sacrifice of the spiritualman, framed by faith to godlines & charity.

b That is, true, lawful and spirituall, 1.pet.2.5.

Ephes.5.17. 1.thess.4.1,3.

c Whatsoeuer is not agreeable to Gods will, is euil, displeasant and vnperfect.

d Two things are required, if we wil iudge soberly of Gods gifts in vs: the one, that we doe not arrogate to our selues that which we haue not: next, that we boast not of the giftes, but reuerently vse them to Gods honour.

e That is, soberly, not neglecting Gods gifts, but vsing them to his glory.

1.Cor.12.11. ephes.4.7. 1.Pet.4.10.

f By prophecying here he meaneth preaching and teaching, & by office & ministerie, all such offices, as appertaine to the Church, as Elders, Deacons, &c. g By faith he meaneth the knowledge of God in Christ, with the gifts of the holy Ghost. h Of these officers some are Deacons, some gouernours, some keepe ý poore. Mat.6.2. i He meaneth them which were appointed to looke vnto the poore, as for the most part were the widowes, Acts.6.1. 1.tim.5.9. 2.Cor.9.7. Amos 5.15. Ephe.4.2. 1.pet.2.17. hebr.13.1. ‖ Or, the time. Luk.18.1. 1.Cor.16.1. Heb.13.2. 1.pet.4.9. Mat.5.44.

Prou.3.7.
isa.5.21.
k That is, in your owne conceit.
Prou.20.22.
matth.5.39.
1.pet.3.9.
1.cor.6.7.
l Liue so honestly and godly that no man can finde fault with you.
Hebr.12.14.
Eccles.28.1.
matth.5.39.
Deut.32.35.
hebr.10.30.
Prou.25.21,22.
m For thou shalt eyther winne him with thy benefite, or els his conscience shall beare him witnesse that Gods burning wrath hangeth ouer him.

16 Be of like affection one towardes another: be not hie minded: but make your selues equall to them of the lower sort: * be not wise in k your selues.
17 * Recompense to no man euill for euill: l procure things honest in the sight of all men.
18 * If it be possible, as much as in you is, haue peace with all men.
19 Dearely beloued, * auenge not your selues, but giue place vnto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.
20 * Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape m coales of fire on his head.
21 Be not ouercome of euil, but ouercome euil with goodnes.

CHAP. XIII.

1 The obedience to the Rulers. 4 Why they haue the sword. 8 Charitie ought to measure all our doings. 11 An exhortation to innocencie and puritie of life.

Wisd.6.3. *ecclus.3.1.* *1.pet.2.13,14.*
1 LEt * euery soule be subiect vnto the higher powers: for there is no power but of God: and the powers that be, are ordeined of God.
2 Whosoeuer therefore resisteth þ power, resisteth the ordinance of God: and they that resist, shall receiue to them selues a iudgement.
3 For Princes are not to be feared for good workes, but for euil. Wilt thou then be without feare of the power? doe well: so shalt thou haue praise of the same.
4 For he is the minister of God for thy wealth: but if thou doe euill, feare: for he beareth not the swoorde for nought: for he is the minister of God "to take vengeance on him that doeth euill.
5 Wherefore ye must be subiect, not because of wrath onely, but also for b conscience sake.
6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselues for the same c thing.
7 * Giue to all men therefore their dutie: tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.
8 Owe nothing to any man, but to loue one another: for he that loueth another, hath fulfilled the d Lawe.
9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, euen in this, * Thou shalt loue thy neighbour as thy selfe.
10 Loue doeth not euill to his neighbour: therefore is loue the * fulfilling of the Lawe.
11 And that, considering the season, that it is now time that we should arise from slepe: for now is our saluation e nerer, then when we beleeued it.
12 The night is past, & the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the f armour of light,
13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying:
14 * But put ye on þ Lord IESVS Christ, and take no thought for the flesh, to fulfil the lustes of it.

and godly. *Luke 21.34.* *Or, riote. Galat.5.16.* *1.pet.2.11.*

a That is, the doctrine of the Gospel.
b Lest he should depart eyther more ignorant then he came, or els with a greater scruple of conscience.
c It is the Lords matter, and not mine.
d We must be assured in our conscience by Gods word in all things that we do: that if we be strong, we may know what is our libertie: and if we be weake, we may learne to profite dayly.
e That counteth one day more holy then another.
f Who iudgeth whether he doth well or no.
g Because he thinketh the meates vncleane by the lawe.
h Here we must note three things: first, that he speaketh of things which of themselues are indifferent, albeit in the lawe they were not: next, that he reproueth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubberne and malicious, whom he calleth dogges and concision, but the weake and infirme, to whom as yet God had not reueiled the perfect libertie.
i Both our life and death ought to profite our brother. *2.Corinth.5.10.* *Isa.45.23.* *phil.2.10.*
k This ofhe particularly appertaineth to God, who is the true life of him selfe, and giueth it to all others.
l And acknowledge me for their God.

CHAP. XIIII.

1 The weake ought not to be disprised. 10 No man should offend anothers conscience, 15 But one to support another in charitie and faith.

1 HIm that is weake in the a faith, receiue vnto you, but not b for controuersies of disputations.
2 One beleeueth that he may eate of all things: and another, which is weake, eateth herbes.
3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.
4 * Who art thou that condemnest another mans seruant? he standeth or falleth to his owne c master: yea, he shalbe established: for God is able to make him stande.
5 This man esteemeth one day aboue another day, and another man counteth euery day alike: let euery man be d fully perswaded in his minde.
6 He that e obserueth the day, obserueth it to the f Lord: and he that obserueth not the day, obserueth it not, to the Lord. He that eateth, eateth to the Lorde: for he giueth God thankes: & he that g eateth not, h eateth not, to the Lorde, and giueth God thankes.
7 For none of vs liueth i to him selfe, neyther doeth any die to himselfe.
8 For whether we liue, we liue vnto the Lorde: or whether we dye, we dye vnto the Lord: whether we liue therefore, or die, we are the Lords.
9 For Christ therefore died, & rose againe, and reuiued, that he might be Lord both of the dead and the quicke.
10 But why doest thou iudge thy brother? or why doest thou despise thy brother? * for we shal all appeare before the iudgement seate of Christ.
11 For it is written, * I k liue, saith the Lord, & euery knee shall bow to me, and all tongues shall l confesse vnto God.

a He preuenteth the obiection which the Christians might vse.

12 So then euery one of vs shall giue accounte of himselfe to God.
13 Let vs not therefore iudge one another any more: but vse your iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before his brother.
14 [a] I know, and am perswaded through the Lorde Iesus, that there is nothing vncleane of it selfe: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane.
15 But if thy brother be grieued for the meate, nowe walkest thou not charitably: *destroye not him with thy meate, for whome Christ died.
16 Cause not your [b] commoditie to be euil spoken of.
17 For the [c] kingdome of God is not meat nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.
18 For whosoeuer [d] in these things serueth Christ, is acceptable vnto God, and is approued of men.
19 Let vs then followe those things which concerne peace, and wherewith one may edifie another.
20 Destroye not the worke of God for meates sake: *all things in deede are pure: but it is euill for the man which eateth with offence.
21 *It is good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stombleth, or is offended, or made weake.
22 Hast thou [e] faith? haue it with thy selfe before God: blessed is he that [f] condemneth not himself in that thing which he alloweth.
23 For he that doubteth, is condemned if he eate, because hee eateth not of faith: and whatsoeuer is not of [g] faith, is sinne.

a He preuenteth the obiection which the Christians might vse.
b Which is the benefit of Christian libertie, by vsing whereof occasion of weakenes to blaspheme the Gospel, which might seeme to them contrary to Gods will, and the doctrine of the law.
c God will not reigne ouer his by such obseruations.
d In peace and righteousnesse. *Rom.*14.
e Faith here is taken for a full perswasion of the Christian libertie in things indifferent, as the Apostle interpreteth it in the 14. verse.
f Which hath not euill remorse of conscience in his doing.
g Meaning, of a right conscience.

CHAP. XV.

1 Paul exhorteth them to support and loue one another by the example of Christ, 9 And by the onely mercie of God which is the cause of saluation both of the one and the other. 14 Hee sheweth his zeale toward them and the Church, 30 And requireth the same of them.

1 WE which are strong, ought to beare the infirmities of the weake, and not to please our selues.
2 Therefore let euerye man please his neighbour in that that is good to [a] edification.
3 For Christ also would not please himselfe, but as it is written, *The rebukes of them which rebuke thee, fell [b] on me.
4 For whatsoeuer things are written aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might haue hope.
5 Nowe the God of [c] patience and consolation giue you that ye be *like minded one towardes another, according to Christ Jesus,
6 That yee with one minde, and with one mouth may praise God, euen the Father of our Lord Iesus Christ.
7 Wherefore receiue ye one another, as Christ also receiued vs to the [d] glorie of God.
8 Nowe I saye, that Iesus Christ was a [e] minister of the circumcision, for the truetie of God, to confirme the promises made vnto the fathers.
9 And let the Gentiles praise God for his mercie, as it is written, *For this cause I will confesse thee among the Gentiles, and sing vnto thy Name.
10 And againe he saith, *Reioyce, ye Gentiles with his people.
11 And againe, *Praise the Lorde, all ye Gentiles, and laude ye him, all people together.
12 And againe Esaias saith, *There shall be a roote of Iesse, and [g] hee that shall rise to reigne ouer [h] the Gentiles, in him shall the Gentiles trust.
13 Now the God of hope fill you with all ioye, and peace in beleeuing, that ye may abounde in hope, through the power of the holy Ghost.
14 And I my selfe also am perswaded of you, my brethren, that yee also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.
15 Neuertheless brethren, I haue somewhat boldely after a sort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,
16 That I should be the minister of Iesus Christ towarde the Gentiles, ministring the Gospell of God, that the offring vp of the Gentiles might be acceptable, [i] being sanctified by the holy Ghost.
17 I haue therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.
18 For I dare not [k] speake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in worde and deede,
19 With the power of signes & wonders, by the power of the spirit of God: so that from Jerusalem, and rounde about vnto Illyricum, I haue caused to abound the Gospel of Christ.
20 Yea, so I enforced my selfe to preache the Gospell, not where Christ was named, least I should haue built on another mans foundation.
21 But as it is written, *To whome hee was not spoken of, they shall see him, and they that heard not, shall vnderstand him.
22 Therefore also I haue bene *left let to come vnto you.
23 But nowe seeing I haue no more place in these quarters, and also haue *bene desirous many yeres agone to come vnto you,
24 When I shall take my iourney into Spayne, I will come to you: for I trust to

a To edifie, signifieth to doe all manner duelties to our neighbour, either to bring him to Christ, or if he be wonne, to make him grow from faith to faith: for the faithfull are called the temple of God wherein he is resident by his holy spirit, & these faithfull are the stones of the newe Ieruſalem: that is, the vniuersall Church, Isa. 54. Reuel. 21, of the which building Christ is the chiefe corner stone, Ephes. 2. 20. *Psal.* 69. 9. b I did so beare them, as if they had bene done to me, and not to my father. c Which is the authour of patience.

1. Corinth. 1. 10. *phil.* 3. 16. & 4. 2.
d To make vs partakers of Gods glory.
e First to gather the Iewes, and the the Gentils, that both might be made one flocke.
f That God might be knowen true. *Psal.* 18. 49. 2. *sam.* 22. 50. *Deut.* 32. 43.
Psal. 117. 1. *Isa.* 11. 10.
g Which is Christ who did spring as a yong bud out of the drie and dead roote.
h Then seeing he tooke both the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.
i The minister offreth vp the people to God by the Gospel.
k God gaue him such ample occasions to set forth his excellent workes, & he had done by him that the Apostle need not to seek any other thing to boast vpon.
Isa. 52. 15.
Chap. 1. 13. 1. *thess.* 2. 17, 18.
Chap. 1. 10.

to see you in my iourney, & to be brought on my way thitherwarde by you, after that I haue bene somewhat filled with your companie.

25 But nowe goe I to Ierusalem, to [l] minister vnto the Saintes.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution vnto the poore Saintes which are at Ierusalem.

27 For it hath pleased them, and their debters are they: * for if the Gentiles bee made partakers of their spirituall things, their duetie is also to minister vnto them in carnall things.

28 When I haue therefore performed this, and haue [m] sealed them this [n] fruit, I will passe by you into Spaine.

29 * And I knowe when I come, that I shall come to you with [o] abundance of the blessing of the Gospell of Christ.

30 Also brethren I beseeche you for our Lord Iesus Christes sake, and for the loue of the spirite, that ye * would strue with me by prayers to God for me,

31 That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be [p] accepted of the Saintes,

32 That I may come vnto you with ioye by the will of God, and may with you be refreshed.

33 Thus the * God of peace be with you all. Amen.

CHAP. XVI.

1 *After many recommendations,* 17 *Hee admoniseth them to beware of false brethren and to be circumspect.* 20 *Hee prayeth for them, and giueth thankes to God.*

1 I Commende vnto you Phebe our sister which is a seruant of the Church of Cenchrea,

2 That ye receiue her in the Lord, as it becommeth Saintes, and that ye assist her in whatsoeuer businesse shee needeth of your aide: for shee hath giuen holpe at it vnto many, and to me also.

3 Greete * Priscilla and Aquila my fellow helpers in Christ Iesus.

4 (Which haue for my life layde downe their owne necke. Vnto whome not I onely giue thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloued Epenetus, which is the [a] first fruits of [r] Achaia in Christ.

6 Greete Marie which bestowed much labour on vs.

7 Salute Andronicus and Iunia my cosins and fellowe prisoners, which are notable among the Apostles, and [b] were in Christ before me.

8 Greete Amplias my beloued in the Lorde,

9 Salute Urbanus our fellowe helper in Christ, and Stachus my beloued.

10 Salute Apelles approued in Christ. Salute them which are of Aristobulus friendes.

11 Salute Herodion my kinsman. Greete them which are of the friendes of Narcissus which are in the Lord.

12 Salute Tryphena & Tryphosa, which women labour in the Lord. Salute the beloued Persis, which woman hath laboured much in the Lord.

13 Salute Rufus chosen in the Lorde, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Julias, Nereas, and his sister, & Olympas, and all the Saints which are with them.

16 Salute one another with an * holy [s] kisse. The Churches of Christ salute you.

17 I Nowe I beseech you brethren, marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and * auoide them.

18 For they [t] are such, serue not the Lorde Iesus Christ, but their owne [u] bellies, and with [x] faire speache and flattering deceiue the hearts of the simple.

19 For your obedience is come abroade among all: I am glad therefore of you: but yet I would haue you wise, vnto that which is good, and simple concerning euill.

20 The God of peace shall treade Satan vnder your feete shortly. The grace of our Lord Iesus Christ be with you.

21 * Timotheus my companion, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 * Gaius mine hoste, and of the whole Church saluteth you. Erastus [y] the [z] Chamberlaine of [a] the citie saluteth you, and Quartus a brother.

24 The grace of our Lorde Iesus Christ be with you all. Amen.

25 * To him now that is of power to establish you according to my Gospell, and preaching of Iesus Christ, * by the reuelation [c] of the mysterie, which was kept secret since the world began:

26 (But nowe is opened, and published among all nations by the Scriptures of the Prophetes, at the commaundement of the euerlasting God for the obedience of faith)

27 To God, I saye, onely wise, bee praise through Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus, and sent by Phebe, seruant of the Church, which is at Cenchrea.

THE

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[l] Which was to carie the almes.

1 *Cor.* 9. 11.

[m] I shall faithfully leane it with them, and as it were sealed most surely.

[n] Almes is the fruite of faith and charitie.

Chap. 1. 11.

[o] His comming shalbe profitable vnto them: for God will giue him aboundant knowledge of diuine mysteries, to communicate vnto them.

2 *Cor.* 1. 11.

[p] He feared lest sladerous tongues wold haue made his message eyther odious, or lesse acceptable.

Isa. 9. 6.

[r] The first which was consecrated to the Lord by imbracing the Gospell.

[r] *Or, Asia.*

[b] They were grafted in Christ by faith afore I was called, and were well esteemed of the Apostles, and of the Churches.

[s] *1. Cor.* 16. 20. *2. Cor.* 13. 12. *1. Pet.* 5. 14.

[t] This was a figure of amitie among the Iewes, which he willeth to be holy, that is, that it come from a minde full of godly charity. *2. Iohn* 10.

[u] These bee markes to know the false apostles by.

[x] The worde signifieth him that promiseth much & performeth nothing, who seemeth also to speake for thy profite, but doeth nothing lesse. *Act.* 16. 2. *Phil.* 2. 19. *1. Cor.* 1. 14.

[y] *Or, secretarie.*

[z] Corinthus. *Eph.* 3. 10.

[a] *Eph.* 3. 9. *col.* 1. 26. *2. tim.* 1. 9. *tit.* 1. 2.

[c] *1. pet.* 1. 20.

[g] Both as touching the doctrine of the gospel, and also the calling of the Gentiles.

The first Epistle of Paul to the Corinthians.

THE ARGVMENT.

After that S. Paul had preached at Corinthus a yeere and an halfe, he was compelled by the wickednes of the Iewes to sayle into Syria. In whose absence false apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt the simplicitie which Paul vsed in preaching the Gospel. By whose ambition such factions and schismes sprang vp in the Church, that from opinions in policies and ceremonies, they fell to false doctrine and heresies, calling into dout the resurrection from the dead, one of the chiefest pointes of Christian religion. Against these euils the Apostle proceedeth, preparing the Corinthians heartes, and eares with gentle salutations: but soone after he reproueth their contentions and debates, their arrogancie and pride, and exhorteth them to concorde and humilitie, setting before their eyes the spirituall vertue, and heauenly wisedome of the Gospel, which cannot be perswaded by worldly wit and eloquent reasons, but is reueyled by Gods Spirit, and so sealed in mens heartes. Therefore this saluation may not be attributed to the ministers, but onely to God, whose seruants they are, and haue receiued charge to edifie his Church: wherein Saint Paul behaued himselfe skilfully, building according to the foundation (which is Christ) and exhorteth others to make the ende proportionable to the beginning, taking diligent heede that they be not polluted with vaine doctrine, seeing they are the Temple of God. And as for those which douted of his Apostleship, he sheweth them that he dependeth not on mans iudgement, albeit he had declared by manifest signes that he neuer sought his owne glory, neyther yet howe he might liue, but onely the glory of Christ: which thing at his comming he would declare more amply, to the shame of those vaine glorious braggers, who sought themselues onely, and therefore suffred most horrible vices vnreprooued and vnpunished, as incest, contentions, pleading before infidels, fornication, and such like, to the great slaunder of the Gospel. This done, he answereth to certaine pointes of the Corinthian letter, as touching single life, diuorce of mariage, of discord and dissension among the married, of virginitie, and seconde mariage. And because some thought it nothing to be present at idole seruice, seeing in their heart they worshipped the true God, he warneth them to haue respect to their weake brethren, whose faith by that dissembling was hindred, and their consciences wounded, which thing rather then he woulde doe, he woulde neuer vse that libertie which God had giuen him. But forasmuch as pride, and selfewill was the cause of those great euils, he admonisheth them by the example of the Iewes not to glory in these outwarde gifts, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ vprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behauiour of men, and women in the assemblies: of the Lords supper, the abuse of the spirituall gifts, which God hath giuen to maintein loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospel serueth to no vse. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

1 *He praiseth the great graces of God shewed towards them,* 10 *Exhorting them to concorde and humilitie,* 19 *He beateth downe all pride, and wisdome which is not grounded on God,* 26 *Shewing whom God hath chosen to confounde the wisdome of the world.*

1 PAul called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sosthenes,

2 Vnto the Church of God which is at Corinthus, to them that * a are sanctified in Christ Iesus, * b Saints by calling, * with al that * call on the name of our Lord Iesus Christ in euery place, both their Lord and ours:

3 Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

4 I thanke my God alwayes on your behalfe for the d grace of God, which is giuen you in Iesus Christ,

5 * That in all things ye are made riche * in him, in all kinde of speach, and in all knowledge:

6 As the testimonie of Iesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gift: * waiting for the appearing of our Lord Iesus Christ.

8 * Who shall also confirme you vnto the ende, that ye may be e blamelesse in the day of our Lord Iesus Christ.

9 * God is faithfull, by whome ye are called vnto the felowship of his Sonne Iesus Christ our Lord.

10 Nowe I beseche you, brethren, by the Name of our Lord Iesus Christ, * that ye all * speake one thing, and that there be no dissensions among you: but be ye

a 1.Cor.15.9. 1.Thess.4.7. 1 Whome God hath separated from the rest of the world, purified and giuen to his Sonne, that he might be in them, and they in him. *Rom.*1.7. *ephes.*1.1. *coloss.*1.22. 2.*Tim.*1.9. *tit.*2.3. b Made holy by the free mercie and calling of God. 2.*Tim.*2.23. c Which is to acknowledge him to be very God, to worship him, and seeke vnto him for helpe.

d For al the benefites which ye haue receyued by the Gospel.

e As members of the same body which communicate with their head.

f He commendeth those gifts in them, whose abuse after he doth reprone, as eloquence, philosophie, and their knowledge of Gods worde. *Philip.*3.20.

*tit.*2.13. 1.*Thess.*3.13. *and* 5.23. g For there is no condemnation to them that are graffed in Christ Iesus. *Psal.*138. 1.*thess.* 5.24. *Rom.*13.5. *philip.*3.16. h Disagreeing in wordes ingendereth dissension of minde, whereof proceedeth repugnancie of iudgement, which is the mother of schisme and heresie.

knit

i Which was a vertuous woman and zelous of Gods glorie, and sought the quietnesse of the Church. *Act.*18.24.

k Reade the annotation, Act. 3.16. *Act.*18.8.

l This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom.16. 23. there was yet another so called, which was of Derbe, and followed Paul, Acts.20.4.

m That is, chiefly & peculiarly. *Chap.*2.13. *gal.*5.4. 2.*pet.*1.16.

n As rhetoricke, or arte oratorie.

o When men should attribute that vnto eloquence, which onely belonged to the power of God. *Rom.*1.16. *Isai.*29.14.

p That is, the interpreter of the Lawe.

q He that is so subtil in discussing questions? and herein Paul reprocheth euen the best learned, as though not one of them coulde perceiue by his owne wisdome this mysterie of Christ reuealed in the Gospel. *Matth.*12.38.

r He speaketh in the person of the wicked, who contrary to their conscience rather attribute these things to God, then acknowledge their owne follie & weaknes. s According as the world termeth wise men. t Which are in mans iudgement almost nothing, but taken for abiects & castawayes. u Esteemed & in reputation. x Thus he calleth man in contempt, and to beate downe his arrogancie.

knit together in one minde, and in one iudgement.

11 For it hath bene declared vnto me, my brethren, of you by them that are of the house of i Cloe, that there are contentions among you.

12 Nowe this I say*, that euery one of you saith, I am Paules, and I am * Apollos, and I am Cephas, and I am Christes.

13 Is Christ deuided? was Paul crucified for you? either were ye baptized k into the name of Paul?

14 I thanke God, that I baptized none of you, but * Crispus, and l Gaius,

15 lest any shoulde say, that I had baptized into mine owne name.

16 I baptized also the housholde of Stephanas: furthermore know I not, whether I baptized any other.

17 For Christ sent me not to m baptize, but to preach the Gospel, not with * o wisedome of wordes, o lest the crosse of Christ should be made of none effect.

18 For the preaching of the crosse is to them that perish, foolishnes: but vnto vs, which are saued, it is the * power of God.

19 For it is written, * I will destroy the wisdome of the wise, and will cast away the vnderstanding of the prudent.

20 Where is p wise? where is p Scribe? where is the q disputer of this worlde? hath not God made the wisdome of this world foolishnes?

21 For seeing the worlde by wisedome knew not God in the wisedome of God, it pleased God by the foolishnes of preaching to saue them that beleeue:

22 Seeing also that the Iewes require a * signe, and the Grecians seeke after wisdome,

23 But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

24 But vnto them which are called, both of the Iewes and Grecians we preache Christ, the power of God, and the wisedome of God.

25 For the r foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 For brethren, you see your calling, how that not many wise men s after the flesh, not many mighty, not many noble are called.

27 But God hath chosen the foolish things of the world to confounde the wise, and God hath chosen the weake things of the worlde, to confounde the mightie things.

28 And vile things of the world & things which are despised, hath God chosen, and things t which are not, to bring to nought things u that are,

29 That no x flesh should reioyce in his presence.

30 But ye are of him in Christ Iesus, who of God is made vnto vs * wisdome and righteousnes, and sanctification, and redemption,

31 That, according as it is written, * He that reioyceth, y let him reioyce in the Lord.

*Ier.*23.5.6. *Ier.*9.24. 2.*cor.*10.17.

y That is, attribute all things to God with thankesgiuing

CHAP. II.

1 *Hee putteth for example his maner of preaching, which was according to the tenor of the Gospel.* 8 *Which Gospell was contemptible and hid to the carnall,* 10 *And againe honourable and manifest to the spirituall.*

1 AND I, brethren, whē I came to you, came not with * excellencie of wordes, or of wisedome, shewing vnto you the a testimonie of God.

2 For I esteemed not to b know any thing among you, saue Iesus Christ, and him crucified.

3 * And I was among you in b weakenes, and in feare, and in much trembling,

4 Neither stoode my word, and my preaching in the * entising speach of mans wisedome, but in plaine euidence of c the Spirit and of power,

5 That your faith shoulde not be in the wisedome of men, but in the power of God.

6 And we speake wisedome among them that are c perfit: not the wisdome of this worlde, neither of the d princes of this world, which come to nought.

7 But we speake the wisedome of God in a mysterie, euen the hid wisdome, which God had determined before the worlde, vnto our glorie.

8 Which * none of the princes of this world hath knowē: for had they knowen it, they wonlde not haue crucified the e Lord of glorie.

9 But as it is written, The things which eye hath not seene, neither eare hath heard, neither f came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reuealed them vnto vs by his Spirit: for the Spirit b searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so þ things of God knoweth no man, but the Spirit of God.

12 Nowe we haue h receiued not the Spirit of the worlde, but the Spirit, which is of GOD, that wee might knowe the i things that are giuen to vs of God.

*Chap.*1.17.

a That is, the Gospel, whereby God doeth manifest himselfe to the world, or whereof God is the author, and witnes.

b Herein appeareth his great modestie, who was not glorious but abiect and humble, not full of vaine boastings and arrogancie, but with feare and trembling set forth the mightie power of God.

*Chap.*1.17.

c They whose vnderstandings are illuminate by faith, acknowledge this wisdome, which the world calleth follie.

d The worde is here taken for them, whom either for wisdome, riches or power, men

*Chap.*1.17. 2.*pet.*3.16.

e That is, verie fewe. f He calleth Iesus the mighty God, full of true glorie and maiestie, whome Dauid also calleth the King of glorie, Psalme 24.7. and Steuen nameth him the God of glorie, Actes 7.2. and hereby appeareth the diuinitie of Christ, and coniunction of two natures in one person. *Isa.* 64.4. g Man is not able to thinke Gods prouidence towards his. h For hee is one God with the Father and the Sonne.

i Mans minde, which vnderstandeth and iudgeth. k We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature.

l All the benefites of God in Iesus Christ.

13 Which

13 Which things also we speake, not in the
* wordes which mans wisedom teacheth,
but which the holy Ghost teacheth, com-
paring [m] spirituall things with spiritual
things.
14 But the [n] naturall man perceiueth not
the things of the Spirite of God: for they
are foolishnesse vnto him: neither can hee
knowe them, because they are spiritually
discerned.
15 But he that is [*] spirituall, discerneth all
things: yet he himselfe is [o] iudged of no
man.
16 * For who hath knowen the minde of
the Lord, that he might instruct him? but
we haue the [p] minde of Christ.

Chap.1.17. 2.pet.1.16.
m As that which we teach is spirituall, so our kinde of teaching must be spirituall, that the wordes may agree with the matter.
n Whose knowledge and iudgement is not cleansed by Gods spirit.
Isa.27.19.
o For the trueth of God is not subiect to the iudgement of man. Isa.40.13. wisd.9. rom.11.34.
p That is, Christes Spirite, Iohn 16.13. rom.8.9.

CHAP. III.

3 Paul rebuketh the sectes & authors therof. 7 No mã ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithfull.

1 And I coulde not speake vnto you,
brethren, as vnto spirituall men, but
as vnto carnall, euen as vnto [a] babes
in Christ.
2 I gaue you milke to drinke, & not meat:
for ye were not yet able to beare it, neither
yet nowe are ye able.
3 For ye are yet carnall: for where as there
is among you enuying, and strife, and di-
uisions, are ye not carnall, and walke as
men?
4 For when one saith, I am Pauls, & ano-
ther, I am Apollos, are ye not carnall?
5 Who is Paul then? and who is Apollos,
but the ministers by whome ye beleeued,
and as the Lord gaue to euery man?
6 I haue planted, Apollos watred, but
God gaue the increase.
7 So then, neither is he that planteth, any
thing, neither hee that watreth, but God
that giueth the increase.
8 And he that planteth, & he that watreth,
are [b] one, * and euery man shal receiue his
wages, according to his labour.
9 For we together are Gods [c] labourers:
ye are Gods husbandry, and Gods buil-
ding.
10 According to the grace of God giuen to
mee, as a skilfull master builder, I haue
laid the foundation, and another buildeth
thereon: but let euery man [d] take heede
howe he buildeth vpon it.
11 For other foundation can no man lay,
then that which is laide, which is Iesus
Christ.
12 And if any man builde on this founda-
tion, golde, siluer, precious stones, timber,
hay, or stubble,
13 Euery mans worke shall be made ma-
nifest: for the [e] day shal declare it, because
it shall be reueiled by the [f] fire: and the
fire shall trie euery mans worke of what
sort it is.
14 If any mans worke, that he hath built
vpon, abide, he shall receiue wages.
15 If any mans worke burne, hee shall
[g] lose, but he [h] shall be [i] safe himselfe: ne-
uerthelesse yet as it were by the fire.
16 * Knowe yee not that yee are the Tem-
ple of God, and that the Spirite of God
dwelleth in you?
17 If any mã destroy the Temple of God,
him shall God destroy: for the Temple of
God is holy, which ye are.
18 Let no man deceiue him selfe. If any
man among you seeme to be wise in this
worlde, let him be a foole, that he may be
wise.
19 For the wisedome of this world is foo-
lishnesse with God: for it is written, * He
catcheth the wise [k] in their owne crafti-
nesse.
20 * And againe, The Lorde knoweth that
the thoughts of the wise be vaine.
21 Therefore let no man [l] reioyce in men:
for all things are yours.
22 Whether it be Paul, or Apollos, or
Cephas, or ye world, or life, or death: whe-
ther they be things present, or things to
come, euen all are yours,
23 And ye Christes, and Christ Gods.

a Being ingrafted in Christ by faith, we begin to liue by his spirit, and as we profite in faith, we growe vp to ripe age. And let him take heede that teacheth, least for milke he giue poison for milke and strong meat.
b Are one, they only differ in maner and degree.
c He chargeth them with two faultes: the one, that they attributed too much to the ministers, and the other, that they preferred one minister to another.
Psal.62.12. gal.6.5.
c So made by his grace.
d He reproueth the ministers of Corinth, as teachers of curious doctrines and questions.
e Or the time: which is, when the light of the trueth shal expel the darkenes of ignorance, then the curious ostentation of mans wisedome shalbe brought to nought.
f By the triall of Gods Spirit.
g Both his labour and rewarde.
h He reproueth them not as false apostles, but as curious teachers of humane sciences, as they which lothing at the simplicitie of Gods worde, preach philosophicall speculations.
i As touching his life, if he holde fast the foundation.
Chap.6.19. 2.cor.6.16.
Iob 5.13.
k When they themselues are entangled in the same snares, which they laide for others.
Psal.94.11.
l But in God who worketh by his ministers to his owne glorie and the comfort of his Church.

CHAP. IIII.

1 After that hee had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their glory which hindred them to praise that, which they dispraised in him. 16 He sheweth what he requireth on their part, & what they ought to looke for of him at his returne.

1 Let a man so thinke of vs, as of the
[a] ministers of Christ, and disposers
of the secretes of God.
2 And as for the rest, it is required of the
disposers, that euery man be founde
faithfull.
3 * As touching me, I passe very litle to be
iudged of you, or of [*] mans iudgement:
no, I iudge not [b] mine owne selfe.
4 For I [c] know nothing by [d] my selfe, yet
am I not thereby iustified: but hee that
iudgeth me, is the Lord.
5 Therefore * iudge nothing before the
time, vntil the Lorde come, who wil ligh-
ten things that are hid in darkenesse, and
make the counsels of the hearts mani-
fest: and then shall euery man haue praise
of God.
6 Nowe these things, brethren, I haue fi-
guratiuely applyed vnto myne owne
selfe and Apollos, for your sakes, that ye
might learne [e] by vs, that no man pre-
sume aboue that which is written, that
one swell not against another for any
mans cause.
7 For who [f] separateth thee? and what hast
thou, that thou hast not receiued? if thou
hast receiued it, why reioycest thou, as
though thou haddest not receiued it?

a As it is a thing intolerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.
Mat.7.1,2.
* Greeke, mans day.
b Whether I haue great gifts or litle, fewe or many.
c For as I do not know, whereby I should take any occasion of glory: so I am certein that before God another maner of iustice is required.
d Concerning mine office.
Mat.7.1. rom.2.1.
e By our example.
f To wit, from other men & preferreth thee.

8 Now ye are full: now ye are made rich: ye reigne as kings without vs, & would to God ye did reigne, that we also might reigne with you.
9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a gasing stocke vnto the world, and to the Angels, and to men.
10 We are [h] fooles for Christes sake, and ye are wise in Christ: we are weake, and ye strong: ye are honourable, and we are despised.
11 Vnto this houre we both hunger, and thirst, and are naked, & are buffeted, and haue no certaine dwelling place,
12 [*] And labour, working with our owne hands: we are reuiled, and yet we bleese: we are persecuted, and suffer it.
13 [*] We are euill spoken of, and we [*] pray: we are made as the filth of the world, the off-scouring of all things, vnto this time.
14 I write not these things to shame you, but as my beloued children I admonish you.
15 For though ye haue ten thousand [k] instructours in Christ, yet haue yee not many fathers: for in Christ Iesus I haue begotten you through the Gospel.
16 Wherefore, I pray you, be ye followers of me.
17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithful in the Lorde, who shall put you in [l] remembrance of my wayes in Christ as I teache euery where in euery Church.
18 Some are puffed vp as though I would not come to you.
19 But I will come to you shortly, [*] if the Lorde will, and will knowe, not the speache of them which are puffed vp, but the power.
20 For the [k] kingdome of God is not in worde, but in [l] power.
21 What will ye? shall I come vnto you with a rodde, or in loue, and in the spirite of meekenesse?

CHAP. V.

1 *He reproueth sharply their negligence in punishing him that had committed incest, 3 Willing them to excommunicate him, 7 To embrace purity, 9 And flee wickednesse.*

1 It is [a] heard certainely that there is fornication among you, and such fornication as is not once named among the [a] Gentiles, [*] that one should haue his fathers wife.
2 And ye are puffed vp and haue not rather sorowed, that he which hath done this deede, might be put from among you.
3 [*] For I verely as absent in body, but present in spirite, haue determined already as though I were present, that he that hath [b] thus done this thing,
4 When ye are gathered together, and my [c] spirite, [d] with the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,
5 [*] Be deliuered vnto [*] Satan, for the [f] destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus.
6 Your reioycing is not [g] good: [*] know ye not that a litle leaue leaueneth the whole lumpe?
7 Purge out therefore the olde leauen, that ye may be a newe lumpe, [h] As ye are vnleauened: for Christ our Passeouer is sacrificed for vs.
8 Therefore let vs keepe the feast, not with olde leauen, neyther with the leauen of maliciousnesse and wickednes: but with the vnleauened bread of sincerite and truth.
9 I wrote vnto you in an Epistle, [*] that ye shoulde not companie together with fornicatours,
10 And [i] not altogether with the fornicators of this worlde, or with the couetous, or with extortioners, or with idolaters: for then must ye nedes go out of the world.
11 But nowe I haue written vnto you, that ye companie not together: if any that is called a brother, be a fornicator, or couetous, or [k] an idolater, or a railer, or a drunkarde, or an extortioner, with such one eate not.
12 For what haue I to doe, to iudge them also, which are [m] without? do ye not iudge them that are [m] within?
13 But God iudgeth them that are without. Put away therefore from among your selues that wicked man.

1 Tim. 1. 16.
c Which is, to be as an heathen man and publicane.
f For being wounded with shame and sorrow, his flesh or olde man shall die: and the spirite or newe man shall reuiue and reioyce the victorie in that day when the Lorde shall iudge the quicke and dead,
2. Cor. 4. 12.
1. Pet. 4. 6.
g Seeing you suffer such monstrous vices among you.
Gal. 5. 9.
h As euery one particularly is pure, so is the whole Church in generall may be pure.
Mat. 28. 17.
2 Thes. 3. 14.
i But he meet of those that were conuersant in the Church, whome they ought by discipline to haue corrected: for as touching strangers they ought by all meanes godly to winne them to Christ.
k Who to please both partes woulde be present at idole seruice, and yet professe the Gospell.
l Vnto whome the ecclesiastical discipline doeth not stretch.
m Which are subiect to Gods worde, and to the discipline of the Church.

CHAP. VI.

1 *He rebuketh them for going to law together before the heathen.* 7 *Christians ought rather to suffer.* 12 *How reproueth the abusing of Christian liberty,* 15 *And sheweth that we ought to serue God purely both in bodie, and soule.*

1 Dare any of you, hauing businesse against another, be iudged vnder [a] the vniust, and not vnder the Saints?
2 [*] Do ye not know, that the Saintes shall iudge the world? If the world then shall be iudged by you, are ye vnworthy to iudge the smallest matters?
3 Know ye not [b] we shall iudge the [b] Angels? howe much more things that pertaine to this life?
4 If then ye haue iudgements of things pertaining to this life, [c] set vp them which are [d] least esteemed in the Church.
5 I speake it to your shame. Is it so that there is not a wise man among you? no not one, that can iudge betweene his brethren?
6 But a brother goeth to law with a brother, and that vnder the infidels.
7 Nowe therefore there is vtterly [a] a fault

a Or, iudges and magistrates, which are infidels.
a He calleth the vniust, whosoeuer are not sanctified in Christ.
1 Cor. 3. 8.
b Who are now apostates and deuils, Mat. 25. 41.
c That is, make them iudges.
d If ye be borne with desire to pleade, keepe a court among your selues, and make the least esteemed your iudge: for it is most easie to iudge betweene brethren.
a Or, impotencie of minde.

among

among you, because ye goe to lawe one with another: * why rather suffer ye not wrong? why rather suffeine ye not harme?

8 * Nay, ye your selues do wrong, and do harme, and that to your brethren.

9 Knowe ye not that the vnrighteous shal not inherite the kingdome of God? Be not deceiued: * neither fornicators, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor thieues, nor couetous, nor drunkards, nor railers, nor extortioners shall inherite the kingdome of God.

11 And such were * some of you: but ye are washed, but ye are sanctified, but ye are iustified in the Name of the Lorde Iesus, and by the Spirite of our God.

12 ¶ * All * things are lawful vnto me: but all things are not profitable. I may doe all things, but I will not be brought vnder * the power of any thing.

13 Meates are ordeined for the belly, & the belly for the meates: but God shall destroy both it, and them. Now the body is not for * fornication, but for the * Lorde, and the Lord for the body.

14 And God hath also raised vp the Lorde, and * shall raise vs vp by his power.

15 Knowe ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an * harlot? God forbid.

16 Do ye not know, that he which coupleth him self with an harlot, is one body? * for two, sayth he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is one spirite.

18 Flee fornication: euery sinne that a man doeth, is without the body: but he that committeth fornication, sinneth against his * owne body.

19 Knowe ye not, that * your body is the temple of the holy Ghost, which is in you, whome ye haue of God? and ye are not your owne.

20 * For ye are bought for a price: therefore glorifie God in your body, and in your spirite: for they are Gods.

1.Pet.3.7.

c Which comprehendeth all dueties perteining to marriage.

d He sheweth that he cõmandeth not precisely al mẽ to marry, but that God hath graunted this remedie vnto them which can not liue chaste.

e With the fire of concupiscẽce, ¶ is, when mans will so giueth place to the lust ¶ tempteth, that he can not call vpon God with a quiet cõsciẽce. Mat.5.32. & 19.9. mar.10.11. luke 16.18.

f For hatred, dissension, anger, &c.

g Saue for whoredome, as Mat.5.32.

h In asmuch as there was nothing expressely spoken hereof in the lawe, or Prophets: or els hee spake this moued by the spirite of God as he testifieth in the 25. verse.

i Meaning, that the faith of the beleeuer hath more power to sanctifie marriage, then ¶ wickednesse of the other to pollute it.

k They that are borne of either of the parents faithfull, are also counted members of Christes Church, because of the promesse, Act.2.39.

¶ When such

that dignitie and priuiledge whereby we be made the members of Christ. Gen.2.24. mat.19.5. mar.10.8. ephes.5.31. l That is, hee were polluteth his owne body, then he that cõmitteth any

CHAP. VII.

1 *The Apostle answereth to certaine questions, which the Corinthians desired to knowe,* 2 *As of single life,* 3 *Of the dutie of marriage.* 12 *Of diuorces and dissension in mariage,* 13 *Of mariage betweene the faithfull and vnfaithfull,* 18 *Of vocation concerning the circumcised,* 22 *Of seruitude,* 25 *Of virginitie,* 39 *And second mariage.*

1 NOw concerning the things where of ye wrote vnto me, It were * good for a man not to touch a woman.

2 Neuertheless, to auoide fornication, let * euery man haue his wife, and let euery woman haue her owne husband.

3 * Let ¶ husband giue vnto the wife * due beneuolence, and likewise also the wife vnto the husband.

4 The wife hath not the power of her owne body, but the husband: and likewise also the husband hath not the power of his owne body, but the wife.

5 Defraude not one another, except it be with consent for a time, that ye may giue your selues to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, * not by commandement.

7 For I would that all men were euen as I my selfe am: but euery man hath his proper gift of God, one after this maner, and another after that.

8 Therefore I say vnto the vnmaried, and vnto the widdowes, it is good for them if they abide euen as I doe.

9 But if they can not abstaine, let them marrie: for it is better to marrie then to * burne.

10 And vnto the maried I command, not I, but the Lorde, Let not the wife * depart from her husband.

11 But and if she * depart, let her remaine vnmaried, or be reconciled vnto her husband, and let not the husband put * away his wife.

12 But to the remnant I speake, and not * the Lorde, If any brother haue a wife, that beleeueth not, if shee be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeueth not, if he be content to dwel with her, let her not forsake him.

14 For the vnbeleeuing husband is * sanctified by the wife, and the vnbeleeuing wife is sanctified by the husband, els were your children vncleane: but nowe are they * holy.

15 But if the vnbeleeuing depart, let him depart: a brother or a sister is not in subiection in * such things: but God hath called vs in peace.

16 For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife?

17 But as God hath distributed to euery man, as the Lord hath * called euery one, so let him walke: and so ordeine I in all Churches.

18 Is any man called being circumcised? let him not * gather his vncircumcision: is any called vncircumcised? let him not be circumcised.

19 * Circumcision is nothing, and vncircumcision is nothing, but the keeping of the commandements of God.

20 * Let euery man abide in the same vo-

1.Cor.6.16. Chap.7.23. 1.pet.1.15,19.

a Or, expedient: because marriage, whose mans corruption, and not by Gods institution bringeth cares & troubles. b Speaking to al men in general.

things come to passe, that the faithfull, and vnfaithful be maried together, & the one forsake the other without cause. m The lawfull vocation in outwarde things must not lightly be neglected. n Which is when the surgeon by arte draweth out the skin to couer the part circucised, Celsus lib.7. chap.25. Epiphan. lib. de ponderibus & mensuris, 1.Mac.1.16. o It is al one whether thou be Iewe or Gentile. Ephe.4.1. 1.tim.6.1.

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cation wherein he was called.

21 Art thou called being a seruant? ᵖ care not for it: but if yet thou mayest be free, vse it rather.

22 For he that is call'ed in the ᵠ Lorde being a seruant, is the Lordes freeman: likewise also he that is called being free, is Christes seruant.

23 * Ye are bought ᵗ with a price: be not the seruants of men.

24 Brethren, let euery man, wherein he ᵘ was called, therein abide ˣ with God.

25 Nowe concerning ʸ virgins, I haue no ᶻ commandement of the Lord: but I giue mine aduice, as one that hath obteined mercy of the Lord to be ᵃ faithfull.

26 I suppose then ᵇ this to be good for the present ᶜ necessitie: I meane that it is good for a man so to be.

27 Art thou bound vnto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not a wife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marry, she sinneth not: neuertheless, such shal haue ˣ ᵈ trouble in the flesh: but I ᵉ spare you.

29 And this I say, brethren, because the time is short, ᶠ hereafter that both they which haue wiues, be as though they had none:

30 And they that ᵍ weepe, as though they wept not: and they that ʰ reioyce, as though they reioyced not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they vsed it not: for the ⁱ facion of this world goeth away.

32 And I would haue you without care. The vnmarried careth for the things of the Lord, how he may please the Lord:

33 But hee that is married, careth for the things of the world, how he may please his wife ‖.

34 There is difference also betweene a virgine and a wife: the vnmarried woman careth for the things of the Lord, that she may be ʲ holy, both in body and in spirit: but shee that is married, careth for the things of the world, howe she may please her husband.

35 And this I speake for your owne commoditie, not to ᵏ tangle you in a snare, but that ye followe that, which is honest, and that ye may cleaue fast vnto the Lord without separation.

36 But if any man thinke that it is vncomely for his virgine, if shee passe the flowre of her age, and ˡ nede so require, let him doe what hee will, he sinneth not: let them be married.

37 Neuertheles he ᵐ that standeth firme in his heart, that he hath no nede, but hath ⁿ power ouer his owne will, and hath so decreed in his heart, that he wil keepe his virgine, he doeth well.

38 So then he that giueth her to marriage, doeth well, but hee that giueth her not to marriage, doeth ᵒ better.

39 The wife is bound by the ᵖ Law, as long as her husband ᵠ liueth: but if her husband be dead, she is at libertie to marrie with whome she wil, onely in the Lord.

40 But she is more blessed, if she so abide, in my iudgement: * and I thinke that I haue also the Spirit of God.

ᵖ Although God hath called thee to serue in thislife, yet think not thy conditiō vnworthy for a Christiā: but reioyce, that thou art deliuered by Christ from the miserable slauerie of sinne and death.

ᵠ Being seruant by condition, is made partaker of Christ. *Chap.6.20. 1.pet.1.19.*

ʳ Sincerely as in the presence of God.

ˢ *Or, the state of virginitie.*

ᵗ He bindeth no man to that which God hath left free: but sheweth what is most agreeable to Gods will, according to the circumstance of the time, place, and persons.

ᵘ *Or, beleeued.*

ˣ To be single.

ʸ In these afflictions and persecutions.

ᶻ As worldly cares of their children and familie.

ᵃ He doeth not preferre singlenesse as a thing more holy then marriage, but by reason of incommodities, which the one hath more then the other.

ᵇ In wishing that you could liue without wiues.

ᶜ *Or, it remaineth that.*

ᵈ Which be in aduersitie.

ᵉ Which be in prosperitie. ᵉ In this world there is nothing but mere vanitie. ᵈ Which onely apperteine to this present life. ‖ *And he is deuided*, meaning into diuers cares. ᵉ She may attaine vnto it sooner then the other, because she is without cares. ᶠ Seeing S.Paul could binde no mans cōscience to single life, what presumption is it, that any other should doe it? ᵍ That is, that she should marrie to auoid fornication. ʰ Meaning, he that is fully perswaded that he hath no neede.

ⁱ For the sicknes will dependeth on his childrens in this point: in so much as he is bound to haue respect to their infirmitie, neither can he iustly require of them singlenes, if they haue not ȝ gift of God so to liue.

ᵏ And more commodious for his children in preserning them from care.

ˡ Of matrimonie. *Rom.7.2. 1.Thess.4.8.*

CHAP. VIII.

1 He rebuketh them that vse their libertie to the slander of other, in going to the idolatrous sacrifices, 9 And sheweth howe men ought to behaue them toward such as be weake.

1 AAd as touching thinges sacrificed vnto idoles, we knowe that we all haue ᵃ knowledge: knowledge puffeth vp, but loue edifieth.

2 Nowe, if any man thinke that he knoweth any thing, hee knoweth nothing yet as he ought to knowe.

3 But if any man loue God, the same is ᵇ knowen of him.

4 Concerning therefore meate sacrificed vnto idoles, we knowe that an idole is ᵇ nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth, (as there be many gods, and many ᶜ lordes)

6 Yet vnto vs there is but one God, which is the Father, of whome are all things, and we in him: and * one Lorde Iesus Christ, by whome are all thinges, and we by him.

7 But euery man hath not knowledge: for some hauing ᵈ conscience of the idole, vntill this houre, eate as a thing sacrificed vnto the idole, and so their conscience being weake, is defiled.

8 But meate maketh not vs acceptable to God: for neither if we eate, haue we the ᵉ more: neither if we eate not, haue we the lesse.

9 But take heede least by any meanes this * power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be ᶠ ᵍ boldened to eate those things which are sacrificed to idoles?

11 And through thy knowledge shall the * weake brother perish, for whom Christ died.

12 Nowe when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 * Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

ᵃ Of the libertie that God hath giuen vs touching outward things.

ᵇ *Or, taught.* ᵇ This he speaketh in their person which bragged so much of their libertie, saying that an image among all things that are made, is of no force.

ᶜ Which being idols, yet are esteemed of men as Lordes and Seignours. *1 Cor 13.13. chap.12.3.*

ᵈ In that they thought the meate offred vp to the image, not to be pure, and therefore could not eate it with a good conscience.

ᵉ This abundance and want is referred to spirituall things, Rom.14.17.

ᶠ *Or, liberta in things indifferent.*

ᵍ *Greke, builded vp.*

ᶠ By thine example without any ground of doctrine.

Rom.14.15. ᵍ Which eateth against his conscience, or in doute. *Rom.14.21.*

CHAP.

CHAP. IX.

He exhorteth them by his example to vse their libertie to the edification of other. 24 To runne on forth in the course that they haue begun.

1 AM I not an Apostle? am I not free? haue I not seene Iesus Christ our Lord? are ye not my worke in the Lorde?
2 If I be not an Apostle vnto other, yet doutlesse I am vnto you: for ye are the [a] seale of mine Apostleship in the Lord.
3 My defence to them [b] that examine me, is this,
4 Haue we not power to eate, [c] and to drinke?
5 Or haue we not power to [d] leade about a wife being a [e] sister, as well as the rest of the Apostles, and as the [f] brethren of the Lord, and Cephas?
6 Or I only and Barnabas, haue not we power [g] not to worke?
7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, [h] and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?
8 Say I these things according to man? saith not the Lawe the same also?
9 For it is written in the Lawe of Moses, *Thou shalt not muzzel the mouth of the ox that treadeth out the corne: doeth God take [i] care for oxen?
10 Either saith he it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope: and that he that thresheth in hope, should be partaker of his hope.
11 *If we haue sowen vnto you spiritual things, is it a great thing if we reape your carnall things?
12 If others with you be partakers of this [k] power, are not we rather? neuertheles, we haue not vsed this power: but *suffer all things, that we should not hinder the Gospel of Christ.
13 Doe ye not know, that they which minister about the *holy things, eate of the things of the Temple? and they which waite at the altar, are partakers [l] with the altar?
14 So also hath the Lorde ordeined, that they which preache the Gospel, should liue of the Gospel.
15 But I haue vsed none of these things: neither wrote I these thinges, that it should be so done vnto me: for it were better for me to die, then that any man should make my [k] reioycing vaine.
16 For though I preach the Gospell, I haue nothing to reioyce of: for necessitie is laid vpon me, and woe is vnto me, if I preach not the Gospel.
17 For if I doe it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ [m] free, that I abuse not mine authoritie in the Gospel.
19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.
20 *And vnto the Iewes I become as a Iewe, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the [n] Lawe, that I may winne them that are vnder the Lawe:
21 To them that are without Lawe, as though I were without Lawe (when I am not without Lawe as pertayning to God, but am in the Law through Christ) that I may winne them that are without Lawe.
22 To the weake I become as weake, that I may winne the weake: I am made [o] al things to all men, that I might by all meanes saue some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with you.
24 Knowe ye not, that they which runne in a race, runne all, yet one receiueth the price? so runne, that ye may obtaine.
25 And euery man that prouyeth masteries, [p] abstaineth from all things: & they do it to obteine a corruptible crowne: but we for an vncorruptible.
26 I therefore so runne, not as vncertenly: so fight I, not as one that beateth the aire.
27 But I beate downe my [q] body, and bring it into subiection, least by any meanes after that I haue preached to other, I my selfe should be [r] reproued.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust earnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

1 MOreouer, brethren, I wonde not that ye should be ignorant, that all our fathers were vnder *the cloude, and all passed through the *sea,
2 And were all baptized vnto [a] Moses, in the cloude, and in the sea,
3 *And did all eate the same [b] [c] spirituall meate,
4 *And did all drinke the same spirituall drinke (for they dranke of the spirituall [d] Rocke that followed them: & the Rocke [d] was Christ.)
5 But with many of them God was not pleased: for they were *ouerthrowen in the wildernes.
6 Nowe these are ensamples to vs, to the intent that we should not lust after euill things *as they also lusted.
7 Neither be ye idolaters as were some of them, as it is written, *The people sate downe to [e] eate and drinke, and rose vp to play.
8 Neither let vs commit fornication, as some of them committed fornication, and fell in one *day three and twentie thousand.

Acts.16.3. galat.2.3.

n As touching the ceremonies.
o In things indifferent, as eating of meates, obseruation of feastes & dayes, and such like, he facioned himselfe to men in such sort as he might best gaine them to Christ.
p That is, keepeth a strait diet, and refraineth from such things as might distemper his body.
q Or, oldeman which rebelleth against the spirit.
r Lest he should be reproued of men when they should see him doe contrarie, or contemne that thing which he taught others to doe.

Exod.13.21. num.9.18. Exod.14.16,22.

a Moses being their guide or minister, or as some reade, they were baptized vnto Moses lawe, others, by Moses.

Exod.16.15.

b That is, Manna which was the outward signe or Sacrament of the Spirituall grace.
c They are the same meate that we doe, because the substance of theirs and our Sacraments is all one.

Exod.17.6. num.20.10,11. d That is, signified Christ as all Sacraments doe. *Num.26.65. Num.11.4. and 26.64. psal.106.14. Exod.32.6.* e Because hereby occasion was taken to forget God & commit idolatrie, therefore these indifferent things are counted idolatrie. *Numb.25.9.* f Moses readeth foure and twentie thousand, which declareth an infinite nomber.

g Who was their leader, and was called the Angel of God. *Num.21.6. Psal.106.14.*

h Meaning eyther the good or euil angel, whose ministerie God vseth to execute his iudgement to the vter destruction of the wicked.

i How God will plague vs, if we be subiect to the like vices.

k Or, later dayes of Christs comming.

l He that led you into this tẽtation, which commeth vnto you eyther in prosperity or aduersitie, or for your sinnes past, will turne it to your cõmoditie, & deliuer you.

m Or, prepare to this holy vse with praise and thankesgiuing.

n The effectual badge of our coniunction and incorporation with Christ?

o If we that are many in nomber, are but one body in effect, ioyned with our head Christ, as many cornes make but one loafe, let vs renounce idolatry which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the lawe.

q Which is to assemble in that company where idoles are called vpon.

Chap.6.12. ecclus.37.27.

9 Neyther let vs tempt *r* Christ, as some of them also tempted him, and were *s* destroyed of serpents.

10 Neither murmure ye, as some of them * also murmured, and were destroyed of the *h* destroyer.

11 Now all these things came vnto them for ensamples, and were written to admonish *i* vs, vpon whom the *k* endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that you be able, but *l* will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloued, flée from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup of *m* blessing which we *m* blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the *n* communion of the bodie of Christ?

17 For we that are many, are *o* one bread and one bodie, because we all are partakers of one bread.

18 Beholde Israel which is after the flesh: are not they which eate of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I wolde not that ye should haue *p* felowship with the deuils.

21 Ye cannot drinke the cup of the Lorde, and the cup of the deuils. Ye cannot be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 *All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man seeke his owne, but euery man anothers wealth.

25 Whatsoeuer is solde in the *q* shambles, eate ye, and *t* aske no question for conscience sake.

26 *For the earth is the Lords, and all that therein is.

27 If any of them which beléeue not, call you to a feast, and if ye will goe, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lordes, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my *u* libertie be condemned of another mans conscience?

30 For *x* if I thorough Gods benefite be partaker, why am I euill spoken of, for that wherefore I giue thankes?

31 * Whether therefore ye eate or drinke, or whatsoeuer ye doe, do all to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please *z* all men *y* in all things, not seeking mine owne profite, but the profite of many, that they might be saued.

r For in those dayes they were accustomed to sell certaine of the flesh of beastes sacrificed, in the shambles, and turned the money to the priests profit. s Or, dout not. *Psal.24.1.*

t We must take heede that through our abuse, our libertie be not condemned.

u If by the benefite of God I may eate any kinde of meate, why should I by my default cause this benefite to be euil spoken of? *Col.3.17.*

x That is, the infirme. y Which are indifferent.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophecying, 18 And ministring the Lordes supper, 23 Bringing them againe to the first institution thereof.

1 BE *a* ye the followers of me, euen as I am of Christ.

2 Nowe, brethren, I commend you, that ye remember *b* all my things, and keepe the ordinances, as I deliuered them to you.

3 But I will that ye knowe, that Christ is the * head of euery man: and the man is the womans head: & God is Christes head.

4 Euery man *c* praying or *d* prophecying hauing any thing on his head, *e* dishonoureth his head.

5 But euery woman that prayeth or *f* prophecieth bare headed, dishonoureth her head: for it is euen one very thing, as though she were shauen.

6 Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be *g* shorne or shauen, let her be covered.

7 For a man ought not to couer his head, forasmuch as he is the *h* image and glorie of God: but the woman is the *i* glorie of the man.

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the womans sake: but the woman for the mans sake.

10 Therefore ought the woman to haue *k* power on her head, because of *l* Angels.

11 Nathelesse, neither is the man without the woman, neyther the woman without the man in the *k* Lord.

12 For as the woman is of the man, so is the man also by the woman: but all things are of God.

13 Iudge in your selues, Is it comely that a woman pray vnto God vncouered?

14 Doeth not nature it selfe teache you, that if a man haue long *k* heare, it is a shame vnto him?

15 But if a woman haue long heare, it is

a Be like.

b Or, in all things remember me. *Ephes.5.33.*

c This is referred to common prayer, & preaching: for although one speake, yet the action is common, so that the whole Church may be said to pray or preach.

d Or, preaching.

e This tradition was obserued according to the time and place, that all things might be done in comelines and to edification.

f Reade Chap. 14.34.

g Or, sowbd. *Gen.1.26. & 5.2. and 9.6. col.3.10.*

h The image of Gods glorie, in whom his maiestie and power shine concerning his authoritie.

i Or, receiueth her glory, in cõmendation of man, and therefore is subiect. *Gen.2.18.22.*

k Some thing to couer her head in signe of subiection. l To whom they also shew their dissolution, and not only to Christ. k Who is author and maintainer of their mutual cõiunction. i For as God made ỹ woman of man, so now is man multiplied by the woman. k As women vse to weare a praise

a praise vnto her: for her heare is ᵍ giuen her for a couering.

16 Yet if any man lust to be contentious, we haue no such custome, neither the Churches of God.

17 Now in this that I declare, I praise you not, that ye come together, not with profit, but with hurt.

18 For first of al, when ye come together in the Church, I heare that there are dissensions among you: and I beleeue it to be true ʰ in some part.

19 For there must be ⁱ heresies euen among you, that they which are approued among you, might be knowen.

20 When ye come together therefore into one place, this is not to eate the Lordes supper.

21 For euery man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.

22 Haue ye not houses to eate & to drinke in? despise ye the Church of God, & shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

23 For I haue receiued of the ᵏ Lorde that which I also haue deliuered vnto you, to wit, that the Lorde Jesus in the night that he was betrayed, tooke bread:

24 * And when he had giuen thankes, he brake it, and sayde, Take, eate: this is my bodie, which is ᵖ broken for you: this do ye in remembrance of me.

25 After the same maner also he tooke the cuppe, when he had supped, saying, This cup is the newe testament in my blood: this doe as oft as ye drinke it, in remembrance of me.

26 For as often as ye shall eate this bread, & drinke this cup, ye shewe the Lordes death till he come.

27 Wherefore, whosoeuer shall eate this bread, and drinke the cuppe of the Lorde vnworthily, shalbe guilty of the body and blood of the Lord.

28 * Let a man therefore examine himselfe, and so let him eate of this bread, & drinke of this cup.

29 For he that eateth & drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not ʳ the Lordes body.

30 For this cause many are weake & sicke among you, and many ˢ sleepe.

31 For if we would iudge our selues, we should not be iudged.

32 But when we are iudged, we are chastened of the Lorde, because we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eate, tarie one for another.

34 And if any man be hungrie, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holy Ghost ought to be vsed to the edifying of Christs Church, 12 As the members of mans bodie serue to the vse one of another.

NOw concerning ᵃ spirituall giftes, brethren, I would not haue you ᵇ ignorant.

2 Ye knowe that ye were Gentiles, and were caried away vnto the ᶜ dumme idols, as ye were ᵈ led.

3 Wherefore, I declare vnto you, that no man * speaking by the ᵈ Spirite of God, calleth Jesus ᵉ execrable: also no man can say that Jesus is the Lord, but by the holy Ghost.

4 Nowe there are diuersities of giftes, but the same Spirit.

5 And there are diuersities of administrations, but the same Lorde.

6 And there are diuersities of operations, but God is the same, which worketh all in all.

7 But the manifestation of the Spirite is giuen to euery man, to ᵉ profit withall.

8 For to one is giuen by the Spirite the worde of wisedome: and to another the word of ᶠ knowledge, by the same Spirit:

9 And to another is giuen ᵍ faith, by the same Spirite: and to another the giftes of healing, by the same Spirit:

10 And to another ʰ the operations of great workes: and to another, ⁱ prophecie: and to another, ᵏ the discerning of spirites: and to another, diuersities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh euen the selfe same Spirite, distributing to euery man seuerally as he will.

12 For as the body is one, and hath many members, and all the members of the body, which is one, though they be many yet are but one bodie: euen so is Christ.

13 For by one Spirite are we all baptized into ˡ one bodie, whether we be Iewes or Grecians, whether we be bond, or free, and haue bene al made to drinke into one Spirite.

14 For the bodie also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eie, I am not of the body, is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members euery one of them in the bodie at his owne pleasure.

19 For if they were all one member, where were the body?

20 But now are there many members, yet but ᵐ one body.

21 And the eye can not say vnto the hand, I haue no neede of thee: nor the head againe to the feete, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be ⁿ more feeble,

a The Corinthians hauing notable gifts, seemed to haue forgotten, of whom, & for what ende they had receiued them.

b Which could not heare your prayers.

c By Satans suggestion. *Mar. 9. 39.*

d As no mã that hath the spirite of God, can blaspheme Christ, & worship idols: so none can acknowledge Christ for Lorde and God wout the same spirit. *Iohn 13. 13. chap. 8. 6. phil. 2. 11.*

e To wit, the Church, which is the whole body.

f That is, the vnderstanding of ȝ Scriptures.

g To doe onely miracles by.

h To worke by miracles against Satan and hypocrits, as was done against Ananias, Elymas, &c.

i Meaning the declaration of Gods mysteries.

k To trie both the doctrine and the persons. *Rom. 12. 3. ephes. 4. 7.*

l That we might be one body of Christ, and the whole Church one Christ: of the which coniunction baptisme and the Lords supper are effectuall signes: for by baptisme, we are regenerate into one spirit, and by the Lords supper we are incorporate into Christs body to be gouerned by the same spirite.

m And therfore whatsoeuer the diuersity is, yet the profit ought to be common, and serue to the edification of the Church.

n Whose vse seemeth to be more vile,

are necessarie.

23 And vpon those members of the bodie, which we thinke most vnhonest, put we more honestie on: & our vncomely partes haue more comelinesse on.

o We are more carefull to couer them.

24 For our comelie partes nede it not: but God hath tempered the body together, and hath giuen the more honour to that part which lacked,

25 Lest there should be any diuision in the body: but p the members should haue the same care one for another.

p Euery one in his office for the preseruation of the body.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the body of Christ, & members q[1] for your part.

q For all Churches dispersed throughout the world are diuers members of one bodie.

[1]*Or, euery one for his part. Ephes.4.11.*

28 * And God hath ordained some in the Church: as first apostles, secondly Prophetes, thirdly teachers, then them that do miracles: after that, the giftes of healing, r helpers, s gouernours, diuersitie of tongues.

r As Deacons. s As Elders.

29 Are all Apostles? are all Prophetes? are all teachers?

30 Are all doers of miracles? haue all the giftes of healing? doe all speake with tongues? doe all interpret?

31 But [1] desire you the best gifts, and I wil yet shew you a more excellent way.

[1]*Or, I: you that desire the best gifts.*

CHAP. XIII.

Because loue is the fountaine and rule of edifying the Church, he setteth forth the nature, office & praise thereof.

a If the Angels had tongues, and I had the vse thereof, and did not bestow them to profite my neighbour, it were nothing but vaine babbling.

1 Though I speake with the tongues of men and [a] Angels, and haue not loue, I am as sounding braſſe, or a tinckling cymball.

2 And though I had the gift of prophecie, and knew all secretes and all knowledge, yea, if I had [b] all faith, so that I could remoue [c] mountaines, and had not loue, I were nothing.

b Faith is here take for the gift of doing miracles, which the wicked may haue, as Mat.7. 22. and also for that faith (called historicall) which beleeueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, Iam.2. 19: and therfore is separated frō charity, but the faith that iustifieth in effect can not, as 1.Ihon 2.9. *Matt.17.20. luke 17.6.* c Not that it suffreth it selfe to be abused, but iudgeth others by all loue & humanitie. d Which may be without offence of Gods worde. e Knowledge it selfe shall be perfected in the worlde to come, and not abolished: but the maner of knowing and teaching shall cease, when we shall be before Gods presence, where we shall neither nede scholes nor teachers. f That is, imperfectly. [1]*Or, teach.*

3 And though I fede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffereth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne thinges: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the truth:

7 It suffereth all things: it beleeueth [c] all things: it hopeth all things: it endureth [d] all things.

8 Loue doeth neuer fall away, though that prophecyings be abolished, or the tongues ceasle, or knowledge vanish away.

9 For [e] we knowe [f] in part, and we [g] prophecie in parte.

10 But when that which is perfect, is come, then that which is in parte, shall be abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For nowe we see [g] through a glasse darkely: but then shall we see face to face. Nowe I know in part: but then shall I know euen as I am [h] knowen.

13 And nowe abideth faith, hope and loue, euen these three: but the [i] chiefest of these is loue.

g The mysteries of God.

[h]*Or, sought of God.*

h Because it inureth both here & in the life to come: but faith & hope appertaine onely to this life.

CHAP. XIIII.

He exhorteth to loue, commendeth the gift of tongues, and other spirituall giftes, 5 But chiefly prophecying. 34 He commandeth women to keepe silence in the Church, 40 And sheweth what good order ought to be obserued in the Church.

1 Follow after loue, and couet spirituall gifts, and rather [a] pe may [a] prophecie.

a That is, to expound the word of God to the edification of the Church.

2 For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man [b] heareth him: howbeit in the [c] spirit he speaketh secret things.

b Vnderstandeth him.

c By the spirit is all gift, which he hath receiued.

3 But he that prophecieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

4 He that speaketh strange language, edifieth [d] himselfe: but he that prophecieth, edifieth the Church.

d For he profiteth none saue him selfe.

5 I would that pe all spake strange languages, but rather that pe prophecied: for greater is he that prophecieth, then he that speaketh diuers tongues, except he expound it, that the Church may receiue edification.

e The prophecie expounded whose which God hath reuciled: & the doctrine teacheth [f] which he hath giuen vs to vnderstand.

6 And nowe, brethren, if I come vnto you speaking diuers tongues, what shall I profite you, except I speake to you, either by [e] reuelation, or by knowledge, or by prophecying, or by doctrine?

[e]*Or, flute.*

f Your worder shall be lost: for ye shall neither glorifie God thereby, nor profite man.

7 Moreouer thinges without life which giue a sounde, whether it be a [a] pipe or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped?

[a]*Or, as the thing requireth.*

8 And also if the trumpet giue an vncertaine sound, who shall prepare him selfe to battell?

9 So likewise you, by the tongue, except pe vtter words that haue signification, howe shall it be vnderstand what is spoken? for pe shall speake in the [f] aire.

g That is, they may be able to be vnderstand.

10 There are so many kindes of voyces (as it commeth to passe) in the worlde, and none of them is dumme.

h He condemneth the Corinthians of barbarousnesse in that thing, whereby they thought to haue attained to great praise of eloquence.

11 Except I knowe then the power of the voyce, I shall be vnto him that speaketh, [h] a barbarian, and he that speaketh, shall be a barbarian vnto me.

i And doeth his part.

12 Euen so, for as much as pe couet spirituall gifts, seeke that pe may excell vnto the edifying of the Church.

k Not in respect of him that praeth, but in respect of the Church, which is nothing edified thereby.

13 Wherefore, let him that speaketh a strange tongue, pray, that he may interprete.

14 For if I pray in a strange tongue, my spirit [i] prayeth: but mine vnderstanding is without [k] fruit.

15 What

15 What is it then? I will pray with the
spirit, but I wil pray with the vnderstã-
ding also: I wil [l] sing with the spirit, but
I wil sing with the vnderstanding also.
16 Els, when thou blessest with the spirit,
how shall he that occupieth the roome of
the vnlearned, say [m] Amen, at thy giuing
of thankes, seeing he knoweth not what
thou sayest?
17 For thou verely giuest thankes well,
but the other is not edified.
18 I thanke my God, I speake languages
more then ye all.
19 Yet had I rather in ye Church to speake
[n] fiue wordes with mine vnderstanding,
that I might also instruct others, then
tenne thousande wordes in a strange
tongue.
20 Brethren, be not * children in vnder-
standing, but as concerning malicious-
nes be children, but in vnderstanding be
of a ripe age.
21 In the Lawe it is written, * [o] By men
of other tongues, & by other languages
will I speake vnto this people: yet so
shall they not heare me, saith the Lord.
22 Wherefore strange tongues are for a
[p] signe, not to them that beleeue, but to
them that beleeue not: but prophecying
serueth not for them that beleeue not, but
for them which beleeue.
23 If therefore, when the whole Church
is come together in one, and all speake
strange tongues, there come in they that
are vnlearned, or they which beleeue not,
will they not say, that ye are out of your
wittes?
24 But if all prophecie, and there come
in one that beleeueth not, or one vnlear-
ned, [q] he is rebuked of [r] all men, and is
iudged of all.
25 And so are the secrets of his heart made
manifest, and so he wil fall downe on his
face and worship God, and say plainely
that God is in you in deede.
26 What is to be done then, brethren?
when ye come together, according as eue-
ry one of you hath a psalme, or hath doc-
trine, or hath a tongue, or hath reuelati-
on, or hath interpretation, let all things
be done vnto edifying.
27 If any man speake a strange tongue, let
it be by two, or at the [s] most, by three, and
that by course, and let one interpret.
28 But if there be no interpreter, let him
keepe silence in the Church, which spea-
keth languages, and let him speake to him
selfe, and to God.
29 Let the Prophets speake two, or three,
and let the other iudge.
30 And if any thing be reueiled to another
that sitteth by, let the first hold his peace.
31 For ye may all prophecie one by one,
that all may learne, and all may haue
comfort.
32 And the [t] spirits of the Prophets are
[u] subiect to the Prophets.
33 For God is not the author of confusion,
but of peace, as we see in al the Churches
of the Saintes.
34 * Let your women keepe [x] silence in the
Churches: for it is not permitted vnto
them to speake: but they ought to be sub-
iect, as also * the Lawe saith.
35 And if they will learne any thing, let
them aske their husbandes at home: for
it is a shame for women to speake in the
Church.
36 [y] Came the word of God out from you?
eyther came it vnto you onely?
37 If any man thinke him selfe to be a
Prophet, or [z] spirituall, let him ac-
knowledge, that the things, that I write
vnto you, are the commaundements of
the Lord.
38 [a] And if any man be ignorant, let him
be ignorant.
39 Wherefore, brethren, couet to prophe-
cie, and forbid not to speake languages.
40 Let all things be done honestly and by
order.

l Or, giue thankes by singing.
m One onely made the prayers, and the rest of the people followed in heart his wordes, and when he had prayed, they all said Amen, signifying that they beleeued assuredly that God woulde graunt their requests.
n That is, most few.
Matth.18.3. Psal.131. Isa.28.11. Deut.28.49. ... Acts.3.6.
o He threateneth them most sharpely, that God will punish the contempt of his word, and their counterfait ignorance, for as much as to speake with vnknowen tongues is a signe of Gods curse towardes the wicked.
p Of Gods curse when they are not vnderstand.
q By hearing his secret faultes ript vp, and his faults reproued by Gods word, he is compelled by his owne conscience to praise God.
r Which expound the word of God.
s Paul beareth yet with their weaknes, because also these were the giftes of God: but yet he sheweth that they should not passe this measure, that first one, after another, and at the most the thirde shoulde reade in a strange language, which was to declare Gods miracle in the gift of tongues: but chiefly hee commaundeth that nothing be done without interpretation.
t Or learning, which Gods Spirit moueth them to vtter.
u To the intent that others may iudge of him that hath spoken, if he haue passed the compasse of Gods word: wherefore Saint Iohn commandeth to try the spirits whether they be of God.
1.Tim.2.11.
x Because this disorder was in the Church, that women vsurped that which was peculiar to men, the Apostle here sheweth what is meet to be done, and what is not: and albeit he mentioned this abuse afore, yet he referred it to this place to be reproued, because there hee brought it in for another purpose. Gene.3.16.
y Are ye the first or the last Christians, that ye neither submit your selues to the Churches, of whom ye haue receiued the Gospel? nor haue respect to the others, to whome the Gospel doeth likewise appertaine?
z To haue vnderstanding of spirituall things.
a If any man haue iudgement, let him acknowledge that I speake of the Spirit of God, and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, & trouble not the Church, but credit them that are learned.

CHAP. XV.

He proueth the resurrection of the dead, 3 And first that Christ is risen: 22 Then that we shall rise, 52 And the maner howe.

1 Moreouer, * brethren, I declare vnto
you the Gospell, which I preached
vnto you, which ye haue also recei-
ued, and wherein ye continue,
2 And whereby ye are saued, if ye keepe in
memorie, after what maner I preached
it vnto you, [a] except ye haue beleeued in
vaine.
3 For first of all, I deliuered vnto you that
which [b] I receiued, how that Christ died
for our sinnes, according to the * Scrip-
tures,
4 And that he was buried, & that he arose
the thirde day, according to the * Scrip-
tures,
5 * And that he was seene of Cephas, then
of the [c] twelue.
6 After that, he was seene of mo then fiue
hundreth brethren at once: whereof ma-
ny remaine vnto this present, and some
also are a sleepe.
7 After that, he was seene of Iames: then
of all the Apostles.
8 * And last of all he was seene also of me,
as of one borne out of due time.
9 For I am * the least of the Apostles,
which am not meete to be called an Apo-
stle, because I persecuted the Church of
God.
10 * But by the [d] grace of God, I am that

Galat.1.11.
a If you beleeue to be saued by the Gospel, ye must beleeue also the resurrection of the dead, which is one of the principall points thereof, or els your beliefe is but vaine.
b He sheweth ye nothing ought to be taught, which we haue not learned by Gods worde.
Isa.53.5. 1.pet.2.24. Ionas 2.1,10. Iohn 20.19.
c Although Iudas wanted, yet they were so called still.
Acts.9.4. rom.6.3. Ephe.3.8. Ephe.3.7.
d For he was but the instrument & minister, and giueth the whole glory to God.

c Christs death is not effectuall, except he rise from death.

I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleeued.

g As mortification & remission of sinnes depend on Christes death: so our quickening and restoring to life stand in his resurrection.

12 ¶ Nowe if it be preached, that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead?

h You are not forgiuen nor sanctified.

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching [c] vaine, and your [f] faith is also vaine.

*Or, onely for this life's sake.

Col. 1. 18.

vene. 1. 5.

15 And we are founde also false witnesses of God: for we haue testified of God, that he hath raysed vp Christ: whom he hath not raised vp, if so be the dead be not raysed.

i As by the offering of the first fruite the whole fruite is sanctified, so by Christ which is the first that is raised, all haue assurance of the resurrection.

16 For if the dead be not raysed, then is Christ not raised.

17 And if Christ be not raised, your faith is [c] vaine: ye are yet in your [h] sinnes.

18 And so they which are a sleepe in Christ, are perished.

k Who rose first from the dead to take possession in our flesh for vs his members.

19 If in this life [*] onely we haue hope in Christ, we are of all men the most miserable.

20 But nowe is Christ risen from the dead, [d] and was made the [*] first [i] fruites of them that slept.

l To wit, the faithfull.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam all die, euē so in [k] Christ shall [l] all be made aliue,

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world, is king of heauen & earth. This kingdome standeth in gouerning [j] faithfull, & ouercomming the aduersaries, euē death the chiefest: Which done, Christ being perfected, with all his members, shall as he is man, and head of the Church, with his fellowe heires deliuer his kingdome, and be subiect to God, with whome and the holy Ghost in Godhead he is equal. *Psa.* 110. 1. *act.* 2. 34, 35. *hebr.* 1. 13. & 10. 13. *Psal.* 8. 6. *hebr.* 2. 8.

23 But euery man in his [*] owne order: the first fruites is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shalbe the ende, when he hath [m] deliuered vp the kingdome to God, euen the Father, when he hath put downe all rule, and all authoritie and power.

25 For he must reigne [*] till he hath put all his enemies vnder his feete.

26 The last enemie that shall be destroyed is death.

27 [*] For he hath put downe al things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put down all things vnder him.)

28 And when all things shall be subdued vnto him, then shall the Sonne also him selfe be subiect vnto him, that did subdue all things vnder him, that God may be [*] all in all.

n We shalbe perfectly fulfilled with his glorie and felicitie.

29 Els what shal they do which are baptized [o] for dead? if the dead rise not at all, why are they then baptized for dead?

o That is, as dead, & because they were but newly come to Christ, woulde be baptized before they died.

30 Why are we also in ieopardie euery houre?

31 [q] By our reioycing which I haue in Christ Iesus our Lord, I dye dayly.

32 If I haue fought with beastes at Ephesus after [r] the maner of men, what aduantageth it me, if the dead be not raised vp? [*] let vs eate and drinke: for to morowe we shall die.

33 Be not deceiued: [*] euil speakings corrupt good maners.

34 Awake to liue righteously, & sinne not: for some haue not [p] knowledge of God. I speake this to your shame.

35 But some man will say, Howe are the dead raised vp? and with what body come they forth?

36 O fole, that which thou sowest, is not quickened, except it die.

37 And [p] which thou sowest, thou sowest not that body [p] shall be, but bare corne, as it falleth, of wheat, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 All flesh is not the same flesh, but there is one [s] flesh of men, and another flesh of beastes, and another of fishes, and an other of birdes.

40 There are also heauenly bodies, and earthly bodies: but the glory of the heauenly is one, and the glory of the earthly is another.

41 There is another glorie of the [t] sunne, and another glorie of the moone, and an other glorie of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sowen in corruption, and is raised in incorruption.

43 It is sowen in [u] dishonour, and is raised in glorie: it is sowen in weakenesse, and is raysed in power.

44 It is sowen a naturall body, and is raysed a [x] spirituall body: there is a naturall body, & there is a spirituall body.

45 As it is also written, The first man [*] Adam was made a [y] quickening Spirit.

46 Howbeit that was not first made which is spirituall: but that which is naturall, and afterward that which is spirituall.

47 The first man is of the earth earthly: the second man is [p] Lord [z] from heauen.

48 As is the earthly, such are they that are earthly: and as is the heauenly, such are they also that are heauenly.

49 And as we haue borne the [a] image of the earthly, so shall we beare the image of the heauenly.

50 This say I, brethren, that [b] flesh and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption.

51 Beholde, I shewe you a secrete thing, We shall not all sleepe, but we shall all be [c] changed,

52 In

q I take to witnesse all my sorowes wherein I may iustly reioyce in the Lorde, that I haue suffered them amōg you.

r That is, hauing regard to this present life, and not to Gods glorie, and to life euerlasting. *Isa.* 22. 13. *wisd.* 2. 6.

*Menander in Thaide.

s There is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie.

t Euen as the Sunne and the Moone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

u For what is more vile to looke vnto, that the dead carkeis?

x Not changing the substance, but made partaker of the diuine nature. *Gen.* 2. 7.

y Christ bringeth vs from heauen the Spirit of life.

z This is attributed to Christ as cōcerning his diuinitie, not in respect of his humanitie, whose flesh hath this glory by the power of God who dwelleth in it.

a Both in substance & forme we are earthly.

b This natural body as it is now till it be made newe by the Spirite of Christ.

c When the Lorde commeth to iudgement, some of the Saints shalbe aliue, whom he will change euen as if they were dead, so that this change is in steed of death to them.

52 In a moment, in the twinkling of an
eye at the last * trumpet: for the trum-
pet shall blowe, and the dead shall be
raysed vp incorruptible, and we shal be
changed.
53 For this corruptible must put on in-
corruption: and this mortall must put
on immortalitie.
54 So when this corruptible hath put on
incorruption, and this mortall hath put
on immortalitie, then shall be brought to
passe the saying that is written, *Death
is swallowed vp into victorie.
55 ‖ *O death, where is thy sting? O graue,
where is thy victorie?
56 The sting of death is sinne: and the
d strength of sinne is the Lawe.
57 *But thanks be vnto God, which hath
giuen vs victorie through our Lorde Je-
sus Christ.
58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abūdant alwayes
in the worke of the Lord, for asmuch as
ye knowe that your labour is not in
e vaine in the Lord.

Matth.24.31. 1.thes.4.16. Isa.25.8. Hos.13.14. ‖ O death, where is thy victorie? O graue, where is thy sting? Hos.13.14. Ebr.2.14. d Sinne first brought in death and giueth it power ouer vs, and the strength of sinne is the lawe, because it doth reuele the iudgement of God against vs: or els the chiefe cause of our destruction is in our selues. 1.Ioh.5.5.

e The hope of resurrection causeth the faithfull to surmount all difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the poore brethren at Ierusalem. 13 VVe must perseuere in faith, in the loue of Christ & our neighbour. 15 After his commendations he wisheth to them all prosperitie.

Act.11.29.& 12. 25.rom.12.13. Act.18.23.

1 Concerning * the gathering for the
Saintes, as I haue ordeyned in the
Churches *of Galatia, so do ye also.
2 a Euery first day of the weeke, let euery
one of you put aside by him selfe, and
lay vp as God hath prospered him, that
then there be no gatherings when I
come.
3 And when I am come, whomsoeuer ye
shal alowe b by letters, them will I sende
to bring your liberalitie vnto Jerusa-
lem.
4 And if it be méete that I goe also, they
shall goe with me.
5 Nowe I will come vnto you, after I
haue gone through Macedonia (for I
will passe through Macedonia)
6 And it may be that I will abide, yea, or
winter with you, that ye may bring me
on my way whithersoeuer I goe.
7 For I will not sée you nowe in my pas-
sage: but I trust to abide a while with
you, if the Lord permit.
8 And I wil tarie at Ephesus vntil Pen-
tecost.
9 For a great doore and c effectuall is ope-
ned vnto me: but there are many aduer-
saries.
10 ¶ Nowe if Timotheus come, sée that
he be d without feare with you: for he
worketh the worke of the Lord, euen as
I doe.
11 Let no man therefore e despise him: but
conuey him forth f in peace, that he may
come vnto me: for I looke for him with
the brethren.
12 As touching our brother Apollos, I
greatly desired him, to come vnto you
with the brethren: but his minde was
not at all to come at this time: howbeit
he wil come when he shal haue conueni-
ent time.
13 ¶ g Watch ye: stande fast in the faith:
quite you like men, and be strong.
14 Let all your things be done in h loue.
15 Nowe, brethren, I beséeche you (ye
know the house of Stephanas, that it is
the i first fruites of Achaia, and that they
haue giuen them selues to minister vnto
the Saintes)
16 That ye be k obedient euen vnto such,
and to all that helpe with vs & labour.
17 I am glad of the comming of Stepha-
nas, and Fortunatus, and Achaicus: for
they haue l supplied the want of you.
18 For they haue comforted my ‖ spirite
and yours: acknowledge therefore such
men.
19 The Churches of Asia salute you: A-
quila & Priscilla with the Church that
is in their house, salute you greatly in
the Lord.
20 All the brethren gréete you. Gréete ye
one another with an * holy m kisse.
21 The salutation of me Paul with mine
owne hand.
22 If any man loue not the Lorde Jesus
Christ, let him be had in execration, ‖ yea
excommunicate to death.
23 The grace of our Lord Jesus Christ be
with you.
24 My loue be with you all in Christ Je-
sus, Amen.

The first Epistle to the Corinthians, writ-
ten from n Philippi, and sent by Stepha-
nas, and Fortunatus, and Achaicus,
and Timotheus.

a Vpon the first day of ÿ weeke which the Scripture calleth the lords day, others, Sunday, they accustomed not onely in the Church, but at home also according to euery mās zeale, to lay vp some piece of money towarde the reliefe of the poore brethren.
b Which ye shal find by them ÿ cary the money.
c Because God blessed his labour.
d Willing that they should defend him against the aduersaries of Christ, because it is the Churches duetie to be careful for the preseruation of their ministers.
e As though he were too yong to be a minister.
f That is, safe and sounde.
g Lest Satan steale vpon you at vnwares.
h For they had euery man respect to him selfe cōtrary to loue.
i That is, ÿ first which embraced the Gospel.
k And reuerente them.
l The griefe that I tooke for your absence, was greatly aswaged by their presence.
‖ *Or, minde.*
Rom.16.16. 2.cor.13.12. 1.pet.5.14.
m In token of mutual loue, which thing was obserued in the primitiue Church whē the Lord Supper was ministred.
‖ *Or, Maranatha.*
n Or, as is most probable, from Ephesus.

The second Epistle of Paul to the Corinthians.

THE ARGVMENT.

As nothing can be written, eyther so perfectly, or with so great affection and zeale, which is not vnprofitable to many, and resisted by some: so the first Epistle written by S.Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towarde them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbernesse, and contemne the Apostles authoritie. By reason whereof S.Paul, being let with iust occasiōs to come vnto them, wrote this Epistle from Macedonia, minding to accomplish ÿ worke which he had begon among them. First therefore he wisheth them

them well in the Lord, declaring that albeit certaine wicked persons abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, & sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie and imperfection, least contrary to his fatherly affection, he shoulde haue bene compelled to vse rigour and seueritie. And as touching his sharpe writing in the former epistle, it came through their fault, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But forasmuch as the false apostles went about to vndermine his authoritie, he confuteth their arrogant bragges, and commendeth his office, and the diligent executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospel in his preaching: the effect wherof is newnesse of life, forsaking of our selues, cleauing to God, fleeing from idolatrie, embracing the true doctrine, and that sorow which engendreth true repentance: to the which is ioyned mercy and compassion towardes our brethren: also wisdome to put difference betwixt the simplicity of the Gospel, and the arrogancie of the false preachers, who vnder pretence of preaching the trueth, sought only to fill their bellies, whereas he contrarywise, sought them, and not their goods, as those ambitious persons slaundered him: wherefore at his comming he menaceth such as rebel against his authoritie, that he wil declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profite that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnes, that he deferred his comming contrary to his promes, he proueth his constancie, both by the sincerities of his preaching, and also by the immutable trueth of the Gospell. 21 Which trueth is grounded on Christ, and sealed in our hearts by the holy Ghost.

1 PAul an Apostle of Iesus Christ, by the will of God, and our brother Timotheus, to the Church of God, which is at Corinthus with all the Saintes, which are in all [a] Achaia:

2 Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

3 [*b] Blessed be God, euen the Father of our Lorde Iesus Christ, the Father of mercies, and the God of all comfort,

4 Which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherewith we our selues are comforted of God.

5 For as the [c] sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and [d] saluation, which [e] is wrought in the enduring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation and saluation.

7 And our hope is stedfast concerning you, in as much as we knowe that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we wolde not haue you ignorant of our affliction, which came vnto vs in Asia, howe we were pressed [f] out of measure aboue strength, so that we altogether doubted, euen of life.

9 Yea, we [g] receiued the sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so [h] great a death, and doeth deliuer vs: in whome we trust, that yet hereafter he will deliuer vs,

11 [*] So that ye labour together in prayer for vs, that for the gift bestowed vpon vs for many, thankes may be giuen by many persons for vs.

12 [i] For our reioycing is this, the testimonie of our conscience, that in simplicitie and godly pureneste, and not in fleshly wisdome, [k] but by the grace of God we haue had our conuersation in the world, and most of all to youwardes.

13 For we [l] write none other things vnto you, then that ye reade, or else that ye acknowledge, and I trust ye shal acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that we are your [m] reioycing, euen as ye are [n] ours, in the [*o] day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth towarde [m] Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, [p] according to the flesh, that with me should be, [q] Yea, yea, and Nay, nay?

18 Yea, [r] God is faithfull, that our word toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, that is, by me, and Siluanus, and Timotheus, was not Yea, and Nay: but in him it was [s] Yea.

20 For all the promises of God in him are [t] Yea, and are in him Amen, vnto the glorie of God by vs.

21 And it is God which stablisheth vs with you in Christ, & hath anointed vs,

22 Who hath also [*] sealed vs, & hath giuen the [*] earnest of the Spirit in our hearts.

a Meaning, the countrey where of Corinthus was the chiefe citie. – *Ephe.1.3. 1.pet.1.3.*

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffreth in me, Rom.7.5.& 8.5. col.1.24.

d For seeing him indure so much, they had occasiō to be confirmed in the Gospel.

e As God onely worketh all things in vs: so doth he also our saluation by his free mercie, and by such meanes as hee hath here left in this life for vs to be exercised in.

f Hereby hee sheweth his owne infirmitie, that it might appeare how wonderfully Gods graces wrought in him.

g I was vtterly resolued in my selfe to die.

h So many dangers of death.

i He rendreth a reason why they ought to pray vnto God for his recouerie.

k Vsing that wisdome which God gaue me from heauen.

l Ye know partly my conscience both by my dwelling with you & also by my writing vnto you: and I trust ye shall know me to be the same to the very ende.

m In ſ we haue taught you the Gospel so syncerely.

n Because we haue wonne you to Christ.

o Which shall abolish al world.

p Which is rashly to promise & not to performe.

q Nowe to affirme one thing, and then to denie it, which is a signe of inconstancie.

r He taketh god to witnesse, that he preacheth the trueth.

s He preached nothing vnto them but onely Iesus Christ, who is the most constant and infallible trueth of the Father.

t They are made and performed, and we are partakers onely by him, who is our Amen, in ſ he hath fulfilled them for vs. *Ephe.1.13.and 4.30. Ephe.1.14.chap.5.5.*

23 Now, I call God for a record vnto my
soule, that to spare you, I came not as yet
vnto Corinthus.
24 Not that we [u] haue dominion ouer
your faith, but we are helpers of your
ioye: for by [x] faith ye stand.

t In that I staye I came not because I woulde spare you, I accuse not that I haue authoritie to direct true religion, or to binde your consciences: but ẏ I am Gods minister to confirme and comfort you. x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue toward them. 7 Requiring likewise that they would be fauourable to the incestuous adulterer, seeing he did repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confuting thereby such quarel pickers, as vnder pretence of speaking against his person, sought nothing but the ouerthrow of his doctrine.

1 But I determined thus in my selfe,
that I woulde not come againe to
you in heauinesse.
2 For if I make you sorie, who is hee then
that shoulde make me glad, but the same
which is made [a] sorie by me?
3 And I wrote [b] this same thing vnto you,
least when I came, I shoulde take heauinesse of them, of whō I ought to reioyce:
this confidence haue I in you all, that
my ioy is the ioy of you all.
4 For in great affliction, and anguish of
heart I wrote vnto you ẇ many teares:
not that ye should be made sorie, but that
ye might perceiue the loue which I haue,
specially vnto you.
5 And if any hath caused sorowe, the same
hath not [c] made me sorie, but partly (least
I should [d] more charge him) you all.
6 It is sufficient vnto the same man, that
he was rebuked of many.
7 So that nowe contrariwise ye ought rather to forgiue him, & comfort him, lest the
same [e] should be swallowed vp with ouermuch heauinesse.
8 Wherefore, I pray you, that you would
[f] confirme your loue towardes him.
9 For this cause also did I write, that I
might knowe the proofe of you, whether
ye would be obedient in all things.
10 To whome yée forgiue any thing, I forgiue also: for verely if I forgaue any
thing, to whome I forgaue it, for your
sakes forgaue I it in the [g] sight of Christ,
11 Lest Satan should [h] circumuent vs: for
we are not ignorant of his enterprises.
12 ¶ Furthermore, when I came to Troas
to preach Christes Gospell, & a doore was
opened vnto me of the Lord,
13 I had no rest [¶] in my spirite, because I
founde not Titus my brother, but tooke
my leaue of them, and went away into
Macedonia.
14 [i] Now thanks be vnto God which alwaies maketh vs [k] to triumph in Christ,
and maketh manifest the sauour of his
knowledge by vs in euery place.
15 For we are vnto God the swéete sauour
of Christ, in them that are saued, and in
them which perish.
16 To the one we are the [l] sauour of death,
vnto death, and to the other the sauour of
* life, vnto life, and who is sufficient for
these things?
17 * For we are not as many, [m] which make
marchandise of the worde of God: but as
of syncerite, but as of God in the sight of
God speake we [¶] in Christ.

a Which was giuen to Satan but now doeth repent.
b Which made me and him sorie by my former epistle.
c After this adulterer did repent and amēd, he did so vtterly cast off all sorowe, that he ... that in maner he was no whit sorie.
d And so should I increase his sorowe which I would diminish.
e The adulterer, which interceiued his mother aliue.
f That at my intercession you would declare by the publike consent of the Church that you embrace him againe as a brother: seeing he was excommunicate by the common consent.
g That is truely, and from mine heart, euen as in the presence of Christ.
h By our rigorous punishing.
¶ Or, in my minde.
i From this place vnto the 6. chap. he entreateth onely of the ministers, saue hee sometime intermedleth that which apperteineth to the whole church, as chap. 3. 17 & 18. verses, & not only to the ministers. k In working mightily by vs, he maketh vs partakers of his victorie and triumph.
l The preaching of the crosse bringeth death to them which onely consider Christes death as a common death, and be thereat offended, or els think it follie: and bringeth againe life to them, who in his death beholde their life. *Rom. 1. 16. Rom. 16. 18. chap. 4. 2.* m That is, which preach for gaine, and corrupt it to serue mens affections.
¶ *Or, through Christ, or of Christ.*

CHAP. III.

1 He taketh for example the faith of the Corinthians for a probation of the trueth which he preached. 6 And to exalt his Apostleship against the bragges of the false apostles, 7. 13. He maketh comparison betwixt the Law and the Gospell.

1 Doe [a] we begin to praise our selues againe? or néede we as some other, epistles of recōmendation vnto you,
or letters of recommendation from you?
2 Ye are our epistle, written in our hearts,
which is vnderstand and read of all men,
3 In that yée are manifest, to be the epistle
of Christ [b] ministred by vs, and written,
not with inke, but with the spirite of the
liuing God, not in [c] tables of stone, but
in fleshly tables of the heart.
4 And such trust haue we through Christ
to God:
5 Not that we are sufficient of our selues,
to thinke any thing, as of our selues: but
our sufficiencie is of God.
6 Who also hath made vs able ministers
of the newe testament, not of the [d] letter,
but of the [e] Spirite: for the letter killeth,
but the [f] spirite giueth life.
7 If then the ministration [g] of death written with letters, and ingrauen in stones,
was glorious, so that the children of Israel could not beholde the face of Moses
for the [h] glorie of his countenance (which
glorie is done away)
8 Howe shall not the ministration of the
Spirite be more glorious?
9 For if the ministerie of [i] condemnation
was glorious, much more doeth the ministration of [k] righteousnesse excéede in
glorie.
10 For euen that which was glorified, was
not glorified in this point, that is, as touching the excéeding glorie.
11 For if that which shoulde be abolished,
was glorious, much more shal that which
remaineth, be glorious.
12 Séeing then that we haue such trust,
we vse [l] great boldnesse of speach.
13 * And we are not as Moses, which [m] put
a vaile vpon his face, that the children
of Israel shoulde not looke vnto the ende

a Meaning him selfe, Timotheus and Siluanus.
b Who were Gods pen.
c The hardnesse of mans heart before he be regenerate, is as a stonie table, Ezek. 11. 19. and 36. 26: but being regenerate by the Spirite of God, it is as softe as flesh, that the grace of the Gospell may be written in it, as in newe tables. Ierem. 31. 31, 32, 33.
d Whose minister Moses was.
e Which Christ gaue.
f Meaning, the spirituall doctrine, which is in our hearts.
g Thus he nameth the law, in comparison of the Gospel.
h After ẏ God had spoken with him, and giuen him the lawe.
i For the lawe declareth all men to be vnder condemnation.
k Meaning, of the Gospel, which declareth that Christ is made our righteousnesse. l In preaching the Gospel. *Exod. 34. 33.* m Moses shewed the Law as it was couered with shadowes, so that the Iewes eies were not lightened, but blinded, and so coulde not come to Christ, who was the ende thereof: againe the Gospell setteth foorth the glorie of God cleerely, not couering our eyes, but driuing the darkenesse away from them.

of

of that which should be abolished.
14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vntaken away in the reading of the olde Testament, which vaile in Christ is put away.
15 But euen vnto this day, when Moses is read, the vaile is laid ouer their hearts.
16 Neuertheless when their heart shall be turned to the Lord, the vaile shalbe taken away.
17 Now the [a] Lord is the [*] Spirit, & where the Spirit of the Lord is, there is libertie.
18 But we all beholde as in a [o] mirrour the glorie of the Lorde with open face, and are changed into the same image, from glorie to glorie, as by the Spirite of the Lord.

a Christ is our mediatour, and authour of the New Testament, whose doctrine is spirituall, and giueth life to the Lawe.
Iohn 4.24.
o In Christ, who is God manifested in the flesh, we see God the father as in a most cleare glasse.

CHAP. IIII.

1 He declareth his diligence and roundnes in his office.
8 And that which his enemies tooke for his disaduantage, to wit, the crosse & afflictions which he endured, he turneth to his great aduantage, 11. 17. Shewing what profit commeth thereby.

1 Therefore, seeing that we haue this ministerie, as we haue receiued mercie, [a] we faint not:
2 But haue cast from vs the [b] clokes of shame, and [*] walke not in craftinesse, neither handle we the worde of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.
3 If our Gospell be then hid, it is hid to them that are lost.
4 In whome the [c] god of this worlde hath blinded the mindes, that is, of the infidels, that the light of the glorious Gospell of Christ, which is [d] image of God, should not shine vnto them.
5 For we preache not our [e] selues, but Christ Iesus the Lorde, and our selues your seruants for Iesus sake.
6 For God that * commanded the light to shine out of darkenesse, is he which hath shined in [f] our hearts, to giue the [g] light of the knowledge of the glorp of God in the face of Iesus Christ.
7 But we haue this [h] treasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.
8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
9 We are persecuted, but not forsaken: cast downe, but we perish not.
10 Euery where we beare about in our bodie the [i] dying of the Lorde Iesus, that the life of Iesus might also be made manifest in our bodies.
11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.
12 So then [k] death worketh in vs, and life in you.
13 And because we haue the same [l] Spirit of faith, according as it is written, * I beleeued, and therefore haue I spoken, we also beleeue, and therefore speake,
14 Knowing that he which hath raised vp the Lord Iesus, shall [m] raise vs vp also by Iesus, and shall set vs with you.
15 For all thinges are for your sakes, that most plenteous grace by the thankesgiuing of [n] many, may redounde to the praise of God.
16 Therefore we faint not, but though our outwarde man [o] perish, yet the inwarde man is [o] renewed daily.
17 For our [p] light affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall weight of glorp:
18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene: are temporall: but the things which are not seene, are eternall.

k By our death you haue life: so that the fruite of our afflictions commeth to you.
l The same faith by the inspiration of the holy Ghost.
*Psal.*116.10.
m In deliuering vs from these dangers, which is as it were restoring from death to life.
n That I being deliuered and restored to you againe, may not only my self giue God thanks for this infinit benefite of deliuerance, but also

you all, which are both partakers of mine affliction & comfort, may abundantly set forth his glory. o Or, *be corrupted.* o Groweth stronger. p Which is so called in respect of the euerlasting life.

CHAP. V.

1 *Paul proceedeth to declare the vtilitie that commeth by the crosse.* 4 *How we ought to prepare our selues vnto it,* 5 *By whom,* 9 *And for what end.* 14 *He setteth forth the grace of Christ,* 20 *And the office of ministers, and all the faithfull.*

1 For we knowe that if [a] our earthly house of this tabernacle be destroyed, we haue a building giuen of God, that is, an house not made with handes, but eternall in the heauens.
2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.
3 [*] Because that if we be clothed, we shall not be found [*] naked.
4 For in deede we that are in this tabernacle, sigh and are burdened, [*] because we would not be vnclothed, but would be clothed vpon, that mortalitie might be swalowed vp of life,
5 And he [b] hath created vs for this thing, is God, who also hath giuen vnto vs the [*] earnest of the Spirit.
6 Therefore we are alway [b] bolde, though we knowe that whiles we are [c] at home in the bodie, we are absent from the Lorde.
7 (For we [c] walke by faith, and not by sight)
8 Neuertheless, we are bolde, and lone rather to remoue out of [d] bodp, and to dwel with the Lord.
9 Wherfore also we couet, that both dwelling [d] at home, and remouing [e] frō home, we may be acceptable to him.
10 * For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his bodie, according to that he hath done, whether it be [f] good or euill.
11 Knowing therefore the [g] terrour of the

a After this body shalbe dissolued, it shall be made incorruptible and immortal.
Or, if so be we had be found clothed, and not naked.
*Rom.*16.15.
Or, wherein.
*Chap.*1.22.
b Not onely quiet in minde, but also readie to sustaine all dangers: being assured of the good successe thereof.
Or, strangers in the body.
c For here only we beleeue in God, and see him not.
d In this bodie.
e Out of this body, to heauen.
*Rom.*14.10.
f That is, either glory or shame.
g His fearefull iudgement.

a Christ is our mediatour, and authour of the New Testament, whose doctrine is spirituall, and giueth life to the Lawe.
Iohn 4.24.
o In Christ, who is God manifested in the flesh, we see God the father as in a most cleare glasse.

h Albeit the ministers of the Gospel be contemptible as touching their person, yet the treasure which they carie is nothing worse or inferiour. i All the faithfull, & chiefly the ministers must drinke of this cup, because the world hateth Christ: and also that the members should be conformable to Christ their head, yet by ȝ mighty power of Christ, who ouercame death, they are made coquerors.

a 6 vel And

Christ made sinne.

the Lord, we b perswade men, g we c are made manifest vnto God, and I trust also that we are made manifest in your consciences

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue to answere against them, which reioyce in the b face, and not in the heart.

13 For whether we be d out of our wit, we are it e to God: or whether we be in our right minde, we are it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were f all dead.

15 And he dyed for all, that they g which liue, should not henceforth liue vnto themselues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth knowe we no man h after the flesh, yea though we had knowen Christ after the flesh, yet nowe henceforth i know we him no more.

17 Therefore if any man be in Christ, let him be a k newe creature. * Olde things are passed away: beholde, all things are become newe.

18 And all things are of God, which hath reconciled vs vnto him selfe by Jesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was l in Christ, and reconciled the worlde to him selfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are we ambassadours for Christ: as though God did beseeche you through vs, we pray you in Christes steade, that ye be reconciled to God.

21 For he hath made him to be m sinne for vs, which knew no sinne, that we should be n made the righteousnesse of God in him.

a He proueth the dignitie of his ministerie by the fruite and effect thereof, which is, to bring men to Christ.
b By imbracing the same faith which we preach vnto others.
c Or they, which more esteemed the outward shewe of wisedome and eloquence, then the godlines.
d As the aduersaries said, which could not abide to heare them raued.
e Our follie serueth to Gods glorie.
f Therefore whosoeuer giueth place to ambition or vaine glorie, is yet dead, and liueth not in Christ.
g As the onely sufficient doe in Christ.
h According to the estimation of the worlde: but as he is guided by the Spirit of God.
i We doe not esteeme, not commende Christ himselfe nowe, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his giftes? Yea, when I praise my ministerie, I commend the power of God: when I commende our worthie factes, I praise the mighty power of God, set forth by wormes and wretches.
k Let him be regenerate, and renounce himselfe, els all the rest is nothing. *Isa.43.19. reuel.21.5.*
l Therefore without Christ we cannot enioy the life euerlasting nor come to God.
m That is, a sacrifice for sinne.
n By imputation, when we shalbe clad with Christes iustice.

CHAP. VI.

1 An exhortation to Christian life, 11 And to beare him like affection, as he doeth them: 14 Also to keepe themselues from all pollution of idolatrie both in bodie, and soule, and to haue none acquaintance with idolaters.

1 WE then therefore as workers together beseeche you, that ye receiue not the grace of God in vaine.

2 For he saith, * I haue hearde thee in a time accepted, and in the day of saluation haue I succoured thee: beholde now the a accepted time, beholde nowe the day of saluation.

3 We giue no occasion of offence in any thing, that our ministerie shoulde not be b reprehended.

4 But in all things we approue our selues as * the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 By c watchings, by fastings, by puritie, by knowledge, by long suffering, by kindenesse, by the d holy Ghost, by e loue vnfained,

7 f By the word of trueth, by the power of God, by the armour of righteousnesse on the right hand and on the left,

8 By honour, and dishonour, by euill report and good report, as deceiuers, and yet true:

9 As vnknowen, and yet knowen: as dying, and beholde, we liue: as chastened, and yet not killed:

10 As sorowing, and yet alway reioycing: as poore, g yet make many riche: as hauing nothing, g yet possessing all things.

11 O Corinthians, our h mouth is open vnto you: our heart is made large.

12 Ye are not kept straite in vs, but ye are kept straite in your owne i bowels.

13 Nowe for the same recompence, I speake as to my children, k be you also enlarged.

14 l Be not vnequally yoked with the infidels: for * what fellowshippe hath righteousnesse with vnrighteousnesse? and what communion hath light with darkenesse?

15 And what concorde hath Christ with m Belial? or what part hath the beleeuer with the infidel?

16 And what agrément hath the Temple of God with idoles? * for ye are o Temple of the n liuing God: as God hath saide, * I will dwell among them, and walke there: and I will be their God, and they shalbe my people.

17 * Wherefore come out from among them, and separate your selues, saith the Lorde: and touche none vncleane thing, and I will receiue you.

18 * And I wil be a Father vnto you, and ye shall be my sonnes and daughters, saith the Lord Almightie.

a To wit, Gods free mercie, wherein he hath powred forth his infinite loue.
b By the infidels, if they sawe no fruite come thereof.
c He declareth with what weapons he resisted his afflictions.
d Who is the efficient cause.
e Which is the finall cause.
f By the Gospel and the power of God and his owne integritie, he ouerthrewe Satan, and the worlde, as with weapons on euery side most readie.
g Signifiyng his most vehement affection.
h Their iudgement was so corrupted, that they were not likewise affectioned towards him, as he was towards them.
i Shewe like affection towards me.
k He seemeth to allude to that which is written, Deut.22.10. where the Lord commaundeth that an oxe and an asse be not yoked together, because ỹ match is vnequall: so if the faithful marrie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued. *Eccles.13.18.* l Or, *the deuill.* *1.Cor.3.16.and 6.19.* m So called, because he hath not only life in himselfe, but giueth it also to all liuing creatures. *Leuit.26.11,12. Isa.52.11. Iere.31.1.*

CHAP. VII.

1 He exhorteth them by the promises of God to keepe themselues pure, 3. 7 Assuring them of his loue, 8. 13 And doth not excuse his severitie towards them, but reioyceth therein, considering what profite came thereby. 10 Of two sortes of sorowe.

1 SEeing then we haue these promises, dearely beloued, let vs a cleanse our selues from all filthines of the b flesh and spirit, and growe vp vnto full holynes in the feare of God.

a Consider this well, ye that serue idoles with your bodies, and yet thinke your consciences pure towarde God: God will one day smite you for your halting. b Of body and soule.

2 c Receiue

c That we may teach you.
d By greedy couetousnes.

e He had neyther rest in body nor Spirit: and it seemeth that he alludeth to that which is written, Deut. 32.25. For the crosse to mans eye is common both to the godly & to the wicked, although to contrarie endes.

f This ioy ouercame all my sorowes. 1. Pet. 2.19.

g Whose heart Gods Spirit doeth touch, he is sorie for his sinnes committed against so mercifull a Father: and these are the fruites of his repentāce, as witnesse Dauids & Peters teares: otherswhich are sory for their sinnes onely for feare of punishment and Gods vengeance, fall into desperatiō, as Cain, Saul, Achitophel and Iudas.

h In asking God forgiuenes.

i For in iudging and chastising your selues, you preuented Gods anger.

k *Or, heart.*

l The Greeke worde signifieth his bowels, whereby is meant most great loue and tender affectiōs.

m Both in thinking and reporting well of you.

2 [c]Receiue vs: we haue done wrong to
no man: we haue corrupted no man: we
haue [d]defrauded no man.
3 I speake it not to your condemnation:
for I haue said before, that ye are in our
hartes, to die and liue together.
4 I vse great boldenesse of speach toward
you: I reioyce greatly in you: I am fil-
led with comfort, and am exceeding ioy-
ous in all our tribulation.
5 For when we were come into Macedo-
nia, our flesh had no rest, but we were
troubled on euery side, fightings [e]with-
out, and terrours within.
6 But God, that comforteth [f]abiect, com-
forted vs at the comming of Titus:
7 And not by his comming onely, but al-
so by the consolation wherewith he was
comforted of you, when he tolde vs your
great desire, your mourning, your fer-
uent minde toward me, so that I reioy-
ced [g]much more.
8 For though I made you sorie with a
letter, I repent not, though I did repent:
for I perceiue that the same epistle made
you sorie, though it were but for a sea-
son.
9 I nowe reioyce, not that ye were sorie,
but that ye sorowed to repentance: for
ye sorowed godly, so that in nothing ye
were hurt by vs.
10 *For godly sorowe causeth repentance
vnto saluation, not to be repented of: but
the worldly sorowe causeth death.
11 For beholde, this thing that ye haue
done [h]godly sorie, what care it hath
wrought in you: yea, what [i]clearing of
your selues: yea, what indignation: yea,
what feare: yea, howe great desire: yea,
what a zeale: yea, what [k]punishment: in
all things ye haue shewed your selues,
that ye are pure in this matter.
12 Wherefore, though I wrote vnto you,
I did not it for his cause that had done
the wrong, neither for his cause that had
the iniurie, but that our care towarde
you in the sight of God might appeare
vnto you.
13 Therefore we were comforted, because
ye were comforted: but rather we reioy-
ced much more for the ioy of Titus, be-
cause his [l]spirit was refreshed by you
all.
14 For if that I haue boasted any thing to
him of you, I haue not bene ashamed:
but as I haue spoke vnto you all things
in truth, euen so our boasting vnto Ti-
tus was true.
15 And [m]his inwarde affection is more a-
bundant toward you, when he remem-
breth the obedience of you all, and howe
with feare and trembling ye receiued
him.
16 I reioyce therefore that I may [n]put my
confidence in you in all things.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saintes, commending their good beginning. 23 After hee commendeth Titus and his fellowes vnto them.

1 WE doe you also to wit, brethren, of
the [a]grace of God bestowed vpon
the Churches of Macedonia,
2 Because in great trial of affliction their
ioy abounded, and their most extreme
pouertie [b]abounded vnto their riche li-
berallitie.
3 For to their power (I beare record) yea,
and beyond their power, they were wil-
ling,
4 And prayed vs with great instance that
we would receiue the [c]grace, and fellow-
ship [d]of the ministring which is toward
the Saintes.
5 And this they did, not as we looked for:
but gaue their owne selues, first to the
Lord, [e]& after vnto vs by the will of God.
6 That we ihoulde exhort Titus, that as
he had begonne, so he would also accom-
plish the same grace among you also.
7 Therefore, as ye abound in euery thing,
in faith and word, and knowledge, & in
all diligence, and in your loue towards
vs, euen so see that ye abounde in this
grace also.
8 This say I not by commandement, but
because of the diligence of others: there-
fore proue I the naturalnesse of your
loue.
9 For ye knowe the grace of our Lord Je-
sus Christ, that he being riche, for your
sakes became poore, that ye through his
pouertie might be made riche.
10 And I shew my minde herein: for this
is expedient for you, which haue begun
not to doe onely, but also to [f]wil, a yere
agoe.
11 Nowe therefore performe to do it also,
that as there was a readines to will, euen
so ye may performe it of [g]which ye haue.
12 For if there be first a willing minde, it
is accepted according to [h]a man hath,
and not according to that he hath not.
13 Neither is it that other men should be
eased and you grieued.
14 But vpon like condition, at this time
your [i]abundance supplieth their lacke,
that also their abundance may be for
your lacke, that there may be [k]equalitie:
15 As it is written, *He that gathered
much, had nothing ouer, and he that ga-
thered little, had not the lesse.
16 And thankes be vnto God, which hath
put in the heart of Titus the same care
for you.
17 Because he accepted the [l]exhortation,
yea, he was so carefull, that of his owne
accorde he went vnto you.
18 And we haue sent also with him the
brother, whose praise is [m]in the Gospell
throughout all the Churches,
19 (And not so onely, but is also chosen of
the Churches to be a fellow in our iour-
ney concerning this grace that is minis-
tred by vs vnto [n]the glory of [o]the same Lord,
and declaration of your prompt minde)
20 Auoyding this, that no man should
blame vs in this abundance that is mi-
nistred by vs,
21 *Prouiding for honest things, not on-
ly before the Lord, but also before men.
22 And

a This benefite of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to helpe others and next that being in great pouertie, were very liberall toward others.
b So that a most abundant riuer of riches flowed out of their pouertie.
c So he calleth their liberalitie, either because they were the bestowers of Gods graces, or because they receiued them of God freely, and so they desired Paul to see to the distribution thereof. Chap. 9.12.
d Euery man may doe good that hath ability thereunto: but to will, and haue a minde to doe good, commeth of perfect charitie.
e That as you helpe others in their neede, so others shall relieue your want.
f That both you and others, as occasion shall serue, may relieue the godly according to their necessities. Exod. 16.18.
g And willingly offred himselfe to gather your almes.
h In preaching the Gospel. Some vnderstand this to be spoken of Luke, others of Barnabas. Rom. 12.17.
i His wel doing is approued before God and man.

22 And we haue sent with them our bro-
ther whome we haue oft times prooued
to be diligent in many things, but now e
much more diligent, for the great confi-
dence, which I haue in you.
23 Whether any doe enquire of Titus, he is
my fellowe and helper to youwarde: or of
our brethren, they are messengers of the
Churches, and the h glory of Christ.
24 Wherefore shewe towarde them, and
before the Churches the proofe of your
loue, and of the reioycing that we haue
of you.

h That is, by whome Christes glory is greatly aduanced.

CHAP. IX.

1 The cause of Titus and his companions comming to them. 6 He exhorteth to giue almes cheerfully, 7 Shewing what fruite will come thereof.

1 For as touching the ministring to the
Saints, it is superfluous for me to
write vnto you.
2 For I knowe your readinesse of minde,
whereof I boast my self of you vnto them
of Macedonia, and say, that Achaia was
prepared a yere ago, and your zeale hath
prouoked many.
3 Nowe haue I sent the brethren, lest our
reioycing ouer you should be in vaine in
this behalfe, that yee (as I haue sayd) be
readie:
4 Least if they of Macedonia come with
me, & finde you vnprepared, we (I neede
not to say, you) should be ashamed in this
my constant boasting.
5 Wherefore, I thought it necessary to ex-
hort þ brethren to come before vnto you,
and to finish your beneuolence appoyn-
ted afore, that it might be ready, and come
as of beneuolence, and not as of sparing.
6 This yet remember, that hee which sow-
eth sparingly, shall reape also sparingly,
and hee that soweth liberally, shall reape
also liberally.
7 As euery man wisheth in his heart, so let
him giue, not * grudgingly, or of necessitie:
* For God loueth a chearefull giuer.
8 And God is able to make all grace to a-
bound toward you, that yee alwayes ha-
uing a all sufficiencie in all things, may a-
bound in euery b good worke,
9 * As it is written, c Hee hath sparsed a-
broad, and hath giuē to the poore: his be-
neuolence remaineth for euer.
10 Also hee that findeth seede to the sower,
will minister likewise bread for foode, and
multiplie your seede, & increase the fruits
of your beneuolence,
11 That on all partes ye may be made rich
vnto all liberalitie, which causeth through
vs thankesgiuing vnto God:
12 For the ministration of this seruice not
onely supplieth þ necessities of þ Saints,
but also is abundant by the thankesgi-
uing of many vnto God:
13 (Which by the experiment of this mi-
nistration praise God for your voluntary
submission to the Gospell of Christ, and
for your liberal distribution to them, and
to all men)
14 And by d their prayer for you, desiring
after you greatly, for the abundant grace
of God in you.

Rom. 11.35. Rom. 12.8. Eccle. 35.10.
a Lest they should giue but litle, distrusting to impouerishe themselues thereby, he sheweth that God will blesse their liberall hearts, that both they shall haue inough for themselues, and also to helpe others withall.
b That ye may do good & helpe others at all times.
Psal. 112.9.
c Dauid speaketh of that man which feareth God and loueth his neighbour.
d Besides that by their liberalitie God shalbe praised, they also shalbe commended to God by their prayers which they haue holpen, yea, and all men shal reuerence them, as being endued with an excellēt gift of God.
Or, greatly affectioned toward you.

15 Thankes therefore be vnto God for his
vnspeakable gift.

CHAP. X.

He toucheth the false apostles and defendeth his authoritie, exhorting them to obedience, 11 And sheweth what his power is, 15 And how he vseth it.

1 Nowe I Paul my selfe beseeche you
by the meekenesse, and gentlenesse
of Christ, which whē I am present
among you, am a base, but am bolde to-
ward you being absent:
2 And this I require you, that I neede not
to be bolde when I am present, with that
same confidence, wherewith I thinke to
be bolde against some, which esteeme vs
as though we walked b according to the
flesh.
3 Neuerthelesse, though we walke in the
flesh, yet we doe not warre after the flesh,
4 (For the weapons of our warrefare are
not carnall, but mighty through God, to
cast downe holdes)
5 Casting downe the imaginations, and
euery high thing that is exalted against
the knowledge of God, and bringing into
captiuitie euery thought to the obedience
of Christ,
6 And hauing readie the vengeance a-
gainst all disobedience, when your obedi-
ence is fulfilled.
7 Looke ye on things after þ appearance?
If any man trust in himselfe that hee is
Christes, let him consider this againe of
himselfe, that as he is Christes, euen so are
we Christes.
8 For though I should boast somewhat
more of our authoritie, which the Lorde
hath giuen vs for edification, and not
for your destruction, I should haue no
shame.
9 This I say that I may not seeme as it were
to feare you with letters.
10 For the letters, c sayeth he, are sore and
strong, but his bodily presence is weake,
and his speach is of no value.
11 Let such one thinke this, that such as
we are in worde by letters when we are
absent, such will we be also in deede, when
we are present.
12 For we dare not make our selues of the
number, or to cōpare our selues to them,
which praise themselues: but they vn-
derstand not that they d measure them-
selues with them selues, and compare
them selues with them selues.
13 But we wil not reioyce of things, which
are not within our measure, * but accor-
ding to the e measure of the line, whereof
God hath distributed vnto vs a mea-
sure to attaine euen vnto you.
14 For we stretch not our selues beyonde
our measure, as though we had not at-
tained vnto you: for euen to you also
haue we come in preaching the Gospell of
Christ,
15 Not boasting of things which are with-
out our measure: that is, of other mens
labours: and we hope, when your faith
shall increase, to be magnified by you ac-
cording to our line abundantly,

16 And

a These wordes his backebiters vsed, thinking thereby to diminish his authoritie, as verse 10.
b As though we boasted of our selues by a carnal affection.
c Meaning, a certaine man among them, which thus spake of Paul.
d He that measureth any thing must haue some line or measure to mete by, and not to measure a thing by it selfe, so these boasters must measure them selues by their worthie actes: and if they will compare with others, let them shew what countreis, what cities, & people they haue wone to the Lord: for who will praise that souldier, which onely at þ table can finely talke of the warres, & when he commeth to the brunt, is neither valiant nor expert?
Ephes. 4.7.
e That is, the giftes and vocation, which God had giuē him to winne others by.

16 And to preach the Goſpel in thoſe regions which are beyonde you: not to reioyce in ſ another mans line, that is, in the things that are prepared alreadye.

17 * But let him that reioyceth, reioyce in the Lord.

18 For he that praiſeth himſelfe, is not alowed, but he whome the Lord praiſeth.

f God gaue the whole world to the Apoſtles to preach in, ſo that Paul here meaneth by the line, his portion of the countreis where he preached. *Iere.9.24. 1.corin.1.31.*

CHAP. XI.

2 He declareth his affection toward them. 5 The excellencie of his miniſterie, 9 And his diligence in the ſame. 13 The fethes of the falſe apoſtles. 16 The perueſe iudgement of the Corinthians, 22 And his owne praiſes.

1 WOuld to God, ye could ſuffer a litle my * fooliſhnes, and in deede, b ye ſuffer me.

a He calleth the praiſing of him ſelfe dotage, to the which thing the arrogancie of the falſe apoſtles compelled him, who ſought nothing els, but to ouerthrewe the Church by diminiſhing the authoritie of his miniſterie.

b To ſpeake in mine owne commendation.

2 For I am ielous ouer you, with godly iealouſie: for * I haue prepared you for one huſband, to preſent you as a pure virgine to Chriſt:

c The miniſter marieth Chriſt and his Church as huſband and wife by the preaching of the Goſpell. *Gen.3.4.*

3 But I feare leaſt as the * ſerpent beguiled Eue through his ſubtiltie, ſo your mindes ſhould be corrupt from the ſimplicitie that is in Chriſt.

d That is, more perfect doctrine concerning Chriſt Ieſus.

4 For if he that commeth, preacheth an other d Ieſus then him whome we haue preached: or if ye receiue another e ſpirit then that which ye haue receiued: either another Goſpel, then that ye haue receiued, ye might wel haue ſuffered him.

e More excellent gifes of the ſpirit by other mens preaching.

5 Verely I * ſuppoſe that I was not inferiour to the very chiefe Apoſtles.

f They did not preache Chriſt more purely then I did: for in this behalfe I was nothing inferiour to the chiefeſt Apoſtles.

6 And though I be g rude in ſpeaking, yet I am not ſo in knowledge, but among you we haue bene made manifeſt to h you in all things.

g That is, vſe no worldly eloquence.

7 Haue I committed an offence, becauſe I abaſed my ſelfe, that ye might be exalted, and becauſe I preached to you the Goſpel of God freely?

h Other Churches relieued me.

8 I i robbed other Churches, & toke wages of them to doe you ſeruice.

9 And when I was preſent with you, and had nede, I was not chargeful to the inheritance of any man: for that which was lacking vnto me, the brethren which came from Macedonia ſupplied, and in all things I kept and will kepe my ſelfe, that I ſhoulde not * be grieuous to you.

i Hee did not onely labour with his handes for his liuing, but in his extreme pouertie preached diligently, without burdening any mā, or els waxing ſlouthful to do his duetie to euery man. *Chap.12.13. act.20.34.*

10 k The trueth of Chriſt is in me, that this reioycing ſhall not be ſhut vp againſt me in the regions of Achaia.

k Let not the trueth of Chriſt be thought to be in me, if I ſuffer my ioye to be ſhut vp, which I haue conceiued of Grecia.

11 Wherefore? becauſe I loue you not? God knoweth.

12 But what I doe, that will I doe: that I may cut away occaſion from them which deſire l occaſion, that they might be founde like vnto vs in that wherein they reioyce.

l To ſlaunder my miniſtrie, if I ſhould receiue wages.

13 For ſuch falſe * apoſtles are deceitfull m workers, and transforme themſelues into the Apoſtles of Chriſt.

m By falſe apoſtles here is ment ſuch as teach falſe doctrine, (which doutleſs, they would haue growen vnto) but ſuch as wer vaineglorious, & did not their ducty ſyncerely.

14 And no marmell: for Satan him ſelfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his miniſters transforme them ſelues, as though they were the miniſters of righteouſneſſe, whoſe ende ſhall be according to their workes.

n In his heart he had reſpect to the Lord: but this faſhion of boaſting ſeemed according to man, wherevnto they compelled him.

16 I ſay againe, let no man thinke, that I am fooliſh: or elſe take me euen as a fole, that I alſo may boaſt my ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the n Lord: but as it were fooliſhly, in this my great boaſting.

o in outward things.

18 Seeing that many reioyce o after the flеſh, I will reioyce alſo.

19 For ye ſuffer fooles gladly, becauſe that ye are wiſe.

20 For ye ſuffer euen if a man bring you into bondage, if a man deuoure you, if a man take your goods, if a man exalt himſelfe, if a man ſmite you on the face.

p I note this diſhonour, which they do vnto you.

21 p I ſpeake as concerning the reproche, as though that we had bene q weake: but wherein any man is bolde (I ſpeake fooliſhly) I am bolde alſo.

q That is, abiect, vile, vnſeeable, a craſy man, an idiot, & ſubiect to a thouſand calamities, which things the falſe apoſtles obiected againſt him as moſt certaine teſtimonies of his vnworthineſſe.

22 They are Ebrewes, * ſo am I: they are Iſraelites, ſo am I: they are the ſede of Abraham, ſo am I:

Phil.3.5.

23 They are the Miniſters of Chriſt, (I r ſpeake as a fole) I am more: in labours more abundant: in ſtripes aboue meaſure: in priſon more plenteouſly: in ſ death oft.

r Put caſe yet it be ſo, yet is it true.

s In the perilus danger of death.

24 Of the Iewes * fiue times receiued I t fourtie ſtripes * ſaue one.

t At fiue ſeuerall times, euery time, three and nine.

Deu.25.3.

25 * I was thriſe u beaten with rodes: I was * once ſtoned: I ſuffred thriſe * ſhipwrache: night and day haue I bene in the deepe ſea.

act.16.22.23.

u Of the Romane Magiſtrates.

26 In iourneying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernеſſe, in perils in the ſea, in perils among falſe brethren,

act.14.19.

act.27.14.

27 In wearineſſe and painfulneſſe, in watching often, in hunger & thirſt, in faſtings often, in colde and in nakednеſſe.

x Aſſaultes, menaſſings, hanges, theft, colde, nakednes, and ſuch like which things the aduerſaries conſidence ſainte in.

28 Beſide the things which are outward, I am cumbred daily, and haue the care of all the Churches.

act.24.19.

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt nedes reioyce, I will reioyce of mine x infirmities.

31 The God, euen the Father of our Lorde Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In * Damaſcus the gouernour of the people vnder King Aretas, layed watch in the citie of the Damaſcens, and would haue caught me.

act.9.24.

33 But at a windowe was I let downe in a baſket thorough the wall, and eſcaped his handes.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But ſtriueth in his humblenеſſe, 11 And layeth the cauſe of his

his boasting vpon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promiseth to come vnto them.

1 IT is not expedient for mée no doubt to reioyce: for I will come to visions and reuelations of the Lord.
2 a I know a man in Christ aboue fourteene yéeres agone, (whether he were in the body, I can not tell, or out of the body, I can not tell: God knoweth) which was taken vp into the b third heauen.
3 And I know such a man (whether in the bodie, or out of the bodie, I can not tell: God knoweth)
4 How that he was taken vp into Paradise, and heard c woordes which can not be spoken, which are not possible for man to vtter.
5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.
6 For though I would reioyce, I shoulde not be a foole: for I will say the trueth, but I refraine, least any man shoulde thinke of me aboue that he seeth in me, or that he heareth of me.
7 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me d a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.
8 For this thing I besought the Lorde e thrise, that it might depart from me.
9 And he said vnto me, My grace is sufficient for thée: for my power is made f perfect through weakenesse. Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.
10 Therefore g I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.
11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.
12 The signes of an Apostle were wrought amõg you with all patience, with signes, and wonders, and great workes.
13 For what is it, wherein ye were inferiours vnto other Churches, * except that I haue not bene h slothfull to your hinderance? forgiue me this wrong.
14 Beholde, the i thirde time I am ready to come vnto you, and yet will I not be slothfull to your hinderance: for I séeke not yours, but k you: for the children ought not to lay vp for the fathers, but the fathers for the children.
15 And I will most gladly bestowe, & will be bestowed for your l soules: though the more I loue you, the lesse I am loued.
16 But be it that I charged you not: l yet forasmuch as I was craftie, I took you with guile.
17 Did I pill you by any of them whome I sent vnto you?
18 I haue desired m Titus, and with him I haue sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? walked we not in the same steppes?
19 Againe, thinke yée that we excuse our selues vnto you? we speake before God in Christ. But we doe all things, dearely beloued, for your edifying.
20 For I feare least when I come, I shall not finde you such as I would: and that I shall be founde vnto you n such as yée would not, and least there be strife, enuying, wrath, contentions, backebitings, whisperings, swellings and discorde.
21 I feare lest when I come againe, my God o abase me among you, & I shall bewaile many of them which haue sinned alreadie, and haue not repented of the vncleanenesse, and fornication, and wantonnesse, which they haue committed.

CHAP. XIII.

1 *Hee threatneth the obstinate,* 5 *And declareth what his power is by their owne testimonie.* 10 *Also he sheweth what is the effect of this epistle.* 11 *After hauing exhorted them to their duetie, he wisheth them all prosperitie.*

1 THis is the p thirde time that I coime vnto you. * In the mouth of two or three witnesses shall euery woorde stand.
2 q I tolde you before, and tell you before: as though I had bene present the second time, so write I nowe being absent to them which heretofore haue sinned, and to all others, that if I come againe, I will not spare,
3 Seeing that ye séeke experience of Christ, that speaketh in me, which towarde you is not weake, but is mightie in you.
4 For though hée was crucified, concerning his r infirmitie, yet liueth he thorow the power of God. And we no doubt are weake in him: s but we shall liue with him, through the power of God towarde you.
5 * Proue your selues whether yée are in the faith: examine your selues: knowe ye not your owne selues, howe that Iesus Christ is in you, except ye be reprobates?
6 But I trust that ye shall knowe that we are not reprobates.
7 Now I pray vnto God that ye doe none euill, not that we should seeme approued, but that yée should doe that which is honest: though we be as t reprobates.
8 For we can not doe any thing against the trueth, but for the trueth.
9 For we are glad when we are weake, and that yée are t strong: this also we wish for, euen your perfection.

a His first comming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three cõmings he calleth his three witnesses. *Deut.19.15. mat.18.16. iohn 8.17. hebr.10.28.*
b In my first epistle, chap.4.20.
c In that he hũbled himselfe & tooke vpon him the forme of a seruant.
d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we that are his members, cãnot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that yee may feele sensibly that we liue in Christ. *1.Cor.11.28.*
e In mans iudgement who for the most part reiecteth the best, & approueth the worst. f Hauing abundance of the grace of God.

k Thus sayd his aduersaries, that though he tooke it not by himselfe, yet he did it by the meanes of others.
l To go to you.
m Meaning, sharpe and seuere.
n There was nothing whereat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glory & ioy: as also nothing did so much cast down his heart, as whē his labour did no good.

a *Deut.19.15. mat.18.16. iohn 8.17. hebr.10.28.*
b In my first epistle, chap.4.20.
c In that he hũbled himselfe & tooke vpon him the forme of a seruant.
d Christ as touching the flesh in mans iudgement was vile & abiect: therefore we that are his members, cãnot be otherwise esteemed: but being crucified, he shewed him selfe very God: so thinke, that we whom ye contemne as dead men & castawayes, haue through God such power to execute against you, that yee may feele sensibly that we liue in Christ. *1.Cor.11.28.*
e In mans iudgement who for the most part reiecteth the best, & approueth the worst. f Hauing abundance of the grace of God.

g Commit not by your negligence, that that which is ordeined to saluation, turne to your destruction.

10 Therefore write I these thinges being absent, least when I am present, I should vse sharpenesse, according to the power which the Lord hath giuen me, to edification, and not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: liue in peace, and the God of loue & peace shalbe with you.

12 Greete one another with an [h] holy kisse. All the Saintes salute you.

Rom.16.16.1.cor. 16.20.1.pet.5.14.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, Amen.

h Which was according to those countreis in those daies both of the Iewes and of other nations.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

The Epistle of the Apostle Paul to the Galatians.

THE ARGVMENT.

THE Galatians, after they had bene instructed by S. Paul in the trueth of the Gospell, gaue place to false apostles, who entring in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Lawe must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that hee proueth that the graunting thereof, is the ouerthrowe of mans saluation purchased by Christ: for thereby the light of the Gospell is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chiefe Apostles, and that Paul had no authoritie, but spake of himselfe, he proueth both that he is an Apostle ordeined by God, and also that he is not inferiour to the rest of the Apostles: which thing established, he proceedeth to his purpose, prouing that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but nowe they are not only vnprofitable figures, but also pernicious, because Christ the trueth and the ende thereof is come: wherefore men ought nowe to embrace that libertie, which Christ hath purchased by his blood, and not to haue their consciences snared in the grennes of mans traditions: finally hee sheweth wherein this libertie standeth, and what exercises appertaine thereunto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffred them selues to be seduced by the false apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation, 8 And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth him selfe to be equall with the chiefe Apostles.

1 PAul [a] an Apostle (not [b] of men, neither by [b] man, but by Iesus Christ, and God the Father which hath raised him frō the dead)

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue him selfe for our sinnes, that he might deliuer vs [*] from this [c] present euill worlde according to the will of God euen our Father,

5 To whome be glory for euer and euer, Amen.

6 I marueile that ye are so soone remoued awaye vnto another [e] Gospel, frō him that had called you in the [d] grace of Christ,

7 Which is not another Gospell, saue that there be some which trouble you, and intend to [e] peruert the Gospell of Christ.

Titus 1.3.
a For God is the authour of all ministerie.
b This prerogatiue was peculiar to the Apostles. *Luke 1.74.*
c Which is, the corrupt life of man without Christ.
Or, doctrine.
d That is, to be partakers of the saluation offered freely by Christ.
e For what is more contrary to our free iustification by faith, then the iustification by the Lawe, or our works? therefore to ioyne these two together, is to ioyne light with darkenesse, death with life, and doeth vtterly ouerthrowe the Gospell.

8 But though that we, or an [f] Angel from heauen preach vnto you otherwise, then that which we haue preached vnto you, let him be [g] accursed.

f If it were possible, that an Angell should doe: whereby Paul declareth the certaintie of his preaching.

9 As we sayd before, so say I now againe, If any man preach vnto you otherwise then that ye haue receiued, let him be accursed.

Or, abominable.

10 For [i] now perswade I mans doctrine, or Gods? or goe I about to please men? for if I should yet please men, I were not the seruant of Christ.

g Since that of a Pharisie I was made an Apostle. *1.Cor.15.1.*

11 [*] Now I certifie you, brethren, that the Gospell which was preached of me, was not after [h] man.

h That is, doctrine inuented by man, neither by mans authority doe I preach it.

12 For neither receiued I it of man, neither was I taught it, but by the [i] reuelation of Iesus Christ.

i By an extraordinarie reuelation. *Act.9.1.*

13 For ye haue heard of my conuersation [k] in time past, in the Iewish religion, how that [*] I persecuted the Church of God extremely, and wasted it,

Or, oft.

14 And profited in the Iewish religion aboue many of mine [l] companions of mine owne nation, and was much more zealous of the [k] traditions of my fathers.

k That is, of the Lawe of God, which was giuen to the ancient fathers.

15 But when it [l] pleased God (which had separated me from my mothers wombe, and called me by his grace)

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then

16 To reueile his Sonne [*] in me, that I should preach him [m] among the Gentiles, immediatly I communicated not with flesh and blood:

his appointing from the mothers wombe, and thirdly his calling, as though I had

Or, to me. Ephes.3.8. m That is, with any man, as though I had needed of his counsell to approue my doctrine.

17 Neither

17 Neither came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.
18 Then after three yeres I came againe to Ierusalem to visite Peter, and abode with him fiftene dayes.
19 And none other of the Apostles saw I, saue Iames the Lords brother.
20 Nowe the things which I write vnto you, beholde, I witnesse before God, that I lie not.
21 After that, I went into the coastes of Syria and Cilicia: for I was vnknowen by face vnto the Churches of Iudea, which were in Christ.
22 But they had heard onely some say, He which persecuted vs in time past, nowe preacheth the [a] faith, which before he destroyed.
23 And they glorified God for me.

a That is, the Gospel which is the doctrine of faith.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferiour to other Apostles: 11 Yea, and that he hath reproued Peter the Apostle of the Iewes. 16 After hee commeth to the principall scope, which is to proue that iustification onely commeth of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 Then fourténe yéres after, I went vp againe to Ierusalem with Barnabas, & tooke with me Titus also.
2 And I went vp by reuelation, & [a] communicated with them of the Gospell which I preache among the Gentiles, [b] but particularly with them that were the chiefe, least by any meanes I should runne, or had runne [c] in vaine:
3 But neither yet Titus which was with me, though he were a Grecian, was [d] compelled to be circumcised,
4 For all the false brethren that crept in: who came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.
5 To whom we [e] gaue not place by subiection for an houre, that the truth of the Gospel might continue with you.
6 And of them which séemed to be great, I was not taught (what they [d] were in time passed, it maketh no matter to me: [f] God accepteth no mans person) neuerthelesse, they that are the chiefe, [e] did communicate nothing with me.
7 But contrarywise, when they saw that the Gospel ouer the vncircumcision was committed vnto me, as the Gospel ouer the circumcision was vnto Peter:
8 (For he that was mightie by Peter in the Apostleship ouer the Circumcision, was also mightie by me towarde the Gentiles)
9 And when Iames, and Cephas, and Iohn knew of the grace that was giuen vnto me, which are counted to be pillars, they gaue to me and to Barnabas the [f] right handes of fellowship, that we should preach vnto the Gentiles, and they vnto the Circumcision,
10 [g] Warning only that we should remember the poore: which thing also I was diligent to doe.
11 ¶ And when Peter was come to Antiochia, I withstood him to his face: for he was to be blamed.
12 For before that certaine came from Iames, he ate with the Gentiles: but when they were come, he withdrew and separated him selfe, fearing them which were of the Circumcision.
13 And the other Iewes dissembled likewise with him, in so much that Barnabas was brought into their dissimulation also.
14 But when I sawe, that they went not the "right way to the truth of the Gospel, I said vnto Peter before all men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why [h] constrainest thou the Gentiles to do like the Iewes?
15 We which are Iewes by nature, and not [i] sinners of the Gentiles,
16 Knowe that a man is not iustified by the workes of the Lawe, but by the faith of Iesus Christ: euen we, I say, haue beléeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Lawe no [k] flesh shal be iustified.
17 * If then while we seeke to be made righteous by Christ, we our selues are founde [l] sinners, is Christ therefore the minister of sinne? God [l] forbid.
18 For if I builde againe the things that I haue destroyed, [m] I make my selfe a trespasser.
19 For I through the Lawe am dead to the Lawe, and that I might liue vnto God, I am [n] crucified with Christ.
20 Thus I liue, yet [o] not I nowe, but Christ liueth in me: and in that that I now liue in the [p] flesh, I liue by the faith in the sonne of God, who hath loued me, and giuen himselfe for me.
21 I doe not abrogate the [q] grace of God: for if righteousnesse be by the Lawe, then Christ died [r] without a cause.

1 That is, the Gospel which I preache.
2 Paul nothing doubted of his doctrine but because many reported that he taught contrary doctrine to the other Apostles, which rumours hindered the course of the Gospel) he enforced to reuoke it, and to proue that they confirmed with him.
Act.15.2.
c Or, without profite.
d Which declare that the other Apostles agreed with him.
e Albeit they had bene couersant with Christ himselfe.
Deut.10.17. Leuit.19.15. Iob.34.19. Psal.82.2. Prou.24.23. Act.10.34. Rom.2.11. Gal.6.9. Ephes.6.9. Col.3.25. 1.Pet.1.17.
f In token that we all agreed in doctrine,

Act.11.30. 2.cor.9.3.
g Meaning, before all men.
" Greeke, with a right foote.
h In bringing their consciences into dout by thine example, and authoritie? and here the Apostle commeth to his chiefe point.
i For so § Iewes called the Gentiles in reproch.
k Except our fruites be agreeable to our faith, we declare that we haue not Christ.
l For he caused them not to sinne, but disclosed it, neither tooke he away the righteousnes of the Lawe, but shewed their hypocrisie, which were not able to performe that whereof they boasted.
m For my doctrine is to destroy sinne by faith in Christ, and not to establish sinne.
n And feele his strength in me which killeth sinne.
o Not as I was once, but regenerate, and changed into a newe creature, in qualitie, and not in substance.
p In this mortall bodie.
q As did the false apostles which preached not the faith in Christ.
r Or, for nothing.

CHAP. III.

1 He rebuketh them sharpely, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24. And by the office, and the end, both of the Lawe, 11. 25 And of faith.

1 O Foolish Galatians, who hath bewitched you that ye should not obey the truth, to whome Iesus Christ before [a] was described in your sight, and among you crucified?
2 This onely woulde I learne of you, Receiued ye the [b] Spirit by the workes

a To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or else had bene crucified among you.
b Meaning, the gifts of the Spirit.

c That is, the doctrine of ſaluation through faith in Ieſus Chriſt, as chap. 1.22.
d The falſe apoſtles taught that Chriſt profited nothing except they were circumciſed, and that the Lawe was the perfection, and Chriſts doctrine onely the rudiments thereunto.
e And ceremonies of the Law?
*Gen.*15.6.
*rom.*4.3.
*Iam.*2.23.
*Gen.*12.3.
*eccluſ.*44.20, 21.
*act.*3.25.
f Which thinke to be iuſtified by them.
*Deut.*27.26.
*Habak.*2.4.
*rom.*1.17.
*hebr.*10.38.
g The Law pronounceth not them iuſt, which beleeue, but which worke, and ſo condemneth all them which in all points doe not fulfill it.
*Leuit.*18.5.
*Deut.*21.23.
h Which is the Goſpel.
i I will vſe a common example, that you may be aſhamed to attribute leſſe vnto God, then to ſuch couenants, which one man maketh to another.
*Hebr.*9.17.
k No more is the promiſe or couenãt of God abrogate by the Lawe, nor yet is the Lawe added to the promiſe to take any thing away that was ſuperfluous, or to ſupplie any thing that wanted.

of the Lawe, or by the hearing of faith preached?
3 Are ye ſo fooliſh, that after ye haue begonne in the Spirit, ye would nowe d be made perfect by the e fleſh?
4 Haue ye ſuffred ſo many things in vaine? if ſo be it be euen in vaine.
5 He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doth he it through the workes of the Law, or by the hearing of faith preached?
6 Yea rather as Abraham beleeued God, and it was * imputed to him for righteouſneſſe.
7 Know ye therefore, that they which are of faith, the ſame are the children of Abraham.
8 For the Scripture foreſeeing, that God woulde iuſtifie the Gentiles through faith, preached before the Goſpell vnto Abraham, ſaying, * In thee ſhall all the Gentiles be bleſſed.
9 So then they which be of faith, are bleſſed with faithfull Abraham.
10 For as many as are of the f workes of the Lawe, are vnder the curſe: for it is written, * Curſed is euery man that continueth not in all things, which are written in the booke of the Lawe, to doe them.
11 And that no man is iuſtified by the Lawe in the ſight of God, it is euident: * for the iuſt ſhall liue by faith.
12 And the g Lawe is not of faith: but * the man that ſhal doe thoſe things, ſhal liue in them.
13 Chriſt hath redeemed vs from the curſe of the Lawe, when he was made a curſe for vs (for it is written, * Curſed is euery one that hangeth on tree)
14 That the bleſſing of Abraham might come on the Gentiles through Chriſt Ieſus, that we might receiue the h promes of the Spirit through faith.
15 Brethren, i I ſpeake as men doe, * Though it be but a mans couenant when it is confirmed, yet no man doeth abrogate it, or k addeth any thing thereto.
16 Nowe to Abraham and his ſeede were the promiſes made. He ſaith not, And to the ſeedes, as ſpeaking of many: but, And to thy ſeede, as of one, which l is Chriſt.
17 And this I ſay, that the Lawe which was foure hundreth and thirtie yeeres after, can not diſanull the couenant that was confirmed afore of God in reſpect of Chriſt, that it ſhoulde make the promiſe of none effect.
18 For if the inheritance be of the Lawe, it is no more by the promiſe, but God gaue it vnto Abraham by promiſe.
19 Wherefore then ſerueth the Lawe? It was added becauſe of the m tranſgreſſions, till the ſeede came vnto the which the promiſe was made: and it was ordeined by n Angels in the hand of a Mediatour.
20 Nowe a Mediatour is not a Mediatour of o one: but God is p one.
21 Is the Lawe then againſt the promiſe of God? God forbid: for if there had bene a Lawe giuen which coulde haue giuen life, ſurely righteouſnes ſhoulde haue bene by the Lawe.
22 But the Scripture hath * concluded q all vnder ſinne, that the promiſe by the faith of Ieſus Chriſt ſhould be giuen to them that beleeue.
23 But before r faith came, we were kept vnder the Lawe, and ſhut vp vnto the faith, which ſhoulde afterwarde be reuealed.
24 Wherefore the * Lawe was our ſcholemaſter to bring vs to Chriſt, ſ we might be made righteous by faith.
25 But after that faith is come, we are no longer vnder t a ſcholemaſter.
26 For ye are all the ſonnes of God by faith in Chriſt Ieſus.
27 * For all ye that are u baptized into Chriſt, haue put on Chriſt.
28 There is neyther Iewe nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all * one in Chriſt Ieſus.
29 And if ye be Chriſts, then are ye Abrahams ſeede, and heires by promes.

l Not the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith.
*Rom.*6.3.
m So that baptiſme ſucceedeth circumciſion, and ſo thorow Chriſt both Iewe & Gentile is ſaued.

n Who as miniſters gaue it to Moſes by the authorite of Chriſt.
o But ſeeketh both for the Iewes and Gentiles to ioyne them to God.
p Conſtant and alwayes like himſelfe.
*Rom.*3.9.
q Both men and all their workes.
r The full reuelation of things which were hid vnder the ſhadowes of the Lawe.
*Rom.*10.4.
s Not that the doctrine of the Lawe is abolished, but the condemnation thereof is taken away by faith.
*Rom.*6.3.
t So that baptiſme ſucceedeth circumciſion, and ſo thorow Chriſt both Iewe & Gentile is ſaued.
u As all one man.

CHAP. IIII.

2 He ſheweth wherefore the ceremonies were ordeined. 3 *Which being ſhadowes muſt ende when Chriſt the truth commeth.* 9 *He moueth them by certaine exhortations,* 22 *And confirmeth his argument with a ſtronge example, or allegorie.*

1 Then I ſay, that the a heire as long as hee is a childe, differeth nothing from a ſeruant, though he be lorde of all,
2 But is vnder b tutours and gouernours, vntill the time appointed of the father.
3 Euen ſo, we when we were children, were in bondage vnder the c rudiments of the worlde.
4 But when the fulneſſe of time was come, God ſent forth his Sonne made of a woman, and made d vnder the Law,
5 That he might redeeme them which were vnder the Lawe, that we * might receiue the adoption of the ſonnes.
6 And becauſe ye are ſonnes, God hath ſent forth the e Spirit of his Sonne into your hearts, which cryeth, f Abba, Father.
7 Wherefore, thou art no more e a ſeruant, but a ſonne: nowe if thou be a ſonne, thou art alſo the heire of God through Chriſt.

a The Church of Iſrael was vnder the lawe as the pupill ſubiect to his tutor, euen vnto the time of Chriſt, when ſhe waxed ſtrong, and then her tutelſhip ended.
b That is, the lawe, which before he called a ſcholemaſter, Chap.3.25.
c That is, vnder the lawe, which was bare an a b c. in reſpect of the Goſpel.
d That is, who was ſubiect vnto the Lawe. *Rom.*8.14, 15.
e For our adoption vnto Chriſt is ſealed by him.
f He inſtructeth both Iewes and Gentiles to call God their father in euery language, ſo that none are excepted.
g Which may eſt not vſe thy libertie.

8 But

8 But euen then, when ye [h] knewe not God, ye did seruice vnto them, which by [i] nature are not gods.
9 But nowe seeing ye knowe God, yea, rather are knowē of God, how turne [k] ye againe vnto impotēt and beggerly rudiments, whereunto as from the beginning ye will be in bondage againe?
10 Ye obserue [l] dayes, and monethes, and times, and yeres.
11 I am in feare of you, least I haue bestowed on you labour in vaine.
12 Be ye as [m] I: for I am euen as you: brethren, I beseech you: ye haue not hurt [n] me at all.
13 And ye knowe, how through [o] infirmitie of the flesh I preached the Gospell vnto you at the first.
14 [p] And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiued me as an [q] Angel of God, yea, as Christ Iesus.
15 What was then your felicitie? For I beare you record, that if it had bene possible, ye would haue plucked out your owne eyes, and haue giuen them to me.
16 Am I therefore become your enemie, because I tell you the trueth?
17 They are [r] ielous ouer you [s] amisse: yea, they would exclude you, that ye should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not only when I am present with you,
19 My little children, of whome I trauaile in birth againe, vntill Christ be [t] formed in you.
20 And I would I were with you nowe, that I might change my voyce: for I am in doubt of you.
21 Tell me, ye that will be vnder the Law, doe ye not heare the Law?
22 For it is written, that Abraham had two sonnes, [u] one by a seruant, and [u] one by a free woman.
23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promesse.
24 By the which thinges an other thing is meant: for these mothers [x] are the two Testamentes, the one which is [x] Agar of mount Sina, which gendreth vnto bondage,
25 (For Agar or Sina is a mountaine in [y] Arabia, and it answereth to Ierusalem which nowe is) & she is in bondage with her children.
26 But Ierusalem, which is [z] aboue, is free: which is the mother of vs all.
27 For it is written, *Reioyce thou [a] barren that bearest no children: breake forth, and crie, thou that trauailest not: for the desolate hath many mo children, then she which hath an husband.
28 *Therefore, brethren, we are after the maner of Isaac, children of the promise.
29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.
30 But what sayth the Scripture? *Cast out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the [a] free woman.

CHAP. V.

He laboureth to draws them away from Circumcision, 17 And sheweth them the battell betwixt the Spirit and the flesh, and the fruits of them both.

1 STand fast therefore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.
2 *Beholde, I Paul say vnto you, that if ye be [a] circumcised, Christ shall profit you nothing.
3 For I testifie againe to euery man, which is circumcised, that he is bounde to keepe the whole Lawe.
4 Ye are [b] abolished from Christ: whosoeuer are iustified by the Lawe, ye are fallen from grace.
5 For we through the Spirite [b] waite for the hope of righteousnesse through faith.
6 For in Iesus Christ neither Circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.
7 Ye did runne well: who did let you, that ye did not obey the [c] trueth?
8 It is not the perswasion of him that [d] calleth you.
9 *A litle [e] leauen doeth leauen the whole lumpe.
10 I haue trust in you through the Lorde, that ye will be none otherwise [f] minded: but he that troubleth you, shall beare his condemnation, whosoeuer he be.
11 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the [g] slander of the Crosse abolished.
12 Would to God they were euen cut off, which do disquiet you.
13 For brethren, ye haue bene called vnto libertie: onely vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
14 For [h] all the Lawe is fulfilled in one worde, which is this, *Thou shalt loue thy neighbour as thy selfe.
15 If ye bite and deuoure one another, take heede least ye be consumed one of another.
16 Then I say, *walke in the [i] Spirit, and ye shall not fulfill the lustes of the flesh.
17 For the [k] flesh lusteth against the Spi-

Isa.54.1. [z] Meaning Sara. *Rom.9.8.* *Gen.21.10.* [a] For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a seruant vnder the Lawe. ‖By the libertie wherewith Christ hath made vs free.

[a] If you ioyne circumcision to the Gospell, as a thing necessary to saluation. *1.Cor.1.17.* [b] We liue in hope through that Spirite which causeth faith, and which is giuen to the faithfull, that we should by faith and not by the Law obteine the crowne of glory, which Christ giueth freely. [c] Then whatsoeuer is not the worde of God, which here heecalleth trueth, is very lie. [d] Which is God. *1.Cor.5.6.* [e] A litle corruption doeth destroy the whole doctrine. [f] That ye will imbrace the worde of God purely. [g] That is, the doctrine of the Gospell, which the worlde abhorred, as a slanderous thing, & therewith were offended. [h] Meaning, the second table. *Leu 19.18.mat.* *22.39.mar.12.* *31.iam.2.8.*

Rom.13.14. 1.pet.2.11. [i] In the man regenerate. [k] That is, the naturall man striueth against the Spirit of regeneration.

[h] When ye receiued the Gospell, ye were idolaters: therefore it is shame for you to refuse libertie, and become seruants, yea, and seeing the Iewes desire to be out of their tutelship. [i] Not in deede, but in opinion. [k] The Galatians, of Painims beganne to be Christians, but by false apostles were turned backeward to beginne anewe the Iewish ceremonies, and so in stede of going forward toward Christ, they ranne backewarde from him. [l] Ye obserue dayes, as Sabbaths, newe moones, &c. ye obserue monethes, as the first and seuenth moneth: ye obserue times, as Easter, Witsontide, the feast of Tabernacles: ye obserue yeeres, as the Iubile, or yere of forgiuenes, which beggerly ceremonies are most pernicious to the which haue receiued the sweet liberte of the Gospell, and thrust them backe into superstitious slauerie. [m] So friendfull to me, as I am affectioned toward you.

[n] For I pardon you, if you repent. [o] Being in great dangers and afflictions, or without pompe & ostentation. [p] That is, the troubles and vexations which God sent to me me while I was among you. [q] For my ministeries sake. [r] For they are but ambitious. [s] They would turne you from me, that you might follow them. [t] And imprinted so in your heartes that you loue none other. *Ge.16.15. Gen.21.2.* [u] That is, signifie. [x] Agar, and Sina represent the Law: Sara and Ierusalem the Gospel: Ismael the Iewish Synagogue, and Isaac the Church of Christ. [y] That is, out of the land of promesse. [z] *Or, his and heauenly.*

rit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not doe the same things that ye would.

18 And if ye be led by the [l] Spirit, ye are [a] not under the Lawe.

19 Moreouer the workes of the flesh are manifest, which are aduulterie, fornication, vncleannesse, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,

21 Enuie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as also I haue tolde you before, that they which doe such things, shall not inherit the kingdome of God.

22 But the fruite of the Spirite is loue, ioye, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenesse, temperancie: against such there is [m] no Lawe.

24 For they that are Christs, [n] haue crucified the flesh with the affections and the lustes.

25 If we liue in the Spirite, let vs also walke in the [o] Spirite.

26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

1 He exhorteth them to vse gentlenesse towards the weake, 2 And to shewe their brotherly loue and modestie: 6 Also to prouide for their ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

BRethren, if a man be [a] fallen by occasion into any fault, ye which are spirituall, reforme such one with the spirite of meekenesse, considering thy selfe, least thou also be tempted.

2 Beare ye one anothers burden, and so [b] fulfill the Lawe of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is [c] nothing, he deceiueth himselfe in his imagination.

4 But let euery man proue his owne worke, and then shall he haue [d] reioycing in himselfe onely and not in another.

5 *For euery man shall beare his owne burden.

6 Let him that is taught in the worde, make him that hath taught him, partaker of all his [e] * goods.

7 Be not deceiued: God is not mocked: for whatsoeuer a man soweth, that shall he also reape.

8 For he that [f] soweth to his flesh, shall of the flesh reape corruption: but he that soweth to the spirite, shall of the spirite reape life euerlasting.

9 *Let vs not therefore be wearie of well doing: for in due season we shall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, but specially vnto them, which are of the housholde of faith.

11 ¶ Se [g] how large a letter I haue written vnto you with mine owne hand.

12 As many as desire to make a faire shewe [h] in the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for [i] the crosse of Christ.

13 For they themselues which are circumcised, keepe not the Lawe, but desire to haue you circumcised, that they might reioyce [k] in your flesh.

14 But God forbid that I should reioyce, but in [l] the crosse of our Lorde Iesus Christ, whereby the [m] worlde is crucified vnto me, and I vnto the worlde.

15 For in Christ Iesus neither circumcision auaileth any thing, nor vncircumcision, but a newe [n] creature.

16 And as many as walke according to this rule, peace shall be vpon them, and mercie, and [o] vpon the Israel of God.

17 From henceforth let no man [p] put me to businesse: for I beare in my body the [q] markes of the Lorde Iesus.

18 Brethren, the grace of our Lorde Iesus Christ be with your spirite, Amen.

a Either by reason of his flesh or Satan.
b Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the lawe of Christ, and his commaundement, Iohn 13. 34. and 15.12.
c Hee sheweth that man hath nothing of him selfe, whereof hee shoulde reioyce.
d For his reioycing is a testimonie of a good conscience, 2. Cor. 1.12. wherein hee may reioyce before men, but not before God.
e For it were a shame not to prouide for their corporall necessities, which feed our soules with the heauenly deinties. 1. Cor. 9.7.
f He proueth that the ministers must bee nourished: for if men onely prouide for worldly things without respect of the life euerlasting, then they procure to them selues death, and mocke God, who hath giuen them his ministers to teache them heauenly things. 2. Thes. 3.13.
g The fruite which God hath promised.
h By the outwarde ceremonies.
i That is, for preaching Christ crucified.
k That they haue made you Iewes.
l By the worlde he meaneth all outward pompe, ceremonies and things which please mennes fantasies.
m Which is regenerate by faith.
n That is, vpon the Iewes, as Rom. 10.19.
o Let no man trouble my preaching from hence foorth: for my markes are witnesses howe valiantly I haue fought.
p Which are odious to the worlde, but glorious before God.

l If you be guided by the Spirit of adoption, that which ye doe, is agreeable to God, although it be not perfect.

m For they are vnder the Spirit or grace.
n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.
o That being dead to sinne and liuing to God, we may declare the same in holines & innocencie of life.

¶ Vnto the Galatians written from Rome.

The Epistle of Paul to the Ephesians.

THE ARGVMENT.

WHile Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which hee had taught them, by reason whereof hee wrote this Epistle to confirme them in that thing, which they had learned of him. And first after his salutation, he assureth them of saluation, because they were thereunto predestinate by the free election of God, before they were borne, and sealed vp to this eternall life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he prayeth God to confirme toward them. And to [¶] intent they should not glory in them selues, he sheweth them their

their extreeme miserie, wherein they were plonged before they knewe Christ, as people without God, Gentiles to whom the promises were not made, and yet by the free mercy of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of all other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the perfite vnderstanding of his Sonne, and exhorteth them likewise to be mindefull of so great benefites, neither to be mooued with the false apostles, which seeke to ouerthrow their faith, and treade vnder foote the Gospel, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meanes preserueth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentiful fruites, as innocencie, holines, with all such offices appertaining to godlines. Last of all, he declareth not onely in generall, what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their saluation standeth in the free election of God through Christ. 16 Hee declareth his good will towards them, giuing thankes and praying God for their faith. 21 The maiestie of Christ.

1 PAVL an Apostle of Iesus Christ, by the will of God, to the *Saintes, which are at Ephesus, & to the faithfull in Christ Iesus:

2 Grace be vnto you, & peace from God our Father, and from the Lord Iesus Christ.

3 *Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all a spirituall blessing in heauenly bthings in Christ,

4 *As he hath b chosen vs in him, before the foundation of the worlde, that we *should be c holy, and without blame before him in loue:

5 Who hath predestinate vs to be d adopted through Iesus Christ vnto him selfe, according to e his good pleasure of his will,

6 To the f praise of the glory of his grace, wherewith he hath made vs accepted in his beloued,

7 By whom we haue redemptiō through his blood, euen the forgiuenes of sinnes, according to his rich grace:

8 Wherebp he hath bene abundāt toward vs in all wisedome and vnderstanding,

9 And hath opened vnto vs the mysterie of his will according to his good pleasure, which he had purposed f in him,

10 That in the dispensation of the fulnesse of the times he might gather together in one g all things, both which are in heauen & which are in earth, euen in Christ:

11 In whom also we are chosen when we were predestinate according to the purpose of him, which worketh all things after the counsell of his owne will,

12 That b we, which first trusted in Christ, should be vnto the praise of his glory:

13 In whom also ye haue trusted after that ye heard the worde of trueth, euen the Gospel of your saluation, wherein also after that ye beleeued, ye were sealed with the holy Spirit of promise,

14 Which is the earnest of our inheritance, i vntill the redemption of the possession purchased vnto the praise of his glory.

15 Therefore also, after that I heard of the faith, which ye haue in the Lord Iesus, and loue toward all the Saintes,

16 I cease not to giue thanks for you, making mention of you in my prayers,

17 That h God of our Lord Iesus Christ the Father of glory, might giue vnto you the Spirit of wisedome, and reuelation through the knowledge of k him,

18 That the eyes of your vnderstanding may be lightened, that ye may knowe what the hope is of his calling, & what the riches of his glorious inheritance is in the Saintes,

19 And what is the exceeding greatnes of his power towarde vs, which beleeue, * according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and l set him at his right hand in the heauenly places,

21 Farre aboue all principalitie, & power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,

22 * And hath made all thinges subiect vnder his feete, and hath appointed him ouer all thinges to be the head to the Church,

23 Which is his body, euen the m fulnesse of him that filleth all in all thinges.

1 Cor.3.2. 2 Cor.1.3. 1 Pet.1.3.
a As with the knowledge of God in Christ, with faith, hope, charitie, and other gifts.
b Or, plaine. 2 Tim.1.9.
c This election to life euerlasting can neuer be changed: but a temporall offices which God hath appointed for a certaine space, when the time is expired, he changeth his election, as we see in Saul & Iudas. 1 Sam.31. 2 Sam.1.21.
d Where as we were not the naturall children, he receiued vs by grace, and made vs his children.
e The principall ende of our election is to praise and glorifie the grace of God.
f That is, in Christ.
g By this he meaneth the whole body of the Church, which he deuideth into them, which are in heauen, and them which are in earth: also the faithfull which remaine in earth stand of the Iewes & the Gentiles.
h To wit, the Iewes.
i Though we be redeemed from the bondage of sinne by the death of Christ, Rom.6.22. yet we hope for this second redemption which shalbe when we shall possesse our inheritance in heauen, whereof we haue the holy Ghost for a gage, as Chap.4.30.
k Of Christ. Col.2.12. chap.3.7.
l Made him gouernour of all things both in heauen and in earth: so that Christes body is nowe onely there or else it should not be a true body, and his ascension should be but a fantastical thing and onely imagined. Psal.8.6. Hebr.2.8.
m This is the great loue of Christ towarde his Church, that he counteth not himselfe perfect without vs which are his members: & therefore the Church is also called Christ, as 1.Cor.12.12,13.

CHAP. II.

To magnifie the grace of Christ, which is the onely cause of saluation, 11 He sheweth them what maner of people they were before their conuersion, 18 And what they are nowe in Christ.

1 AND *you hath he quickened, that were dead in trespasses and sinnes,

2 Wherein, in time past ye walked, according to the course of this worlde, and after the * a prince that ruleth in the aire, euen the spirit, that nowe worketh in the children of disobedience,

3 Among whom we also had our conuersation in time past, in the lustes of our flesh, in fulfilling the will of the flesh, and of the minde, and were b by nature the children of wrath, as well as others.

4 But God which is riche in mercie, a though his great loue wherewith he loued vs,

5 Euen when we were dead by sinnes, hath quickened vs c together n in Christ, by whose grace ye are saued,

Col.2.13.
Chap.6.12.
a Meaning Satan.
b Not by creation, but by Adams transgression, and so by birth.
a Vul. Angl. conc. vi
c Both Iewe and Gentile.
n Or, with Christ.

d We that are the members, are raised vp from death, and reigne with our head Christ in heauen by faith.

6 And hath [d] raised vs vp together, and made vs sit together in the heauenly places in Christ Iesus,
7 That hee might shewe in the ages to come, the exceeding riches of his grace, through his kindenesse towarde vs in Christ Iesus.
8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,
9 Not of workes, least any man shoulde boast himselfe.

e Here he meaneth, as concerning grace, and not by nature.

10 For we are [e] his workemanship created in Christ Iesus vnto good workes, which God hath ordeined, [p] we should walke in them.
11 Wherefore [f] remember that ye being in time past Gentiles in the flesh, and called [*] vncircumcision of them, which are called circumcision in the flesh, made with handes,
12 That ye were, I say, at that time without Christ, and were aliants from the common wealth of Israel, and were [*] strangers from the [s] couenants of promise, and had no [h] hope, and were [*] without God in the world.

f He sheweth here that the further [§] Gentiles were off from the grace of God, the greater detters they are now to the same. 1. Sam. 17. 26. 2. Esd. 4. 4-7. Rom. 9. 4.

13 But nowe in Christ Iesus, ye which once were farre off, are made nere by the blood of Christ.

g It was but one couenāt, but because it was diuers times confirmed and established, therfore here he calleth them Couenāts.

14 For he is our peace, which hath made of both one, and hath broken the [i] stoppe of the partition wall,
15 In abrogating through his [k] flesh the hatred, that is, the Lawe of commaundements which standeth in ordinances, for to make of twaine one new man in him selfe, so making peace,
16 And that he might reconcile both vnto God in one [l] body by his [*] crosse, and slay hatred thereby,
17 And came, and preached peace to you which were a farre off, and to them that were nere.
18 [*] For through him we both haue an entrance vnto the Father by one Spirit.

h Where no promise is, there is no hope.

[*] Or, Atheists.

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigurated in the Lawe.

l For of the Iewes and the Gētiles he made one flocke.

[*] Or, death. Rom. 5. 2.

19 Nowe therefore ye are no more strangers and forreners: but citizens with the Saintes, and of the houshold of God,
20 And are built vpon the foundation of the Apostles & Prophetes, Iesus Christ himselfe being the chiefe corner stone,
21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,
22 In whom ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Desireth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

1 For this cause, I Paul am the [a] prisoner of Iesus Christ for you Gentiles,
2 If ye haue heard of the [b] dispensation of the grace of God, which is giuen me to youwarde,
3 That is, that God by reuelatiō hath shewed this mysterie vnto mē (as I wrote [c] aboue in fewe wordes,
4 Whereby when ye reade, ye may know mine vnderstanding in the mysterie of Christ)
5 Which in other ages was [d] not opened vnto the sonnes of men, as it is now reuelled vnto his holy Apostles and Prophets by the Spirit,
6 That the Gentiles shoulde be inheriters also, and of the same body, and partakers of his promise in Christ by the Gospel,
7 Whereof I am made a minister by the gift of the grace of God giuen vnto me [*] through the working of his power.
8 [*] Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the [e] Gentiles the vnsearchable riches of Christ,
9 And to make cleare vnto all men what the fellowship of the [*] mysterie is, which from the beginning of the worlde hath bene hidde in God, who hath created all things by Iesus Christ,
10 To the intent, that nowe vnto [*] principalities and powers in heauenly places might be knowen [f] by the Church the manifolde wisdome of God,
11 According to [h] eternall purpose, which he wrought in Christ Iesus our Lord.
12 By whome we haue boldenes and entrance with confidence, by faith in him.
13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.
14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,
15 (Of whome is named the whole [i] family in [k] heauen and in earth)
16 That he might graunt you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,
17 That Christ may dwel in your [l] hearts by faith, that ye, being rooted [g] grounded in loue,
18 May be able to comprehende with all Saintes, what is the [k] breadth, [g] length, and depth, and height:
19 And to know the loue of Christ, which passeth knowledge, that ye may be filled with all [l] fulnesse of God.
20 [*] Vnto him therefore that is able to do exceeding aboundantly aboue all that we aske or thinke, according to [p] power that worketh in [m] vs,
21 Be praise in the Church by Christ Iesus, throughout al generations for euer, Amen.

c That is, in the first chap. of this Epistle, vers. 9.

d Although the fathers, and the Prophets had reuelatiōs certain, yet it was not in comparison of that abundance which was shewed when § Gentiles were called: neither yet was the time nor the maner knowen. Chap. 1. 19. 1. Cor. 15. 9, 10. Gal. 1. 16. Rom. 16. 25. col. 1. 26. 2. Tim. 1. 10. Tit. 1. 2. 1. Pet. 1. 20.

e The Angels.

f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to beholde the wisdome of God in, who hath turned their particular discordes into an vniuersall concord, and of the Synagogue of bondage, hath made § Church of freedome.

g He that is not of the body of Christ, is in death.

h The faithfull which dyed before Christ came, were adopted by him, & make one familie with § Saintes which yet remaine aliue.

i For we confesse that which we beleeue.

k All perfection on euery side is aboundē in you.

l That all the graces of God may in him. Rom. 16. 25. m In that we feele Christ in vs.

CHAP. IIII.

He exhorteth them vnto meekenes, long suffering, vnto loue and peace, 3 Every one to serue and edifie another with the gift that God hath giuen him, 14 To beware of strange doctrine, 22 To laye aside the olde conuersation of greedy lustes, and to walke in a newe life.

1 [*] Therefore, being prisoner in the [a] Lord, pray you that ye walke worthy of

a Phil. 1. 17. col. 1. 10. 1. Thess. 2. 12.

a For the Lords cause.

of the vocation wherevnto ye are called,
2 With all humblenes of minde, & meke-
nesse, with long suffring, supporting one
another through loue,
3 Endeuouring to kepe the vnitie of the
Spirit in the bond of peace.
4 There is [b] one body, and one [c] Spirit,
euen as ye are called in one hope of your
vocation.
5 There is one Lord, one Faith, one Bap-
tisme,
6 * One God and Father of all, which is
[d] aboue all, & [e] through al, and in you all.
7 * But vnto euery one of vs is giuen
grace, according to the measure of the
[f] gift of Christ.
8 Wherefore he saith, * When he ascended
vp on high, he led captiuitie captiue,
and gaue giftes vnto men.
9 (Nowe, in that he ascended, what is it
but that he had also descended first into
the lowest partes of the earth?
10 He that descended, is euen the same that
ascended, farre aboue all heauens, that
he might fill [h] all things)
11 * He therefore gaue some to be Apostles,
and some Prophets, and some Euange-
lists, and some Pastours, & Teachers,
12 For [i] gathering together of [k] Saints,
for the worke of the ministerie, [l] and for
the edification of the body of Christ,
13 Till we all meete together (in the vnitie
of faith and knowledge of the Sonne of
God) vnto a [l] perfite man, and vnto the
measure of the age of [k] fulnesse of Christ,
14 That we henceforth be no more chil-
dren, wauering and caried about with
euery winde of doctrine, by the deceit of
men, and with craftinesse, whereby they
lay in waite to deceiue.
15 But let vs follow the truth in loue, &
in all things grow vp into him, which
is the [m] head, that is Christ,
16 Vp whome all the body being coupled
and knit together by euery ioynt, for the
furniture thereof (according to the effec-
tuall power, which is in the measure of
euery part) receiueth increase of the bo-
dy, vnto the edifying of it self in loue.
17 This I say therefore and testifie in the
Lorde, that ye henceforth walke not as
* other Gentiles walke, in vanitie of
their [n] minde,
18 Hauing their cogitation darkned, and
being strangers from the life of [o] God
through the ignorance that is in them,
because of the [p] hardnesse of their heart:
19 Which being [q] past [q] feeling, haue gi-
uen them selues vnto wantonnesse, to
worke all vncleannesse, euen with gree-
dinesse.
20 But ye haue not so learned Christ.
21 If so be ye haue heard him, and haue
bene taught by him, as the [q] truth is
in Iesus,
22 That is,* that ye cast off, concerning the
conuersation in time past, the [r] old man,
which is corrupt thorough the deceitu-
able lustes,
23 And be renewed in the spirit of your
minde,
24 * And put on the newe man, which [s] af-
ter God is created in righteousnesse, and
true holinesse.
25 * Wherefore cast off lying, and speake
euery man trueth vnto his neighbour:
for we are members one of another.
26 * Be [t] angrie, but sinne not: let not the
sunne goe downe vpon your wrath,
27 * Neither giue place to the deuill.
28 Let him that stole, steale no more: but let
him rather labour, and worke with his
handes the thing which is good, that he
may haue to giue vnto him that needeth.
29 * Let no corrupt communication pro-
ceede out of your mouthes: but [p] which
is good to the vse of edifying, that it may
minister [u] grace vnto the hearers.
30 And [x] grieue not the holy Spirit of
God, by whome ye are * sealed vnto the
day of redemption.
31 Let all bitternes, & anger, and wrath,
crying, and euill speaking be put away
from you, with all maliciousnesse.
32 * Be ye courteous one to another, and
tender hearted, forgiuing one another,
euen as God for Christes sake forgaue
you.

your abusing of Gods graces.

Col.3.8.
r That is, al the naturall corruption that is in vs.
Rom.6.4.col.3.10 hebr.12.1.1.pet.2.1.and 4.2.
s Which is created according to the image of God, Zech.8.16. Psal.4.4.
t If so be that ye be angry, so moderate your affection, that it burst not out into any euill worke, but be soone appeased. Iames 4.7. Chap.5.3.col.4.6.
u And cause them to profit in godlinesse.
x So behaue your selues that the holy Ghost may willingly dwel in you, and giue him no occasion to depart for sorowe by 2.Corinth.1.22. Col.3.12,13.

CHAP. V.

1 He exhorteth them vnto loue, 3 VVarneth them to beware of vncleannesse, couetousnesse, foolish talking, and false doctrine, 17 To be circumspect, 18 To auoyde drunkennesse, 19 To reioyce, and to be thankefull towards God, 21 To submit themselues one to another. 22 He entreateth of corporall mariage, and of the spirituall betwixt Christ and his Church.

Joh.13.34.& 15, 12.1.ioh.3.23.

BE ye therefore followers of God, as
deare children,
2 * And walke in loue, euen as Christ
hath loued vs, and hath giuen himselfe
for vs, to be an offring and a sacrifice of
a swéete [a] smelling sauour to God.
3 * But fornication, and all vncleannesse,
or couetousnesse, let it not be once named
among you, as it becommeth Saints,
4 Neither filthines, neither foolish tal-
king, neither [b] iesting, which are things
not comely, but rather giuing of thanks.
5 For this ye knowe, that no whoremon-
ger, neither vncleane person, nor cou-
tous person, which is [c] an Idolater, hath
any inheritance in [p] kingdome of Christ
and of God.
6 * Let no [d] man deceiue you with vaine
wordes: for, for such things commeth
the wrath of God vpon the children of
disobedience.
7 Be not therefore companions [e] with them.
8 For ye were once darknes, but are now
light in the Lorde: walke as [q] children of
light,

Matth.24.4.mar.13.5.luke 21.8. 2.thes.2.3.

Col.4.5.
a Alluding to the perfumes and incensing in the Law. Mark.7.21.chap. 4.29.col.3.5. 2.thes.2.17.
b Which is eyther vaine, or els by example and euill speaking may hurt your neighbour for otherwise there be diuers examples in the Scriptures of pleasant talke, which is also godly, as 1.King. 18.27.
c Because he thinketh that his life standeth in his riches.
d Either in excusing sinne, or in mocking at the menaces & iudgements of God.
e Seeing God hath adopted you for his, that ye should be holy.

a Which by diuision you separate asunder. b So that ye can not differ one from another, being the Spirit, which ioyneth vs in one body, cannot deuide him selfe. Mat.3.10. c In power. d By his prouidence. e Psal.103. 1.cor.12.11. a 2.cor.10.13. f Which he giueth vs. Mat.28. g The Messias came downe, frō heauen into the earth, to triumph ouer Satan, death and sinne, & led the captiues & soules, which before were conquered, & kept. h In all subiections which victorie ingat and also gaue it as a most precious gift to his Church. i With his gifts and benefites. 1.cor.12.27. k Therefore that which was out of order. l That y body of Christ might be perfect. m That we may leade a ripe Christian age, & come to the full measure of that knowledge which we shall haue of Christ. n Christ being head of his Church, nourisheth his members, & ioyneth them together by ioynts, so that euery part hath his iust proportion of foode, that at length the body may growe vp to perfection. Rom.1.21. o Man not regenerate hath his minde, vnderstanding and heart corrupt. p By the which God liueth in his. q The hardnesse of heart is the foutaine of ignorance. r Or, without remorse of conscience. 1.Tim.4.2. s As they are taught which truly know Christ.

f And make them knowen by your honest and godly life.
g The worde of God discouereth the vices which were hid before.
h God thus speaketh by his seruants to draw the infidels from their blindnes.
Col.4.5.
i Selling all worldly pleasures to bie time.
k In these perilous dayes and craft of the aduersaries, take heede how to bye againe the occasiõs of godlines, which the world hath take from you.
Rom.12.2.
1.thes.4.3.
a Or, songs of praise and thanksgiuing.
l And not onely with tongue.
m Except our friendship be ioyned, and knit in God, it is not to be esteemed.
Col.3.18. tit.2.5.
3.pet.3.1.
1.Cor.11.3.
n The Church: So the husband ought to nourish, gouerne, & defend his wife from perils.
Col.3.19.
o Baptisme is a token that God hath cõsecrated the Church to himselfe, and made it holy by his word: that is, his promes of free iustification and sanctification in Christ.
p Because it is couered & clad with Christes iustice & holines.
q This our conniction with Christ must be considered as Christ is the husbande, and we the wife, which are not onely ioyned to him by nature, but also by the communion of substance, through the holy Ghost and by faith: the seale and testimonie thereof is the Supper of the Lord. Gen. 2.24. matth.19.5. mar.10.7. 1.cor.6.16.

9 (For the fruite of the Spirit is in all goodnes, and righteousnes, and trueth)
10 Approuing that which is pleasing to the Lord.
11 And haue no fellowship with the vnfruitfull workes of darkenesse, but euen f reproue them rather.
12 For it is shame euen to speake of the things which are done of them in secret.
13 But al things when they are reproued of the g light, are manifest: for it is light that maketh all things manifest.
14 Wherefore he saith, h Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee light.
15 Take heede therefore that ye walke circumspectly, not as fooles, but as wise,
16 i Redeming the time: for the k dayes are euill.
17 *Wherefore, be ye not vnwise, but vnderstand what the will of the Lord is.
18 And be not dronke with wine, wherein is excesse: but be fulfilled with the Spirit,
19 Speaking vnto your selues in psalmes, and a hymnes, and spirituall songs, singing and making melodie to the Lord in your l hearts,
20 Giuing thanks alwayes for all things vnto God euen the Father, in the Name of our Lord Iesus Christ,
21 Submitting your selues one to another in the m feare of God.
22 ¶ * Wiues, submit your selues vnto your husbands, as vnto the Lord.
23 *For the husband is the wiues head, euen as Christ is the head of the Church, and the same is the sauiour of his n body.
24 Therefore as the Church is in subiection to Christ, euen so let the wiues be to their husbands in euery thing.
25 ¶ * Husbandes, loue your wiues, euen as Christ loued the Church, and gaue himselfe for it,
26 That he might sanctifie it, o clense it by the washing of water through the word,
27 That he might make it vnto himselfe a glorious Church, not hauing p spot or wrinckle, or any such thing: but that it should be holy and without blame.
28 So ought men to loue their wiues, as their owne bodies: he that loueth his wife, loueth himselfe.
29 For no man euer yet hated his owne flesh, but nourisheth & cherisheth it, euen as the Lord doeth the Church.
30 For we are members of his body, q of his flesh, and of his bones.
31 *For this cause shal a man leane father and mother, and shall cleaue to his wife, and they twaine shalbe one flesh.
32 This is a great secret, but I speake cõcerning Christ, & concerning the Church.
33 Therefore euery one of you, do ye so: let euery one loue his wife, euẽ as himselfe, and let the wife see that she feare her husband.

CHAP. VI.

1 *How children should behaue themselues toward their fathers and mothers,* 4 *Likewise parents towards their children,* 5 *Seruants towards their masters,* 9 *Masters toward their seruants.* 13 *An exhortation to the spirituall battell, and what weapons the Christians should fight withall.*

1 Children, *obey your parents in the Lord: for this is right.
2 *Honour thy father and mother (which is the first commandement with a promes)
3 That it may be wel with thee, and that thou mayest liue long on earth.
4 And ye, fathers, prouoke not your children to b wrath: but bring them vp in c instruction and information of the Lord.
5 *Seruants, be obedient vnto them that are your masters, d according to the flesh, with feare and trembling in singlenesse of your hearts as vnto Christ,
6 Not with seruice to the eye, as men pleasers, but as the seruants of Christ, doing the will of God from the heart,
7 With good will seruing the Lorde, and not men.
8 And knowe ye that whatsoeuer good thing any man doeth, that same shall he receiue of the Lord, whether he be bonde or free.
9 And ye masters, do the same things vnto them, putting away threatning: and knowe that euen your master also is in heauen, neither is there e respect of person with him.
10 ¶ Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stande against the assaultes of the deuill.
12 For we wrestle not against f flesh and blood, but against principalities, against powers, and against the worldly gouernours, the princes of the darknesse of this worlde, against spirituall wickednesses, which are in the hie places.
13 For this cause take vnto you the whole armour of God, that ye may be able to resist in the euil day, and hauing finished all things, stand fast.
14 Stand therefore, and your loines girt about with veritie, and hauing on the brest plate of g righteousnesse,
15 And your feete shod with the h preparation of the Gospel of peace.
16 Aboue all, take the shield of faith, wherewith ye may quench all the fiery dartes of the wicked,
17 *And take the helmet of i saluation, and the swoorde of the Spirit, which is the word of God.
18 And pray alwayes with all maner prayer and supplication in the Spirit: and *watch thereunto with all perseuerance and supplication for all Saintes,
19 *And for me, that vtterance may be giuen vnto me, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bondes,

Col.3.20.
Exod.20.12.
deut.5.16. actes 3.9. mat.15.4. mar.7.10.
a This is the first commandement of the second table, and hath the promes with condition.
b By austerite.
c That they be not brought vp in wantonnes, but in the feare of the Lord.
Col.3.21. tit.2.4. 1.pet.2.18.
d Which haue dominion ouer your bodies, but not ouer the soules.
e Or, hath nomi and their master. Deu.10.17.2.chr. 19.7. iob 34.19. wisd.6.7. ecclus.35. 12, 16. act.10.34. rom.2.11. gal.2. 6. col.3.25. 1.pet.1.17.
c Whether he be seruant or master.
f Or, couplet harnesse.
f The faithfull haue not onely to strive against men and themselues, but against Satan the spiritual enemie, who is most dangerous: for he is ouer our heades so that we can not reach him, but he must be resisted by Gods grace.
Chap.2.2.
g Innocencie and godly life.
h That ye may be ready to suffer all things for the Gospel.
Isa.59.17.
1.thes.5.8.
i The saluation purchased by Iesus Christ.
Col.4.3.
Col.4.3.
2.thes.3.1.

bondes, that therein I may speake boldly, as I ought to speake.

21 ¶ But that ye may also know mine affaires, & what I do, Tychicus my deare brother and faithful minister in the Lord, shall shew you of all things,

22 Whome I haue sent vnto you for the same purpose, that ye might know mine affaires, and that he might comfort your hearts.

23 Peace be with the brethren, and loue with faith from God the Father, & from the Lord Jesus Christ.

24 Grace be with all them which loue our Lord Jesus Christ, to their [k] immortalitie, Amen.

k Or, to be without corruption, that is, to haue life euerlasting, which is the end of this grace.

Written from Rome vnto the Ephesians, and sent by Tychicus.

The Epistle of Paul to the Philippians.

THE ARGVMENT.

PAul being warned by the holy Ghost to goe to Macedonia, planted first a Church at Philippi a citie of the same countrey: but because his charge was to preach the Gospell vniuersally to all the Gentiles, he trauailed from place to place, till at the length he was taken prisoner at Rome, wherof the Philippians being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to wryte this Epistle, wherein he commendeth them that they stoode manfully against the false apostles, putting them in mind of his good wil toward them, and exhorteth them that his imprisonment make them not to shrinke: for the Gospel therby was confirmed and not diminished: especially he desireth them to flee ambition, and to embrace modestie, promising to send Timotheus vnto them, who shoulde instruct them in matters more amplie: yea, and that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prouing only Christ to be the end of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this followe certaine admonitions both particular and generall, with testification of his affection towarde them, and thankefull accepting of their beneuolence.

CHAP. I.

1 S. Paul discouereth his heart towarde them, 3 By his thankesgiuing, 4 Prayer, 8 And wisheth for their faith & saluation. 7.12.20 He sheweth the fruite of his crosse, 15.27 And exhorteth them to vnitie, 28 And patience.

1 PAul and Timotheus the seruantes of Jesus Christ, to all the Saints in Christ Jesus which are at Philippi, with the [a] Bishops, and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lorde Jesus Christ.

3 * I thanke my God hauing you in perfect memorie,

4 (Alwaies in all my praiers for all you, praying with gladnesse)

5 Because of the [b] fellowship which ye haue in the Gospell, from the [c] first day vnto nowe.

6 And I am perswaded of this same thing that hee that hath begun this good worke in you, wil perfourme it vntill the [d] day of Jesus Christ,

7 As it becommeth me so to iudge of you all, because I haue you in remembrance [e] that both in my bandes, and in my defence, and confirmation of the Gospell you all were partakers of my [f] grace.

8 For God is my recorde, how I long after you all from the very heart roote in Jesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discerne things that [g] differ one from another, that ye may be pure, and [h] without offence, vntill the day of Christ,

11 Filled with the fruites of [i] righteousnesse, which are by Jesus Christ vnto the glory and praise of God.

12 ¶ I woulde yee vnderstoode, brethren, that [j] things which haue come vnto me, are turned rather to the furthering of the Gospell,

13 So that my bandes in [l] Christ are famous throughout all the [k] iudgement hall, and in all other places,

14 In so much that many of the brethren in the Lorde are boldened through my bandes, and dare more frankly speake the [l] worde.

15 Some preach Christ euen through enuy and strife, and some also of good will.

16 The one part preacheth Christ of contention and not [m] purely, supposing to adde more affliction to my bandes:

17 But the others of loue, knowing that I [n] am set for the defence of the Gospel.

18 What then? yet Christ is preached all manner wayes, whether it be [o] vnder a pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my saluation through your prayer, & by the helpe of the Spirit of Jesus Christ,

20 As I heartily looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwaies, so nowe Christ shall be magnified in my bodie, whether it be by life or by death.

21 For Christ is to me both in life, and in death aduantage.

22 And

1 By Bishops here he meaneth them that had charge of the worde, & gouernment, as pastours, elders, deacons, such as had charge of the distribution, and of the poore and sicke. 1 Tim. 3.1.

b With other Churches.

c That ye receiued the Gospell.

d When you shall receiue the crowne of glory.

e It was a sure token of their loue, that they did helpe him by all meanes possible, when he was absent, & in prison, euen as if they had been present & with him.

f Of this peculiar benefit, to suffer for Christs sake.

g That you so increase in godlines, y not only ye can put difference betwene good & euil: but also y ye profite more and more without slipping backe, or standing in a staie.

h Righteousnes is the tree, good workes the fruit.

i Which I suffer for Christs cause.

k That is, in the court or palace of the Emperour Nero.

l Or, professe the Gospel, considering my constancie.

m But with a corrupt minde.

n Or, lie in bands.

o Their pretence was to preach Christ, and therfore their doctrine was true: but they were full of ambition and enuie, thinking to deface Paul & preferre them selues.

a To liue in the flesh is to liue in this brittle bodie, till we be called to liue euerlastingly. but to liue according to the flesh, or to be in the flesh, signifie, to be destitute of the Spirit, and to be plonged in the filthie concupiscences of the flesh.
[a] *Or, bodie.*
Ephe. 4. 1.
Coloss. 1. 10.
1. Thess. 2. 12.
[b] *Or, stand.*

b The more that tyrats rage against the Gospell, the more manifestly they declare y they runne to their owne destruction: and againe constant perseuerance for Christs sake is an euident signe of saluation. q God sheweth by this meanes of bearing the crosse who are his, and who are not.
[a] *Or, Christs cause.*

22 And whether to * liue in the flesh were profitable for me, and what to chuse I know not.
23 For I am greatly in doubt on both sides, desiring to be loosed and to be with Christ, which is best of all.
24 Neuertheless, to abide in the [b] flesh, is more needfull for you.
25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of your faith,
26 That ye may more abundantly reioyce in Jesus Christ for me, by my comming to you againe.
27 * Only let your conuersation be, as it becommeth the Gospell of Christ, that whether I come & see you, or else be absent, I may heare of your matters that ye [c] continue in one Spirite, and in one mind fighting together through the faith of the Gospell.
28 And in nothing feare your aduersaries, which is to them a [d] token of perdition, and to you of saluation, and [e] that of God.
29 For vnto you it is giuen for Christ, that not onely ye should beleeue in him, but also suffer for his sake,
30 Hauing the same fight, which ye saw in me, and now heare to be in me.

CHAP. II.

3 Her exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that hee and Timotheus will speedily come vnto them, 27 And excuseth the long tarrying of Epaphroditus.

a If you so loue me that you desire my comfort.
b From the consent of willes & mindes he proceedeth to the agreement in doctrine, that where might be full and perfect concord.
Rom. 12. 10.

1 IF there be therefore any [a] consolation in Christ, if any comfort of loue, if any fellowship of the Spirite, if any compassion and mercie,
2 Fulfill my ioy, that ye be like minded, hauing the same loue, being of one accord, and of [b] one iudgement,
3 That nothing be done through contention or vaine glorie, but that in meekenesse of minde * euery man esteeme other better then him selfe.
4 Looke not euery man on his owne things, but euery man also on the things of other men.

c If Christ being very God equall with the Father, laide aside his glorie, and being Lord, became a seruant, and willingly submitted himselfe to most shameful death, shall we which are nothing but vile slaues, [d] 9 Wherefore God hath also highly exalted through arrogancie tread downe our brethren, and preferre our selues? d For he that was God, should haue done none injurie to the Godhead. *Mat.* 20. 28. e The poore and weake nature of man. f He was seene & heard of men, so that his behauiour and person declared that he was as a miserable man. *Heb.* 2. 9.

5 Let the same minde be in you that was euen in Christ Jesus,
6 Who [c] being in [e] forme of God, thought it no [d] robberie to be equall with God:
7 * But [f] made himselfe of no reputation, and tooke on him the [e] forme of a seruant, and was made like vnto men, and was found in [f] shape as a man.
8 * He [g] humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath also highly exalted him, and giuen him a Name aboue euery Name,
10 * That at the Name of Jesus shoulde [g] euery knee bow, both of things in heauen, and things in earth, and things vnder the earth,
11 * And that euery tongue should confesse that Jesus Christ is the Lorde, vnto the glorie of God the Father.
12 Wherefore my beloued, as ye haue alwaies obeied, not as in my presence onely, but now much more in mine absence, [h] make an end of your owne saluation with [i] feare and trembling.
13 For it is God which worketh in you, both the will and the deede, euen of his [k] good pleasure.
14 Do all things without [l] murmuring and reasonings,
15 That ye may be blamelesse, and pure, and the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as [m] lights in the world,
16 [n] Holding forth the [o] word of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.
17 Yea, and though I be * offred vp vpon the sacrifice, and seruice [p] of your faith, I am glad, and reioyce with you all.
18 For the same cause also be ye glad, and reioyce with me.
19 And I trust in the Lorde Jesus, to send * Timotheus shortly vnto you, that I also may be of good comfort, when I know your state.
20 For I haue no man like minded, who will faithfully care for your matters.
21 * For all [q] seeke their owne, and not that which is Jesus Christs.
22 But ye know the proofe of him, that as a sonne with the father, hee hath serued with me in the Gospel.
23 Him therefore I hope to sende allone as I know how it will goe with me,
24 And trust in the Lorde, that I also my selfe shall come shortly.
25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, & fellowe souldier, euen your messenger, & he that ministred vnto me such things as I wanted.
26 For hee longed after all you, and was full of heauinesse, because ye had heard, that he had been sicke.
27 And no doubt hee was sicke, very neere vnto death: but God had mercy on him, and not on him onely, but on me also, lest I should haue sorowe vpon sorowe.
28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowfull.
29 Receiue him therefore in the Lorde with all gladnesse, and make much of such:
30 Because that for [r] the worke of Christ hee [s] was neere vnto death, and regarded not his life, to fulfill that seruice which was lacking on your parte toward me.

a Rom. 14. 11. & 15. 11. 23.
g Worship, & be subiect to him.
John 13. 13. 1. *Cor.* 8. 6. & 12. 3.
h Runne forward in y race of righteousnes, wherin God hath freely placed you through Iesus Christ, and endeuour you his children by his Spirite to walke in good works, and so to make your vocation sure.
i Which may make you careful and diligent.
k Which is his free grace, *1. Pet.* 4. 9. *Mat.* 5. 16.
l As they which in the night set forth a candle to giue light to others.
m The Gospell.
n The worde signifieth to powre out as the drinke offring was powred on the sacrifice.
o To confirme you in your faith.
Act. 16. 1. *1. Cor.* 16. 10. 24.
p They rather sought profite by their preaching, then Gods glorie.
q He calleth it here the workes of Christ, to vnite Christ, who was bound in the person of Paul, and was in neede of necessaries.
r He approueth them which hazard their life to relieue the necessaries of Christ.

CHAP. III.

1 He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise himselfe, 9 And his doctrine, 12 And reprooueth mans owne righteousnesse.

1 Moreouer, my brethren, reioyce in
the Lorde. It grieueth me not to
write [a] the same things to you,
and for you it is a sure thing.
2 Beware of [b] dogges : beware of euill
workers : beware of the [c] concision.
3 For we are ẏ circumcision, which wor-
ship God in the spirit, and reioyce in
Christ Iesus, and haue no confidence [d] in
the flesh:
4 Though I might also haue confidence
in the flesh. If any other man thinketh
that he hath whereof he might trust in
the flesh, much more I:
5 Circumcised the eight day, of the kinred
of Israel, of the tribe of Beniamin,* an
Ebrewe of the Ebrewes, * by the ‖ lawe
a Pharise.
6 Cõcerning zeale, I persecuted ẏ Church:
touching the righteousnesse which is in
the Lawe, I was vnrebukeable.
7 But the things that were vantage vnto
me, the same I counted losse for Christes
sake.
8 Yea, doutles I think al things but losse
for the excellent knowledge sake of Christ
Iesus my Lord, for whom I haue coun-
ted all things losse, and do iudge them to
be doung, that I might winne Christ,
9 And might be [e] found in him, that is, not
hauing mine own righteousnesse, which
is of the law, but that which is through
the faith of Christ, euẽ the righteousnesse
which is of God through faith,
10 That I may know him, and the vertue
of his resurrection, and the felowship of
his afflictions, and be made conforma-
ble vnto his death,
11 If by any meanes I might attaine vn-
to the [f] resurrection of the dead:
12 [g] Not as though I had already attei-
ned to it, either were already perfect: but
I folow, if that I may comprehend that
for whose sake also I am [h] comprehended
of Christ Iesus.
13 Brethren, I count not my selfe, that I
haue attained to it, but one thing I doe: I
forget that which is behinde, and ende-
uour my selfe vnto that which is before,
14 And followe harde toward the [i] marke,
for the prise of the hie calling of God in
Christ Iesus.
15 Let vs therefore as many as [k] be [l] per-
fect, be thus minded : and if ye be other-
wise minded, God shall reueile euen the
[m] same vnto you.
16 Neuertheles, in that whereunto we are
come, let vs procede by one rule, * that
we may minde one thing.
17 Brethren, be followers of me, and looke
on them, which walke so, as ye haue vs
for an ensample.
18 * For many walke, of whome I haue
tolde you often, and nowe tell you wee-
ping, that they are the enemies of the
[n] Crosse of Christ,

a Which ye haue often heard of me.
b Which barke against the true doctrine to fill their bellies.
c The false apostles gloried in their circumcision, whereunto Paul here alludeth, calling them concision, which is cutting of and tearing asunder of the Church.
d In outwarde things.
2.Cor.11.22.
Act.23.6.
‖ Or, profession.
e As one grafted in him by faith.
f That is, to life euerlasting.
g Or haue now taken ful possession thereof, not that he douted to attaine vnto it, but because he would declare the excellencie thereof.
h We can runne no further then God giueth vs strength, & sheweth vs the way.
i That is, to obtaine the crowne of glory in the heauens.
k Or, haue more profited then others.
l This perfectiõ standeth in forsaking sinne, and to be renewed through faith by him which is onely perfect.
m That is, that this is the true wisdome, and straight rule of liuing.
Rom.15.5.
1.Cor.1.10.
Rom.16.17,18.
n That is, of the Gospel, which is the preaching of the crosse.

19 Whose [*] end is damnation, whose God
is their bellie, and whose [o] glory is to their
shame, which minde earthly things.
20 But our [p] conuersation is in heauen,
from whence also we looke for the * Sa-
uiour, euen the Lord Iesus Christ,
21 Who shall change our vile body, that it
may be facioned like vnto his glorious
body, according to the working, where-
by he is able euen to subdue all things
vnto himselfe.

CHAP. IIII.

1 He exhorteth them to be of honest conuersation, 15 And thanketh them, because of the prouision that they made for him being in prison, 21 And so concludeth with salutations.

1 Therefore, my brethren, beloued and
longed for, my ioy and my crowne, so
continue in the Lord, ye beloued.
2 I pray Euodias, & beseeche Syntyche,
that they be of one accorde in the Lord.
3 Yea, and I beseech thee, faithful yokefel-
lowe, helpe those women, which laboured
with me in the Gospel, with Clement al-
so, and with other my fellow labourers,
whose names are in the * [a] booke of life.
4 Reioyce in the Lorde alway, againe I
say, reioyce.
5 Let your patient minde be knowen vnto
all men. The Lord is [b] at hand.
6 * Be nothing carefull, but in all things
let your requestes be shewed vnto God
in prayer, and supplication with giuing
of thankes.
7 And the peace of God which passeth all
vnderstanding, shall [c] preserue your
hearts and mindes in Christ Iesus.
8 Furthermore, brethren, whatsoeuer
things are true, whatsoeuer things are
honest, whatsoeuer things are iust, what-
soeuer thinges are pure, whatsoeuer
thinges pertaine to loue, whatsoeuer
things are of good report, if there be any
vertue, or if there be any praise, thinke on
these things,
9 Which ye haue both learned and recei-
ued, and heard, and seene in me : those
things doe, and the God of peace shall be
with you.
10 Now I reioyce also in the Lord great-
ly, that nowe at the last ye are [d] reuiued
againe to care for me, wherein notwith-
standing ye were carefull, but ye lacked
opportunitie.
11 I speake not because of [e] want : for I
haue learned in whatsoeuer state I am,
therewith to be content.
12 And I can be abased, & I can abound:
euery where in all things I am instruc-
ted both to be ful, and to be hungrie, and
to abounde, and to haue want.
13 I am able to doe all things through the
helpe of [f] Christ, which strengtheneth me.
14 Notwithstanding ye haue well done,
that ye did communicate to mine afflic-
tion.
15 And ye Philippians know also ẏ in the
[g] beginning of ẏ Gospel, when I depar-
ted from Macedonia, no Church cõmu-
nicated with me concerning the [h] mat-
ter of giuing and receiuing, but ye onely.

16 For

* Or, reward.
o The vaine glory which they seeke after in this worlde, shall turne to their confusion and shame.
p In minde, and affection.
1.Cor.1.7.
tit.2.11,13.
Psal.69.28.
luke 10.20.
reuel.3.5.& 20.12.& 21.27.
a This booke Ezekiel calleth the writing of the house of Israel, and the secret of the Lord, Chap.13.9.
b To succour you.
Matth.6.25.
c From Satan, who seeketh to take from vs this peace of conscience.
d That is, begin anewe to helpe me.
e That I was not able to endure my pouertie.
f Not of his owne vertue or free will.
g When I first preached the Gospel vnto you.
h He had giuen of his part in communicating with them spiritual things, but he receiued nothing of them, which ought at least to haue relieued him in his necessitie.

16 For euen when I was in Theſſalonica, ye ſent once, and afterwarde againe for my neceſſitie,
17 Not that I deſire a gift: but I deſire the fruit which may further your reckening.
18 Nowe I haue receiued all, and haue plentie: I was euen filled, after that I had receiued of Epaphroditus that which came from you, an odour that ſmelleth ſweet, a ſacrifice acceptable and pleaſant to God.
19 And my God ſhall fulfil all your neceſſities thorough his riches with glorie in Jeſus Chriſt.
20 Vnto God euen our Father be prayſe for euermore, Amen.
21 Salute all the Saints in Chriſt Jeſus. The brethren, which are with me, greet you.
22 All the Saints ſalute you, and moſt of all they which are of i Cæſars houſholde.
23 The grace of our Lord Jeſus Chriſt be with you all, Amen.

Written to the Philippians from Rome, and ſent by Epaphroditus.

a Or, aboud toward your count.

i Of ſuch as did belong to the Emperour Nero.

The Epiſtle of Paul to the Coloſsians.

THE ARGVMENT.

IN this epiſtle S. Paul putteth difference betweene the liuely, effectuall and true Chriſt, and the feined, counterfeit and imagined Chriſt, whom the falſe apoſtles taught. And firſt, he confirmeth the doctrine which Epaphras had preached, wiſhing them increaſe of faith, to eſteeme the excellencie of Gods benefit toward them, teaching them alſo that ſaluation, and whatſoeuer good thing can be deſired, ſtandeth onely in Chriſt, whom onely we embrace by the Goſpel. But forasmuch as the falſe brethren would haue mixed the Lawe with the Goſpel, he toucheth thoſe flatterers vehemently, and exhorteth the Coloſſians to ſtay onely on Chriſt, without whome all things are but mere vanitie. And as for circumciſion, abſtinence from meates, external holineſſe, worſhipping of Angels as meanes whereby to come to Chriſt, hee vtterly condemneth, ſhewing what was the office and nature of ceremonies, which by Chriſt are abrogate: ſo that now the exerciſes of the Chriſtians ſtand in mortification of the fleſh, newneſſe of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

3 He giueth thankes vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increaſe of their faith. 13 Hee ſheweth vnto them the true Chriſt, and diſcouereth the counterfeit Chriſt of the falſe apoſtles. 25 Hee approueth his authoritie and charge, 28 And of his faithfull executing of the ſame.

1 PAul an Apoſtle of IESVS Chriſt, by the will of God, and Timotheus our brother,
2 To them which are at a Coloſſe, Saintes and faithfull brethren in Chriſt: Grace be with you, and peace from God our Father, and from the Lord Jeſus Chriſt.
3 We giue thankes to God euen the Father of our Lorde Jeſus Chriſt, alwayes praying for you:
4 Since we heard of your faith b in Chriſt Jeſus, & of your loue toward all Saints,
5 For the hopes ſake, which is layd vp for you in heauen, whereof ye haue hearde before by the word of trueth, which is the Goſpel,
6 Which is come vnto you, euen as it is vnto all the worlde, and is fruitful, as it is alſo among you, from the day that ye heard and truely knewe the grace of God.
7 As ye alſo learned of Epaphras our deere fellow ſeruant, which is for you a faithfull miniſter of Chriſt:
8 Who hath alſo declared vnto vs your loue, which ye haue c by the Spirit.
9 For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of d his will, in all wiſdome, and ſpirituall vnderſtanding,
10 * That ye might walke worthie of the Lord, and pleaſe him in all things, being * fruitful in all good workes, and increaſing in the knowledge of God,
11 Strengthened with all might thorough his glorious power, vnto all patience, and long ſuffering with ioyfulneſſe,
12 Giuing thankes vnto that Father, which hath made vs meete to be partakers of the inheritance of the Saints in light,
13 Who hath deliuered vs from the power of darkeneſſe, and hath tranſlated vs into the kingdome * of his deare Sonne,
14 In whom we haue redemption thorough his blood, that is, the forgiuenes of ſinnes,
15 Who is the * e image of the inuiſible God, the f firſt borne of euery creature.
16 * For by him were all things created, which are in heauen, and which are in earth, things viſible and inuiſible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,
17 And he is before all things, and in him all things conſiſt.
18 And he is the head of the body of the Church: he is the beginning, * and g the firſt borne of the dead, that in all things he might haue the preeminence.
19 * For it pleaſed the Father, that in him ſhould all h fulneſſe dwell,
20 And by him to reconcile i all things vnto himſelfe, and to ſet at peace thorough the blood of his croſſe both the things in earth, and the things in heauen.
21 And you which were in times paſt ſtrangers & enemies, becauſe your minds were ſet in euil workes, hath he now alſo reconciled,

22 In

a Which was a citie of Phrygia.

b For without Chriſt there is no faith to be ſaued by, but onely a vaine opinion.

c Which commeth of the holy Ghoſt.

d That is, Gods.

*Epheſ.4.1. a Rom. philip.1.27. b 1.theſſ.2.12. & 1.Cor.1.5.

Mat.3.17.& 17. 3.2.pet.1.17. Heb.1.3.

e For God is made viſible in § fleſh of Chriſt, and the diuinitie dwelleth in him corporally.

f Borne before any thing was created.

Iohn 1.3. 1.Cor.15.20. reuel.1.5.

g He that roſe firſt againe from the dead to take poſſeſſion of life euerlaſting: which riſing may be called a new birth.

Iohn 1.14. chap.2.9.

h That the Church, which is his body, might receiue of his abundance.

i That is, the whole Church

22 In the body of his flesh through death, to make you * holy, + vnblameable, and without fault in his sight,
23 * If ye continue, grounded and stablished in the faith, & be not moued away from the hope of the Gospell, wherof ye haue heard, and which hath bene preached to euery creature which is vnder heauen, whereof I Paul am a minister.
24 Nowe reioyce I in my sufferings for you, and fulfil † the rest of the afflictions of Christ in my flesh, for his bodies sake which is the Church,
25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youwarde, to fulfill the * worde of God,
26 *Which is the mysterie hid since the worlde began, & from all ages, but nowe is made manifest to his * Saintes,
27 To whome God would make knowen what is the riches of this glorious mysterie among the Gentiles, which riches is Christ in you, * the hope of glorie,
28 Whome we preache, admonishing euery man, and teaching euery man in all wisedome, that we may present euery man perfite in Christ Iesus:
29 Whereunto I also labour and striue, according to his working which worketh in me mightily.

CHAP. II.

1 *Hauing protested his good will toward them, 4 He admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Lawe, 17 VVhich haue finished their office, and are ended in Christ.*

FOr I woulde ye knewe what great * fighting I haue for you, and for them of Laodicea, and for as many as haue not seene my * person in the flesh,
2 That their heartes might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mysterie of God euen the Father, and of Christ:
3 In whome are hid all the treasures of wisedome and knowledge.
4 And this I say, least any man should beguile you with entising wordes:
5 * For though I be absent in the * flesh, yet am I with you in the ‹ spirite reioycing, and beholding your order, and your stedfast faith in Christ.
6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,
7 Rooted and built in him, and stablished in the faith, as ye haue * bene taught, abounding therein with thankesgiuing.
8 Beware least there be any man † spoile you through ‹ philosophie, and vaine deceit, through the traditions of men, according to the rudiments of the worlde, and not after Christ.
9 * For in him dwelleth all the fulnesse of the ‹ Godhead * bodily.
10 And ye are complete in him, which is the head of all Principalitie & Power:
11 In whome also ye are circumcised with * circumcision made without handes, by putting off the sinfull body of the flesh, through the circumcision ‹ of Christ,
12 In † ye are * buried with him through baptisme, in whome ye are also raised vp together through * the faith ‹ of the operation of God which raised him from the dead.
13 *And ye which were dead in sinnes, and a in the vncircumcision of your flesh, hath he quickened together with him, forgiuing * you all your trespaces,
14 And putting out the * * * hand writing of ordinances † was against vs, which was contrary to vs, he euen toke it out of the way, & fastened it vpon the crosse,
15 And hath ‹ spoyled the Principalities, and Powers, and hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.
16 Let no man therefore condemne you in † meat and drinke, or in respect of an * holy day, or of the newe moone, or of the Sabbath daies,
17 Which are but a shadowe of things to come: but the body is in Christ.
18 * Let no man ‹ at his pleasure * beare rule ouer you by humblenesse of minde, and worshipping of Angels, aduancing him selfe in those things which he hath neuer sawe, rashly puft vp with his fleshly minde,
19 And holdeth not the head, where of all the body furnished and knit together by ioynts and bandes, increaseth with the increasing of God.
20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye lined in the worlde, are ye burdened with traditions?
21 As, Touche not, Taste not, Handle not:
22 Which all * perish with the vsing, and are after the commandements and doctrines of men:
23 Which things haue in deede a shewe of wisedome, in * voluntarie religion and humblenesse of minde, and in not sparing the body: * neither haue they it in any estimation to satisfie the ◦ flesh.

f Made by the Spirite of Christ. *Rom.6.4. Ephes.2.19.*
g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme. *Ephes.2.1.*
* *Or, vs all* our. *Ephes.2.15.*
* *Or, obligation.*
h The ceremonies, and rites were as it were a publike profession, & hand writing of the miserable state of mankinde: for circumcision did declare our naturall pollution the purifyings, and washings signified the filth of sinne: the sacrifices testified that we were giltie of death, which were all taken away by Christs death.
i As Satan and his angels from whom he hath taken all power.
k Or, distinction, as to make difference betwixt daies. *Mat.24.4.*
l Meaning, that the hypocrites led them at their pleasure into all superstition, and errour. * *Or, defraude you of your price.*
m And apperteine nothing to the kingdom of God.
n Such as men haue chosen according to their owne fantasie. * *Or, but they are of no value saue for the filling of the flesh.*
o They pinche and defraude their body to shew them selues greater hypocrites.

CHAP. III.

1 *He sheweth where we shoulde seeke Christ. 5 He exhorteth to mortification, 10 To put off the olde man, and to put on Christ. 12 To the which he addeth exhortations, both generall and particular, to charitie and humilitie.*

IF ye then be a risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God.
2 Set your affections on things which are aboue, and not on things which b are on the earth.
3 For ye are ‹ dead, and your life is hid with Christ in God.
4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

a After that ye haue bene dead to beggerly ceremonies.
b. Which either serue but for a time, or els are inuented by men.
c With Christ.

Ephes.5.3.
d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may liue in the Spirit, and not in the flesh.
Rom.6.4. ephes.4. 25.hebr.12.1.1.pet. 2.1.& 4.1,2.

5 * d Mortifie therefore your membres which are in the earth, fornication, vnclea nes, þ inordinate affection, euil concupiscence, and couetousnesse which is idolatrie.
6 For the which things sakes the wrath of God commeth on the children of disobedience,
7 Wherein ye also walked once, when ye liued in them.
8 * But nowe put ye away euen all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking, out of your mouth.
9 Lie not one to another, seeing þ ye haue put off the olde man with his workes,
Gen.1.26. & 5.1. & 9.6.
Eph.4.22.& 6.11
e He sheweth what fruites are in them that are dead to þ world, and are risen againe in Christ.
10 And haue put on the newe, which is renewed in knowledge * after the image of him that created him,
11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: but Christ is all and in all things.
12 * Howe therefore, as the elect of God e holy and beloued, put on tender mercy, kindnesse, humblenesse of minde, meekenesse, long suffring:
13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgaue you, euen so doe ye.
14 And aboue all these things put on loue, which is the bond of perfectnesse.
15 And let the peace of God f rule in your hearts, to the which ye are called in one body, and be ye g vnfainable.
16 Let the g worde of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selues, in h psalmes, and hymnes, and spirituall songs, singing with a * i grace in your hearts to the Lord.
17 * And whatsoeuer ye shall doe, in worde or deede, doe all in the name of the Lorde Iesus, giuing thankes to God euen the Father by him.
Or, thankesgiuing.
18 ¶ * Wiues, submit your selues vnto your husbands, as it is conuenient in the Lord.
1.Cor.10.31.
Ephes.5.22.
1.Pet.3.7.
ephes.5.25.
Ephes.6.1.
i Which are in the Lord.
19 * Husbandes, loue your wiues, and be not bitter vnto them.
20 ¶ * Children, obey your parents in i all things: for that is well pleasing vnto the Lorde.
21 Fathers, k prouoke not your children to anger, lest they be discouraged.
22 ¶ * Seruantes, be obedient vnto them that are your masters according to þ flesh in all things, not with eye seruice as men pleasers, but in singlenesse of heart, fearing God.
k By too much rigour.
Ephes.6.5. tit.2.9. 1.pet.2.18.
l The cruel master.
Deut.10.17. wisdome 6.7. ecclus 35.12. rom.2.11.gal.2.6. ephes.6.9.
23 And whatsoeuer ye doe, doe it heartily, as to the Lord, and not vnto men,
24 Knowing that of the Lorde ye shall receiue the rewarde of the inheritance: for ye serue the Lord Christ.
25 But he l that doeth wrong, shall receiue for the wrong that he hath done, and there is no * = respect of persons.
m Whether he be master or seruant.

CHAP. IIII.

1 He exhorteth them to be feruent in prayer, 5 To walke wisely towarde them that are not yet come to the true knowledge of Christ. He saluteth them, and witheth them all prosperitie.

1 YE masters, doe vnto your seruants, that which is iust, & equall, knowing that ye also haue a master in heauen.
2 * Continue in prayer, and watch in the same with thanksgiuing,
Luke 18.1. 1 thess.5.17.
3 * Praying also for vs, þ God may open vnto vs the a doore of vtterance, to speake the mysterie of Christ: wherefore I am also in bondes,
Ephes.6.18. 2.thes.3.1.
a That I may freely preach the Gospel.
4 That I may vtter it, as it becommeth me to speake.
5 ¶ * Walke b wisely toward them that are without, and c redeeme the time.
Ephes.5.15.
b To the commoditie of your neighbours.
6 Let your speache be gracious alwaies, and powdred with d salte, that ye may know how to answere euery man.
c Bestowe the time well, which the malice of all euery where plucketh from you, and enuieth you to abuse it.
d Pertaining to edification, and mixt with no vanitie.
7 ¶ Tychicus our beloued brother, and faithfull minister, and fellowe seruant in the Lorde, shall declare vnto you my whole state,
Philem.10.
8 Whom I haue sent vnto you for þ same purpose that he might know your state, and might comfort your hearts,
9 * With Onesimus a faithfull and a beloued brother, who is one of you. They shal shew you of all things here.
10 Aristarchus my prison fellowe saluteth you, & Marcus, Barnabas sisters sonne (touching whome ye receiued commandements, If he come vnto you, receiue him)
11 And Iesus which is called Iustus, which are of the circumcision. These only are my e workefellowes vnto þ kingdome of God, which haue bene vnto my consolation.
e If they only did helpe him to preach þ Gospel at Rome, where was Peter? or those fiue, and twentie yeeres that they seine hee abode at Rome.
12 Epaphras the seruant of Christ, which is one of you, saluteth you, and alwayes striueth for you in prayers, that ye may stande perfect, and full in all the will of God.
13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.
f In preaching the Gospell.
2.Tim.4.10,11.
14 * Luke the beloued physition greeteth you, and Demas.
15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.
16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and þ ye likewise reade the Epistle g written from Laodicea.
g Either to Paul, or els which they would wryte as an answere to this epistle sent to the Colossians.
17 And say to Archippus, Take heede to the ministerie, that thou hast receiued in the Lord, that thou fulfill it.
18 The salutation by þ hand of me Paul. Remember my bandes. Grace be with you, Amen.

Written from Rome to the Colossians, and sent by Tychicus, and Onesimus.

THE

The first Epistle of Paul to the Thessalonians.

THE ARGVMENT.

After that the Thessalonians had bene well instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothie to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the purity of their religion. And as the Church cã neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to ouerthrow their faith, taught falsly, as touching the point of the resurrection from the dead: whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch, least the sudden comming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 *He thanketh God for them, that they are so stedfast in faith and good workes,* 6 *And receiue the Gospell with such earnestnes,* 7 *That they are an example to all others.*

1 PAul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in [a] God the Father, and in the Lorde Iesus Christ: Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

2 * We giue God thankes alwayes for you all, making * mention of you in our prayers

3 Without ceasing, remembring your [b] effectuall faith, and [c] diligent loue, and the patience of your hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our [d] Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner we were among you for your sakes.

6 And ye became followers of vs, and of the Lorde, and receiued the word in much affliction, with [e] ioy of the holy Ghost,

7 So that ye were ensamples to all that beleeue in Macedonia and Achaia.

8 For from you sounded out the worde of the Lorde, not in Macedonia & in Achaia onely: but your faith also which is toward God, spred abroad in all quarters, that we nede not to speake any thing.

9 For [f] they themselues shew of you what maner of entring in we had vnto you, and howe ye turned to God from idoles, to serue the [g] liuing and true God,

10 And to looke for his sonne from heauen, whome he raised from the dead, euen Iesus which deliuereth vs from the [h] wrath to come.

CHAP. II.

2 *To the intent they should not faint vnder the crosse,* 3 *He commendeth his diligence in preaching,* 13 *And theirs in obeying.* 18 *He excuseth his absence, that he could not come and open his heart to them.*

1 FOr your selues knowe, brethren, that our entrãce in vnto you was not in [a] vaine,

2 But euen after that we had suffered before, and were shamefully entreated at * Philippi (as ye knowe) we were bolde [b] in our God, to speake vnto you the Gospel of God with much striuing.

3 For our exhortation was not by deceit, nor by vncleannesse, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so we speake, not as they that [c] please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnesse, God is record.

6 Neither sought we praise of men, neither of you, nor of others,

7 When we might haue bene [a] chargeable, as the Apostles of Christ: but we were gentle among you, euen as a [d] nource cherisheth her children.

8 Thus being affectioned towarde you, our good will was to haue dealt vnto you, not the Gospel of God only, but also our owne soules, because ye were deare vnto vs.

9 For ye remember, brethren, our labour and trauaile: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, & God also, how holily, and iustly, & vnblameably we behaued our selues among [e] you that beleeue.

11 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye [f] would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the worde of the preaching of God, ye receiued it not as the worde of men, but as it is in dede the word of God, which also worketh in you that beleeue.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye haue also suffered [g] like things of your owne coun-

1 For there is no Church which is not ioyned together in God.
1. Thes. 1. 3.
Phil. 1. 3, 4.
b Which declareth it selfe by most liuely fruites.
c Whereby you ordered your liues most readie and painefull in helpe of poore.
d The effectual preaching of the Gospell is an euident token of our election.
e To beleeue, & be fully perswaded to haue the gifts of the holy Ghost, and stedfastly to stand in Christes faith, are most certaine signes of our election.
f Or, it, all the brethren.
g For idoles are dead things and only fained Gods.
h Which he shal execute vpon the wicked.

a Not in outward shewe and in pompe, but in trauel and in the feare of God.
Act. 16. 13, 23.
b By his helpe and grace.

c Which declareth a naughtie conscience.

a Or, in authoritie.

d He humbled himselfe to support all things without all respect of lucre: euen as the tender mother which nourseth her children, and thinketh no office too vile for her childrens sake.
Act. 20. 34.
1. Cor. 4. 12.
2. Thess. 3. 8.
e For it is not possible to auoid the reproches of the wicked, which euer hate good doings.
Ephes. 4. 1.
Phil. 1. 27.
Colos. 1, 10.

f In his Name and vnder his protection.

trey men, euen as they haue of þ Iewes,
15 Who both killed the Lorde Iesus and their owne Prophets, and haue persecuted vs, and God they please not, and are contrary
g And woulde hinder all men from their saluation.
16 And forbid vs to preach vnto the Gentiles, that they might be saued, to
h And heape vp the measure, Mat.23.32.
i He meaneth not this of al the Iewes in generall: but of certeine of them particularly, which ceased not after they had put Christ to death, to persecute his worde and his ministers.
k Therefore I could not forget you, except I would forget my selfe.
fulfill their sinnes alwayes: for the wrath of God is
i come on them, to the vtmost.
17 Forasmuch, brethren, as we were kept from you for a season, concerning sight, but not in the heart, we
* enforced the more to see your face with great desire.
18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindred vs.
19 For what is our hope or ioy, or crowne of reioycing? are
k not euen you it in the presence of our Lorde Iesus Christ at his comming?
20 Yes, ye are our glory and ioy.
Rom.1.11.

CHAP. III.

2 He sheweth howe greatly he was affectioned toward them, both in that he sent Timotheus to them, 10 And also prayed for them.

1 Wherefore since we could no longer forbeare, we thought it good to remaine at Athens
a alone,
a Rather seeking your commoditie then mine owne, in sending of Timotheus to you. Act.16.1.
2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospell of Christ, to stablish you, and to comfort you touching your faith,
3 That no man should be moued in these afflictions: for ye your selues know, that we are appointed thereunto.
4 For verily when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye knowe it.
b His great affection toward the small flocke.
c Meaning Satan,
5 Euen for this cause, when
b I could no longer forbeare, I sent him that I might knowe of your faith, least the
c tempter had tempted you in any sort, and that our labour had bene in vaine.
6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith & loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also doe you,
7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your faith.
d If ye remaine constant in faith & true doctrine, I shall thinke
f all mine afflictions be so many pleasures, & shal be restored frō death to life.
e If you persevere in faith.
Rom.2.10. & 15.23.
f We must daily grow from faith to faith.
8 For nowe are we
d aliue, if ye
e stand fast in the Lord.
9 For what thankes can we recompense to God againe for you, for all the ioye wherewith we reioyce for your sakes before our God,
10 Night and day * praying exceedingly that we might see your face, and might
f accomplish that which is lacking in your faith?
11 Nowe God himselfe, euen our Father, and our Lorde Iesus Christ, guide our iourney vnto you,
12 And the Lorde increase you, and make you abound in loue one toward another, and toward all men, euen as we doe toward you:
13 * To make your hearts stable and vnblameable in holinesse before God euen our Father, at the comming of our Lorde Iesus Christ with all his Saintes.
Chap.5.23. 1.Cor.1.8.

CHAP. IIII.

1 He exhorteth them to holinesse, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the ende of the resurrection.

1 And furthermore we beseeche you, brethren, and exhort you in the Lord Iesus, þ
a ye increase more and more, as ye haue receiued of vs, howe ye ought to walke, and to please God.
a And as it were, ouercome your selues.
2 For ye knowe what
b commandements we gaue you by the Lord Iesus.
b The Greeke word signifieth, such comandements as one receiueth from some man to giue them in his name to others. Rom.12.3. ephes.5.17.
3 * For this is the will of God euen your sanctification,
c & that ye should abstaine from fornication,
c That is, that you should dedicate your selues wholy vnto God.
4 That euery one of you should knowe, how to possesse his
d vessel in holines and honour,
d That is, his bodie which is polluted by such filthinesse. 1.Cor.6.2. 1.Cor.7.2.
5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God:
6 * That no man oppresse or defraude his brother in any matter: for the Lorde is auenger of all such things, as we also haue tolde you before time, and testified.
e By these precepts of godly life it appeareth what were the cōmandements which Paul gaue vnto them.
7 * For God hath not called vs vnto vncleannesse, but vnto holinesse.
8 He therefore that despiseth
e these things, despiseth not man, but God who hath euen giuen
* you his holy Spirit.
1.Cor.7.40. Iohn 13.34.& 15. 1.Iohn 3.23. & 4.21.
9 But as touching brotherly loue, ye need
e not that I write vnto you: * for ye are taught of God to loue one another.
10 Yea, and that thing verily ye doe vnto all the brethren, which are throughout all Macedonia: but we beseeche you, brethren, that ye increase more and more,
2.Thess.3.7.
f And not be idle.
11 * And that ye studie to be quiet, and to meddle with your owne businesse, and to worke with your
f owne handes, as we commaunded you,
12 That ye may behaue your selues honestly toward them that
g are without, and that nothing be
h lacking vnto you.
g As strangers and infideles.
h But that ye may be able by your diligence to supplie your want & necessitie.
13 ¶ I would not, brethren, haue you ignorant concerning them which are a sleepe, that ye
i sorowe not euen as other which haue no hope.
i He doeth not condemne all kinde of sorowe, but that which proceedeth of infidelitie.
14 For if we beleeue that Iesus is dead, and is risen, euen so them which sleepe in
k Iesus, will God
l bring with him.
k Or haue continued constantly in the faith of Christ.
l By raising their bodies out of the graue.
15 For this say we vnto you by the
m worde of the Lord, * that we which liue, and are remaining in the comming of the Lorde, shall not preuent them which sleepe.
m Which is in the name of the Lord, and as he should speake himselfe. 1.Cor.15.23. Mat.24.31. 1.Cor.15.52.
16 For the Lord himselfe shal descend from heauen with a shoute, and with the voice of the Archangel, and
* with the trumpet of God: and the dead in Christ shall rise first.
n Meaning them which shalbe found aliue.
17 Then shall
n we which liue and remaine, be
o caught vp with them also in the
o In this sudden taking vp there shalbe a kinde of mutation of the qualities of our bodies, which shalbe as a kinde of death.

clouds,

clouds, to meet the Lord in the aire: and so shall we euer be with the Lord.
18 Wherefore, comfort your selues one another with these words.

CHAP. V.

1 He informeth them of the day of iudgement and comming of the Lord, 6 Exhorting them to watch, 12 And to regarde such as preach Gods worde among them.

1 BVt of the [a] times and seasons, brethren, ye haue no neede that I write vnto you.
2 For ye your selues know perfectly, that the [*] day of the Lord shall come, euen as a theefe in the night.
3 For when they shall say, Peace, & safetie, then shal come vpon them sudden destruction, as the [b] trauaile vpon a woman with childe, & they shall not escape.
4 But ye, brethren, are not in darkenesse, that that day should come on you, as it were a theefe.
5 Ye are all the children of light, and the children of the day: we are not of the night, neither of darkenes.
6 Therefore let vs not [c] sleepe as do other, but let vs [d] watch and be sober.
7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.
8 But let vs which are of the [e] day, be sober, putting on the brestplate of faith & loue, and the hope of saluation for an helmet.
9 For God hath not appointed vs vnto wrath, but to obteine saluation by the meanes of our Lord Jesus Christ,
10 Which died for vs, that whether we wake or [f] sleepe, we should liue together with him.
11 Wherefore exhort one another, and edifie one another, euen as ye doe.
12 Now we beseeche you, brethren, that ye knowe them, which labour among you, and are ouer you in the Lord, and [g] admonish you,
13 That ye haue them in singular loue for [h] their workes sake. Be at peace among your selues.
14 We desire you, brethren, admonish them that are vnruly: comfort the feeble minded: beare with the weake: be patient toward all men.
15 See that none recompense euil for euil vnto any man: but euer followe that which is good, both toward your selues, and toward all men.
16 [i] Reioyce euermore.
17 [*] Pray continually.
18 In all things giue thankes: for this is the will of God in Christ Jesus toward you.
19 Quench not the [k] Spirit.
20 Despise not [l] prophecying.
21 Trie all things, and keepe that which is good.
22 Abstaine from all appearance of euil.
23 Now the very God [*] of peace sanctifie you throughout: & I pray God that your [m] whole spirit and soule and body, may be kept blamelesse vnto the comming of our Lord Jesus Christ.
24 [*] Faithfull is hee which calleth you, which will also doe it.
25 Brethren, pray for vs.
26 Greete all the brethren with an holy kisse.
27 I charge you in the Lord, that this Epistle be read vnto all the brethren the Saintes.
28 The grace of our Lord Jesus Christ be with you. Amen.

a So much the more we ought to beware of all dreames & fantasies of men, which weare themselues and others in searching out curiously the time that the Lorde shall appeare, alledging for them selues a vaine prophecie, and most falsly ascribed to Elias, that 6000. yere before the Law, 6000. vnder the Lawe, and 6000. after the Lawe the world shall endure. *Matth.24.44. 2.pet.3.10.*
b That is, suddenly and vnlooked for.
c Here sleepe is taken for contempt of saluation, when men continue in sinnes, and will not awake to godlynesse. d And not be ouercome with the cares of the worlde.
e That is, lightened by the Gospel. *Isa.59.17. ephe.6.17.* f Here it is taken onely to dye, and is meant of the faithfull.
g As the flocke is bound to loue the shepheard, so is it his duetie to teach them & exhort them in true religion.
h Where this cause ceaseth, that they worke not: the honour also ceaseth, and they must be expelled as wolues out of the flocke. *Prou.17.13. and 20.22. matt.5.39. rom.12.17. 1.pet.3.9.*
i Haue a quiet minde and conscience in Christ which shal make you reioyce in the middes of sorowes, Rom. 5.3.2.cor.5.10. *Luke 18.1. eccluc. 18.22.col.4.2.*
k God that hath giuen his Spirit to his elect, will neuer suffer it to be quēched, but hath reueiled by what meanes it may be maintained, that is, by such exhortations as these, and by continual increase in godlinesse. l The preaching of the worde of God. *Chap.3.12,13. 1.cor.1.8.* m Then is a man fully sanctified and perfect, when his minde thinketh nothing, his soule, that is, his vnderstanding and will, couet nothing, neither his body doeth execute any thing contrary to the will of God. *1.Cor.2.9.*

D.Lyrol.Angl.conc.9
a.17.vol.con.13
2 vol.Ang.conc.9.
vid.etiam Era mi.Scholia in ie Hieronymi 79.n Epist.ad Salum

The first Epistle vnto the Thessalonians written from Athens.

The second Epistle of Paul to the Thessalonians.

THE ARGVMENT.

LEast the Thessalonians shoulde thinke that Paul neglected them, because he went to other places rather then came to them, he writeth vnto them & exhorteth them to patience and other fruites of faith, neither to be moued with that vaine opinion of such as taught that the comming of Christ was at hand, forasmuch as before that day there should be a falling away from true religion, euen by a great part of the world, & that Antichrist should reigne in the Temple of God: finally commending himselfe to their prayers, and encouraging them to constancie, he willeth them to correct such sharply, as liue idlely of other mens labours, whom, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

3 He thanketh God for their faith, loue, and patience. 11 He prayeth for the increase of the same, 12. And sheweth what fruit shall come thereof.

1 PAul and Siluanus and Timotheus vnto the Church of the Thessalonians, which is in God our Father, and in the Lord Jesus Christ:
2 Grace be with you, and peace from God our Father, & from the Lord Jesus Christ.
3 [*] We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another abounded,

a. Which proceedeth of your faith as a most notable fruite.
b The faithfull by their afflictions see, as in a cleare glasse the end of Gods iust iudgement, whē as they shall reigne with Christ which haue suffred with him, and the wicked shall feele his extreeme wrath and vengeance. *Iude 6.* *1. Thess. 4. 16.*
c By whome he declareth his might.
d As God is euerlasting, so shall their punishmēt be euerlasting: & as he is most mightie of power, so shal their punishmēt be most sore.
e The free beneuolence of Gods goodnes comprehendeth his purpose, his predestination & vocation: the worke of faith cōteyneth our iustification, to the which God addeth glorification: and all these he worketh of his mere grace through Christ. f Faith is Gods wonderful worke in vs. g As the head with the body.

4 So that we our selues reioyce of you in the Churches of God, because of your [a] patience and faith in all your persecutions and tribulations that ye suffer,
5 Which is a [b] token of [p] righteous [*] iudgement of God, that ye may be counted worthy of the kingdome of God, for the which ye also suffer.
6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,
7 And to you which are troubled, rest with vs [*] when the Lord Iesus shal shew himselfe from heauen with his [c] mightie Angels,
8 In flaming fire, rendring vengeance vnto them that do not know God, & which obey not vnto the Gospel of our Lorde Iesus Christ,
9 Which shall be punished with [d] euerlasting perdition, from the presence of the Lord, and from the glorie of his power,
10 When he shall come to be glorified in his Saints, and to be made marueilous in all them that beléeue (because our testimonie towarde you was beléeued) in that day.
11 Wherefore, we also pray alwayes for you, that our God may make you worthie of his calling, and fulfill [c] all the good pleasure of his goodnesse, and the [f] worke of faith with power,
12 That the Name of our Lorde Iesus Christ may be [g] glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lords shall not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceiued, but to stande stedfast in the things that he hath taught them.

1 NOw we beséech you, brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him,
2 That ye be not suddenly moued from your mind, nor troubled, neither by [a] spirit, nor by [b] word, nor by letter, as it were from vs, as though the day of Christ were at hand.
3 [*] Let no man deceiue you by any meanes: for that day shall not come, except there come a [c] departing first, and that that [d] man of sinne be disclosed, euen the sonne of [e] perdition,
4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.
5 Remember ye not, that when I was yet with you, I tolde you these things?
6 And now ye know what [f] withholdeth, that he might be reuealed in his time.
7 For the mysterie of iniquitie doeth alreadie [g] worke: onely he which [h] now withholdeth, shall let till he be taken out of the way.
8 And then shall the wicked man be reuealed, [*] whome the Lord shall consume with the [i] Spirit of his mouth, and shal abolish with the brightnesse of his comming,
9 Euen him whose [k] comming is by the working of Satan, with all power and signes, and lying wonders,
10 And in all deceiueablenes of vnrighteousnes, among them that [l] perish, because they receiued not the loue of the trueth, that they might be saued.
11 And therfore God shal send them strong delusion, that they should beléeue lies,
12 That all they might be damned, which beléeued not the trueth, but had [m] pleasure in vnrighteousnes.
13 But we ought to giue thankes alway to God for you, brethren [n] beloued of the Lord, because that God hath [o] from [p] beginning chosen you to saluatiō, through sanctification of the Spirit, & the faith of [p] trueth,
14 Whereunto he called you by [q] our Gospel, to obtaine the glorie of our Lord Iesus Christ.
15 Therefore, brethren, stand fast & keepe the [r] instructions, which ye haue bene taught, either [s] by word, or by our Epistle.
16 Now the same Iesus Christ our Lord, and our God euen the Father which hath loued vs, and hath giuen vs euerlasting consolation & good hope through grace,
17 Comfort your hearts, and stablish you in euery word and good worke.

a As false reuelation, or dreames.
b Which are spoken or written. *Ephes. 5. 6.*
c A wonderfull departing of the most part from the faith.
d This wicked Antichrist comprehendeth the whole succession of the persecuters of the Church, and all that abominable kingdome of Satan, whereof some were beares, some lions, other leopards, as Daniel describeth them, and is called the man of sinne, because he setteth him selfe vp against God.
e Who as he destroyeth others, so shall he be destroyed himselfe.
f Because the false apostles had persuaded after a sort the Thessalonians, that the day of the Lord was neere, and so the redemption of the Church, Paul teacheth them to looke for this horrible diffipation before: & therefore rather to prepare themselues to patience then to rest & quietnes: for as yet there was a let, that is, that the Gospel should be preached throughout all, Matth. 24. 14.
g To wit, plainly, and is therefore called a mysterie, because it is secret.
h Which shall stay for a time. *Isa. 28. 4.*
i That is, with his word.
k Meaning the whole time that he shal remaine.
l Satans power is limitted that he cannot hurt the elect to their destruction.
m Deluded in false doctrine.
n The fountaine of our election is the loue of God: the sanctification of the Spirit, & beleeuing the trueth are testimonies of the same election. o Before y foundation of the world. p And Gospel. q By our preaching. r That is, the doctrine, 1. Thes. 2. 2. Chap. 3. 6. s That is, by my preaching of the Gospel.

CHAP. III.

1 He desireth them to pray for him, that the Gospel may prosper, 6 And giueth them warning to reprooue the idle, 16 And so wisheth them all wealth.

1 FOrthermore, brethren, [*] pray for vs, that the word of the Lorde may haue free passage, and be glorified, euen as it is with you,
2 And that we may be deliuered from vnreasonable and euill men: for all men haue not [a] faith.
3 But the Lorde is faithfull, which will stablish you, and keepe you from [b] euill.
4 And we are perswaded of you through the Lord, that ye both doe, and will doe the things which we [c] commaunde you.
5 And the Lord guide your hearts to the loue of God, and the wayting for of Christ.

Ephe. 6. 18, 19. *Colos. 4. 3.*

a Although they boast themselues thereof.
b From the sleights of Satan.
c By the word of God.

6 We commaunde you, brethren, in the
d Which is, to
wrastle, if hee
will eate, as
verse 10.
1.Cor.4.12.
1.Thes.4.11.
Act.20.34.
1.Cor.4.12.
1.Thes.2.9.
2.Cor.11.1.
e Then by the
worde of God
none ought to
live idlely, but
ought to giue
himselfe to
some vocation,
to get his liuing
by, and to doe
good to others.
name of our Lorde Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not
b after the d instruction, which he receiued of vs.
7 For ye your selues knowe * howe ye ought to follow vs: * for we behaued not our selues inordinately among you,
8 Neither tooke we bread of any man for nought: but we wrought with * labour and trauaile night and day, because we would not be chargeable to any of you,
9 Not but that we had authoritie, * but that we might make our selues an ensample vnto you to followe vs.
10 For euen when we were with you, this we warned you of, that if there were any, which would not e worke, that hee should not eate.
11 For we heard, that there are some which walke among you inordinately, & worke not at all, but are busie bodies.
12 Therefore them that are such, we commande and exhort by our Lorde Iesus Christ, that they worke with quietnesse, and eate their owne bread.
13 * And ye, brethren, be not wearie in well doing. Galat.6.9.
14 If any man obey not our sayings, note him by a letter, * and haue no companie with him, that he may be ashamed. Mat.18.17. 1.cor.5.9.
15 Yet count him not as an f enemie, but admonish him as a brother.
16 Now the Lord of peace giue you peace alwaies by all meanes. The Lord be with you all.
17 The salutation of me Paul, with mine owne hand, which is the g token in euery Epistle: so I write.
18 The grace of our Lorde Iesus Christ be with you all, Amen.
f The ende of excommunication, is not to driue from the Church such as haue fallen, but to winne them to the Church by amendment.
g Whether they be mine epistles or other mens.

¶ The second Epistle to the Thessalonians, written from Athens.

The first Epistle of Paul to Timotheus.

THE ARGVMENT.

IN writing this Epistle Paul seemed not only to haue respect to teache Timotheus, but chiefly to keepe other in awe, which would haue rebelled against him, because of his youth. And therfore he doeth arme him against those ambitious questionistes, which vnder pretence of zeale to the Lawe, disquieted the godly with foolish and vnprofitable questions, whereby they declared, that professing the Law, they knew not what was the chiefe ende of the Lawe. And as for him selfe, he so confesseth his vnworthinesse, that he sheweth to what worthinesse the grace of God hath preferred him: and therefore he willeth praiers to be made for all degrees and sortes of men, because that God by offering his Gospel & Christ his Sonne to them al, is indifferent to euery sort of men, as his Apostleship, which is peculiar to the Gentiles, witnesseth. And for as much as God hath left ministers as ordinarie meanes in his Church to bring men to saluation, he describeth what maner of men they ought to be, to whom the mysterie of the Sonne of God manifested in flesh is cõmitted to be preached. After this he sheweth him what troubles the Church at al times shal sustaine, but specially in the latter daies, when as vnder pretence of religion men shal teach things cõtrary to the word of God. This done, he teacheth what widowes should be receiued or refused to ministe to the sicke: also what Elders ought to be chosen into office, exhorting him neither to be hastie in admitting, nor in iudging any: also what is the ductie of seruants, the nature of false teachers, of vaine speculations, of couetousnesse, of rich men, and aboue all things he chargeth him to beware false doctrine.

CHAP. I.

3 He exhorteth Timotheus to waite vpon his offices namely to see that nothing bee taught but Gods word: &c. 5 Declaring that faith, with a good conscience, charitie and edification are the ende thereof, 20 And admonisheth of Hymenæus and Alexander.

1 PAul an Apostle of Iesus Christ, by the a commandement of God our Sauiour, and of our Lord Iesus Christ * our hope,
2 * Vnto Timotheus my a natiue sonne in the faith: Grace, mercy, and peace from God our Father, and from Christ Iesus our Lord.
3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, to doe, that thou maist commande some, that they teach none other doctrine,
4 Neither that they giue heede to * fables and genealogies, * which are endlesse, which breede questions rather then godly edifying which is by faith.
5 For * the b ende of the c commandement is loue out of a pure heart, and of a good conscience, and of faith vnfained.
6 From the which things some haue erred, and haue turned vnto vaine janglyng.
7 They would be doctours of the Lawe, & yet vnderstand not what they speake, neither whereof they affirme.
8 * And we knowe, that the Lawe is good, if a man vse it lawfully,
9 Knowing this, that the Lawe is not giuen vnto a c righteous man, but vnto the lawlesse and disobedient, to the vngodly, and to d sinners, to the vnholy, and to e prophane, to murtherers of fathers and mothers, to manslaiters,

a By reuelation.
Chap.1.27.
Act.16.1.
a So called because he folowed simplicitie of the Gospell.
Chap.4.7.
Tit.1.14.
Chap.6.4.
Rom.13.10.
b Because these questionists preferred their curious fables to all other knowledge, & beautified them with the Lawe, as if they had bene the very lawe of God, S. Paul sheweth that the ende of Gods Lawe is loue, which can not be without a good conscience, neither a good conscience without faith, nor faith without the word of God: so their doctrine which is an occasion of cõtention, is worth nothing. c Or, of the Lawe. Rom.7.12. c Whose hearts Gods spirit doeth direct to doe that willingly which the Lawe requireth: so that their godly affection is to them as a Lawe without further constraint. d Such as onely delite in sinning.

e Which steale away children or seruants. *Chap.6.15.*

f He declareth to Timothie the excellent force of Gods spirit in them whome he hath chosen to beare his worde, although before they were Gods vtter enemies, to encourage him in this battell that he should fight against all infidels and hypocrites.

g Not knowing that I fought against God.

h Which chased away infidelitie.

i Which ouercame cruelitie.

b Or, faithfull and assured. Mat.9.13. mar.2.17.

k He brasteth forth into these godly affections, cõsidering Gods great mercy toward him.

l It appeareth that the vocation of Timothie was approued by notable prophecies, which then were reuelled in the primitiue Church, as Paul and Barnabas by the oracle were appointed to goe to the Gentiles. *Chap.6.12.* *1.Cor.5.5.*

10 To whoremongers, to buggerers, to e menstealers, to liars, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,
11 Which is according to the glorious Gospell of the * blessed God, which is committed vnto me.
12 Therefore f I thanke him, which hath made me strong, that is, Christ Jesus our Lorde: for he counted me faithfull, and put me in his seruice:
13 When before I was a blasphemer, and a persecuter, and an oppresser: but I was receiued to mercy: for I did it g ignorantly through vnbeliefe.
14 But the grace of our Lorde was exceeding abundant with h faith and i loue, which is in Christ Jesus.
15 This is a * true saying, & by all meanes worthy to be receiued, that * Christ Jesus came into the worlde to saue sinners, of whome I am chiefe.
16 Notwithstanding, for this cause was I receiued to mercie, that Jesus Christ should first shewe on me all long suffring vnto the ensample of them, which shall in time to come beleeue in him vnto eternall life.
17 k Nowe vnto the King euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for euer and euer, Amen.
18 This commandement commit I vnto thee, sonne Timotheus, according to the l prophecies, which went before vpon thee, that thou by them shouldest * fight a good fight,
19 Hauing m faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwracke.
20 Of whome is Hymeneus, and Alexander, * whome I haue n deliuered vnto Satan, that they might learne not to blaspheme.

a Excommunicate, and cast out of the Church.

CHAP. II.

1 He exhorteth to pray for all men, 4 Wherefore, 8 And how. 9 As touching the apparel and modestie of women.

1 I Exhorte therefore, that first of all supplications, prayers, intercessions, and giuing of thankes be made for a all men,
2 For b Kings, and for al that are in authoritie, that we may lead a quiet & a peaceable life, in all godlinesse and honestie.
3 For this is good and acceptable in the sight of God our Sauiour,
4 * Who will that c all men shall be saued, & come vnto the knowledge of the trueth.
5 For there is one God, and one d Mediatour betweene God and man, which is the e man Christ Jesus,
6 Who gaue him selfe a f ransome for all

a That is, of euery degree, and of all sortes of people.

b Although they persecute the Church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for. Galat.5.12. 1.Thess.2.16. 2.tim.4.14. 1.iohn 5.16. *1.Pet.3.9.*

c As Iewe and Gentile, poore and rich.

d Who will reconcile of all nations people and sortes to one God.

e Who being God was made man.

f He sheweth that there can be no mediatour, except he be also the redeemer.

g Which should beleeue.

h Which the Prophets testified, that Christ should offer himselfe for the redemption of all, at the time that God had determined. 2.Tim.1.11.

i As testimonies of a pure heart and conscience. *1.Pet.1.3.*

k The word signifieth to play, to crispe, to braide, to folde, to bulle, to curle, or to lay it curiously: whereby all pompe & wantonnesse is condemned, which women vse in trimming their heades.

l Reade 1.Cor.14.34. *Gen.1.27. Gen.3.6.*

m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection, and paine in their trauell, yet if they be faithfull and godly in their vocation, they shall be saued.

n That is, guilte of the transgression.

o Or, women.

CHAP. III.

1 How declareth what is the office of Ministers, 12 And as touching their families, 15 The dignitie of the Church, 16 And the principall point of the heauenly doctrine.

1 THis is a true saying, * If any man b desire the office of a b Bishop, he desireth c a worthy worke.
2 A bishop therefore must be vnreprouea- d ble, the husband of d one wife, watching, sober, modest, harberous, apt to teach,
3 Not giuen to wine, no striker, not giuen to filthie lucre, but gentle, no fighter, not couetous,
4 One that can rule his owne house honestly, hauing children vnder obedience with all * honestie.
5 For if any can not rule his owne house, how shal he e care for the Church of God?
6 He may not be a yong f scholer, least he being puffed vp fal into the g condemnation of the deuill.
7 He must also be well reported of, euen of them which are h without, least he fall into i rebuke, and the snare of the deuill.
8 Likewise must Deacons be honest, not

Tit.1.6.

a With a feruent zeale to profite the Church of God, wheresoeuer he shall call him.

b Whether he be Pastor or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countries at that time some men had moe then one, which was a signe of incontinencie.

e If it be requisite that a man shoulde take care in gouerning his owne house, howe much more are they bounde to be carefull, which shall gouerne the Church of God?

f In the doctrine of faith.

g Lest being proude of his degree, hee be likewise condemned as the Deuill was, for lifting vp himselfe by pride.

h That is, no man may haue any thing iustly to lay to his charge.

i As being defamed, shoulde become impudent, and doe much harme.

double

double tongued, not giuen vnto much
wine, neither to filthie lucre,
9 *k Hauing the mysterie of the faith in
pure conscience.
10 And let them first be proued: then let
them minister, if they be foūd blamelesse.
11 Likewise their l wiues must be honest,
not euill speakers, but sober, and faithfull
in all things.
12 Let the Deacons be the husbandes of
one wife, and such as can rule their chil-
dren well, and their owne housholds.
13 For they that haue ministred well, get
thēselues a m good degrée, & great n liber-
tie in the faith, which is in Christ Iesus.
14 These things write I vnto thée, tru-
sting to come very shortly vnto thée.
15 But if I tarie long, that thou mayest
yet know, how thou oughtest to behaue
thy selfe in the house of God, which is
the Church of the liuing God, the o pillar
and ground of trueth.
16 And without controuersie, great is
the mysterie of godlines, which is, God is
manifested in the flesh, p iustified in the
Spirit, q séene of Angels, preached vnto
the Gentiles, beléeued on in the worlde,
and receiued vp in r glorie.

Chap. 1.19. k Hauing ỳ true doctrine of the Gospel, and the feare of God. l Of the Bishops and Deacons. m The good report of all men. n To serue God with greater assurance, because they haue alway a good cōsciēce. o This is spoken in respect of mē, forasmuch as in this worlde the trueth onely remaineth in the Church, by reason of Gods word: for otherwise Christ is the foundation and the corner stone, which both beareth & mainteineth his Church. p Approoued iust, in that he was not only a man, but God also. q So that the Angels marueiled at his excellencie. r To the right hand of God the Father.

CHAP. IIII.

3 *He teacheth him what doctrine he ought to flee,* 6. 8. 11 *And what to followe,* 15 *And wherein hee ought to exercise himselfe continually.*

1 NOw the Spirit speaketh euidently,
that in the * latter times some shall
depart from the faith, and shal giue
héede vnto a spirites of errour, and doc-
trines of deuils,
2 Which speake lyes through hypocrisie,
and haue their b consciences burned
with an hote yron,
3 Forbidding to marry, & commanding to
abstaine from meates which God hath
created to be receiued with giuing thankes
of them which beléeue & know ỳ trueth.
4 For euery creature of God is good, and
nothing ought to be refused, if it be recei-
ued with thankesgiuing.
5 For it is c sanctified by the word of God,
and prayer.
6 If thou put ỳ brethren in remembrance
of these things, thou shalt be a good mi-
nister of Iesus Christ, which hast bene
nourished vp in the wordes of faith, and
of good doctrine, which thou hast conti-
nually followed.
7 *But cast away prophane, & olde wiues
fables, & exercise thy selfe vnto godlines.
8 For d bodily exercise profiteth litle: but
e godlinesse is profitable vnto all things,
which hath ỳ promes of the life present,
and of that that is to come.
9 This is a true saying, and by all meanes
worthy to be receiued.
10 For therefore we labour and are rebu-
ked, because we trust in the liuing God,
which is the f Sauiour of all men, speci-
ally of those that beléeue.
11 These things commaund and teach.
12 Let no man despise thy youth, but be
vnto them that beléeue, an ensample, in
word, in conuersation, in loue, in g spirit,
in faith, and in purenesse.
13 Til I come, giue attendance to reading,
to exhortation, and to doctrine.
14 Despise not ỳ gift that is in thée, which
was giuen thée h by prophecie with the
laying on of the handes of the companie
of the i Eldership.
15 These things exercise, and giue thy selfe
vnto them, that \|\| it may be séene howe
thou profitest among all men.
16 Take héede vnto thy selfe, & vnto lear-
ning: continue therein: for in doing this
thou k shalt both saue thy selfe, and them
that heare thée.

2.Tim.3.1. 2.Pet.3.3. Iude 18. a False teachers, which boast thēselues that they haue the reuelation of the holy Ghost. b Their dull consciences first waxeth hard, then after, canker and corruption bred therein, last of all it is burnt off with an hote yron, so that he waxeth such as haue no conscience, Ephe.4.19. c Vnto vs, which receiue it, as at Gods hands. Chap.1.4. & 6.20. 2.Tim.2.16,23. Tit.3.9. d Meaning, to be giuen to ceremonies, and to such things as delite the fantasie of man.

e That is, he that hath faith & a good conscience is promised to haue all things necessarie for this life, & to enjoy life euerlasting.

f The goodnes of God declareth it selfe toward all men, but chiefly toward the faithfull by preseruing them: and here he meaneth not of life euerlasting. g In godly zeale or giftes of the Spirit. h And reuelation of the holy Ghost. i Vnder this name he containeth the whole ministerie of the Church which was at Ephesus. \|\| *Or, that all may see howe thou profitest.* k Thou shalt faithfully doe thy duetie, which is an assurance of thy saluation.

CHAP. V.

1 *He teacheth him how he shal behaue himselfe in rebuking all degrees.* 3 *An order concerning widowes.* 17 *The establishing of ministers.* 23 *The gouernance of his bodie,* 24 *And the iudgement of sinnes.*

1 REbuke not an Elder, but exhort
him as a father, & the yonger men
as brethren,
2 The elder women as mothers, the yon-
ger as sisters, with all purenes.
3 a Honour widowes, which are widowes
in déede.
4 But if any widowe haue children or ne-
phewes, let b them learne first to shewe
godlines towarde their owne house, & to
recompense their kinred: for that is an
honest thing and acceptable before God.
5 And she that is a widow c in déed, & left
alone, trusteth in God, & continueth in
supplications & prayers night and day.
6 But she that liueth in pleasure, is d dead,
while she liueth.
7 These things therefore commaund, that
they may be blamelesse.
8 If there be any that prouideth not for
his owne, and namely for them of his
houshold, he denieth the faith, & is worse
then an infidel.
9 Let not a widowe be taken into ỳ nom-
ber vnder thrée score yere olde, that hath
bene the wife of e one husband,
10 And wel reported of for good workes: if
she haue nourished her childrē, if she haue
lodged ỳ strangers, if she haue washed ỳ
Saintes féete, if she haue ministred vnto
thē which were in aduersitie, if she were
cōtinually giuen vnto euery good worke.
11 But refuse the yonger widowes: for
when they haue begun to waxe f wan-
ton against Christ, they will marry,
12 Hauing g damnation, because they haue
broken the h first faith.
13 And likewise also being idle they learne

a Take care for them. b Paul willeth that ỳ widowes put the Church to no charge, which haue eyther children or kinsefolkes, that are able to relieue them, but that the childrē nourish their mother, or kinsfolks according as nature bindeth them. c Which hath no maner of worldly meanes to help her selfe with. d Because she is vtterly vnprofitable. e He meaneth such widowes, which being iustly diuorced from their first husbands, maried againe to ỳ slander of the Church: for else he doeth not reproue ỳ widowes that haue bene oftener married then once. f Forgetting their vocation.

g Not only haue slandred ỳ Church in leauing their charge, but haue forsaken their religion, and therefore shalbe punished with euerlasting death. h They haue not only done dishonour to Christ in leauing their vocatiō, but also haue broken their faith.

to goe about from house to house: yea, they are not onely idle, but also prattlers and busie bodies, speaking things which are not comely.

14 I will therefore that the yonger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.

15 For certaine are alreadie turned backe after Satan.

16 If any faithfull man, or faithfull woman haue widowes, let them minister vnto them, & let not the Church be charged, that there may be sufficient for them that are widowes in i deede.

17 ¶ The Elders that rule well, are worthy of * double honour, specially they which labour in the word and doctrine.

18 For the Scripture sayeth, * Thou shalt not mouzell the mouth of the ore that treadeth out the corne: and, * The labourer is worthy of his wages.

19 Against an Elder k receiue none accusation, but vnder two or three witnesses.

20 Them that sinne, l rebuke openly, that the rest also may feare.

21 ¶ * I m charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things without * preferring one to another, and doe nothing partially.

22 Lay hands suddenly on no man, n neither be partaker of other mens sinnes: keepe thy selfe * pure.

23 Drinke no longer water, but vse a litle wine for thy stomackes sake, and thine often infirmities.

24 Some mens sinnes are open * before hand, and goe before vnto iudgement: but some mens p follow after.

25 Likewise also the good workes are manifest before hand, & they that are otherwise, cannot be hid.

CHAP. VI.

1 The duetie of seruantes towarde their masters. 3 Against such as are not satisfied with the words of God. 6 Of true godlines, & contentation of minde. 9 Against couetousnes. 11 A charge giue to Timothie.

1 LEt as many * seruants as are vnder the yoke, count their masters worthy of all honour, that þ Name of God, and his doctrine be not euil spoken of.

2 And they which haue beleeuing masters, let them not despise thē, because they are brethrē, but rather do seruice, because they are faithfull, & beloued, & partakers of the * benefit. These things teach and exhort.

3 If any man teache otherwise, and consenteth not to the wholsome wordes of our Lorde Iesus Christ, and to the doctrine, which is according to godlinesse,

4 He is puft vp, & knoweth nothing, but doteth about * questions and strife of wordes, wherof commeth enuie, strife, railings, euill surmisings,

5 Vaine disputations of men of corrupt mindes, & destitute of the trueth, which thinke that gaine is godlines: from such separate thy selfe.

6 b But godlines is great gaine, if a man be content with that he hath.

7 * For we brought nothing into þ world, and it is certaine, that we can carp nothing out.

8 Therefore when we haue food and rayment, let vs therewith be content.

9 For they that will be c rich, fall into tentation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.

10 For þ desire of money is the roote of all euill, which while some lusted after, they erred from the faith, and d pearced themselues throughe with many sorowes.

11 But thou, O * man of God, flee these things, & follow after righteousnes, godlines, faith, loue, patience, and meekenes.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 * I charge thee in the sight of God, who quickeneth all things, and before Iesus Christ, which vnder Pontius Pilate * witnessed a good confession,

14 That thou kepe this commaundement without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is * blessed and prince onely, f the * King of kings, and Lord of lords,

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine vnto, * whom neuer man saw, neither can see, vnto whome be honour and power euerlasting. Amen.

17 Charge them that are riche g in this world, that they be not high minded, and that they * trust not in vncertain riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they doe good, and be rich in good workes, and ready to distribute, and communicate,

19 * Laying vp in store for them selues a good foundation against the time to come, that they may obtaine eternall life.

20 O Timotheus, kepe h that which is committed vnto thee, and * auoide prophane and vaine babblings, and i oppositions of science falsly so called,

21 Which while some professe, they haue erred concerning the faith. Grace be with thee. Amen.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

a That is, of the grace of God, as their seruants are, and hauing the same adoption. *Chap.1.4.*

b They that measure religion by riches, are here taught, that onely religion is the true riches. *Iob.1.21. pro.17. 24. eccles.5.14.*

c That set their felicitie in riches.

d For they are neuer quiet neither in soule nor bodie.

e Whom Gods Spirit doeth rule.

f By this mightie power of God the faithful are admonished boldly to stande in their vocatio, although the world, Satan and hell rage against them. *Reuel.17.14. and 19.16.*

g In things pertaining to this life.

h The gifts of God for the vse of the Church. *Chap.1.4 & 4.14.*

i As when question engendreth question.

k Except that he which doeth accuse him, haue at least two witnesses, which promes with the accuser to proue that which they lay to his charge.

l Chiefly the ministers and so all others. *Chap.5.13.*

m *Or, protest.*

n *Or, without hasty iudgement.*

o In admitting them without sufficient trial.

p From iust offence.

q As Simon the sorcerer.

r Their sinnes follow, which for a time haue deceiued the godly, and after are detected, as Saul, Iudas, and other hypocrites.

Ephe.6.5. col.3.22. 1.pet.2.18.

The ij. Epistle of Paul to Timotheus.

THE ARGVMENT.

THe Apostle being now readie to confirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithful) in the faith of þ Gospel, and

and in the constant and sincere confession of the same: willing him not to shrinke for feare of afflictions, but patiently to attend the issue, as doe husbandmen, which at length receiue the fruits of their labours, and to cast off all feare and care, as souldiers doe which seeke only to please their captaine: shewing him briefly the summe of the Gospel, which he preached, commaunding him to preache the same to others, diligently taking heede of contentions, curious disputations and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Philetus, which subuerted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie and in estimation, hee sheweth that all that professe Christ, are not his, and that the Church is subiect to this calamitie, that the euill must dwell among the good till Gods triall come: yet he reserueth them whome he hath elected, euen to the ende. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, & dangerous times shall follow, willing him to arme himselfe with the hope of the good issue that God will giue vnto his, and to exercise himselfe diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certaine necessarie affaires, and so with his and other salutations endeth.

CHAP. I.

6 Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him. 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

a Being sent of God to preach that life which he had promised in Christ Iesus. Act. 22. 3.

1 PAVL an Apostle of Iesus Christ, by the will of God, [a] according to the promise of life, which is in Christ Iesus,

2 To Timothens my beloued sonne: Grace, mercie and peace from God the Father, and from Iesus Christ our Lord.

b Following the steps of mine ancestors, as Abraham, Isaac, Iacob, & others of whom I am come, and of whom I receiued the true religion by succession.

3 I thanke God, [*] whome I serue from mine [b] elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy:

c The gift of God is a certaine liuely flame kindled in our heartes, which Satan and the flesh labour to quench, and therefore we must nourish it, and stirre it vp.

5 When I call to remembrance the vnfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and m thy mother Eunice, and am assured that it dwelleth in thee also.

d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

6 Wherefore, I put thee in remembrance, that thou [c] stirre vp the gift of God which is in thee, by the putting on of [d] mine handes.

7 For God hath not giuen to vs the Spirit of [e] feare, but of power, and of loue, and of a sound minde.

e As though God woulde destroy vs. 1. Cor. 2. 4. Phi. 1. 7, 14. Tim. 3. 5.

8 Be not therefore ashamed of the testimonie of our Lorde, neither of me his prisoner: but be partaker of the afflictions of the Gospel, according to the power of God,

9 Who hath saued vs, and called vs with an [*] holy calling, not according to our [*] workes, but according to his owne purpose and grace, which was giuen to vs through Christ Iesus before the [*] world was,

Rom. 16. 25. Ephe. 3. 9. Col. 1. 26. Tit. 1. 2. 1. Pet. 1. 20.

10 But is now made manifest by the [f] appearing of our Sauiour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospel,

f He speaketh here of his first coming, which though it seemed poore and contemptible, yet was honourable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly things, to contemplate the maiestie thereof. 1. Tim. 2. 7.

11 [*] Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these thinges, but I am not ashamed: for I knowe whome I haue beleeued, and I am perswaded that he is able to keepe that which I haue [g] committed to him against that day.

g Which is my selfe.

13 Keepe the true paterne of the wholesome wordes, which [p] hast heard of me in faith & loue which is in Christ Iesus.

14 That [h] worthy thing, which was committed to thee, keepe through the holy Ghost, which dwelleth in vs.

h The graces of the holy Ghost.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord grant vnto him, that he may find mercy with the Lord at that day, & in how many things he hath ministred vnto me at Ephesus, thou knowest very well.

CHAP. II.

2 He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholesome doctrine of our Lord Iesus Christ. 11 Shewing him the fidelitie of Gods counsell touching the salnation of his. 19 And the marke thereof.

1 THou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, [a] by many witnesses, the same deliuer to faithfull men, which shalbe able to [*] teach other also.

*Or, in the presence of many witnesses.

a So that the trueth of God may remaine perfect.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth him selfe with [b] the affaires of this life, because he would please him that hath chosen him to be a souldier.

b As with his household, and other ordinarie affaires.

5 And if any man also strine for a maistery, he is not crowned, except he strine as he ought to doe.

6 The husbandman [c] must labour before he receiue the fruites.

c So that the paine must goe before the recompence.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raised againe from the dead according to my Gospell:

d Notwithstanding mine imprisonment the word of God hath his race, and increaseth.

9 Wherein I suffer trouble as an euill doer, euen vnto bonds: but the word of God is not [d] bound.

10 There-

2.Cor.1.4. col.1.24.
e To confirme their faith, more esteeming the edification of the Church then himselfe.
Rom.6.5. Matth.10.33. mar.8.38. Rom.3.3. & 9.6.
f Giuing to euery one his iust portion, wherein he alludeth to the Priests of the olde Law, which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his duety.
1.Tim.4.7. & 6.20.tit.3.9.
g He groundeth vpon Gods election and mans faith.
h Because the wicked should not couer themselues vnder the name of the church, he sheweth by this similitude, that both good and bad may be therein.
i That is, both separate himselfe from the wicked, and also purge his naturall corruption by Gods Spirit.
1.Cor.1.2. 1.Tim.1.4.&4.7. tit.3.9.
k Which doe not edifie.
l Which faile of ignorance.
m He meaneth not this of Apostates or heretikes, whome he willeth to flee: but of them onely which as yet are not come to the knowledge of the trueth, and fall through ignorance.
n Or, that being deliuered out of the snare of the deuill, of whome they are taken, they may come to amendment and performe his will.

10 Therefore I suffer all things, for the *e electes sake, that they might also obtaine the saluation which is in Christ Jesus, with eternall glory.
11 It is a true saying, For if we be *dead with him, we also shall liue with him.
12 If we suffer, we shal also reigne vp him: *if we denie him, he also will deny vs.
13 If *we beleeue not, yet abideth he faithfull: he cannot denie himselfe.
14 Of these things put them in remembrance, and protest before the Lord, that they striue not about words, which is to no profite, but to the peruerting of the hearers.
15 Studie to shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, *f diuiding þ word of trueth aright.
16 *Stay prophane, and vaine babblings: for they shall increase vnto more vngodlinesse.
17 And their word shal fret as a canker: of which sort is Hymeneus and Philetus,
18 Which as concerning the trueth haue erred, saying that þ resurrection is past alreadie, and doe destroy the faith of certaine.
19 But the foundation of God remaineth sure, *g hath this seale, *The Lord knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquitie.
20 Notwithstanding in a *h great house are not onely vessels of golde and of siluer, but also of wood & of earth, & some for honour, and some vnto dishonour.
21 If any man therefore purge him selfe from *i these, he shalbe a vessell vnto honour, sanctified, and meete for the Lorde, and prepared vnto euery good worke.
22 Flee also from the lusts of youth, and followe after righteousnesse, faith, loue, and peace, with them that *call on the Lord with pure heart.
23 *And put away foolish, and *k vnlearned questions, knowing that they ingender strife.
24 But the seruant of the Lorde must not striue, but must be gentle toward al men, apt to teach, *l suffring þ euil men patiently,
25 Instructing them with meekenes that are contrary *m minded, proouing if God at any time will giue them repentance, that they may knowe the trueth,
26 And *n that they may come to amendment out of the snare of the deuil, which are taken of him at his will.

CHAP. III.

A 1 *He prophecieth of the perilous times,* 2 *Setteth out hypocrites in their colours,* 12 *Sheweth the state of the Christians,* 14 *And howe to auoyde dangers,* 16 *Also what profite commeth of the Scriptures.*

1.Tim.4.1. 2.pet.3.3. iude 18.

1 THis know also, that in þ *last dayes shall come perilous times.
2 For *a men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankefull, vnholy,
3 Without naturall affection, trucebreakers, false accusers, intemperate, fierce, despisers of them which are good,
4 Traitours, headie, hie minded, louers of pleasures more then louers of God,
5 Hauing a shew of godlines, but haue denied the power thereof: turne away therefore from such.
6 For of this sort are they which *b creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts,
7 Which women are euer learning, and are neuer able to come to the knowledge of the trueth.
8 *And as Iannes and Iambres withstoode Moses, so doe these also resist the trueth, men of *c corrupt mindes, reprobate concerning the faith.
9 But they shall preuaile no longer: for their madnes shalbe euident vnto all men, as theirs also was.
10 ¶ But thou hast fully knowen my doctrine, maner of liuing, *d purpose, faith, long suffring, loue, patience,
11 Persecutions, and afflictions which came vnto me at *Antiochia, at Iconium, and at Lystri, which persecutions I suffered: but from them all the Lord deliuered me.
12 Yea, & all that will liue godly in Christ Jesus, shall suffer persecution.
13 But the euill men and *e deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.
14 But cõtinue thou in the things which thou hast learned, and art perswaded thereof, knowing of whome thou hast learned them:
15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluation through the faith which is in Christ Jesus.
16 *For the whole Scripture is giuen by inspiration of God, and is profitable to teache, to improue, to correct and to instruct in righteousnes,
17 That the *f man of God may be *g absolute, being made perfect vnto all good workes.

a He speaketh of them which make profession to be Christians.
b As, monkes, friers, and such hypocrites.
Exod.7.11,12.
c Which can iudge nothing aright.
d Not onely what I taught and did, but also what my minde and will was.
Act.13.14,50. and 14.1,6,19.
e The word signifieth them, that by any craftie packing or conueiance beguile men with false colours, flatteries, and illusions, & such God setteth vp to exercise his by them: and here S. Paul admonisheth vs of them.
2.Pet.1.20.
f Which is content to be gouerned by Gods worde.
g The onely Scripture sufficeth to leade vs to perfection.

CHAP. IIII.

1 *He exhortath Timotheus to be feruent in the word, & to suffer aduersitie,* 6 *Maketh mõtion of his owne death,* 9 *And biddeth Timothie come vnto him.*

1 I *Charge thee therefore before God, and before the Lorde Jesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,
2 Preach the word: be instant, *a in season and out of season: improue, rebuke, exhort with all long suffring and doctrine.
3 For þ time wil come, when they will not suffer wholesome doctrine: but hauing their eares itching, shal after their owne lustes get them an heape of teachers,
4 And shall turne their eares from the trueth, and shalbe giuen vnto *b fables.
5 But

*Or, alum.
a Leue none occasion to preach and to profite.
b To false and vnprofitable doctrine.

5 But watch thou in all things: suffer ad-
uersitie: doe the worke of an Euangelist:
make [c] thy ministerie fully knowen.
6 For I am now ready to be [d] offered, and
the time of my *departing is at hand.
7 I haue fought a good fight, and haue fini-
shed my course: I haue kept the faith.
8 For henceforth is layde vp for me the
crowne of righteousnesse, which the Lord
the righteous iudge shall giue me at that
day: and not to me onely, but vnto all
them also that loue his appearing.
9 Make speede to come vnto me at once.
10 For Demas hath forsaken me, and hath
embraced this present worlde, and is de-
parted vnto Thessalonica. Crescens is
gone to Galatia, Titus vnto Dalmatia.
11 * [e] Onely Luke is with me. Take Marke
and bring him with thee: for he is profi-
table vnto me to minister.
12 And Tychicus haue I sent to Ephe-
sus.
13 The [f] cloake that I left at Troas with
Carpus, when thou commest, bring with
thee, and the bookes, but specially the
parchements.
14 Alexander the coppersmith hath done
me much euill: the Lorde [g] rewarde him
according to his workes.
15 Of whome be thou ware also: for hee
withstood our preaching sore.
16 At my first answering [h] no man assisted
me, but all forsooke me: I pray God, that it
may not be laid to their charge.
17 Notwithstanding the Lord assisted me,
and streghthened me, that by me the prea-
ching might be fully knowen, and that al
the Gentiles should heare, & I was deli-
uered out of the mouth of the [i] Lion.
18 And the Lord will deliuer me from eue-
ry [k] euill worke, and wil preserue me vn-
to his heauenly kingdome: to whome be
praise for euer and euer, Amen.
19 Salute Prisca, and Aquila, and the
* houshold of Onesiphorus.
20 Erastus abode at Corinthus: Trophi-
mus I left at Miletum sicke.
21 Make speed to come before winter. Eu-
bulus greeteth thee, & Pudens, and Li-
nus, and Claudia, and all the brethren.
22 The Lord Iesus Christ be with thy spi-
rit. Grace be with you, Amen.

The second Epistle written from Rome vn-
to Timotheus the first Byshop elected,
of the Church of Ephesus, when Paul
was presented the second time before the
Emperour Nero.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in al things.
d Reade Phil. 2.17.
*Or, dissoluing.
Col.4.10,14.
e Hereby it is manifest that Peter as yet was not at Rome, & if euer he were there, it is vncertaine.
f Some reade coffer: others, booke.
g For Paul sawe in him manifest signes of reprobation.
h If S. Peter had bene there, he would not haue forsaken him.
i Out of the great danger of Nero.
k That I commit nothing vnworthy mine office.
Chap.1.16.

The Epistle of Paul to Titus.

THE ARGVMENT.

When Titus was left in Creta to finish that doctrine which Paul had there begunne, Satan stirred vp certaine which went about not onely to ouerthrowe the gouernement of the Church, but also to corrupt the doctrine: for some by ambition woulde haue thrust in themselues to be pastours: others, vnder pretext of Moses Lawe brought in many trifles. Against these two sorts of men Paul armeth Titus: first teaching him what maner of ministers he ought to choose, chiefly requiring that they be men of sounde doctrine, to the intent they might resist the aduersaries, and amongs other things hee noteth the Iewes which put a certaine holinesse in meates and such outwarde ceremonies, teaching them which are the true exercises of a Christian life, and what things apperteine to euery mans vocation. Against the which if any man rebell or else doth not obey, he willeth him to be auoided.

CHAP. I.

5 *He aduertiseth Titus touching the gouernement of the Church.* 7 *The ordinance and office of ministers.* 12 *The nature of the Cretians, and of them which sowe abroade Iewish fables and inuentions of men.*

1 Paul a ‖ seruant of God, and
an Apostle of Iesus Christ,
according to the [a] faith of
Gods elect, and the know-
ledge of the trueth, which is
according to godlinesse,
2 Vnder the hope of eternall life, which
God that can not lie, hath [b] promised be-
fore the * world began:
3 But hath made his word manifest in due
time through the preaching, which is * cō-
mitted vnto me, according to the com-
mandement of God our [c] Sauiour:
4 To Titus my naturall [d] sonne according
to the common faith, grace, mercie and
peace from God the Father, and from the
Lord Iesus Christ our Sauiour.
5 For this cause left I thee in Creta, that
thou shouldest continue to redresse the
things that remaine, and shouldest or-
deine Elders in euery citie, as I appoin-
ted thee.
6 *If any [e] be vnreproueable, the husband
of one wife, hauing faithfull children,
which are not slandered of riot, neither
are disobedient.
7 For a Bishop must be vnreproueable, as
[f] Gods stewarde, not * frowarde, not an-
gry, not giuen to wine, no striker, not gi-
uen to filthy lucre,
8 But harberous, one that loueth * good-
nesse, wise, [g] righteous, [h] holy, tem-
perate,
9 Holding fast the faithfull worde accor-
ding to doctrine, that he also may be able
to exhort with wholsome doctrine, and
improue them that say against it.
10 For there are many disobedient and
vaine talkers and deceiuers of mindes,
chiefly

‖ Or, minister.
a That is, to preach the faith, to increase their knowledge, to teach them to liue godly, that at length they may obtaine eternall life.
b Hath willingly, and of his meere liberality promised without foreseeing our faith or workes as a cause to moue him to this free mercy.
Rom.16.25.ephes.3.9.coloss.1.26. 2.tim.1.9,10.1.peter 1.20. Gala.1.1.
c Who both giueth life, & preserueth life. d In respect of faith, which was common to them both, so ỹ hereby they are brethren: but in respect of ỹ ministery, Paul begate him as his sonne in faith.
1.Tim.3.2.
e That is, without all infamie, whereby his autoritie might be diminished.
f Who hath the dispensation of his giftes.
*Or, selfewilly.
*Or, good men.
g Toward men.
h Toward God.

Which were not only § Iewes, but also the Hebionites and Cerinthians herenkes, which taught that the Law must be ioyned ‖ Christ.
‖ He calleth Epimenides § Philosopher, or Poet, whose verse he here reciteth, a Prophet, because the Cretiãs so esteemed him: and as Lactius writeth, they sacrificed vnto him as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened to the infidels from time to time, but it turneth to their greater condemnation. 1.Tim.1.4 Rom.14.20.

chiefly they of the ‖ Circumcision,
11 Whose mouthes must be stopped, which subuert whole houses, teaching things which they ought not, for filthie lucres sake.
12 One of thẽselues, euen one of their owne § prophets said, The Cretiãs are alwaies liers, euill beastes, slowe bellies.
13 This witnesse is true: wherfore rebuke them sharpely, that they may be sounde in the faith.
14 And not taking heede to * Iewish fables and commaundements of men, that turne from the trueth.
15 Vnto the pure * are all things pure, but vnto them that are defiled, and vnbeleeuing, is nothing pure, but euẽ their mynds and consciences are defiled.
16 They professe that they know God, but by ‖ workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

For asmuch as they stay at things of nothing, and passe not for them that are of importance, and so giue themselues to all wickednesse.

CHAP. II.

1 Hee commendeth vnto him the wholsome doctrine, and telleth him how he shall teach all degrees to behaue themselues, 11 Through the benefite of the grace of Christ.

1 BVt speake thou the things which become a wholsome doctrine,
2 That the elder men be sober, honest, discrete, sound in the faith, in loue, and in patience:
3 The elder women liketwise, that they be in such behauiour as becometh holinesse, not false accusers, not giuen to much wine, but teachers of honest things,
4 That they may instruct § yong women to be sober minded, that they loue their husbands, that they loue their children,
5 That they be discrete, chaste, ‖ keeping at home, good and * subiect vnto their husbands, that the word of God be not euill spoken of.
6 Exhort yong men liketwise, that they be sober minded.
7 Aboue all things shewe thy selfe an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,
8 And with the wholsome worde, which cannot be reproued, that he which withstandeth, may be ashamed, hauing nothing concerning you to speake euill of.
9 * Let seruantes be subiect to their masters, and please them in all things, not answering againe,
10 Neither pikers, but that they shewe all good faithfulnesse, § they may adorne the doctrine of God our Sauiour in all things.
11 * For the grace of God, that bringeth ‖ saluation vnto all men, hath appeared,
12 And teacheth vs that we shoulde denie vngodlinesse, and worldly lusts, and that we should liue soberly, § righteously, and godly in this present world,
13 Looking for the blessed hope, and appearing of the glory of the mightie God, and of our Sauiour Iesus Christ,
14 Who gaue himself for vs, that he might redeeme vs from all iniquitie, and purge vs to be a ‖ peculiar people vnto himself, zealous of good workes.
15 These things speake, and exhort, and rebuke with all authority. See that no man despise thee.

CHAP. III.

1 Of obedience to such as be in authoritie. 9 He warneth Titus to beware of foolish and vnprofitable questions, 12 Concluding with certaine priuate matters, 15 And salutations.

1 PVt them in remembrance that they * be subiect to the principalities and powers, & that they be obedient, and ready to euery good worke,
2 That they speake euill of no man, that they be no fighters, but soft, shewing all meekenesse vnto all men.
3 * § For we our selues also were in times past vnwise, disobedient, deceiued, serning the lustes and diuers pleasures, liuing in malicious nesse and enuie, hatefull, and hating one another.
4 But when the bountifulnes and loue of God our Sauiour toward mã appeared,
5 * Not ‖ by the workes of righteousnesse, which we had done, but according to his mercy he saued vs, by § ‖ washing of the new birth, & the renuing of the holy Ghost,
6 Which he hedde on vs abundantly, through Iesus Christ our Sauiour,
7 That we, being iustified by his grace, shoulde be made heires according to the hope of eternall life.
8 This is a true saying, and these things I will thou shouldest affirme, that they which haue beleeued in God, might be careful to shew forth good workes. These things are good and profitable vnto men.
9 * But stay foolish questiõs, & genealogies, and contentions, & brawlings about the Law: for they are vnprofitable & vaine.
10 ‖ Reiect him that is an heretike, after once & twise admonition,
11 Knowing that he that is such, is ‖ peruerted, and § sinneth being damned of his owne selfe.
12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.
13 Bring Zenas ‖ the expounder of the Lawe, and Apollos on their iourney diligently, that they lacke nothing.
14 And let ours also learne to shewe forth good workes for necessary vses, that they be not vnfruitfull.
15 All that are with me, salute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

To Titus, elect the first Bishoppe of the Church of the Cretians, written from Nicopolis in Macedonia.

Ro.13.1. 1.pet.2.13,14.
a Although the rulers be infidels yet we are bold to obey them in ciuill policies, and where as they command vs nothing against the worde of God.
1.Cor.6.11.
b For let vs consider what we our selues were when God shewed vs fauor. 2.Tim.1.9.
c God doeth not iustifie vs for respect of any thing, which he seeth in vs, but doth present vs with his grace & freely accepteth vs.
d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost. 1.Tim.1.4 & 4.7 2.tim.2.16,23.
e This commandement is giuen to the minister, & so particularly to all men to whom the worde is not committed: but els the magistrate, whose chiefe office is to maintaine Gods glorie in his Church, ought to cut off all such rotten and infectious members from the bodie. f So that there is no hope of amendement. g Willingly, and wittingly. h It is probable that he was an interpreter of the Lawe of Moses, as Apollos, &c.

d Most deare & precious.
e As becommeth the ambassadour of God.

THE

The Epistle of Paul to Philemon.

THE ARGVMENT.

ALbeit the excellencie of Pauls spirite wonderfully appeareth in other his Epistles, yet this Epistle is a great witnes, and a declaration of the same. For farre passing the basenes of his matter, he flyeth as it were vp to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whom Paul hauing wonne to Christ, sent againe to his master, earnestly begging his pardon, with most weightie arguments proouing the duetie of one Christian to another, and so with salutations endeth.

4. He rejoyceth to heare of the faith and loue of Philemon, 9 VVhome he desireth to forgiue his seruant Onesimus, and louingly to receiue him againe.

1 PAVL a prisoner of Iesus Christ, and our brother Timotheus, vnto Philemon our deare friend and fellowe helper,

2 And to our deare sister Apphia, and to Archippus our fellow souldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our Father, & from þ Lord Iesus Christ.

4 I * giue thankes to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy loue and faith, which thou hast towarde the Lord Iesus, and toward all Saintes)

6 That the [a] fellowship of thy faith may be made fruitfull, and that whatsoeuer good thing is in you [b] through Christ Iesus, may be knowne.

7 For we haue great ioy and consolation in thy loue, because by thee, brother, the Saintes [c] hartes are comforted.

8 Wherefore, though I be very bolde in Christ to commaunde thee that which is conuenient,

9 Yet for loues sake I rather beseech thee, though I be as I am, euen Paul aged, & euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds,

11 Which in time past was to thee vnprofitable, but nowe profitable both to thee and to me,

12 Whom I haue sent againe: thou therefore receiue him, þ is mine owne bowels,

13 Whome I would haue retained with me, þ in thy stead he might haue ministred vnto me in þ bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessitie, but willingly.

15 For may be that he therefore [d] departed for a season, that thou shouldest receiue him for euer,

16 [e] Not nowe as a seruant, but aboue a seruant, euen as a brother beloued, specially to me: howe much more then vnto thee, both in the flesh, and in the Lord?

17 If therefore thou count me thy [f] common, receiue him as my selfe.

18 If he hath hurt thee, or owen thee ought, that put on mine accounte.

19 I Paul haue written this with mine owne hande: I will recompense it, albeit I doe not say to thee, that thou owest vnto me euen thine owne selfe.

20 Yea, brother, let me obteine this pleasure of thee in the Lorde: comfort my [g] bowels in the Lord.

21 Trusting in thine obedience, I wrote vnto thee, knowing that thou wilt doe euen more then I say.

22 Moreouer also prepare me lodging: for I trust through your prayers I shall be giuen vnto you.

23 There salute thee Epaphras my felow prisoner [h] in Christ Iesus,

24 Marcus, Aristarchus, Demas & Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a seruant.

1.Thes.1.2. 2.Thes.1.3.

a Thy benevolence towarde the Saintes, which proceedeth of a liuely and effectuall faith.

b That experience may declare that you are members of Iesus Christ.

c Meaning, their inwarde partes and affections were through his charge comforted. 1.Cor.4.9.

d He fled away from thee.

e For he is thy seruant by condition, and also now the Lorde: so that both for thine owne sake and for þ Lords, thou oughtest to loue him.

f That all thine is mine, and all mine is thine.

g Graunt me this benefite, which shall be most acceptable vnto me of all others.

h That is, for Christes cause.

The Epistle to the Hebrewes.

THE ARGVMENT.

FOrasmuch as diuers, both of the Greeke writers and Latines, witnesse that the writer of this Epistle for iust causes woulde not haue his name knowne, it were curiositie of our part to labour much therein. For seeing the Spirit of God is the authour thereof, it diminisheth nothing the authoritie, although we know not with what penne he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement, or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth them that abode at Ierusalem, and vnder them all the rest of the Iewes) that Christ Iesus was not onely the redeemer, but also that at his comming all ceremonies must haue an ende: forasmuch as his doctrine was the conclusion of all the Prophecies, and therefore not onely Moses was inferiour to him, but also the Angels: for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, and is made our brother to assure vs of our saluation through himselfe: for he is that eternall Priest, whereof all the Leuitical Priests were but shadowes, & therefore at his comming they ought to cease, and all sacrifices for sinne to be abolished, as he proueth from the 7. Chap. verse 11. vnto the 12. Chap. verse 18. Also he was that Prophet of whom all the Prophets in time past witnessed, as is declared from the 12. Chap. vers. 18. to the twentie and fiue verse of the same Chapter: yea, and is the king

king to whom all things are subiect, as appeareth from that verse 25. to the beginning of the last chapter. Wherefore according to the examples of the olde fathers we must constantly beleeue in him, that being sanctified by his iustice, taught by his wisdome, and gouerned by his power, we may stedfastly and couragiously perseuere euen to the ende in hope of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may both be thankefull to God, and duetifull to our neghbour.

CHAP. I.

1 He sheweth the excellencie of Christ 4 aboue the Angels, 7 And of their office.

1 AT sundrie times and in diuers maners a God spake in the olde time to our Fathers by the Prophets:
2 In these b last dayes he hath spoken vnto vs by his Sonne, whom he hath made heire of all things, c by whom also he made the worlds,
3 *Who being the brightnes of the glory, and the d ingraued forme of his person, and bearing vp all things by his mightie word, hath by him selfe e purged our sinnes, and sitteth at the right hande of the maiestie in the highest places,
4 And is made so much more excellent then the f Angels, in asmuch as he hath obtained a more excellent name then they.
5 For vnto which of the Angels said he at any time, *Thou art my Sonne, g this day begate I thee? and againe, I *will be his Father, and he shall be my sonne?
6 And againe when he bringeth in his first begotten Sonne into the world, he saith, *And let al ÿ angels of God worship him.
7 And of the Angels he saith, *He maketh the h Spirites his messengers, and his ministers a flame of fire.
8 But vnto the sonne he saith, *O God, thy throne is for euer & euer: ÿ i scepter of thy kingdome is a scepter of righteousnes.
9 Thou hast loued righteousnesse, and hated iniquitie. Wherefore God, euen thy God, hath k anointed thee with the oyle of gladnesse aboue thy fellowes.
10 And, *Thou, Lorde, in the beginning hast established the earth, & the heauens are the workes of thine handes.
11 They shal perish, but ÿ doest remaine: & they all shall waxe old as doth a garmēt.
12 And as a vesture shalt thou folde them vp, and they shalbe changed: but thou art the same and thy yeres shal not faile.
13 Vnto which also of the Angels said he at any time, *Sit at my right hand, till I make thine enemies thy footestoole?
14 Are they not all ministring spirits, sent forth to minister, for their sakes which shalbe heires of saluation?

a God, who is euer constant, & mercifull to his Church, declared his will in time past, not all at once, or after one sort, but frō time to time and in sundry sortes: but now last of all he hath fully declared all trueth to vs by his Sonne. b So that nowe we may not credite any new reuelations after him. c He entreateth here of Christ, both as touching his person, which is very God, and very man, by whom all things are made, & also as touching his office, whereby he is King, Prophet, and Priest. *VVisd.7.26. col.1.15.* d The liuely image and paterne, so that he that seeth him, seeth ÿ Father, Iohn 14.9: for els the person of the Father is not seene, but apprehēded by faith. e So that our sinnes can be purged by none other meanes. f Much more then, then all other things created. *Psal.2.7. chap.5.5 acts.13.33.* g Because he was at the time appointed, declared to the world. *2.Sam.7.14. 1.chro.22.10. Psal.97.7. Psal.104.4.* h He compareth ÿ Angels to the winds, which are here beneath as Gods messengers. *Psal.45.6,7.* i The administration of thy kingdom is iust. k This is meant in that that the word is made flesh, & that the holy Ghost was powred on him without measure, that we may all receiue of him euery one according to his measure. *Psal.102,25. Psal.110.1. mat.22.44. 1.cor.15.25. chap.10.12.*

CHAP. II.

1 He exhorteth vs to be obedient vnto the new Lawe which Christ hath giuen vs, 9 And not to be offended at the infirmitie and lowe degree of Christ, 10 Because it was necessarie that for our sakes he should take such an humble state vpon him, that he might be like vnto his brethren.

1 WHerefore we ought diligently to giue heed to the things which we haue heard, least at any a time we should let them slippe.
2 For if the b worde spoken by Angels was stedfast, and euery transgression, and disobedience receiued a iust recompence of reward,
3 Howe shall we escape, if we neglect so c great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by d them that heard him,
4 *God bearing witnesse thereto, both with signes and wonders, and with diuers miracles, and giftes of the holy Ghost, according to his owne will?
5 For he hath not put in subiection vnto the Angels the e world to come, whereof we speake.
6 But * one in a certaine place witnessed, saying, f What is man, that thou shouldest be mindefull of him? or the sonne of man that thou wouldest consider him?
7 Thou madest him a litle inferiour to the Angels: thou crownedst him with g glorie and honour, and hast set him aboue the workes of thine handes.
8 *Thou hast put all things in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that shoulde not be subiect vnto him. h But we yet see not all things subdued vnto i him.
9 But we see Iesus k crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.
10 For it became him, for whome are all things, and by whom are all things, seeing that he brought many children vnto glory, ÿ he should consecrate the l Prince of their saluation through m afflictions.
11 For he that sanctifieth, and they which are sanctified, are all n of one: wherefore he is not ashamed to call them brethren,
12 Saying, *I wil declare thy Name vnto my o brethren: in the middes of the Church will I sing praises to thee.

a We must diligently keepe in memory the doctrine, which we haue learned, lest like vessels full of chaps we leake, and runne out on euery part. b Which was the Lawe giuen to Moses by the handes of the Angels, Gal.3.19. Acts.7.53. c As the Gospel is, which onely offreth saluation. d That is, the Apostles. *Mar.16.20.* e Which Esai calleth the newe heauens, and the newe earth, Chap.65.17. Whereof Christ is the father, Isa.9.6. that is, the head of vs his members. *Psal.8.4.* f He speaketh here chiefly of the faithfull, which are made through Christ, citizens of the world to come, where they shall enioy with their prince all these things which now they haue onely but in part. g In making him fellow heire with Christ.

Mat.28.18. 1.cor.15.27. philip.2.9,10,11. h To them which obiect that they see not these things accomplished in man, the Apostle answereth that they are fulfilled in Christ our captaine, who leadeth his to the same glory with him. i To man, as he is of Christ. k By his vertue which most manifestly appeareth in the Church. l Iesus Christ by humbling himselfe, & taking vpon him the forme of a seruant, which was our flesh, and mortalitie, giueth vs assurance of our saluation. m Therefore we by afflictions are made like to the Sonne of God. n The head and the members are of one nature: so Christ which sanctifieth vs, and we that are sanctified, are all one by ÿ vnion of our flesh. *Psal.22.22.* o This proueth Christes humanitie.

13 And againe, *I will put my p trust in
him. And againe, *q Beholde, here am
I, and the children, which God hath gi-
uen me.
14 Forasmuch then as the children were
partakers of flesh and blood, hée also
himselfe likewise tooke part with them,
that hée might destroy *through death,
him that had the power of death, that is
the deuill,
15 And that hée might deliuer all them,
which for feare of r death were all their
life time subiect to bondage.
16 For he in no sort tooke the f Angels, but
he tooke the séede of Abraham.
17 Wherefore t in all things it became him
to be made like vnto his brethren, that
he might be mercifull, and a faithful high
Priest in things concerning God, that he
might make reconciliation for the sinnes
of the people.
18 For in that he u suffered, and was temp-
ted, hée is able to succour them that are
tempted.

Psal.18.2.
p Meaning, that Christ touching his humanitie put his trust in God.
Isa.8.18.
q Isai speaketh this of him selfe and his disciples, but properly it is applied to Christ the head of all ministers.
Hose.13.14. 1.Cor.15.55.
r And Gods anger.
f Not the nature of Angels but of man.
t Not onely as touching nature but also qualities, onely sinne except.
u Forasmuch as he is exercised in our miseries, we may be assured, that at all times in our tentations he will succour vs.

CHAP. III.

1 He requireth them to be obedient vnto the words of Christ, 3 Who is more worthie then Moses. 12 The punishment of such as will harden their hearts, and not beleeue, that they might haue eternall rest.

1 THerefore, holy brethren, partakers of
the heauenly vocation, a consider the
Apostle and high Priest of our b pro-
fession Christ Iesus:
2 Who was faithfull to him that hath ap-
pointed c him, euen as *Moses was in all
his house.
3 For this man is counted worthy of more
glory then Moses, in asmuch as he which
hath builded the house, d hath more ho-
nour then the house.
4 For euery house is builded of some man,
& he that hath built all things, is e God.
5 Nowe Moses verely was faithfull in all
his house, as a seruant, for a witnes of the
things which should be spoken after.
6 But Christ is as the Sonne, ouer his
owne house, whose f house we are, if we
hold fast the confidence and the reioycing
of the hope vnto the ende.
7 Wherefore, as the holy Ghost sayth, *To
day if ye shall heare his voice,
8 Harden not your hearts, as in the g pro-
uocation, according to the day of the ten-
tation in the wildernesse,
9 Where your fathers tempted me, proued
me, and sawe my workes fourtie yéeres
long.
10 Wherefore I was gréeued with that
generation, and sayde, They erre euer in
their heart, neither haue they knowen my
waies.
11 Therefore I sware in my wrath, h If
they shall enter into my i rest.
12 Take héede, Brethren, least at any time
there be in any of you an euill heart, and
vnfaithfull, to depart away from the li-
uing God.
13 But exhorte one another daily, while
it is called k To day, least any of you be
hardened through the deceitfulnesse of
sinne.
14 For we are made partakers of Christ,
if we kéepe sure vnto the l ende the *be-
ginning, wherewith we are vpholden,
15 So long as it is sayd, To day if ye heare
his voice, harden not your hearts, as in
the prouocation.
16 For some when they heard, prouoked
m him to anger: howbeit, not all ye came
out of Egypt by Moses.
17 But with whome was hée displeased
fourty yeres? was he not displeased with
them that sinned, *whose *carkeises fell
in the wildernesse?
18 And to whom sware he that they should
not enter into his rest, but vnto them,
that obeyed not?
19 So we see that they could not enter in,
because of vnbeliefe.

a Take heede to his words and receiue him.
b Of that doctrine which we beleeue, and ought to cōfesse.
c To be the ambassadour and hie priest.
Numb.12.7.
d Moses was but part of ye house, that is, of the Church whereof the pastours are the liuely stones, but christ builded it, and laied the stones: therefore he deserueth more praise.
e That is, Christ: for Christ is the foundation, and head of his Church: he is our brother, and Lord: he is the Sonne of God, and very God working all things by his owne power.
f For in obeying the Sonne, we are made the house of God.
Psal.95.7,8. chap.4.7.
g As when yee prouoked Gods anger in Massa and Meriba, Exodus 17.7.
h Meaning by this othe, that they should not enter.
i As disobeying God, they in olde time were debarred from the quietnesse of the lande of Chanaan: so they which doe not obey Christ, shall not enter into the heauenly rest.
k Which is all that time wherein God doeth call vs: while hee therefore speaketh, let vs heare.
l Which is by faith to embrace and holde fast the true doctrine of Iesus Christ.
Or, foundation of our assurance.
m To wit, the Lorde.
Nombers 14.37.
Or, bodies and members.

CHAP. IIII.

2 The word without faith is vnprofitable. 3 The Sabbath or rest of the Christians. 6 Punishment of vnbeleeuers. 12 The nature of the worde of God.

1 LEt vs feare therefore, least at any
time by forsaking the promes of en-
tring into his rest, any of you should
séeme to be depriued.
2 For vnto vs was ye Gospell preached as
also vnto them: but the worde that they
heard, profited not them, because it was
not a mixed wt faith in those that heard it.
3 For we which haue beleeued, doe enter
into rest, as hée sayde to the other, *As I
haue sworne in my wrath, If b they shall
enter into my rest: although c the works
were finished from the foundation of the
worlde.
4 For he spake in a certaine place of the se-
uenth day on this wise, *And God did
rest the seuenth day from all his workes.
5 And in this place againe, If they shall
enter into my rest.
6 Séeing therefore it remaineth that some
must enter thereinto, and they to whome
it was first preached, entred not therein
for vnbeliefes sake:
7 Againe hée appoynted d in Dauid a cer-
taine day by To day, after so lōg a time,
saying, as it is said, *This day if ye heare
his voice, harden not your heartes.
8 For if e Iesus had giuen them rest, then
would he not after this day haue spoken
of another.
9 There remaineth therefore a rest to the
people of God.
10 For hée that is entred into his rest,
f hath also ceased from his owne works,

a He compareth the preaching of the Gospell, as it were, to wine, whereof if we will taste, that is, heare and vnderstande with profite, we must temper or mixe it with faith.
Psal.95.11.
b Although that God by his rest, after the creation of his works, signified the spirituall rest of the faithfull, yet he sware to giue rest in Chanaan, which was but a figure of the heauenly rest, and dured but for a time.
c The perfection of Gods works, and so his rest, signifie our heauenly rest.
Gen.2.2. deut.5.14.
d That is, in the psalmes.
Chap.3.7.
e Meaning Ioshua.
f Hath cast off his appetites, mortified his flesh, renounced himselfe, and followeth God.

g For it mortally woundeth the rebellious, and in the elect it killeth the old man that they should liue vnto God.
h Where the affections are.
i Which conteineth will and reason.
k As that thing which is cleft asunder euen through the middes of the backe, and so is made open, that it may be seene throughout.
*Or, concerning whom we speake.
l Therefore when we heare his worde, we must tremble, knowing thereby that God foundeth our hearts.

as God did from his.
11 Let vs studie therefore to enter into that rest, least any man fall after the same ensample of disobedience.
12 For the word of God is liuely, & mighty in operation, and sharper then any two edged sword, and g entreth through, euen vnto the deuiding asunder of the h soule and the i spirit, & of the ioynts, & the marrow, and is a discerner of the thoughtes and the intents of the heart.
13 Neither is there any creature, which is not manifest in his sight: but all things are naked and k open vnto his eyes, with whome we haue l to doe.
14 Seeing then that we haue a great hie Priest, which is entred into heauen, euen Iesus the Sonne of God, let vs holde fast our profession.
15 For we haue not an hie Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.
16 Let vs therefore go boldly vnto the throne of grace, that we may receiue mercy, and finde grace to helpe in time of neede.

CHAP. V.

He compareth Iesus Christe with the Leuiticall Priests, shewing wherein they either agree, or dissent. 11 *Afterwarde he reproueth the negligence of the Iewes.*

a He sheweth that man can haue none accesse to God without an hie priest, because that of himselfe he is prophane and sinfull.
b Which were of things without life.
c As, of beastes, which are killed.
d That is, of sinners.
1. *Chro.* 23. 13.
Psal. 2. 7. *chap.* 1. 5.
Psal. 110. 4.
chap. 7. 17.
e Who was both Priest and King.
f When he liued in this worlde.
g He meaneth the most earnest prayer which Christ praied in the garden, where he swet drops of blood.
h Being in perplexitie, and fearing the horrors of death.
i He digresseth till he come to the beginning of the 7. chap.

1 FOr euery hie Priest is taken from among men, and is ordeined for men, a in things pertaining to God, that he may offer both b giftes and c sacrifices for sinnes,
2 Which is able sufficiently to haue compassion on them d that are ignorant, and that are out of the way, because that he also is compassed with infirmitie.
3 And for the sinnes sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.
4 * And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.
5 So likewise Christ tooke not to himselfe this honour, to be made e hie Priest, but he that said vnto him, *Thou art my sonne, this day begate I thee, gaue it him.
6 As he also in another place speaketh, *Thou art a Priest for euer after the order of Melchi-sedec.
7 Which in the f dayes of his flesh did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, & was also heard k in that which he feared.
8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.
9 And being consecrate, was made the authour of eternall saluation vnto all them that obey him:
10 And is called of God an hie Priest after the order of Melchi-sedec.
11 Of whom we haue many things to say, which are hard to be vttered, because ye are dull of hearing.

12 For when as concerning the time ye ought to be teachers, yet haue ye neede againe that we teach you the first *principles of the word of God: and are become such as haue neede of k milke, and not of strong meate.
13 For euery one that vseth milke, is inexpert in the l word of righteousnesse: for he is a babe.
14 But strong meate belongeth to them that are of age, which through long custome haue their wittes exercised, to discerne both good and euill.

CHAP. VI.

He proceedeth in reproouing them, and exhorteth them not to faint, 12 *But to be stedfast & patient,* 18 *Forasmuch as God is sure in his promesse.*

1 THerefore, leauing the doctrine of a beginning of Christ, let vs be ledde forwarde vnto perfection, not laying againe the foundation b of repentance from dead workes, and of faith towarde God,
2 Of the doctrine of c baptismes, and laying on of hands, and of the resurrection from the dead, and of eternal iudgment.
3 And this will we doe d if God permit.
4 * For it is vnpossible that they, which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,
5 And haue tasted of the good word of God, and of the powers of the world to come,
6 If they fall away, shoulde be renewed againe by repentance: seeing they e crucifie againe to them selues the Sonne of God and make a mocke of him.
7 For the earth which drinketh in the raine that commeth oft vpon it, and bringeth forth herbes meete for them by whome it is dressed, receiueth blessing of God.
8 But that which beareth thornes & briers, is reprooued, & is nere vnto cursing, whose ende is to be burned.
9 But beloued, we haue perswaded our selues better things of you, & such as accompany saluation, though we thus speake.
10 For God is not vnrighteous, that he shoulde forget your worke, and labour of loue, which ye haue shewed towarde his Name, in that ye haue ministred vnto the Saintes, and yet ministre.
11 And we desire that euery one of you shewe the same diligence, to the f full assurance of hope vnto the ende,
12 That ye be not slouthfull, but followers of g them, which through faith and patience, inherite the promises.
13 For when God made the promesse to Abraham, because he had no greater to sweare by, he sware by himselfe,
14 Saying, * Surely I will abundantly blesse thee & multiplie thee marueilously,
15 And so after that he had taried patiently, he enioyed the promesse.
16 For men verely sweare by him that is greater then themselues, and an othe for

*Or, rudiments.
k Reade 1. Cor. 3. 2.
l That is, the Gospel, which is the true knowledge that teacheth vs where we haue our iustice.
a That is, the first rudiments of our Christian religion.
b He mentioneth fiue points of y catechisme, which was then in vse: the confession of mans sinne: the summe of the faith: a briefe explication of Baptisme, and laying on of handes: the article of y resurrection, and the last iudgement.
c Then the vse of Baptisme was declared, when on the solemne dayes appointed to baptise, the Church came together.
d It is Gods singular gift to increase in knowledge, and to go forward in the vnderstanding of Gods worde.
Mat. 22. 31. *Ioh.* 2. 20. *chap.* 10. 26.
e They which are apostates, & sinne against the holy Ghost, hate Christ, crucifie and mocke him, but to their owne destruction, and therefore fal into desperation, and can not repent.
f Whereby it may appeare, that you are fully perswaded of life everlasting. g As the holy fathers, Prophets and martyrs, that were before vs. *Gen.* 12. 2. & 17. 4. & 22. 17.

confirs

confirmation is among them an ende of all strife.

17 So God willing more abundantly to
shewe vnto the heires of promise the sta-
blenesse of his counsell, bound himselfe by
an othe,

18 That by two immutable thinges,
wherein it is vnpossible that God should
lye, we might haue strong consolation,
which haue our refuge to holde fast the
hope that is set before vs,

19 Which we haue, as an ancre of the soule,
both sure and stedfast, and it entreth in-
to that which is within the vaile,

20 Whither the forerunner is for vs entred
in, euen Iesus that is made an hie Priest
for euer after the order of Melchi-sedec.

a Because of
mans wicked-
nesse, which will
not beleeue God
except he sweare
b Gods worde
& othe, are two
things in him
vnchangeable.
c He returneth
to the compari-
son betweene
Christs Priest-
hode & the Le-
uitical, which he
had begun in
the 5 chap.
d Which is hea-
uen, whither Christ is gone before to prepare vs place.

CHAP. VII.

1 He compareth the Priesthode of Christ vnto Melchi-sedec, 11 Also Christes Priesthode with the Leuites.

Ge.14.18.

1 FOr this Melchi-sedec *was King of
Salem, the Priest of the most high
God, who mette Abraham, as he re-
turned from the slaughter of the Kings,
and blessed him:

2 To whome also Abraham gaue the tithe
of all things: who first is by interpreta-
tion King of righteousnesse: after that, he
is also King of Salem, that is, King of
peace,

3 Without a father, without mother,
without kindred, and hath neither begin-
ning of his daies, neither ende of life: but
is likened vnto the Sonne of God, and
continueth a Priest for euer.

4 Nowe consider howe great this man
was, vnto whom euen the b Patriarke A-
braham gaue the tithe of the spoiles.

5 For verily they which are the children of
Leui, which receiue the office of the Priest-
hode, haue a c commandement to take,
according to the Lawe, tithes of the peo-
ple (that is, of their brethren) though they
d came out of the loynes of Abraham.

6 But he whose kinred is not counted a-
mong them, e receiued tithes of Abra-
ham, and blessed him that had the pro-
mises.

7 And without all contradiction the lesse
is blessed of the greater.

8 And here men that die, receiue tithes: but
there hee receiueth them, of whome it is
witnessed, that he liueth.

9 And to say as the thing is, Leui also
which receiueth tithes, payed tithes in
Abraham:

10 For he was yet in the loynes of his fa-
ther Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the
Priesthode of the Leuites (for vnder it the
Law was established to the people) what
needed it further more, that another Priest
should rise after the order of Melchi-se-
dec, and not to be called after the order of
Aaron?

12 For if the Priesthode be changed, then
of necessitie must there be a change of the
e Lawe.

13 For hee of whome these things are spo-
ken, pertaineth vnto another tribe, where-
of no man serued at the altar.

14 For it is euident, that our Lorde sprong
out of Iuda, concerning the which tribe
Moses spake nothing, touching the
Priesthode.

15 And it is yet a more euident thing, be-
cause that after the similitude of Melchi-
sedec, there is risen vp another Priest,

16 Which is not made Priest after the Law
f of the carnal commaundement, but af-
ter the power of the endlesse life.

17 For hee testifieth thus, *Thou art a
Priest for euer, after the order of Melchi-
sedec.

18 For the commaundement that went a-
fore, is disanulled, because g of the weake-
nesse thereof, and vnprofitablenesse.

19 For the Lawe made nothing perfit, but
h the bringing in of a better hope made per-
fite, whereby we drawe nere vnto God.

20 And forasmuch as it is not without an
othe (for these are made Priests without
an othe:

21 But this, hee is made with an othe by
him that sayde vnto him, *The Lorde
hath sworne, and will not repent, Thou
art a Priest for euer, after the order of
Melchi-sedec)

22 By so much is Iesus made a suretie of
a better i Testament.

23 And among them many were made
priestes, because they were not suffred to
endure, by the reason of death.

24 But this man, because hee endureth
euer, hath an k euerlasting Priesthode.

25 Wherefore, hee is able also l perfectly to
saue them that come vnto God by him,
seeing he euer liueth, to make intercession
for them.

26 For such an hie Priest it became vs to
haue, which is holy, harmelesse, vndefiled,
separate from sinners, and made hier
then the heauens:

27 Which needed not daily as those hie
Priestes to offer vp sacrifice, *first for
his owne sinnes, and then for the peo-
ples: for that did he m once, when he offe-
red vp himselfe.

28 For the Lawe maketh men hie Priests,
which haue infirmitie: but the worde of
the othe that was n since the Lawe, ma-
keth the Sonne, who is consecrated for
euermore.

f Because there is no mention of his death.

g The Law and
the priesthode
are both of one
condition: so that
both Aarons and
Moses office per-
teine to Christ,
which is Priest
and Law maker.
h Which stoode
in outward and
corporall cere-
monies.
Psal.110.4.
chap.5.6.
i For the Lawe
hath no vertue
nor profite till a
man be come to
Christ.
a *Or, it was an in-
troduction of a
better hope.*
Psal.110.4.
a *Or, couenant.*
k Therefore all
others are blas-
phemous, that
either make the
selues his suc-
cessors, or pre-
tend any other
sacrifice.
l The fruite of
his Priesthode is
to saue, & that
fully & perfect-
ly, not by sup-
plying that that
wanteth, but by
taking away the
Lawe which is
vnperfect by
reason of our
infirmities.
Leuit.16.6.
m And can not
without blaspha-
mie be said to be
offred againe, or
els by any crea-
ture. for none
could offer him,
but himselfe.
n Not that it
was first made
after the Lawe
was giuen: but because the declaration of that eternall othe was
then reuelled to the worlde.

CHAP. VIII.

6 He proueth the abolishing as well of the Leuitical Priesthode, as of the olde Couenant by the spirituall and euerlasting Priesthode of Christ, 8 And by the newe Couenant.

1 NOwe of the things which we haue
spoken, this is the summe, that we
haue such an high Priest, that sit-
teth at the right hand of the throne of the
maiestie in heauens,

2 And is a minister of the a Sanctuarie, a That is, hea-
uen.

and of the true ♁ Tabernacle which the Lorde pight, and not c man.

3 For d euery hie Priest is ordeined to offer both gifts and sacrifices: wherefore it was of necessitie, that this man should haue somewhat also to offer.

4 For hee were not a Priest, if hee were on the earth, seeing there are Priestes that according to the Lawe offer gifts,

5 Who serue vnto the paterne and shadow of heauenly things, as Moses was warned by God, whe he was about to finish the Tabernacle. * See, sayd he, that thou make all things according to the e pasterne, shewed to thee in the mount.

6 But nowe our hie Priest hath obtained a more excellent office, in asmuch as hee is the Mediatour of a better f Testament, which is established vpō better promises.

7 For if that first Testament had bene faultlesse, no place should haue bene sought for the second.

8 For in rebuking them hee sayeth, * Beholde, the dayes will g come, sayeth the Lord, when I shall make with the house of Israel, and with the house h of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in ♁ day that I tooke them by the hand, to lead them out of the land of Egypt: for they i continued not in my Testament, and I regarded them not, sayth the Lord.

10 For this is the Testament that I will make with the house of Israel, After those daies, sayth the Lord, I wil put my lawes in their minde, and in their hart I will write them, & I will be their God, and they shalbe my people.

11 And they shal not k teach euery man his neighbour and euery man his brother, saying, Knowe the Lorde: for all shall knowe me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnesse, & I wil remember their sinnes and their iniquities no more.

13 In that he sayeth a newe Testament, hee hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

b Which is the body of Christ.
c For els it should be corruptible.
d He prooueth that Christs bodie is the true Tabernacle, and that hee must needes be made man, to the intent that hee might haue a thing to offer, which was his body.
Exod.25.40.
Actes 7.44.
e Seeing ♁ offerings of the Leuites were but shadowes of heauenly things, as appeareth by the oracle to Moses, it followeth then that Christs heauenly Sanctuary, his Tabernacle and office are farre more excellent.
f Or, couenant.
Iere.31.31.
rom.11.27.
chap.10.16.
f That is, when Christ shal remit our sinnes by the preaching of the Gospel.
g Signifying that there shoulde be no more diuision, but all shall be made one Church.
h Man by transgressing the bands of the couenant, coulde not enioy the commoditie thereof.
i Men shall not in the time of the Gospell be so ignorant as they were before, but shall knowe God much more perfectly through Christ.

CHAP. IX.

1 Howe that the ceremonies and sacrifices of the Law are abolished. 11 by the eternitie and perfection of Christes sacrifice.

1 Then the first f Testament had also ordinances of religion, and a a worldly Sanctuarie.

2 For the first * Tabernacle was made, wherin was the candlestick, and the table, and the shewbread, which Tabernacle is called the holy places.

3 And after the b second vaile was the Tabernacle, which is called the Holiest of al,

4 Which had the golden censer, and the Arke of the Testament ouerlaide roundabout with gold, wherein the golden pot which had Manna, was, and * Aarons rod that had budded, and the * tables of the Testament.

5 * And ouer the Arke were the glorious Cherubins, shadowing the * mercy seat: of which things we wil not nowe speake particularly.

6 Nowe when these things were thus ordained, the Priestes went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the seconde went the * high Priest alone, once euery yere, not without blood which hee offered for himselfe, and for the * ignorances of the people.

8 Whereby the holy Ghost this signified, that the c way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered gifts and sacrifices that could not make d holy, concerning the conscience, d him that did the seruice,

10 Which onely stood in meats & drinkes, and diuers washings, and e carnal rites, vntill the time of f reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect g Tabernacle, not made with hands, that is, not of this building,

12 Neither by the blood of goates & calues: but by his owne blood entred hee in once vnto the h Holy place, i and obtained eternall redemption for vs.

13 * For if the k blood of bulles & of goates & the ashes of an heifer, sprinckling them that are vncleane, sanctifieth as touching the purifying of the l flesh,

14 Howe much more shall the * blood of Christ which through the eternall Spirit offered himselfe without spot to GOD, purge your conscience frō m dead works, * to serue the liuing God?

15 And for this cause is he the Mediatour of the newe Testament, that through * death which was for the redemption of the trāgressions that were in the n former Testament, they which were called, might receiue the promise of eternall inheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 * For the o Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the first ordained without p blood.

Numb.17.10.
1.King.8.9.
2.chro.5.10.
Exod.25.22.
a Or, couer of the Arke.
Exod.30.10.
Leuit.16.2.
b Or, seruice.
c For so long as the hie Priest offered once a yere for his owne sinnes & for the peoples, and sib whiles this earthly tabernacle stoode, the way to the heauenly Tabernacle, which is made open by Christes blood, could not be entred into.
d Or, purged.
d Neither yet him for whome they were offered.
e Which ceremonies although they were ordained of God, yet considered in themselues, or els cōpared with Christ, are but carnall, grosse & earthly, and touch not the soule.
f Till the newe testament was appointed.
g Which was his body & humane nature.
h Which is heauen.
i For Christ was the sacrifice, the Tabernacle and the Priest.
Leuit.16.14.
numb.19.4.
k The Leuitical Priest offred beasts blood: but Christ the true and eternall Priest offred his owne blood, which was most holy and pure: the Leuiticall Priest offred yeerely, and therefore did onely represent the true holinesse: but Christ by one onely sacrifice hath made holy for euer all them that beleeue.
l Outwardly in the sight of man. *1.Peter 1.19.* *1.Iohn 1.7.* *ebrues 1.5.*
m Which of them selues procure death & are the fruits therof. *Luke 1.74.* *Rom.5.6.* *1.peter 3.18.*
n Made betweene God and Christ, who by his death should make vs heires. *Gal.3 15.*
o He proueth that Christ must die, because the couenāt or testament is of none effect without the death of the testator.
p Without the death of beastes that were sacrificed, which signified, that Christ would pacifie his Fathers wrath with his blood.

19 For

19 For when Moses had spoken euery
precept to the people, according to the
lawe, he toke the blood of calues and of
goates, with water and purple woll
and hyssope, & sprinkled both the booke,
and all the people,
20 *Saying, This is the blood of the Te-
stament, which God hath appointed
vnto you.
21 Moreouer, he sprinkled likewise the
Tabernacle with blood also, and all the
ministring vessels.
22 And almost all things are by the Lawe
purged with blood, and without sheading
of blood is no remission.
23 It was then necessarie, that the simili-
tudes of heauenly things should be pu-
rified with such things: but the heauen-
ly things them selues are purified with
better q sacrifices then are these.
24 For Christ is not entred into the holy
places that are made with hands, which
are r similitudes of the true Sanctuarie:
but is entred into very heauen, to appeare
nowe in the sight of God for vs.
25 Not that he should offer him selfe s ofte-
ti, as the hie Priest entred into the Ho-
ly place euery yere with other blood,
26 (For then must he haue often suffered
since the foundation of the worlde) but
nowe in the t ende of the worlde hath he
appeared once to put away sinne, by the
sacrifice of himselfe.
27 And as it is appointed vnto men that
they shall once dye, and after that com-
meth the iudgement,
28 So *Christ was once offered to take a-
way the sinnes of u many, and vnto them
that looke for him, shal he appeare the se-
cond time x without sinne vnto saluatiō.

CHAP. X.

*1 The olde Lawe had no power to clense away sinne,
10 But Christ did it with offring of his body once for
all. 23 An exhortation to receiue the goodnesse of
God thankfully with patience and stedfast faith.*

FOr the *lawe hauing the a shadow of
good things to b come, and not the
very u nnage of the things, can neuer
with those sacrifices, which they offer
yere by yere continually, v sanctifie the
comners thereunto.
2 For would they not then haue ceased to
haue bene offered, because that the offe-
rers once purged, should haue had no
more conscience of sinnes?
3 But in those sacrifices there is a remem-
brance againe of sinnes euery yere.
4 For it is vnpossible y the blood of bulles
and goates should *take away sinnes.
5 Wherefore when he c commeth into the
world, he saith, *Sacrifice and offering
thou wouldest not: but a d body hast
thou ordeined me.
6 In burnt offrings, and sinne offrings
thou hast had no pleasure.
7 Then I said, Lo, I come (In the begin-
ning of the e booke it is written of me)
that I should doe thy will, O God.
8 Aboue, when he said, Sacrifice and of-
fring, and burnt offrings, and sinne of-
frings thou wouldest not haue, neither
hadst pleasure therein (which are offered
by the Lawe)
9 Then said he, Lo, I come to do thy will,
O God, he taketh away f the first, that
he may stablish the g second.
10 By the which will we are sanctified,
euen by the offring of the body of Iesus
Christ once made.
11 And euery Priest appeareth daily mi-
nistring, and oft times offreth one ma-
ner of offring, which can neuer take a-
way sinnes:
12 But this man after he had offred one
sacrifice for sinnes, *sitteth for euer at the
right hand of God,
13 And from henceforth tarieth, * till his
enemies be made his footestole.
14 For with one offring hath h he conse-
crated for euer them that are sanctified.
15 For the holy Ghost also beareth vs re-
cord: for after that he had said before,
16 *This is y Testament that I wil make
vnto thē, After those dayes, saith y Lord,
I will put my Lawes in their heart, and
in their mindes I will write them,
17 And their sinnes and iniquities will I
remember no more.
18 Now where i remission of these things
is, there is no more k offring for sinne.
19 Seing therefore, brethren, that by the
blood of Iesus we l may be bolde to en-
ter into the Holy place,
20 By the newe and m liuing way, which
he hath prepared for vs, through the
vaile, that is, his flesh:
21 And seeing we haue an high Priest, which
is ouer the house of God,
22 Let vs draw neere with a true heart in
assurance of faith, n sprinkled in our
hearts from an euill conscience, & wash-
ed in our bodies with pure water.
23 Let vs keepe the profession of our hope,
without wauering (for he is faithful that
promised)
24 And let vs consider one another, to pro-
uoke vnto loue, and to good workes,
25 Not forsaking the fellowship that we
haue among our selues, as the maner of
some is: but let vs exhort one another, and
that so much the more, because ye see
that the o day draweth neere.
26 *For if we sinne p willingly after that
we haue receiued the knowledge of the
trueth, there remaineth no more sacri-
fice for sinnes,
27 But a fearefull looking for of iudge-
ment, and violent fire, which shall de-
youre the aduersaries.
28 He that despiseth Moses lawe, dyeth
without mercie *vnder two, or three wit-
nesses.
29 Of how much sorer punishmēt suppose
ye shall he be worthy, which treadeth
vnder foote the Sonne of God, & coun-

Exod.24.8.
q Albeit there is but one sacrifice, which is Christ himselfe once offred, yet because this true and eternall sacrifice is compared with al those which were figuratiue, and is more sufficient then all they, therefore he calleth it in the plurall nomber, sacrifices.
r Or, patternes.
s Therefore to make any other offring or sacrifice for sinne after that Christes body was once offred, is blasphemie.
t Which is, the later dayes whē Christ came.
Ioh.5.8.
1.pet.1.18.
u Of the elect.
x That is, without a sacrifice for sinne: or else abolished.

Leuit.16.14, 21.
a Which was as it were the first draught and portrait of the lively paterne to come.
b Which are eternall.
v Or, satisfie once.
Leuit.16.21.
c When Christ was made man.
Psal.40.6,7.
d In the Hebrewe it is, thou hast pearced mine eares thowne, that is, hast made me prompt and ready to heare: and in the Greeke, thou hast made me a body, that is, to obey thee, which both tende to one purpose.
e Or rolle and folding: for olde time they vsed to folde bookes like rolles.

f That is, sacrifices.
g Which is, the will of God to stand content with Christes sacrifice.
Chap.1.13.
Psal.110.1.
1.cor.15.25.
chap.1.13.
h That is, sanctified to God and made perfect.
Iere.31.33.
chap.8.8, 10.
rom.11.27.
i Where there remaine no sinnes to be forgiuen, there is no more sacrifice: seeing therfore that onely Christs death hath washed away all sinnes, and doeth euer afresh when sinners doe repent, there can be none other sacrifice but that, and it can be no more reiterated.
k For the offring of thankesgiuing, which is the onely sacrifice now of the Christians, is not for sinne: but a thankesgiuing, and an offring vp of our selues and ours for the same.
l We by Christ haue that liberty which the ancient fathers could not haue by the Lawe.
m The blood of Christ is alwayes fresh and liuely before y Father to sprinkle and quicken vs.
n That is, hauing our hearts made pure.
o Of Christes second comming.
Chap.6.4.
p That is, forsake Iesus Christ, as Iudas, Saul, Arrius, Iulian the apostate did.
Deut.19.15. matth.18.16. iohn 8.17. 2.corinth.13.1.

teth the blood of ye Testament as an vn-
holy thing, wherewith he was sactified,
and q doeth despite the Spirit of grace?
30 For we knowe him that hath sayde,
* Vengeance belongeth vnto me: I will
recompense, saith the Lord. And againe,
The Lord shall r iudge his people.
31 It is a fearefull thing to fall into the
handes of the liuing God.
32 Nowe call to remembrance the dayes
that are passed, in the which, after ye had
receiued light, ye endured a great fight
in afflictions,
33 Partly while you were made a ga-
zing stocke both by reproches and afflic-
tions, and partly while ye became s com-
panions of them which were u so tossed
to and fro.
34 For both ye sorrowed with me for my
bondes, and suffred with ioye the spoy-
ling of your goods, knowing in your
selues howe that ye haue in heauen a
better, and an enduring substance.
35 Cast not away therefore your confi-
dence which hath great recompence of
rewarde.
36 For ye haue neede of patience, that
after ye haue done the will of God, ye
might receiue the promes.
37 For yet a very litle while, and he that
shall come, will come, and will not tary.
38 * Nowe the iust shall liue by faith: but
if any withdrawe himselfe, my soule shall
haue no pleasure in him.
39 But we are not they which withdraw
our selues vnto perditiō, but follow faith
vnto the conseruation of the soule.

q Whereby it is euident that the Apostle here onely meaneth that sinne, which is against the holy Ghost, as also Chap. 6.4.
Deut. 32.35. rom. 12.19.
r Defend the godly and punish the wicked.
s For the which thing also S. Paul praiseth the Philippians and Thessalonians.
u Or, of that state.
Habak. 2.4. rom. 1.17. gal. 3.11.

CHAP. XI.

1 *VVhat faith is, and a commendation of the same.* 9
VVithout faith we cannot please God. 16 *The sted-
fast beliefe of the fathers in olde time.*

1 NOwe faith is the ground of things,
which are hoped for, & the euidence
of things which are not seene.
2 For by it our Elders were well a repor-
ted of.
3 * Through faith we vnderstand that the
world was ordained by ye word of God,
so that the things which we see, are not
made of things, which b did appeare.
4 By faith Abel * offred vnto God a grea-
ter sacrifice then Cain, c by * the which he
obteined witnesse ye he was d righteous,
God testifying of his gifts: by the which
faith also he being dead, yet e speaketh.
5 By faith was * f Enoch taken away, that
he shoulde not see death: neither was he
found: for God had taken him away: for
before he was taken away, he was re-
ported of, that he had pleased God.
6 But without faith it is vnpossible to
please him: for he that commeth to God,
must beleeue that God is, and that hee
is g a rewarder of them that seeke him.

a Haue bene approued, and so obtained saluation.
Gen. 1.3. iohn 1.10.
b For God made all things of nothing.
Gen. 4.4.
c Meaning faith.
Matth. 23.35.
d Because God receiued him to mercie, therefore he imputed him righteous.
e That is, liueth.
Gen. 5.24. ecclus. 44.16. and 49.14.
f For Enochs and Elias taking vp, was such a thing as is spoken of, 1. Cor. 15.51. and 1. thess. 4.17.
g First God must find vs before we can seeke him: then we must seeke him with a pure heart in Christ, who is reueiled in his word: and thereby we learne to beleeue Gods free mercie towards vs in his Sonne, through whom we obtaine the reward of his promes, and not of our deserts.

7 By faith * Noe being warned of God of
the things which were as yet not seene,
moued with reuerence, prepared ye Arke
to the sauing of his housholde, through
the which Arke he condemned the world,
and was made heire of the righteous-
nes, which is by faith.
8 By faith * Abraham, when he was cal-
led, obeyed God, to goe out into a place,
which he should afterwarde receiue for
inheritance, and he went out, not know-
ing whither he went.
9 By faith he abode in the lande of pro-
mes, as in a strange countrey, as one
that dwelt in tents with Isaac and Ia-
cob heires with him of the same promes.
10 For he looked for a citie hauing a h foun-
dation, whose builder and maker is God.
11 Through faith * Sarra also receyued
strength to conceiue seede, and was deli-
uered of a childe when she was past age,
because she iudged him faithfull which
had promised.
12 And therefore sprang there of one, euen
of one which was i dead, so many as * the
starres of the skie in multitude, and as
the sande of the sea shore which is innu-
merable.
13 All these died in faith, & k receyued not
the promises, but sawe them a l farre off,
and beleeued them, and receyued them
thankfully, and confessed that they were
m strangers and pilgrims on the earth.
14 For they that say such things, declare
plainely that they seeke a countrey.
15 And if they had bene mindeful of n that
countrey, from whence they came out,
they had leasure to haue returned.
16 But nowe they desire a better, that is
an heauenly: wherefore God is not a-
shamed of them to be called their God:
for he hath prepared for them a citie.
17 By faith * Abraham offred vp Isaac,
when he o was tried, and he that had re-
ceiued the promises, offered his only be-
gotten sonne.
18 (To whom it was said, * In Isaac shal
thy seede be called)
19 For he considered that God was able
to raise him vp euen from the dead: from
whence he receiued him also after a sort.
20 By faith * Isaac blessed Iacob and E-
sau, concerning things to come.
21 By faith * Iacob when he was a dy-
ing, blessed both the sonnes of Ioseph,
and * leaning on the ende of his staffe,
worshipped God.
22 By faith * Ioseph when he died, made
mention of the departing of the children
of Israel, and gaue commaundement of
his bones.
23 * By faith Moses when he was borne,
was hid three moneths of his parents,
because they saw he was a proper child,
neither feared they the Kings * comman-
dement.
24 By faith * Moses when he was come
to age, refused to be called the sonne of
Pharaos daughter,
25 And chose rather to suffer aduersitie
with ye people of God, then to enioy the
p pleasures

Gen. 6.13. ecclus. 44.17.
Gen. 12.4.
h For all things in the world are subiect to corruption.
Gen. 17.19. and 21.2.
i Euen as dead.
Ecclus. 44.21.
k Which was the enioying of the land of Canaan.
l With the eyes of faith.
m And therefore put not their confidence in things of this world.
n That is, of Mesopotamia.
Gen. 22.10. ecclus. 44.20.
o For it might seeme to ye flesh that the promes was contrarie to this commandement, to sacrifice his sonne.
Gen. 21.12. rom. 9.7.
Gen. 27.28.
Gen. 48.15,16.
Gen. 47.31.
* *Or, worshipped towards the end of his staffe.*
Gen. 50.24,25.
Exod. 2.2. act. 7.20.
Exod. 1.16.
Exod. 2.11.

A.27 vol. Angl. con. 5. B. B. Andrewes passion serm. 365 conc.

pleasures of sinnes for a season,
26 Estéeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the reward.
27 By faith he forsoke Egypt, and feared not the fiercenes of the king: for he endured, as he which sawe him which is inuisible.
28 Through faith he ordeined the * Passeouer and the effusion of blood, least he that destroied the first borne, should touch them.
29 By faith they * passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were drowned.
30 By faith the * walles of Iericho fell downe after they were compassed about seuen daies.
31 By faith the harlot * Rahab perished not with them which obeyed not, when * shee had receiued the spies peaceably.
32 And what shal I more say? for the time would be too short for me to tel of * Gedeon, of * Barac, and of * Sampson, and of * Iephte, also of * Dauid, & Samuel, and of the Prophets:
33 Which through faith subdued kingdomes, wrought righteousnesse, obteined the ‖ promises, stopped the mouthes of lions,
34 Quenched the violence of fire, escaped the edge of the swoorde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.
35 The ‡ women receiued their dead raised to life: other also were racked, and would not be deliuered, that they might receiue a better resurrection.
36 And others haue bene tried by mockings and scourgings, yea, moreouer by bonds and prisonment.
37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the swoorde, they wandred vp and downe in sheepes skinnes, and in goates skinnes, being destitute, afflicted and tormented:
38 Whome the world was not worthy of: they wandred in wildernesses and mountaines, & dennes, and caues of the earth.
39 And these al though faith obtained good report, and receiued ‡ not the promise,
40 God prouiding a better thing for vs, that they ‡ shoulde not be made perfite.

CHAP. XII.

1 An exhortation to be patient and stedfast in troubles and aduersitie, vpon hope of euerlasting reward.
25 A commendation of the new Testament aboue the olde.

1 Wherefore, * let vs also, seeing that we are compassed with so great a ‖ cloude of witnesses, cast away euery thing that ‡ presseth downe, & the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,
2 ‡ Looking vnto Iesus the authour and finisher of our faith, who for the ioye that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.
3 Consider therefore him that endured such speaking against of sinners, lest ye should be wearied and faint in your mindes.
4 Ye haue not yet resisted vnto blood, striuing against ‡ sinne.
5 And ye haue forgotten the consolation, which speaketh vnto you as vnto children, * My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.
6 For whome the Lorde loueth, he chastneth: and he scourgeth euery sonne that he receiueth.
7 If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?
8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not ‡ sonnes.
9 Moreouer we haue had the fathers of our ‡ bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of ‡ spirits, that we might liue?
10 For they verely for a few dayes chastened vs after their owne pleasure: but he chasteneth vs for our profit, that we might be partakers of his holinesse.
11 Nowe no chastising for the present seemeth to be ioyous, but grieuous: but afterwarde, it bringeth the quiet fruite of righteousnesse, vnto them which are therby exercised.
12 Wherefore lift vp your handes which hang downe, and your weake knees,
13 And make straight steppes vnto your feete, lest ‡ that which is halting, be turned out of the way, but let it rather be healed.
14 * Followe peace with all men, and holinesse, without the which no man shall see the Lorde.
15 Take heede, that no man fall away from the grace of God: let no ‖ roote of bitternesse spring vp and trouble you, lest therby many be defiled.
16 Let there be no fornicator, or prophane person as * Esau, which for a portion of meate solde his birthright.
17 * For ye knowe howe that afterwarde also when he would haue inherited the blessing, he was reiected: for he found no place to ‡ repentance, though he sought the blessing with teares.
18 For ye are not come vnto the * mount that ‖ might be touched, nor vnto burning fire, nor to blacknesse and darknesse, and tempest,
19 Neither vnto the sound of a trompet, and the voice of wordes, which they that heard it, excused them selues, ‡ the word should not be spoken to them any more.
20 For they were not able to abide that which was commanded, * Yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:
21 And so terrible was the sight which appeared, Exod. 19. 13.

‡ The inticings of the worlde, which drawe vs from God, and which we can not vse without prouoking of Gods anger.
Exod. 12. 21, 22.
Exod. 14. 22, 23.
Iosh. 6. 20.
Iosh. 6. 23.
Iosh. 2. 1.
Iud. 6. 11.
Iud. 4. 6.
Iud. 13. 24.
Iud. 11. 1. & 12. 7.
1. Sam. 1. 20.
& 13. 14.
‖ Or fruite thereof.
‡ As Elias raised vp the widowe of Sarepras sonne, & Eliseus the Sunamites sonne.
‡ They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great cõstancie as they.
‡ For we are all one body togeather.
Rom. 6. 4. & 4. 23, 24. & 3. 1.
‖ Or, multitude.
‡ As riches, cares & such like, and so to become Christes disciples by denying our selues, and taking our crosse to follow him.
‡ Or, so easily compasseth vs about.
b As being our marke.
c Which by reason of our cõcupiscẽce assaileth vs on all sides. Prou. 3. 11. Reuel. 3. 19.
d He concludeth that they which refuse the crosse, denie to be of the nomber of Gods children, but are bastards.
e Which haue naturally begotten vs.
f As he doeth create our spirites without any worldly meane, so he doeth instruct & mainteine them by the wonderfull vertue of his Spirit.
g Their halting partly declared their slownesse, and partly their inconstancie in doctrine: therefore they were in danger to be punished. Rom. 12. 18.
h As heresies or apostasie. Gen. 25. 33. Gen. 27. 38.
i He was full of despite and disdaine, but was not touched w true repentance to be displeased for his sinnes and to seeke amendment. Exod. 19. 16. & 20. 21.
k Which might be touched and seene, forasmuch as it was materiall, but God had commãded that none should touch it.

peared, that Moses said, I feare & quake.)

l Whence the word of God must come.
m Which shall be extended through all the worlde.
n By the Gospel we are ioyned w the Angels and Patriarkes. *Gen.4.10.*

22 But ye are come vnto the mount l Sion, and to the citie of the liuing God, the m celestiall Ierusalem, & to the compame of innumerable n Angels,
23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of all, and to the spirits of iust and perfect men,
24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better thinges then that of * Abel.
25 See that ye despise not him that speaketh: for if they escaped not which refused him, y spake on o earth: much more shall we not escape, if we turne away frō him, that speaketh from heauen.
26 Whose voice then shooke the earth, and nowe hath declared, saying, * Yet once more wil I shake, not the earth onely, but also heauen.
27 And this worde, Yet once more, signifieth the removing of those things which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.
28 Wherefore seeing we receiue a kingdom, which can not be shaken, let vs haue grace, wherby we may so serue God, that we may please him with reuerence and feare.
29 For * euen our God is a consuming fire.

o Which spake but rudely in comparison of Christ, who preached not the law but the Gospell. *Hag.2.7.*

Deut.4.24.
p To destroy them that resist him.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To thinke vpon such as be in aduersitie, 4 To maintaine wedlocke, 5 To auoide couetousnesse. 7 To make much of them that preach Gods word, 9 To beware of strange learning, 13 To be content to suffer rebuke with Christ, 15 To be thankfull vnto God, 17 And obedient vnto our gouernours.

Rom.12.10. 1.Pet.4.8. Gen.18.3. & 19.3.
a As incontinencie is a disease common to men of all sortes and degrees, so marriage the remedie is offered by the free mercy of God to al maner of men without respect.
b The Lord. *Iosh.1.9. Psal.118.6.*

1 * Let brotherly loue continue.
2 Be not forgetful to lodge strangers: for thereby some haue * receiued Angels into their houses vnwares.
3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as if ye were also afflicted in the body.
4 a Marriage is honorable among all, and the bed vndefiled: but whoremongers and adulterers God wil iudge.
5 Let your conuersation be without couetousnesse, & be content with those things that ye haue: for b he hath sayde, * I will not faile thee, neither forsake thee:
6 So that we may boldly say, * The Lorde is mine helper, neither will I feare what man can do vnto me.
7 Remember them which haue the ouersight of you, which haue declared vnto you the worde of God: whose faith follow, considering what hath been the ende of their conuersation.
8 Iesus Christ c yesterday, and to day, the same also is for euer.
9 Be not caried about wt diuers & strange d doctrines: for it is a good thing that the heart be stablished wt grace, and not with e meates, which haue not profited them that haue bene occupied therein.
10 We haue an altar, whereof they haue no authorite to f eate, which serue in the tabernacle.
11 * For the bodies of those beastes whose blood is brought into the Holy place by the hie Priest for sinne, are g burnt without the campe.
12 Therefore euen Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.
13 Let vs goe forth therefore out of the campe, bearing his reproche.
14 * For here haue we no continuing citie: but we seeke one to come.
15 Let vs therefore by him offer the sacrifice of praise alwaies to God, that is, the * fruite of the lippes, which confesse his name.
16 h To do good, & to distribute forget not: for with such sacrifices God is pleased.
17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue accounte, that they may do it with ioy, and not with griefe: for that is vnprofitable for you.
18 Pray for vs: for we are assured that we haue a good conscience in all things, desiring to liue honestly.
19 And I desire you somewhat the more earnestly, that ye so do, that I may be restored to you more quickly.
20 The God of peace that brought againe from the dead our Lord Iesus, the great i shepheard of the sheepe, through the blood of the euerlasting Couenant,
21 Make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whome be praise for euer and euer, Amen.
22 I beseeche you also brethren, suffer the words of exhortation: for I haue written vnto you in fewe words.
23 Knowe that our brother Timotheus is deliuered, with whome (if he come shortly) I will see you.
24 Salute all them that haue the ouersight of you, and all the Saints. They of Italie salute you.
25 Grace be with you all, Amen.

Written to the Hebrewes from Italie, and sent by Timotheus.

c He was, is, and shalbe the foundation of the Church for euer.
d. Whatsoeuer doctrine is not according to the simple trueth of Gods worde, is strange.
e By reproouing them which superstitiously put difference betwixt meates, he condemneth all seruice which stood in ceremonies, comparing it with the spirituall worshipping, and regeneration.
f They that sticke to the remeanes of the Lawe, cannot eate, that is, can not be partakers of our altar, which is thanksgiuing & liberalitie, which two sacrifices or offrings are nowe onely left to the Christians. *Leuit.4.11.& 6. 30.& 16.27.*
g So that the Priests had no piece thereof. *Micah 2.10. Hos.14.2.*
h Thanksgiuing and doing good are our onely sacrifices which please God.
i Reade Act.20. 28.& Iohn 10.11

The * generall Epistle of Iames.

*That is, written to no one man, citie or countrey, but to all the Iewes generally, being now dispersed.

THE ARGVMENT.

IAmes the Apostle & sonne of Alpheus wrote this Epistle to the Iewes which were conuerted to Christ, but dispersed throughout diuers countreis, and therfore he exhorteth them to patience and praier, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith,

faith, but to declare a true faith by lively fruits, to auoyde ambition, to bridle the tongue, to rule the affections, to be humble & loue their neighbours, to beware of swearing, to vtter their faults when they haue offended, to pray one for another, & to bring him which is out of the way, to the knowledge of Christ.

CHAP. I.

2 He exhorteth to reioyce in trouble, 6 To be ferment in prayer with stedfast belefe, 17 To looke for all good things from aboue, 21 To forsake all vice, and thankefully to receiue the word of God, 22 Not only hearing it, and speaking of it, but to do therafter in deede. 27 What true religion is.

1 IAmes a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, saluta-
2 tion. My brethren, count it exceeding ioy, when ye fall into diuers [a] tentations,
3 *Knowing that the [c] trying of your faith bringeth forth patience.
4 And let patience haue her [d] perfect worke, that ye may be perfect and entier, lacking nothing.
5 If any of you lacke [e] wisedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it shall be giuen him.
6 *But let him aske in faith, & waver not: for he that wauereth, is like a waue of the sea, tost of the winde, & caried away.
7 Neither let that man thinke that he shal receiue any thing of the Lord.
8 A [d] wauering minded man is vnstable in all his wayes.
9 Let the brother of lowe degree reioyce in that he is [e] exalted:
10 Againe he that is riche, in that he is made [f] lowe: for as the flower of [g] grasse shall he * vanish away.
11 For as when the sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man fade away in all his [h] wayes.
12 *Blessed is the man, that endureth tentation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.
13 Let no man say when he is [i] tempted, I am tempted of God: for God can not be tempted with euill, neither tempteth he any man.
14 But euery man is tempted, when he is drawen away by his owne concupiscence, and is entised.
15 Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.
16 Erre not, my deare brethren.
17 Euery good [k] giuing, and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whom is no variablenesse, neither [l] shadowing by turning.
18 Of his owne wil begate he vs with the word of trueth, that we should be as the first fruites of his creatures.
19 Wherefore my deare brethren, *let euery man be [k] swift to heare, slow to speake, and [l] slowe to wrath.
20 For the wrath of man doth not accomplish the [m] righteousnes of God.
21 Wherefore lay apart all filthines, and superfluitie of malicionsnesse, and receiue with meekenesse the word that is [n] grafted in you, which is able to saue your soules.
22 *And be ye doers of the word, and not hearers only, deceiuing your own selues:
23 For if any heare the word, & doe it not, he is like vnto a man, that beholdeth his naturall face in a [o] glasse.
24 For when he hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.
25 But who so looketh in the perfect law of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the worke, shalbe blessed [p] in his deede.
26 If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his own heart, this mans religion is vaine.
27 Pure religion & vndefiled before God, euen the Father, is this, to visit the fatherlesse, & widowes in their aduersitie, and to keepe him self vnspotted of the world.

CHAP. II.

1 He forbiddeth to haue any respect of persons, 5 But to regarde the poore as well as the rich, 8 To be louing and mercifull, 14 And not to boast of faith, where no deedes are: 17 For it is but a dead faith, where good workes follow not.

1 MY brethren, haue not the faith of our glorious Lord Iesus Christ [a] in respect of persons.
2 For if there come into your companie a man with a gold ring, and in goodly apparel, and there come in also a poore man in vile raiment,
3 And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stand thou there, or sit here vnder my footestoole,
4 Are ye not partiall in your selues, and are become iudges of euill [b] thoughtes?
5 Hearken my beloued brethren, Hath not [c] God chosen the poore of this worlde, that they should be riche in faith, & heires of the kingdome which he promised to them that loue him?
6 But ye haue despised the poore. Do not the rich oppresse you by tyrannie, & doe not they draw you before [d] iudgement seates?
7 Doe not they blaspheme the [d] worthie Name after which ye be named?
8 But if ye fulfil the [e] royal law according to the Scripture, which saith, *Thou shalt loue thy neighbour as thy self, ye do wel.
9 *But if ye regard the persons, ye commit sinne, and are rebuked of the lawe, as transgressours.
10 For * whosoeuer shall keepe the whole

1 For we cannot heare God except we be peaceable and modest.
m But hindreth Gods worke in vs.
n By hearing the word preached. *Matth.7.21. rom.2.13.*
o So Gods word is a glasse wherein we must beholde our selues and become like vnto him.
p In so behauing himselfe.

a As esteeming faith & religion by y outward appearance of mē.
[a] Or, acceptation.
b That is, are ye not euil affectioned?
c Seeing God esteemeth them, we may not contemne them.
d The Name of God and Christ, whereof you make profession and in y they dishonour God, it is not meet that you his children should honour them.
e Which is here taken prouerbially, for y hie or broade way wherein there is no turnings, and euery man can go it: so euery mā is our neighbour, as well the poore as y rich. *Leui.19.18.matt. 22.39.mar.12.31. Mat.5.19.*

Pro.17.27. k That is, prompt to learne. *rom.13.9.gal.5.14. Leuit.19.15.deut.1.17. & 16.19.*

Lawe, and yet fayleth in one poynt, he is guiltie of all.

Exod.20.14. deut.5.18.

11 For he that said, [e] Thou shalt not commit adulterie, said also, Thou shalt not kill. Now though thou doest none adulterie, yet if thou killest, thou art a transgressour of the Lawe.

12 So speake ye, and so doe, as they that shalbe iudged by the [f] Lawe of libertie.

13 For there shalbe iudgement merciles [g] to him that sheweth no mercy, and mercie reioyceth against iudgement.

14 What auaileth it, my brethren, though a man saith he hath [h] faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister be naked and destitute of daily foode,

16 And one of you say vnto them, Depart in peace: warme your selues, and fill your bellies, notwithstanding ye giue them not those things which are needefull to the body, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast [i] the faith, and I haue workes: shew me thy faith out of thy [k] workes, and I will shew thee my faith by my workes.

19 Thou beleeuest that there is one God: [r] thou doest well: the deuils also beleeue it, and tremble.

20 But wilt thou vnderstande, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father iustified through workes, when he offred Isaac his sonne vpon the altar?

22 Seest thou not that the faith [l] wrought with his workes? & through the workes was the faith made [m] perfit.

23 And the Scripture was fulfilled which saith, [n] Abraham beleeued God, and it was imputed vnto him for righteousnes: & he was called the friend of God.

24 Ye see then how that of workes a man is [o] iustified, and not [p] of faith onely.

25 Likewise also was not [q] Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the body without the spirit is dead, euen [q] so the faith without workes is dead.

Luke 3.11. 1 Iohn 3.17.

i In thine owne opinion.

k Or, without workes. *l* Here deedes are considered as ioyned with true faith. *m* So that faith was not idle. *n* The more his faith was declared by his obedience and good workes, the more was it knowen to men to be perfect, as the goodnesse of a tree is knowen by her good fruit, otherwise no man can haue perfection in this world: for euery man must pray for remission of his sinnes, and increase of faith. *Gen.15.6.rom.4.3.gal.3.6.* *o* Is so knowen and declared to man. *p* Of that barren and dead faith whereof ye boast. *Iosh.2.1.* *q* Meaning hereby all them that were not Iewes, and were receiued to grace. *r* Wherefore we are iustified only by that liuely faith, which doth apprehend the mercie of God toward vs in Iesus Christ.

CHAP. III.

1 Her forbiddeth all ambition to seeke honour about our brethren. 3 Her describeth the properties of the tongue, 15. 16 And what differences there is betwixt the wisdoms of God, and the wisdoms of the worlde.

1 My brethren, be not [a] many masters, knowing that we shall receiue the greater condemnation.

2 For in many things we [b] sinne all. If any man sinne not in [c] word, he is a perfit man, and able to bridle all the body.

3 Beholde, we put bittes into the horses mouthes that they should obey vs, and we turne about all their body.

4 Beholde also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so [d] the tongue is a litle member, and boasteth of great things: beholde, howe great a [e] thing a litle fire kindleth.

6 And the tongue is fire, yea, a [d] world of wickednes: so is the tongue set among our members, that it defileth the whole body, and [e] setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beastes, and of birdes, and of creeping things, & things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruly euill, full of deadly poyson.

9 Therewith blesse we God euen the Father, & therewith curse we men, which are made after the similitude of God.

10 Out of one mouth proceedeth blessing and cursing: my brethren, these thinges ought not so to be.

11 Doth a fountaine send forth at one place sweete water and bitter?

12 Can the fig tree, my brethren, bring forth olines, either a vine figs? so can no fountaine make both salt water and sweete.

13 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his workes in meekenes of wisdome.

14 But if ye haue bitter enuying, & strife in your hearts, reioyce not, neither be ypare against the trueth.

15 This wisdome descendeth not from aboue, but is earthly, sensuall, and deuilish.

16 For where enuying and strife is, there is sedition, and all maner of euill workes.

17 But the wisdome that is from aboue, is first [f] pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites, without [g] iudging, and without hypocrisie.

18 And the [h] fruit of righteousnes is sowen in peace, of them that make peace.

CHAP. IIII.

1 Hauing shewed the cause of all wrong, and wickednesse, and also of all graces and goodnesse, 4 He exhorteth them to loue God, 7 And submit them selues to him, 11 Not speaking euill of their neighbours, 13 But patiently to depende on Gods prouidence.

1 From whence are warres and contentions among you? are they not hence, euen of your lustes, that [a] fight in your members?

2 Ye lust, and haue not: ye enuie, and haue indignation, & cannot obtaine: ye fight and

a Vsurpe not through ambition authoritie ouer your brethren. *a 13. vol. 36.*

b He that well considereth him selfe, shal not be rigorous toward his brethren. *Eccles.14.1. and 19.16. and 25.8.*

c He that is able to moderate his tongue, hath attayned to an excellent vertue.

d An heape and full measure of all iniquitie.

e The intemperancie of the tongue is as a flame of hell fire.

f Without mixtion and dissimulation.

g And examining things with extremenigour as hypocrites, who only iustifie them selues, and condemne al others.

h So that their life is according to their profession.

a For the Lawe of the members continually fighteth against the Lawe of the minde.

and warre, and get nothing, because ye aske not.
3 Ye aske and receiue not, because ye aske amisse, that ye might consume it on your lustes.
b He calleth adulterers here, after the maner of Scriptures, them which preferre the pleasures of the world to the loue of God. 1.Iohn 2.15.
4 Ye adulterers and b adulteresses, know ye not that the amitie of the world is the enmitie of God? *Whosoeuer therefore will be a friend of the world, maketh him selfe the enemie of God.
c The imagination of mans heart is wicked, Gen.6.5. & 8.21. Prou.3.34. 1.Pet.5.5. Ephes.4.27.
5 Doe ye thinke that the Scripture saith in vaine, The c spirit that dwelleth in vs, lusteth after enuie?
6 But the Scripture offereth more grace, and therefore saith, *God resisteth the proud, and giueth grace to the humble.
7 *Submit your selues to God: resist the deuil, and he will flee from you.
8 Draw nere to God, and he will draw nere to you. Cleanse your handes, ye sinners, and purge your hearts, ye wauering minded.
d The Greeke word signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in the countenance. 1.Pe.5.6.
9 Suffer afflictions, and d sorrow ye, and weepe: let your laughter be turned into mourning, and your ioy into heauines.
10 *Cast downe your selues before the Lord, and he will lift you vp.
e In vsurping the authoritie of iudging, which is due to the Law.
11 Speake not euill one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Lawe, and e condemneth the Lawe: and if thou condemnest the Law, thou art not an obseruer of the Lawe, but a iudge.
f He sheweth that this seuere iudging of others, is to deprive God of his authoritie. Rom.14.4.
12 There is one f Lawgiuer, which is able to saue, and to destroy. *Who art thou that iudgest another man?
g We ought to submit our selues to the prouidence of God.
13 Goe to now ye that say, g To day or to morrow we will goe into such a citie, and continue there a yere, and buy and sell, and get gaine,
14 (And yet ye can not tell what shal be to morrow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanisheth away)
15 For that ye ought to say, *If the Lorde will, and, If we liue, we will doe this or that.
16 But now ye reioyce in your boastings: all such reioycing is euil.
17 Therefore, h to him that knoweth how to doe well, and doeth it not, to him it is sinne.

CHAP. V.

He threatneth the wicked rich men, 7 Exhorteth vnto patience, 12 To beware of swearing, 16 One to knowledge his faultes to another, 20 And one to labour to bring another to the truth.

1 He menaceth them with the vengeance of God, which shall not onely make them to weepe, but to howle and despaire.
1 GOe to now, ye rich men: weepe, and a howle for your miseries that shal come vpon you.
2 Your riches are corrupt: and your garments are motheaten.
3 Your golde and siluer is cankred, and the rust of them shall be a b witnesse against you, and shall eate your flesh as it were fire. Ye haue heaped vp treasure for the c last dayes.
b And kindle the wrath of God against you.
Rom.2.5.
c To suffice till the ende of the world.
4 Beholde, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, & the cries of them which haue reaped, are entred into the eares of the Lord of hostes.
d Which were the dayes of the sacrifices of feastes, when they vsed to banket & feede more aboundantly then other dayes.
5 Ye haue lued in pleasure on the earth, and in wantonnesse. Ye haue nourished your hearts, as in a day of d slaughter.
6 Ye haue condemned and haue killed the iust, and he hath not resisted you.
e Which is when the corne is sowen, and a litle before it is mowen.
7 Be patient therefore, brethren, vnto the comming of the Lord. Beholde, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the e former, and the latter raine.
8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth nere.
f Be not grieued nor aske vengeance. Matth.5.34.
9 f Grudge not one against another, brethren, lest ye be condemned: beholde, the iudge standeth before the doore.
g That which must be affirmed, affirme it simplie & without othe: likewise that which must be denied. by this he taketh not from the magistrate his authoritie, who may require an othe for the maintenance of iustice, iudgement, and trueth.
10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the name of the Lord.
11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull.
12 But before all thinges, my brethren, *sweare not, neither by heauen, nor by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into g condemnation.
*Or, hypocrisie.
h The gift of healing was the in the Church. Mar.6.13.
13 Is any among you afflicted? let him pray. Is any merry? let him sing.
i Which in those dayes was a signe of the gift of healing, but now the gift being taken away, the signe is to no vse.
14 Is any sicke among you? let him call for the h Elders of the Church, and let them pray for him, and anoint him with *oyle in the i name of the Lord.
k In calling on the name of the Lord.
15 And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shal be forgiuen him.
l Open y which grieueth you, that a remedy may be founde and this is commaunded both for him that complaineth, and for him that heareth, that the one should shew his griefe to the other. 1.King.17.1. Ecclus.48.3. Luke 4.25.
16 Acknowledge l your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auayleth much, if it be feruent.
17 *Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.
18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruit.
19 Brethren, if any of you haue erred from the trueth, and some man hath conuerted him,
20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

The

The first Epistle generall of Peter.

THE ARGVMENT.

HE exhorteth the faithfull to denie themselues,and to contemne the worlde, that being deliuered from all carnal affections and impediments, they may more speedily atteine to the heauenly kingdome of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne,and haue already receiued it by faith,possessed it by hope,and are therein confirmed by holinesse of life. And to the intent this faith shoulde not faint, seeing Christ contemned and reiected almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate, and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to goe forwarde,considering what they were,and to what dignitie God hath called them. After he entreateth particular pointes, teaching subiectes how to obey their gouernours, and seruants their masters,and how maried folkes ought to behaue themselues. And because it is appointed for all that are godly,to suffer persecutions,he sheweth them what good issue their afflictions shal haue, and contrarywise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselues, forbidding them to vsurpe authoritie ouer ÿ Church: also that yong men ought to be modest,and apt to learne,and so endeth with an exhortation.

CHAP. I.

3 He sheweth that through the abundant mercie of God we are elect and regenerate to a liuely hope, 7 And howe faith must be tryed, 10 That the saluation in Christ is no newes, but a thing prophecied of olde. 13 Hee exhorteth them to a godly conuersation,forasmuch as they are now borne anew by the word of God.

1 PEter an Apostle of Iesus
Christ,to [a] the strangers that
dwell here & there through-
out Pontus, Galatia, Cap-
padocia, Asia & Bithynia,
2 Elect according to ÿ [b] fore-
knowledge of God ÿ Father vnto sanc-
tification of the spirit,[‖] through [c] obedi-
ence and sprinkling of the blood of Ie-
sus Christ: Grace and peace be multi-
plyed vnto you.
3 * Blessed be God euen the Father of our
Lorde Iesus Christ, which according
to his aboundant mercie hath begotten
vs againe vnto a [d] liuely hope by the
resurrection of Iesus Christ from the
dead,
4 To an inheritance immortall and vnde-
filed,and that fadeth not away,reserued
in [e] heauen for you,
5 Which are kept by the power of God
through faith vnto saluation, which is
prepared to be shewed in the [f] last time:
6 Wherein ye reioyce, though nowe for a
season(if neede [g] require) ye are in heaui-
nes, through manifolde tentations,
7 That the tryall of your faith, being
much more precious then golde that pe-
risheth (though it be tryed with fire)
might be founde vnto your praise, and
honour and glory,at the [h] appearing of
Iesus Christ:
8 Whome ye haue not seene, and yet loue
him, in whome nowe, though ye see him
not,yet do you beleeue,and reioyce with
ioy vnspeakeable and glorious,
9 Receiuing the [‖] ende of your faith, euen
the saluation of your soules.
10 Of the which saluation the Prophetes
haue inquired and searched, which pro-
phecied of the grace that shoulde come
vnto you,
11 Searching when or what time the
Spirit which testified before of Christ
which was in them, should declare the
sufferings that should come vnto Christ,
and the glory that should followe.
12 Vnto whom it was reueyled,that [i] not
vnto them selues, but vnto vs they
shoulde minister the things which are
nowe shewed vnto you by them which
* haue preached vnto you the Gospel by
the holy Ghost sent downe from heauen,
the which things the Angels desire to
beholde.
13 Wherefore, [k] girde vp the * loynes of
your minde: be sober,and trust perfectly
on the grace that is brought vnto you,
by the [l] reuelation of Iesus Christ,
14 As obedient children, not fashioning
your selues vnto the former [m] lustes of
your ignorance:
15 But as he which hath called you, is
holy,so be ye holy in * all maner of con-
uersation,
16 Because it is written, * Be ye holy,for
I am holy.
17 And if ye call him Father,which with-
out * respect of person iudgeth according
to euery mans [n] worke,passe the time of
your dwelling here in feare,
18 Knowing that ye were not redeemed
with corruptible things, as siluer and
golde,from your vaine conuersation, re-
ceiued by the traditions of the [o] fathers,
19 * But with the precious blood of Christ,
as of a lambe vndefiled, and without
spot,
20 Which was * ordeyned before ÿ foun-
dation of the world, but was declared in
the [p] last times for your sakes,
21 Which by his meanes doe beleeue in
God that raysed him from the dead,and
gaue him glory, that your faith & hope
might

a Which were Iewes to whome he was appointed to be an Apostle.
b The free election of God is the efficient cause of our saluation,the materiall cause is Christes obedience,our effectuall calling is the formall cause,and the finall cause is our sanctification.
‖ Or, vnto obedience.
c To wit, of Christ.
2.Cor.1,3. ephes.1.3.
d For it is but dead and vaine hope which is without Christ.
e Therefore they ought to looke for no earthly kingdome of the Messias.
f At the day of iudgement.
g And neede doeth so require, when it pleaseth God to lay his crosse vpon his, for to drawe them from earthly things and make them partakers of his heauenly graces.
h At his second comming.
‖ Or, rewarde.
i Their ministrie was more profitable to vs then to them: for we see the things accomplished which they prophecied.
Acts.2.4.
k Prepare your selues to the Lord.
Luke 12.35.
l Vntill his second comming.
m When you were in ignorance & knew not Christ.
Luke 1.75.
Leuit.11.44. and 19.2. and 20.7.
Deut.10.17. rom.2.11. gal.2.6.
n According to the synceritie of the heart.
o Read Ezekiel 20.18.
1.Cor.6.20. & 7.23. hebr.9.14. 1.iohn 1.7. reuel.1.5.
Rom.16.25. ephes.3.9. col.1.26. 2.tim.1.9. tit.1.2.
p When Christ appeared vnto ÿ world,and when the Gospel was preached.

might be in God.
22 Seing your soules are purified in obey-
ing the trueth through the spirit, to * loue
brotherly without faining, loue one ano-
ther with a pure heart feruently,
23 Being borne anew, not of mortall seede,
but of q immortall, by the worde of God,
who liueth and endureth for euer.
24 For all * flesh is as grasse, and all the
glorie of man is as the flower of grasse.
The grasse withereth, and the flower fal-
leth away.
25 But the word of the Lorde endureth for
euer: and this is the word which is prea-
ched among you.

Rom.12.10. ephes.4.2. chap.2.17.

q Therefore we must renounce our former nature.

Isa.40.6. eccles.14. 18. iam.1.10.

CHAP. II.

1 *He exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they builde. 9 The excellent estate of the Christians. 11 He prayeth them to absteine from fleshly lusts, 13 To obey the rulers. 18 Howe seruants should behaue them selues towarde their masters. 20 He exhorteth to suffer after the ensample of Christ.*

1 Wherefore, * laying aside all malici-
ousnes and al guile, and dissimu-
lation, and enuie, and all euill
speaking,
2 As newe borne babes desire a the * sin-
cere milke of the word, that ye may grow
thereby,
3 If so be that ye haue tasted howe boun-
tifull the Lord is.
4 To whom ye come as vnto a liuing stone
disalowed of men, but chosen of God and
precious.
5 And ye as liuely stones, be made a spiri-
tuall house, and holy * Priesthoode to offer
vp spirituall sacrifices acceptable to God
by Iesus Christ.
6 Wherefore it is conteined in the Scrip-
ture, * Beholde, I put in b Sion a chiefe
corner stone, elect & precious: and he that
beleeueth therein, shall not be ashamed.
7 Vnto you therefore which beleeue, it is
precious: but vnto them which be diso-
bedient, the * stone which the c builders
disalowed, the same is made the head of
the corner,
8 And a * stone to stumble at, and a rocke
of offence, euen to them which stumble at
the worde being disobedient, vnto the
which thing they were euen ordeined.
9 But ye are a chosen generation, a d roiall
* Priesthoode, an holy nation, a * peculiar
people, that ye should shew forth the ver-
tues of him that hath called you out of
darkenesse into his marueilous light,
10 * Which in time past were not a people,
yet are nowe the people of God: which
in time past were not vnder mercie, but
nowe haue obteined mercie.
11 Dearely beloued, I beseech you, as stra-
gers and pilgrims, * absteine from fleshly
lustes, which fight against the soule,
12 * And haue your conuersation honest a-
mong the Gentiles, that they which speake
euill of you as of euill doers, may by your
* good workes which they shall see, glori-

Rom.6.4. ephes.4.22,25. col.3.8. hebr.12.1.

a In this their infancie & newe comming to Christ, he willeth thē to take heede lest for the pure milke, which is the first beginnings of learning the sincere word, they be not deceiued by them which chop & change it, and giue poyson in steade thereof.

Or, the milke of vnderstanding which is without deceit.

Rom.1.16. Isa.28.16. rom.9.33.

b Meaning that God hath appointed Christ to be chiefe and head of his Church.

Psal.118.22. mat.21.42. act.4.11.

c The Priests, Doctours & Ancients of the people.

Isa.8.14. rom.9.33.

d That is, partakers of Christs Priesthoode and kingdome. Exod.19.6. reuel.5.10. *Or, gotten by purchase. Hos.2.23. rom.9.25. Gal.5.16. rom.13.14. Chap.3.16. Mat.5.16.

fie God in the day of e the visitation.
13 * Submit your selues vnto all * maner
ordinance of man for the Lordes sake,
whether it be vnto the king, as vnto the
superiour,
14 Or vnto gouernours, as vnto them
that are sent of him, for the punishment of
euill doers, and for the praise of them that
doe wel.
15 For so is the will of God, that by well
doing ye may put to silence the ignorance
of the foolish men,
16 As free, and not as hauing the libertie
for a cloke of maliciousnesse, but as the
seruants of God.
17 Honour all men: * loue f brotherly fel-
lowship: feare God: honour the King.
18 * Seruants, be subiect to your masters
with all feare, not onely to the good and
courteous, but also to the g froward.
19 * For this is thanke worthy, if a man for
h conscience towarde God endure griefe
suffring wrongfully.
20 For what praise is it, if when ye be buf-
feted for your faultes, ye take it patient-
ly? but and if when ye doe well, ye suffer
wrong and take it patiently, this is ac-
ceptable to God.
21 For hereunto ye are called: for Christ
also suffered for vs, leauing vs an ensam-
ple that ye should folow his steps.
22 * Who did no sinne, neither was there
guile found in his mouth.
23 Who when he was reuiled, reuiled not
againe: when hee suffered, hee threatned
not, but committed it to him that iudgeth
righteously.
24 * Who his owne selfe bare our sinnes
in his bodie on the tree, that we being
deliuered from sinne, should liue in righ-
teousnesse: by whose stripes ye were
healed.
25 For ye were as sheepe going astray: but
are nowe returned vnto the shepheard and
bishop of your soules.

e Your good cōuersation shalbe as a preparatiue against that day that God shall shew mercy vnto them & turne them.

Rom.13.1.

*Or, publike gouernment.

Chap.1.22. rom.12.10.

f With them which acknowledge one selfe Father in heauē.

Ephes.6.5. col.3.22.

g In al obediēce this must be before our eyes, that we obey in the Lorde; for if any commandē things against God, then let vs answere, It is better to obey God then men.

2.Cor.7.10.

h Knowing that God laieth this charge vpon him.

Isa.53.9. 1.Iohn 3.5. Isa.53.5. mat.8.17.

CHAP. III.

1 *Howe wiues ought to order themselues towards their husbandes, 3 And in their apparell. 7 The duetie of men towards their wiues. 8 Hee exhorteth all men to vnitie and loue, 14 And patiently to suffer trouble by the example and benefite of Christ.*

1 Likewise * let the wiues be subiect to
their husbandes, that euen they which
obey not the worde, may without
the worde be wonne by the conuersation
of the wiues,
2 While they beholde your pure conuersa-
tion, which is with feare.
3 * Whose apparelling let it not be out-
ward, as with broyded heare, and golde
put about, or in putting on of apparell.
4 But let the hid man of the heart be vn-
corrupt, with a meeke and quiet spirite,
which is before God a thing much set by.
5 For euen after this maner in time past
did the holy women, which trusted in
God, tier themselues, and were subiect to
their husbands.
6 As Sarra obeyed Abraham, and * cal-
led him * Sir: whose daughters ye are,

Col.3.18. ephes.5.22.

1.Tim.2.9.

Gen.18.12. *Or, master.

a But willingly do your duetie: for your condition is not the worse for your obedience.
1. Cor. 7. 3.
b By neither keping them too straite, nor in giuing them too much libertie.
c Taking care, and prouiding for her.
d Man ought to loue his wife, because they leade their life together, also for that she is the weaker vessell, but chiefly because that God hath made them as it were fellow heires together of life euerlasting.
e For they cannot pray when they are at dissension.
Pro. 17. 13. & 20. 22. mat. 5. 39. rom. 12. 17. 1. thess. 5. 15.
f God hath made vs when we were his enemies, heires of his kingdome, & shall not we forgiue our brethrē a small fault?
Psal. 34. 13. Isa. 1. 16.
g To take vengeance on him.
Mat. 5. 10.
h That is, when they thinke to make you afraid by their threatnings.
Isa. 8. 13.
i Giue him praise & depēd on him.
Chap. 2. 12. Rom. 5. 6. Heb. 9. 15, 28.
k By the power of God.

whiles pē doe well, not being * afraid of any terrour.
7 * Likewise pē husbandes, dwell with them as men of [b] knowledge, [c] giuing honour vnto the woman, as vnto the weaker vessel, euen as they which are [d] heires together of the grace of life, that your [e] prayers be not interrupted.
8 Finally, be ye al of one minde: one suffer with another: loue as brethren: be pitifull: be courteous,
9 * not rendring euill for euill, neither rebuke for rebuke: but contrariwise blesse, knowing that pē are thereunto called, that pē should be [f] heires of blessing.
10 * For if any man long after life, and to see good dayes, let him refraine his tōgue from euil, and his lippes that they speake no guile.
11 * Let him eschewe euill, and doe good: let him seeke peace, and followe after it.
12 For the eyes of the Lorde are ouer the righteous, and his eares are open vnto their prayers: and the face of the Lord [g] is vpon them that doe euill.
13 And who is it that wil harme you, if ye follow that which is good?
14 * Notwithstanding blessed are ye, if ye suffer for righteousnesse sake. Yea, [h] feare not their feare, neither be troubled.
15 * But [i] sanctifie the Lorde God in your hearts: and be ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you,
16 * And that with meekenesse & reuerence, hauing a good conscience, that when they speake euil of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.
17 For it is better (if the will of God be so) that pē suffer for well doing, then for euil doing.
18 * For Christ also hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God, and was put to death concerning the flesh, but was quickened in the [k] spirit.
19 By the which [l] he also went, & preached vnto the spirits that are in prison,
20 Which were in time passed disobedient, when once the long suffring of God abode in the daies of * Noe, while the arke was preparing, wherein fewe, that is, eight [m] soules were saued in the water.
21 To the which also the figure that nowe saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in [n] that a good conscience maketh request to God) by the resurrection of Iesus Christ,
22 Which is * at the right hande of God, gone into heauen, to whome the Angels, and Powers, and might are subiect.

Christ being from the beginning head and gouernour of his Church, came in the daies of Noe, not in bodie, which then he had not, but in spirite, and preached by the mouth of Noe for the space of 120. yeeres to the disobedient, which woulde not repent, and therfore are now in prison reserued to the last iudgement. Gen. 6. 14. mat. 24. 38. luke 17. 26. [l] Or, person. [m] Or, she taking to witnesse of a good conscience. Heb. 12.

CHAP. IIII.

1 He exhorteth men to cease from sinne, 2 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

1 FOrasmuch then as Christ hath suffered for vs in [a] flesh, arme your selues likewise with the same [b] minde, which is that he which hath suffered in the flesh, hath ceased from sinne,
2 That he thenceforwarde shoulde liue (as much time as remaineth in the flesh) not after the lusts of men, but after the will of God.
3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abominable idolatries.
4 Wherein it seemeth to them strange, that pē runne not with them vnto the same excesse of riot: therefore speake they euill of you.
5 Which shall giue accounte to him, that is ready to iudge quicke and dead.
6 For vnto this purpose was the Gospell preached also vnto the [c] dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.
7 Howbeit the ende of all things is at hand. Be pē therefore sober, and watching in prayer.
8 But aboue all things haue feruent loue among you: * for [d] loue couereth the multitude of sinnes.
9 * Be ye harborous one to another, without grudging.
10 * Let euery man as he hath receiued the gift, minister the same one to another, as good dispolers of the manifolde grace of God.
11 If any man speake, let him talke as the wordes of God. If any man minister, let him do it as of the ability which God ministreth, that God in all things may be glorified through Iesus Christ, to whom is praise & dominion for euer, and euer, Amen.
12 Dearely beloued, thinke it not strange cōcerning the fiery triall, which is among you to proue you, as though some strāge thing were come vnto you:
13 But reioyce, in as much as ye are partakers of Christes sufferings, that when his glorie shall appeare, ye may be glad and reioyce.
14 * If ye be railed vpon for the Name of Christ, blessed are ye: for the spirite of glorie, and of God resteth vpon you: which on their [e] part is euill spoken of: but on your part is glorified.
15 But let none of you suffer as a murtherer, or as a thiefe, or as a euill doer, or as a busie body in other mens matters.
16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.
[b] Or, body. Ephes. 4. 22.
b Although the wicked thinke this Gospel new, and vexe you that imbrace it: yet hath it bene preached to the of time past, which now are dead, to the intent that they might haue bene condemned of the flesh, and also so might haue liued to God in the Spirit, which two are the effect of the Gospell. Prou. 10. 12.
c As hate moueth vs to reproche our brother when hee offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they be neuer so many. Rom. 12. 13. heb. 13. 2. Rom. 12. 6. phil. 2. 14. Mat. 5. 10.
d That is, by the infidels.

d Or, iudgement. Ier.25.29. Ezek.9.6. 1.Pet.2.31.

17 For the time is come, that d iudgement must begin at e the house of God. If it first begin at vs, what shall the ende be of them which obey not f the Gospel of God?

Prou.11.31. e As concerning this life where he is punished.

18 g And if the righteous scarcely be saued, where shal the vngodly and the sinner appeare?

19 Wherefore let them that suffer according to the will of God, commit their soules to him in well doing, as vnto a faithfull Creator.

CHAP. V.

1 The dutie of Pastours is to feede the flocke of Christ, and what reward they shall haue if they be diligent. 5 Hee exhorteth yong persons to submit themselues to the elders, 8 To be sober, and to watch that they may resist the enemie.

a By elders he vnderstandeth all them which preach, teache, or minister in the Church.

1 THe a elders which are among you, I beseech which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shal be reuiled,

2 Feede the flocke of b God, which is among you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde:

b Or, Christ. c Or, which is committed vnto you, as much as in you lieth.

3 Not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flocke.

4 And when the chiefe shepherd shall appeare, ye shall receiue an incorruptible crowne of glory.

5 Likewise ye yonger, submit your selues vnto the elders, and submit your selues euery man one to another: d decke your selues inwardly in lowlynesse of minde: for God e resisteth the proude, and giueth grace to the humble.

d Rom.12.10. e Iames 4.6.

6 Humble f your selues therefore vnder the mightie hande of God, that he may exalt you in due time.

f Iames 4.10.

7 Cast g all your care on him: for he careth for you.

g Psal.55.22. a 2 volum. Regist. conc.11. wisd.12.13.

8 Be sober and watch: for h your aduersarie the deuil as a roaring lion walketh about, seeking whom he may deuoure:

h matth.6.25. Luke 12.22. Luke 22.31.

9 Whom resist stedfast in the faith, knowing b that the same afflictions are accomplished in your brethren which are in the world.

b Nothing commeth vnto vs, which we see not to appertaine to the rest of Christes members: and therefore we ought not to refuse that condition which is common to all the Saintes.

10 And the God of all grace, which hath called vs vnto his eternal glory by Christ Jesus, after that ye haue suffered a litle, make you perfect, confirme, strengthen and stablish you.

11 To him be glorie & dominion for euer and euer. Amen.

12 By Syluanus a faithful brother vnto you, as I suppose, haue I written briefly, exhorting and testifying howe that this is the true grace of God, wherein ye stand.

13 The Church that is at c Babylon elected together with you, saluteth you, & Marcus my sonne.

c Which was a famous citie in Assyria, where Peter then was the Apostle of the circumcision.

c. 1) Rome Euseb. 2 lib Ecclesiast. cap 15.

14 Greete ye one another with the i kisse of loue. Peace be with you all which are in Christ Jesus. Amen.

i Rom.16.16. 1.cor.16.20. 2.cor.13.12.

The second Epistle generall of Peter.

Leg an 3 lib Cogitata dubitat Euseb. 3 lib Eccles. cap 2. errat.

THE ARGVMENT.

THe effect of the Apostle here, is to exhort them which haue once professed the true faith of Christ, to stande to the same euen to the last breath: also that God by his effectuall grace towardes men, moueth them to holynesse of life, in punishing the hypocrites which abuse his Name, and in increasing his giftes in the godly: wherefore by godly life, he being now almost at deaths doore, exhorteth them to approue their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes towardes heauen, as they be taught by the Gospel, whereof he is a cleare witnesse, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the Sonne of God, as likewise § Prophets testified. And lest they should promes to themselues quietnes by professing the Gospel, he warneth them both of troubles which they should susteine by the false teachers, & also by the mockers & contemners of religion, whose maners and trade he lively setteth foorth as in a table: aduertising the faithfull not onely to waite diligently for Christ, but also to behold presently the day of his comming, and to preserue themselues vnspotted against the same.

CHAP. I.

4 Forasmuch as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lustes, 10 To make their calling sure with good workes, and fruites of faith. 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true Sonne of God, as he himselfe had seene vpon the mount.

a In that he declared himselfe iust and faithfull in accomplishing his promes by Christ.

1 SImon Peter a seruant and an Apostle of Jesus Christ, to you which haue obteyned like precious faith with vs by the a righteousnes of our God and Sauiour Jesus Christ:

2 Grace and peace be multiplied to you, by the knowledge of God and of Jesus our Lord,

3 According as his b godly power hath giuen vnto vs all things that perteine vnto c life and godlines, d through the knowledge of him that hath called vs e vnto glory and vertue.

b He speaketh of Christ as he is God and Saviour. c That is, saluation. d The summe of our saluation & religion is to be led by Christ to the Father, who calleth vs in the Sonne. e Or, through his glory.

4 Whereby most great, and precious promises are giuen vnto vs, that by them ye should be partakers of the f godly nature, in that ye flee the corruption, which is in the world through lust.

f We are made partakers of the diuine nature, in that we flee the corruption of the worlde: or as Paul writeth, are dead to sinne and are not in the flesh. f Godly maners.

5 Therefore giue euen all diligence thereunto: ioyne moreouer vertue with your faith: and with vertue, knowledge:

6 And

6 And with knowledge, temperance: and with temperance, patience: and with patience, godlines:
7 And with godlines, brotherly kindnes: and with brotherly kindnes, loue.
8 For if these things be among you, and abound, they will make you that ye neither shalbe idle, nor vnfruitefull in the knowledge of our Lord Iesus Christ.
9 For he that hath not these thinges, is blinde, and ‖ can not see farre off, and hath forgotten that he was purged from his olde sinnes.
10 Wherefore, brethren, giue rather diligence to make your calling and election ‖ sure: for if ye doe these things, ye shall neuer ‖ fall.
11 For by this meanes an entring shal be ministred vnto you abundantly into the euerlasting kingdome of our Lorde and Sauiour Iesus Christ.
12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye haue knowledge, and be stablished in the present trueth.
13 For I thinke it méete as long as I am * in this ‖ tabernacle, to stirre you vp by putting you in remembrance,
14 Seeing I knowe that the time is at hande that I must lay downe this my tabernacle, euen as our Lorde Iesus Christ hath * shewed me.
15 I will endeuour therefore alwayes, that ye also may be able to haue remembrance of these things after my departing.
16 For we followed not * ‖ deceiuable fables, whē we opened vnto you the power, and comming of our Lorde Iesus Christ, but with our eyes we sawe his maiestie:
17 For he receiued of God the Father honour and glorie, when there came such a voyce to him from the excellent glorie, * This is my beloued Sonne, in whom I am well pleased.
18 And this voyce we heard when it came from heauen, being with him in the ‖ holy mount.
19 We haue also a most sure * word of the Prophets, to the which ye doe well that ye take heed, as vnto a light that shineth in a darke place, vntill the * day dawne, and the * day starre arise in your hearts,
20 * So that ye first knowe this, that no prophecie in the Scripture is of ‖ any priuate * motion.
21 For the prophecie came not in olde time by the will of man: but holy men of God spake as they were moued by the holy Ghost.

CHAP. II.

He prophecieth of false teachers, and sheweth their punishment.

1 BVt * there were false prophets also among the people, euen as there shalbe false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lord, that hath bought them, and bring vpon themselues swift damnation.
2 And many shal follow their * damnable wayes, by whom the way of trueth shal be euil spoken of,
3 And through couetousnesse shall they with fained words make * marchandise of you, whose iudgement long agone is not farre off, and their damnation slepeth not.
4 For if God spared not the * Angels, that had sinned, but cast them downe into hel & deliuered them into chaines of darknes, to be kept vnto damnation:
5 Neither hath spared the olde world, but saued * Noe the eight person a preacher of righteousnes, and brought in the flood vpon the world of the vngodly,
6 And * turned the cities of Sodom and Gomorrhe into ashes, condemned them and ouerthrewe them, and made them an ensample vnto them that after should liue vngodly,
7 * And deliuered iust Loth vexed with the vncleanly conuersation of the wicked,
8 (For he being righteous, and dwelling among them, in seeing & hearing, vexed his righteous soule from day to day with their vnlawfull deedes.)
9 The Lorde knoweth to deliuer the godly out of tentation, & to reserue the vniust vnto ꝑ day of iudgement to be punished:
10 And chiefly them that walke after the flesh, in the lust of vncleannes, & despise the gouernment, which are presumptuous, and stande in their owne conceit, and feare not to speake euil of them that are in dignitie.
11 Where as the Angels which are greater both in power and might, * giue not ‖ rayling iudgement against them before the Lord.
12 But these, as * brute beastes, led with sensualitie and made to be taken, and destroyed, speake euill of those thinges which they knowe not, and shall perish through their owne corruption,
13 And shall receiue the wages of vnrighteousnesse, as they which count it pleasure to liue deliciously for a season. Spots they are and blottes, ‖ deliting themselues in their deceiuings, in feasting with you,
14 Hauing eyes full of adulterie, and that can not cease to sinne, beguiling vnstable soules: they haue hearts exercised with couetousnesse, cursed children,
15 Which forsaking the right way, haue gone astray, following the way of * Balaam, the sonne of Bosor, which loued the wages of vnrighteousnes.
16 But he was rebuked for his iniquitie: for the dumme asse speaking with mans voyce, forbade the foolishnes of the prophet.
17 * These are welles without water, and ‖ cloudes caried about with a tempest, to whome the blacke darkenes is reserued for euer.
18 For in speaking swelling words of vanitie, they beguile with wantonnesse through the lustes of the flesh them that were

§ The Greeke word signifieth him, that naturally cannot see, except he holdeth neere his eyes. So Peter calleth such as cannot see heauenly things which are farre off, purblinde, or sandblinde.
h Albeit it be sure in it selfe forasmuch as God cannot change: yet we must confirme it in our selues by the fruites of the Spirit, knowing that the purpose of God electeth, calleth, sanctifieth, and iustifieth vs.
i For God will euer vpholde you.
k In this body, 2.Cor.5.3,4. *Iohn* 21.18. *2.Cor.*1.17. *and* 2.1.
‖ *Or, sophisticall and craftie. Matth.*17.5.
l For by Christs presence it was for the time holy.
m That is, the doctrine of the Prophets.
n A perfiter knowledge then vnder the Lawe.
o Meaning, Christ the sunne of iustice, by his Gospel.
*2.Tim.*3.16.
p Commeth not of men.
*Or, interpretation.

*Act.*20.29. *1.tim.*4.1. *Iude* 4. *and* 18.

a This is euidently seene in the Pope and his Priests, which by lies and flatteries sell mens soules, so that it is certaine that he is not ‖ successour of Simon Peter, but of Simon Magus, *Iob* 4.18. *Iude* 6. *Gen.*7.1. *Gen.*19.14,25. *Gen.*19.16. *1.King.*22.22. *Iob* 1.12.
b Albeit the Angelos deserue the vices and iniquitie of wicked magistrates, yet they blame not the authoritie and power which is giuen them of God.
c As beastes without reason or wit, follow whither nature leadeth them: so these wicked men destitute of the Spirit of God, only seeke to fulfill their sensualitie, & as they are vessels made to destruction, and appointed to the iudgement, so they fall into the snares of Satan to their destruction.
d For in your holy feasts they sit as members of the Church, whereas in deede they be but spots, and so deceiue you, reade Iude 12. *Num.*22.23. *iude* 11. *Iude* 12.
e They haue some appearance outward, but within they are drie and barren, or at most they cause but a tempest,

were cleane escaped frō them, which are wrapped in errour,

19 Promising vnto them libertie, and are them selues the *seruants of corruption: for of whomesoeuer a man is ouercome, euen vnto the same is he in bondage.

20 *For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, & of the Sauiour Iesus Christ, are yet tāgled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 *For it had bene better for them, not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy commāndement giuen vnto them.

22 But it is come vnto them, according to the true prouerbe, *The dogge is returned to his owne vomit: and, The sow that was washed, to the wallowing in the myre.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sort the ends of the world shalbe. 8 That they prepare themselues therunto. 16 Who they are which abuse the writings of S. Paul, and the rest of the Scriptures, 18 Concluding with eternall thankes to Christ Iesus.

1 THis second Epistle I now write vnto you, beloued, wherewith *I stirre vp, and warne your pure mindes,

2 To call to remembrāce the words, which were tolde before of the holy Prophets, and also the commaundement of vs the Apostles of the Lord and Sauiour.

3 *This first vnderstand, that there shall come in the last dayes, mockers, which will walke after their lustes,

4 And say, Where is the promesse of his comming? for since the fathers died, all things continue alike from the beginning of the creation.

5 For this they *willingly know not, that the heauens were of olde, and the earth that was of the water and by the water, by the word of God.

6 Wherefore the *world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same word in store, & reserued vnto fire against the day of iudgement, & of the destruction of vngodly men.

8 Dearly beloued, be not ignorant of this one thing, that one day is with the Lord, *as a thousand yeeres, and a thousand yeeres, as one day.

9 The Lorde is not slacke concerning his promise (as some men count slacknes) but is patient toward vs, and *would haue no man to perish, but would all men to come to repentance.

10 *But the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe away with a noyse, and the element shall melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seeing therefore *all these things must be dissolued, what maner persons ought ye to be in holy conuersation & godlines,

12 Looking for, and hasting vnto the comming of the day of God, by the which the heauens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But we looke for *newe heauens, and a newe earth, according to his promise, wherein dwelleth righteousnesse.

14 Wherefore, beloued, seeing that ye looke for such things, be diligent that ye may be found of him in *peace, without spot and blamelesse.

15 *And suppose that the long suffering of our Lorde is saluation, euen as our beloued brother Paul according to the wisedome giuen vnto him wrote to you,

16 As one, that in all his Epistles speaketh of these things: among the which some thinges are *harde to be vnderstand, which they that are vnlearned and vnstable, *peruert, as they doe also other Scriptures vnto their owne destruction.

17 Ye therefore beloued, seeing ye knowe these things before, beware, least ye be also plucked away in the errour of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, & in the knowledge of our Lorde and Sauiour Iesus Christ: to him be glorie both nowe and for euermore, Amen.

2 Perse fall spitefully a sleepe, and forget that which we are taught. 1 Tim. 4. 1. 2 Tim. 3. 1. 2 Pet. 3.

b He meaneth them which had once professed Christian religion, but became afterwarde contemners & mockers, as Epicurians & Atheists.

c As touching the beauty therof, and things which were therin, except them which were in the Arke.

The first Epistle general of Iohn.

THE ARGVMENT.

AFter that S. Iohn had sufficiently declared, how that our whole saluation doth cōsist only in Christ, lest that any man should therby take a boldnes to sinne, he sheweth that no man can beleeue in Christ, vnlesse he doth endeuour himself to keepe his cōmandemēts, which thing being done, he exhorteth them to beware of false prophets, whom he calleth Antichrists, & to try the spirits. Last of al he doth earnestly exhort thē vnto brotherly loue, & to beware of deceiuers.

CHAP. I.

1 True witnes of the euerlasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

1 THat which was *from the beginning, which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled of the Worde *of life,

2 (For the life appeared, and we haue seene it, and beare witnes, and shewe vnto you the eternall life, which was *with the Father, and appeared vnto vs)

3 That, I saye, which we haue seene and heard, declare we vnto you, that ye may also *haue fellowship with vs, and that our fellowship is truely with the Father, and with his sonne Iesus Christ.

4 And these things write we vnto you, that your

1 That is, Christ God eternall.

b That is, Christ being man.

2 Which giueth life and had it in himself, Ioh. 1. 4.

d He speaketh not here of the secret and eternall counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel, whereby all are called & bidden to ye banket. Mat. 22. 44. 1 Thess. 5. 2. Reuel. 3. 3. & 16. 15

e Isai. 65. 17. & 66. 22. Reuel. 21. 1.

f Inquiet conscience. Rom. 2. 4.

f Albeit his epistles were written to peculiar Churches, yet they conteine a generall doctrine apperteining to all men.

g As no mā condemneth the brightnes of the Sunne because his eye is not able to susteine the clearenesse thereof: so the hardnesse which we cānot sometime cōpasse or perfectly vnderstande in the Scriptures, ought not to take away from vs the vse of the Scriptures.

*Or, writ.

d Before all beginning.

c The effect of the Gospell is, that we all being ioyned

our felowship also may be with the Father, and with his Sonne Iesus Christ.
4 And these things write we vnto you, that your ioy may be full.
5 This then is the message, which we haue heard of him, and declare vnto you, that God is light, & in him is no darkenesse.
6 If we say that we haue felowship with him, and walke in darkenesse, we lie, and doe not truely:
7 But if we walke in the light as he is in the light, we haue felowship [h] one with another, and the * blood of Iesus Christ his Sonne cleanseth vs from all sinne.
8 * If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.
9 If we [i] acknowledge our sinnes, he is faithful and iust, to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse.
10 If we say we haue not sinned, we make him a liar, and his [a] worde is not in vs.

Iohn 8.12.
f The fruites of out faith must declare whether we be ioyned in God or no: for God being the very purtie and light, will not haue felowship with thē which lie in sinne and darkenesse.
g In an euil conscience, & without the feare of God.
h That is, Christ with vs, and we with our selues.
Hebr. 9.14. 1.pet.1.19. 1.Kin.8.46. 2.chron.6.36. prou.20.9. eccles.7.22.
i If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners.
a Or, doctrine.

CHAP. II.

1 *Christ is our Aduocate.* 10 *Of true loue, and how it is tried.* 18 *To beware of Antichrist.*

1 My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an [a] Aduocate with the Father, Iesus Christ, the Iust.
2 And he is the reconciliation for our sinnes: and not for ours only, but also for the sinnes of [b] the whole world.
3 And hereby we are sure that we [c] know him, if we keepe his commandements.
4 He that saith, I know him, and keepeth not his commaundements, is a liar, and the truth is not in him.
5 But he that keepeth his worde, in him is [d] the loue of God perfect in deede: hereby we knowe that we are in him.
6 He that saith he remaineth in him, ought euen so to walke, as he hath walked.
7 Brethren, I write no newe [a] commandement vnto you: but an olde commandement, which ye haue had from the [e] beginning: the [f] olde commandement is the worde, which ye haue heard from the beginning.
8 Againe, a new commandement I write vnto you, that which is true in him, and also in you: for the darkenesse is past, and the true light nowe shineth.
9 He that saith that he is in the light, and hateth his brother, is in darkenesse vntill this time.
10 * He that loueth his brother, abideth in the light, and there is none occasiō of euil in him.
11 But he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whither he goeth, because that darkenesse hath blinded his eyes.
12 [g] Little children, I write vnto you, because your sinnes are forgiuē you for [h] his Names sake.
13 I write vnto you, fathers, because ye haue knowen him that is from [i] the beginning. I write vnto you, young men, because ye haue ouercome the [k] wicked.
14 I write vnto you, babes, because ye haue knowen the Father. I haue written vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue written vnto you, young men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome the [k] wicked.
15 Loue not the [l] world, neither the things that are in the worlde. If any man loue the [m] world, the loue of the Father is not in him.
16 For all that is in the worlde (as the lust of the [k] flesh, the [l] lust of the eyes, and the [m] pride of life) is not of the Father, but is of [n] the world.
17 And the worlde passeth away, and the lust thereof: but he that fulfilleth the will of God, abideth euer.
18 Babes, it is the last time, & as ye haue heard that Antichrist shal come, euē now are there many Antichrists: whereby we know that it is the last time.
19 * They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this commeth to passe, that it might appeare, that they are not all of vs.
20 But ye haue an [o] vnction from him, & ye [p] know all things.
21 I haue not written vnto you, because ye know not the trueth: but because ye knowe it, and that no lie is of the trueth.
22 Who is a lyer, but he that denyeth that Iesus is [q] Christ? he same is the Antichrist that denyeth the Father and the Sonne.
23 Whosoeuer denyeth the Sonne, the same [r] hath not the Father.
24 Let therfore abide in you that same which ye haue heard from the beginning. If that which ye haue heard frō the beginning, shal remaine in you, ye also shal continue in the Sonne, and in the Father.
25 And this is the promesse that he hath promised vs, euen eternall life.
26 These things haue I written vnto you, concerning them that deceiue you.
27 But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teach you: but as the same [s] anointing teacheth you of all things, and it is true, and is not lying, and as it taught you, ye shall abide [t] in him.
28 And nowe, * litle children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.
29 If ye know that he is righteous, know ye that he which doeth righteousnes, is borne of him.

g He nameth all the faithfull children, as he being their Spiritual Father, attributing to olde men knowledge of great things, to yong men strength, to children obedience, and reuerence to their gouernours.
h For Christs sake.
a Or, the deuil.
b Or, the deuil.
i As it is aduersary to God. *Iam.4.4.*
k To liue in pleasure.
l Wantonesse.
m Ambition & pride.
n Which seemed to haue bin of our nombers, because for a time they occupied a place in the Church.
o The grace of the holy Ghost.
p Which is christ.
q In this Epistle which I nowe write vnto you.
r He that taketh away or diminisheth either of the natures in Christ, or hee that confoundeth or separateth them, els he that putteth not difference betweene the person of the Sonne, and also he that beleeueth not to haue remissiō of sinnes by his onely sacrifice, denieth Christ to be the true Messias.
s Then the infidels worship not the true God.
t But he that confesseth the Sonne, hath also the Father.
t Christ communicateth him selfe vnto you, & teacheth you by
n By this name he meaneth the whole Church of Christ in generall.

he giueth a new commandement only as touching the forme, but not as touching the nature or substance of the precept. *Chap.3.14.*
the holy Ghost and his ministers. *a Or, in Christ.*

CHAP.

CHAP. III.

1 *The singular loue of God toward vs, 7 And howe we againe ought to loue one another.*

1 BEholde, what loue the Father hath
shewed on vs, that we should be [a] cal-
led the sonnes of God: for this cause
the worlde knoweth you not, because it
knoweth not him.
2 Dearely beloued, now are we the sonnes
of God, but yet it doth not appeare what
we shall be: and we know that when [b] he
shall appeare, we shall be [c] like him: for
we shall see him as he is.
3 And euery man that hath this hope in
him, purgeth him self, euen as he is pure.
4 Whosoeuer [d] committeth sinne, trans-
gresseth also the Lawe: for sinne is the
transgression of the Lawe.
5 And yee knowe that he appeared that he
might *take away our sinnes, and in him
is no sinne.
6 Whosoeuer abideth in him, sinneth not:
whosoeuer sinneth, hath not seene him,
neither hath knowen him.
7 Litle children, let no man deceiue you: he
that doeth righteousnes, is righteous, as
he is righteous.
8 Hee that * committeth sinne, is of the de-
uill: for the deuill sinneth from the [e] be-
ginning: for this purpose appeared the
Sonne of God, that hee might loose the
workes of the deuill.
9 Whosoeuer is borne of God, sinneth
not: for his [f] seede remaineth in him, nei-
ther can hee [g] sinne, because he is borne of
God.
10 In this are ẏ children of God knowen,
and the children of the deuill: whosoeuer
doeth not righteousnesse, is not of God,
neither he that [h] loueth not his brother.
11 For this is the message, that yee heard
from the beginning, that * we should loue
one another,
12 Not as *Cain which was of the wicked,
and slew his brother: and wherefore slew
he him? because his owne workes were
euill, and his brothers good.
13 Marueile not, my brethren, though the
world hate you.
14 We knowe that we are translated from
death vnto life, because we [i] loue the bre-
thren: * hee that loueth not his brother, a-
bideth in death.
15 Whosoeuer hateth his brother, is a
manslayer: and yee knowe that no man-
slayer hath eternall life abiding in him.
16 * Hereby haue we perceiued loue, that
he layde downe his life for vs: therefore
we ought also to lay downe our liues for
the brethren.
17 * And whosoeuer hath this worldes
good, & seeth his brother haue neede, and
shutteth vp his compassion from him,
how dwelleth the loue of God in him?
18 My litle children, let vs not loue in
word, neither in tongue only, but in [k] deed
and in trueth.
19 For thereby we knowe that we are of
the trueth, and shall before him assure our
hearts.
20 For if our [l] heart condemne vs, God
is greater then our heart, and knoweth al
things.
21 Beloued, if our heart condemne vs not,
then haue we boldnesse to ward God.
22 * And whatsoeuer we aske, we receiue
of him, because we keepe his comman-
dements, and doe those things which are
pleasing in his sight.
23 * This is then his commandement,
That we beleeue in ẏ Name of his Sonne
Jesus Christ, and loue one another, as he
gaue commandement.
24 * For hee that keepeth his commande-
ments, dwelleth in him, & he in him: and
heereby we knowe that he abideth in vs,
euen by ẏ spirite which he hath giuen vs.

a Being made ẏ sonnes of God in Christ, hee sheweth what qualities we must haue to be discerned from bastards.
b That is, Christ.
c As the members and head are, which make one perfect body.
d That is, in whome sinne doth reigne, so ẏ he seeketh not to be sanctified.
Isa.53.4,9. 1.pet.2.22.
Iohn 8.44.
e As appeared by Adam.
f Which is the holy Ghost.
g He can not be vnder the power of sinne, because the Spirit of God correcteth his euil and corrupt affections.
h He descendeth from the first table of the commandements, to the second.
Iohn 13.34. & 15.12.
Gen.4.8.
i This loue is the special fruite of our faith, and a certaine signe of our regeneration.
Chap.2.10.
Leuit.19.17,18.
Iohn 15.13.
ephes.5.2.
Luke 3.11.
k Which is not the cause wherefore we are the sonnes of God, but a most certaine signe.
l If our conscience being gilty of any thing, be able to cōdemne vs, much more the iudgement of God, which knoweth our hearts better then we our selues, is able to condemne vs.
Iohn 15.7. & 16.23.
mat.21.22.
chap.5.14.
Iohn 6.29. & 17.3.
Iohn 13.34. & 15.10.

CHAP. IIII.

1 *Difference of spirits. 2 How the spirit of God may be knowen from the spirit of errour. 7 Of the loue of God and of our neighbours.*

1 DEarely beloued, beleeue not euery
spirite, but trie the [a] spirits whether
they are of God: for many false
prophets are gone out into the worlde.
2 Hereby shall ye know the spirite of God,
Euery spirite that confesseth that Jesus
[b] Christ is come in the flesh, is of God.
3 And euery spirite which confesseth not
that Jesus Christ is come in the flesh, is
not of God: but this is the spirite of An-
tichrist, of whome yee haue heard, howe
that he should come, and [c] nowe already
he is in the world.
4 Litle children, yee are of God, and haue
ouercome them: for greater is hee that is
in you, then [d] he that is in the world.
5 They are of the worlde, therefore speake
they of the world, and the world heareth
them.
6 We are of God, * he that knoweth God,
[e] heareth vs: hee that is not of God, hea-
reth vs not. Hereby know we the Spirite
of trueth, and the spirite of errour.
7 Beloued, let vs loue one another: for loue
commeth of God, and euery one that lo-
ueth, is borne of God, and knoweth God.
8 He that loueth not, knoweth not God: for
God is loue.
9 * In [f] this appeared the loue of God to-
ward vs, because God sent his onely be-
gotten Sonne into the worlde, that we
might liue through him.
10 Herein is loue, not that we loued God,
but that he loued vs, and sent his Sonne
to be a [g] reconciliation for our sinnes.
11 Beloued, if God so loued vs, we ought
also to loue one another.
12 * No man hath seene God at any time.
If we loue one another, God dwelleth in
vs, and his loue is perfect in vs.
13 Hereby know we, that we dwell in him,
and he in vs: because he hath giuen vs of
his Spirite.
14 And we haue seene, and doe testifie, that
the Father sent the Sonne to be the Sa-
uiour of the world.
15 Whosoeuer [h] confesseth that Jesus is the
Sonne of God, in him dwelleth God, and
he in God.
16 And we haue knowen, and beleeued
the loue that God hath ‖ [i] in vs. God is
loue

a Them which boast that they haue the Spirite to preache or prophecie.
b Who being very God came from his Father and tooke vpon him our flesh. He that confesseth or preacheth this truely, hath the Spirit of God, els not.
c He began to build the mysterie of iniquitie.
d Satan ẏ prince of the world.
Iohn 8.47.
e With pure affection and obedience.
Iohn 3.16.
f Trueth it is, that God hath declared his loue in many other things, but herein hath passed al other.
g By his onely death.
Iohn 1.18.
1.tim.6.16.
h So that his cōfession proceedeth of faith.
‖ Or, toward vs.
i By inspiring it into vs.

26 vol. Angl. Con. 16.

loue, and hee that dwelleth in loue, dwel-
leth in God, and God in him.
17 Herein is the loue perfect in vs, that we
should haue boldnesse in the day of iudge-
ment: for as he is, euen so are we in this
worlde.
18 There is no [k] feare in loue, but perfect
loue casteth out feare: for feare hath
painefulnesse: and he that feareth, is not
perfect in loue.
19 We loue him, because he loued vs first.
20 If any man say, I loue God, and hate
his brother, he is a lyar: for [l] how can he
that loueth not his brother whom he hath
seene, loue God whom he hath not seene?
21 *And this commandement haue we of
him, that hee which loueth God, shoulde
loue his brother also.

k Such as should trouble the conscience.

l For God presenteth himselfe to vs in them, which beare his image.

Iohn.13.34. & 15.12.

CHAP. V.

1.10.13 *Of the fruits of faith.* 14.20. *The office, authoritie & diuinitie of Christ.* 21. *Against images.*

1 WHosoeuer beleeueth that Iesus is
the Christ, is [a] borne of God, and
euery one that loueth him which
begate, loueth him also which is begotten
of him.
2 In this we knowe that we loue the chil-
dren of God, when we loue [b] God, and
keepe his commandements.
3 For this is þ loue of God that we keepe
his commandements: and his *comman-
dements are not [c] grieuous.
4 For all that is borne of God, ouercom-
meth the worlde: & this is the victorie that
ouercommeth the worlde, euen our faith.
5 *Who is it that ouercommeth þ worlde,
but hee which beleeueth that Iesus is the
Sonne of God?
6 This is that Iesus Christ that came by
[d] water [e] and blood, not by water onely, B.
but by water and blood: and it is the [f] Spi-
rite, that beareth witnesse: for the Spirite
is [g] trueth.
7 For there are three, which beare record in
heauen, the Father, the Worde, and the
holy Ghost: and these three are one.
8 And there are three, which beare recorde
in the earth, the Spirite, and the water and
the blood: and these three agree in one.

a Is regenerate by the vertue of his Spirit.

b The loue of God must goe before, or els we can not loue aright.

Mat.11.30.

c They are easie to the sonnes of God, which are led with his Spirite: for they delite therein.

1.Cor.15.57.

d That is, regeneration.

e The water and blood that came out of his side, declare that we haue our sinnes washed by him, & he hath made full satisfaction for the same.

f Our minde inspired by the holy Ghost.

g Which testifieth to our hearts, that we be the children of God.

9 If we receiue the witnesse of men, the
witnesse of God is greater: for this is the
witnesse of God, which hee testified of his
Sonne.
10 *Hee that beleeueth in the Sonne of
God, hath the witnesse ‖ in him selfe: hee
that beleeueth not God, hath made him a
liar, because hee beleeued not the recorde,
that God witnessed of his Sonne.
11 And this is the recorde, that God hath
giuen vnto vs eternall life, and this life is
in his Sonne.
12 Hee that hath the Sonne, hath life: and
hee that hath not the Sonne of God, hath
not life.
13 These things haue I written vnto you,
that beleeue in the Name of the Sonne of
God, þ ye may know that ye haue eternal
life, and that ye may beleeue in the Name
of the Sonne of God.
14 And this is the assurance, that we haue
in him, *that if we aske any thing accor-
ding to his will, he heareth vs.
15 And if we knowe that hee heareth vs,
whatsoeuer we aske, we knowe that we
haue the petitions that we haue desired
of him.
16 If any man see his brother sinne a sinne,
that is not vnto death, let him aske, and C.
hee shall giue him life for them that sinne
not [h] vnto death. *There is a sinne [i] vn-
to death: I say not that thou shouldest
pray for it.
17 All vnrighteousnesse is sinne, but there
is a sinne not vnto death.
18 We knowe that whosoeuer is borne of
God, [k] sinneth not: but he that is begot-
ten of God, [l] keepeth him selfe, and the
[m] wicked [n] toucheth him not.
19 We knowe that we are of God, and the
whole worlde [o] lieth in wickednesse.
20 But we knowe that the Sonne of God
is *come, and hath giuen vs a minde to
knowe him, which is true: and we are in
him that is true, that is, in his Sonne
Iesus Christ: this same is very [p] God,
and eternall life.
21 Babes, keepe your selues from [q] idoles,
Amen.

Iohn 3.36.

‖ Of God.

Mat.7.7.& 21.22.chap.3.22.

h Although euery sinne be to death, yet God through his mercie pardoneth his in his Sonne Christ.

Mat.12.31.mar.3.29.luke 12.10.

i As theirs is whom God doth so forsake that they fall into vtter despaire.

k Giueth not himselfe so ouer to sinne, that he forgetteth God.

l Taketh heede that he sin not.

m That is, Satan.

n With a mortal wound.

o That is, all men generally, as of themselues lie as it were buried in euill.

Luke 24.45.

p Christ verie God.

q Meaning, frō euery forme & fashion of thing which is set vp for any deuotion to worship God.

The second Epistle of Iohn.

He writeth vnto a certaine Ladie, 4 *Reioycing that her children walke in the trueth,* 5 *And exhorteth them vnto loue,* 7 *VVarneth them to beware of such deceiuers as denie that Iesus Christ is come in the flesh,* 8 *Prayeth them to continue in the doctrine of Christ,* 10 *And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Sauiour.*

1 THe Elder to the ‖ elect
Ladie, and her children,
whome I loue in [a] the
trueth: and not I onely,
but also all that haue
knowen the trueth,
2 For the trueths sake
which dwelleth in vs, and shalbe with vs
for euer:
3 Grace be with you, mercie and peace
from God the Father, and from the Lord
Iesus Christ the Sonne of the Father,
with [b] trueth and loue.
4 I reioyced greatly, that I founde of thy
children walking [c] in trueth, as we haue
receiued a commandement of the Father.
5 And nowe beseech I thee, Ladie, (not as
writing a newe commandement vnto thee,
but that same which we had from the be-
ginning) that we *loue one another.
6 And this is the loue, þ we should walke
after his ‖ commandements. This com-
mandement is, that as ye haue heard from
the beginning, ye should walke in it.
7 For many deceiuers are entred into the
worlde, which confesse not þ Iesus Christ
is come in the flesh. He that is such one, is
a deceiuer and an Antichrist.

‖ *Or, worthie, and noble.*

a According to godlinesse & not with any worldly affection.

b We can not receiue þ grace of God, except we haue the true knowledge of him, of þ which knowledge loue proceedeth.

c According to Gods word.

Iohn 15.12.

‖ *Or, doctrine.*

8 Looke

d By suffring our selues to be seduced.
e He that passeth the limits of pure doctrine.

8 Looke to your selues, that we d lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoeuer e transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, * receiue him not to

* 2.Ioh.10.11.

house, neither bid him, f God speede.
11 For he that biddeth him, God speede, is partaker of his euil deedes. Although I had many things to write vnto you, yet I would not write with paper and inke: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be full.
12 The sonnes of thine * elect sister greete thee. Amen.

f Haue nothing to do with him, neither shewe him any signe of familiaritie or acquaintance.

* Or, worthie.

The third Epistle of Iohn.

3 He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christian in their persecution, 9 Sheweth the vnkinde dealing of Diotrephes, 12 And the good report of Demetrius.

1 THe Elder vnto the beloued Gaius, whom I loue in the trueth.
2 Beloued, I wish chiefly that thou prosperedst and faredst wel, as thy soule prospereth.
3 For I reioyced greatly when the brethren came, & testified of b trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, that is, to heare that my sonnes walke in a veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to b strangers,
6 Which bare witnesse of thy loue before the Churches. Whome if thou bringest on their iourney, as it c becommeth according to God, thou shalt doe well,
7 Because that for his Names sake they went foorth, and tooke nothing of the Gentiles.
8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.
10 Wherefore if I come, I wil declare his deedes which he doth, prattling against vs with malicious wordes, and not therewith content, neither he him selfe receiueth the brethren, but forbiddeth them that would, and thrusteth them out of the Church.
11 Beloued, follow not that which is euil, but that which is good: he that doeth well, is of God: but he that doeth euill, hath not * seene God.
12 Demetrius hath good report of al men, and of the trueth it selfe: yea, and we our selues beare record, and ye knowe that our record is true.
13 I haue many things to write: but I wil not with inke & pen write vnto thee.
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace be with thee. The friendes salute thee. Greete the friendes by name.

a That is, in godly conuersation, as they which haue both the knowledge and feare of God.
b By keeping hospitalitie.
c If thou furnishest them with necessaries toward their iourney, knowing that the Lord saith, He that receiueth you, receiueth me.

* Or, knowen.

The generall Epistle of Iude.

Haec adeo nō agnouit Eusseb. 2 lib. Hist. Eccl. sed addit Hieron. de viris cap. 23 falsus est author absurdissime.

THE ARGVMENT.

SAint Iude admonisheth all Churches generally to take heede of deceiuers, which goe about to drawe away the heartes of the simple people from the trueth of God, and willeth them to haue no societie with such, whom he setteth foorth in their liuely colours, shewing by diuers examples of the Scriptures, what horrible vengeance is prepared for them: finally hee comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

1 IVDE a seruant of Iesus Christ, & brother of Iames, to them which are called and sanctified a of God the Father, and b reserued to Iesus Christ:
2 Mercie vnto you, and peace and loue be multiplied.
3 Beloued, when I vse all diligence to write vnto you of c common saluation, it was needful for me to write vnto you to exhort you, that ye should earnestly c contend for the maintenance of the faith, which was d once giuen vnto the Saints.
4 For there are certaine men crept in which were before of olde * ordeyned to this condemnation: vngodly men they are which turne the grace of our God into wantonnes, and * denie God the only Lord, and our Lord Iesus Christ.
5 I will therefore put you in remembrance, forasmuch as ye once knewe this, howe that the Lord, after that he had deliuered the people out of Egypt, * destroyed them afterward which f beleeued not.
6 The * Angels also which kept not their first * estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darkenes vnto the g iudgement of the great day.
7 As * Sodom and Gomorrhe, and the cities about them, which in like maner as they did, committed, and followed h strange flesh, are set foorth for an ensample, and suffer the vengeance of eternall fire,

a The faithfull are sanctified of God the Father & the Sonne by the holy Ghost.
b That he should keepe you, Iohn 17.6.
c Against the assaults of Satan and heretikes.
d That hee should keepe it for euer.
e He confirmeth their heart against the contemners of religion and Apostates, shewing that such men trouble not the Church at all aduentures, but are appointed thereunto by the determinate counsell of God.

* 2.Pet.2.1.

* Numb.14.37.
f Their incredulitie was the fountaine of all their euill.
* 2.Pet.2.4.
* Or, originall.
g Then shalbe their extreeme punishment.
* Gen.19.24.25.
h Most horrible pollutions.

i Which shewe themselues dull and impudent.
k It is most like that this example was written in some of those bookes of the Scripture which are nowe lost, Nomb.21.14. Iosh.10.13. 2.chro.9.29.
l In Zecharie, 3.2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke toreuenge our selues by euill speaking, but to referre y thing to God.
m By their carnall iudgement. *Gen.4.8. Num.22.23.* n For as Core, Dathan and Abiram, rose vp and spake against Moses, so doe these against them that are in authoritie. *Num.16.1,2.* o These were generall feastes which the faithful kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul.in Apologet. Chap.39. p Eyther of God, or of his Church. *2.Pet.2.17. Reuel.1.7.* q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes which now remaine not: yet by the prouidence of God, so many are left as are able to instruct vs in the faith of Iesus Christ to saluation, Iohn 20.31.

8 Likewise notwithstanding these [i] dreamers also defile the flesh, and despise gouernement, and speake euil of them that are in authoritie.
9 Yet [k] Michael the Archangel, when he strone against the deuil, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, [l] The Lord rebuke thee.
10 But these speake euill of those things, which they know not: and whatsoeuer thinges they knowe [m] naturally, as beastes, which are vnreasonable, in those things they corrupt themselues.
11 Woe be vnto them: for they haue followed the way [n] of Cain, & are cast away by the deceit [n] of Balaams wages, and perish in the [n] gainesaying [n] of Core.
12 These are spots [o] in your feasts of charitie when they feast with you, without [p] all feare, feeding themselues: [q] clouds they are without water, caried about of windes, corrupt trees, & without fruite, twise dead, & plucked vp by the rootes.
13 They are the raging waues of the sea, foming out their owne shame: they are wandring starres, to whome is reserued the blacknes of darknes for euer.
14 And Enoch also the seuenth from Adam, prophecied of such, saying, [q] Behold, the Lord commeth with thousands of his Saints,
15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked deedes, which they haue vngodily committed, & of all their cruel speakings, which wicked sinners haue spoken against him.
16 These are murmurers, complayners, walking after their own lustes: [s] whose mouthes speake proude things, hauing mens persons in admiration, because of aduantage.
17 But, ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,
18 How that they tolde you that there shoulde be mockers [t] in the last time, which should walke after their owne vngodly lustes.
19 These are makers of sectes, sensuall, hauing [r] not the Spirit.
20 But, ye beloued, edifie your selues in [u] your most holy faith, praying in the holy Ghost,
21 And keepe your selues in the loue of God, looking for the mercie of our Lorde Iesus Christ, vnto eternall life.
22 And haue compassion of some, [x] in putting difference:
23 And other saue with [y] feare, pulling them out of the fire, and hate euen the [z] garment spotted by the flesh.
24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultlesse before the presence of his glory with ioy,
25 That is, to God only wise, our Sauiour, be glory, & maiestie, and dominion, and power, both nowe and for euer, Amen.

i Or, dreamers also defile the flesh.
k Iude.1.9.
l Zech.3.2.
m Iude.1.10.
n Gen.4.8. Num.22.23. Iude.1.11.
o Iude.1.12.
p Ephes.5.3.
q Iude.1.13.
r Iude.1.14.
s Iude.1.16.
t 2.Tim.4.1. 2.Pet.3.3. Iude.1.18.
u Iude.1.20.
x Some may be wonne with gentlenes, other by sharpenes.
y By sharpe reproofes to draw them out of danger.
z He willeth not onely to cast off the euil, but also to take away all occasions which are as preparatiues, and accessaries to the same.

The Reuelation [a] of Iohn the Diuine.

a Or, declared to Iohn.

THE ARGVMENT.

IT is manifest, that the holy Ghost woulde as it were gather into this most excellent booke a summe of those prophecies, which were written before, but shoulde be fulfilled after the comming of Christ, adding also such things as shoulde be expedient, aswell to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and what things he reproueth: the prouidence of God for his elect, and of their glory and consolation in the day of vengeance: howe that the hypocrites which sting like Scorpions the members of Christ, shall be destroyed, but the Lambe Christ shall defend them, which beare witnesse to the trueth, who in despite of the beast and Satan will reigne ouer all. The liuely description of Antichrist is set foorth, whose time and power notwithstanding is limitted, and albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shalbe destroyed by the wrath of God, when as the elect shall giue praise to God for the victorie: neuertheless for a season God will permit this Antichrist and strumpet, vnder colour of faire speach and pleasant doctrine, to deceiue the world: wherefore he aduertiseth the godly (which are but a small portion) to auoyd this harlots flatteries, and bragges, whose ruine without mercie they shall see, and with the heauenly companies sing continuall praises: for the Lambe is maried: the word of God hath gotten the victorie: Satan that a long time was vntied, is now cast with his ministers into the pit of fire to be tormented for euer, whereas contrarywise the faithfull (which are the holy citie of Ierusalem, and wife of the Lambe) shall enioy perpetuall glory. Reade diligently, iudge soberly, and call earnestly to God for the true vnderstanding hereof.

CHAP.

CHAP. I.

1 The cause of this reuelation. 3 Of them that read it. 4 Iohn writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

1 THE [a] reuelation of IESVS
CHRIST, which [b] GOD
gaue vnto him, to shewe
vnto his seruantes thinges
which must shortly be [c] done:
which he sent, and shewed by
his Angel vnto his seruant Iohn,
2 Who bare recorde of the worde of God,
and of the testimonie of Iesus Christ, and
of all things that he sawe.
3 Blessed is hee that readeth, and they that
heare the wordes of this [d] prophecie, and
keepe those things which are writtē there-
in: for the time is [e] at hand.
4 Iohn, to the [f] seuen Churches which are
in Asia, Grace be with you, & peace from
him, Which * is, and Which was, and
Which is to come, and from the [g] seuen
spirits which are before his Throne,
5 And from Iesus Christ, which is a * faith-
full witnesse, and * the first begotten of the
dead, and Prince of ye Kings of the earth,
vnto him that loued vs, and washed vs
from our sinnes in his * blood,
6 And made vs * Kings and Priests vnto
God, euen his Father, to him be glorie,
and dominion for euermore, Amen.
7 Beholde, he commeth with * cloudes, and
euery eye shall see him: yea, euen they
which [h] pearced him through: and all kin-
reds of the earth shall waile ‖ before him,
Euen so, Amen.
8 I * am [i] Alpha and Omega, the begin-
ning & the ending, sayth the Lord, Which
is, and Which was, and Which is to
come, euen the Almightie.
9 I Iohn, euen your brother, and compa-
nion in tribulation, and in the kingdome
and pacience of Iesus Christ, was in the
yle called Patmos, for the word of God,
and for the witnessing of Iesus Christ.
10 And I was rauished in spirite on [k] the
Lordes day, and heard behind me a great
voice, as it had bene of a trumpet,
11 Saying, I am [l] Alpha and Omega, the
first and the last: and that which thou se-
est, write in a booke, and sende it vnto the
[m] seuen Churches which are in Asia, vn-
to Ephesus, and vnto Smyrna, and vn-
to Pergamus, and vnto Thyatira, and
vnto Sardi, and vnto Philadelphia, and
vnto Laodicea.
12 Then I turned backe to see the [n] voyce
that spake with me: and whē I was tur-
ned, I saw [o] seuen golden candlesticks,
13 And in the middes of the seuen candle-
sticks, one like vnto the [p] Sonne of man,
clothed with a garment [q] downe to the
feete, and girded about [r] the paps with a
golden girdle.
14 His head, and heares were [s] white as
white wooll, & as snow, and his eies were
as [t] a flame of fire.
15 And his feete like vnto ‖ fine [u] brasse, bur-
ning as in a fornace: and his [x] voice as the
sound of many waters.
16 And hee had in his right hande seuen
[y] starres: and out of his mouth went a
[z] sharpe two edged sworde: and his face
shone as the sunne shineth in his strēgth.
17 And when I saw him, I fell at his feete
as * dead: then he laide his right [a] hand
vpon me, saying vnto me, Feare not: I
am the * [b] first and the last,
18 And am aliue, but I was dead: and be-
hold, I am aliue for euermore, Amen: and
I haue the [c] keies of hell and of death.
19 Write the things which thou hast seene,
and the things which are, and the things
which shall come [d] hereafter.
20 The mysterie of the seuen starres
which thou sawest [e] in my right hād, and
the seuen golden candlestickes, is this, The
seuen starres are the [f] Angels of the se-
uen Churches: and the seuen candlesticks
which thou sawest, are the seuen Chur-
ches.

a Of thinges which were hid before.
b Christ receiued this reuelation out of his Fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reueiled it to Iohn his seruant by the ministerie of his Angell, to the edification of his Church.
c To the good and bad.
d Which expoundeth the olde Prophets, and sheweth what shall come to passe in the New Testament.
e And beganne euen then.
f Meaning, the Church vniuersall.
Exod.3.14.
g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eies of ye Lambe, Chap.5.6. In a like phrase Paul taketh God, and Christ, and the Angels to witnes, 1.Tim.5.21.
Psal.89.37.
1.Cor.15.21.
Coloss.1.18.
Heb.9.14.
1.Pet.1.19.
1.Iohn 1.7.9.
1.Pet.2.5. *Mat.24.30. Isa.3.14. Iude 14.* h They that contemned Christ, & most cruelly persecuted him, and put him to death, shall then acknowledge him. ‖*Or, for him. Chap.21.6. & 22.13.* i Alpha and Omega are the first & last letters of the a.b.c of the Greekes. k Which some call sunday: S.Paul the first day of the weeke, 1.Cor.16.2.act.20.7. and it was established after that the Iewes Sabbath was abolished. l I am he before whom nothing was, yea, by whom whatsoeuer is made, was made, and he that shal remaine when all things shall perish, euen I am the eternall God. m Of the which some were fallen: others decayed: some were proude: others negligent: so that he sheweth remedie for all. n That is, him whose voice I heard.

o Meaning the Churches.
p Which was Christ the head of the Church.
q As the chiefe Priest.
r For in him was no concupiscence, which is signified by girding the loines.
s To signifie his wisdome, eternitie and diuinitie.
t To see the secrets of the heart.
‖*Or, alcumine.*
u His iudgements & wayes are most perfect.
x Both because al nations praise him, and also his worde is heard and preached through the world.
y Which are the pastors of the Churches.
z This sworde signified his worde and the vertue thereof, as is declared, Heb.4.12. *Dan.10.8,9.* a To comfort me. *Isa.41.4 & 44.6.* b Equal God with my Father, and eternal. c That is, power ouer them. d In the latter dayes. e In my protection. f That is, the ministers, Mala.2.7.

CHAP. II.

He exhorteth foure Churches 5 To repentance, 10 To perseuerance, patience and amendement: 5.14.20.23 Aswel by threatnings, 7.10.17.26 As promises of reward.

1 VNto the [a] Angell of the Church of
Ephesus write, These things sayeth
he that [b] holdeth the seuen starres in
his [c] right hand, & [d] walketh in the mids
of the seuen golden candlesticks.
2 I knowe thy workes, and thy labour,
and thy patience, and howe thou canst
not forbeare them which are euill, and
hast examined them which say they are
Apostles, and are not, and hast founde
them lyers.
3 And thou hast suffered, and hast patience,
and for my Names sake hast laboured,
and hast not fainted.
4 Neuerthelesse, I haue somewhat against
thee, because thou hast left thy first [e] loue.
5 Remember therefore from whence thou
art fallen, & repent, & do the first workes:
or els I will come against thee shortly,
and will remoue thy [f] candlesticke out of
his place, except thou amend.
6 But this thou hast, that thou hatest the

a To the Pastor or minister which are called by this name, because they are Gods messengers, and haue their office common w Iesus Christ, who also is called an Angell.
b Reade Chap. 1.13.
c In his protection.
d According to his promise, Matth.28.20. he will be with thē to the ende of the world.
e Thy first loue that thou haddest towarde GOD and thy neighbour at the first preaching of the Gospell. f The office of the Pastor is compared to a candlesticke or lampe, forasmuch as he ought to shine before men.

workes of the g Nicolaitans, which I
allſo hate.
7 Let him that hath an eare, heare what the
Spirit ſayth unto the Churches, To him
that ouercommeth, will I giue to eate of
the tree of h life, which is in the middes of
the Paradiſe of God.
8 ¶ And unto the i Angell of the Church of
the Smyrnians wryte, Theſe things
ſayth he that is firſt, and laſt, which was
dead, and is k aliue.
9 I knowe thy workes and l tribulation,
and pouertie, (but thou art m rich) and I
knowe the blaſphemie of them, which ſay
they are Iewes, and n are not, but are the
Synagogue of Satan.
10 Feare none of thoſe things, which thou
ſhalt ſuffer: beholde, it ſhall come to paſſe,
that the o deuil ſhall caſt ſome of you into
priſon, that ye may be p tried, and ye ſhal
haue tribulation q ten dayes: be thou
faithfull unto the death, and I will giue
thee the crowne of life.
11 Let him that hath an eare, heare what
the Spirite ſayeth to the Churches. Hee
that ouercommeth, ſhal not be hurt of the
r ſecond death.
12 And to the Angell of the Church which
is at Pergamus write, This ſayeth hee
which hath the ſharpe ſ ſworde with two
edges.
13 I knowe thy workes and where thou
dwelleſt, euen where Satans t throne is,
and thou keepeſt my Name, and haſt
not denied my faith, u euen in thoſe
daies when Antipas my faithfull mar-
tyr was ſlaine among you, where Satan
dwelleth.
14 But I haue a fewe things againſt thee,
becauſe thou haſt there them that main-
taine the x doctrine of * Balaam, which
taught Balac to put a ſtumbling blocke
before the children of Iſrael, that they
ſhould eat of things ſacrificed unto idols,
and commit fornication.
15 Euen ſo haſt thou them, that mainteine
the doctrine of the Nicolaitans, which
thing I hate.
16 Repent thy ſelfe, or els I will come unto
thee ſhortly, and will fight againſt them
with the ſworde of my mouth.
17 Let him that hath an eare, heare what
the Spirit ſayeth unto the Churches, To
him that ouercommeth, will I giue to
eate of the Manna that is y hid, and will
giue him a z white ſtone, and in the ſtone
a a newe name written, which no man
knoweth ſauing he that receiueth it.
18 ¶ And unto the Angell of the Church
which is at Thyatira write, Theſe
things ſayeth the Sonne of God, which
hath his eyes like unto a flame of fire,
and his feete like ‖ fine braſſe.
19 I knowe thy workes and thy loue, and
b ſeruice, and faith, and thy patience, and
thy workes, and that they are moe at the
laſt, then at the firſt.
20 Notwithſtanding, I haue a few things
againſt thee, that thou ſuffreſt the wo-
man * c Iezabel, which calleth her ſelfe a
Propheteſſe, to teach and to deceiue my
ſeruants, to make them d commit forni-
cation, and to eate meates ſacrificed unto
idoles.
21 And I gaue her ſpace to repent of her
fornication, and ſhe repented not.
22 Beholde, I will caſt her into a bed, and
them that commit fornication with her,
into great affliction, except they repent
them of their workes.
23 And I wil kil her e children with death:
and all the Churches ſhall knowe that I
am he which * ſearch the reines & hearts:
and I will giue unto euery one of you ac-
cording unto your workes.
24 And unto you I ſay, the reſt of them of
Thyatira, As many as haue not this
learning, neither haue knowen the f dep-
neſſe of Satã (as g they ſpeake) I wil put
upon you none other burden.
25 But that which yee haue already, holde
faſt till I come.
26 For hee that ouercommeth and keepeth
my workes unto the ende, to him will I
giue power ouer nations,
27 * And hee ſhall rule them with a rod of
yron: and as the veſſels of a potter, ſhall
they be broken.
28 Euen as I receiued of my Father, ſo
will I giue him the morning ſtarre.
29 Let him that hath an eare, heare what
the Spirit ſayth to the Churches.

CHAP. III.

Hee exhorteth the Churches or miniſters to the true profeſſion of faith, and to watching, 12 VVith promiſes to them that perſeuere.

1 AND write unto ẏ Angel of ẏ Church
which is at Sardi, Theſe thinges
ſayth he that hath the ſeuen Spirits
of God, and the ſeuen ſtarres, I knowe
thy workes: for thou haſt a name ẙ thou
a liueſt, but thou art dead.
2 Be awake and ſtrengthen the thinges
which remaine, that are ready to die: for
I haue not found thy workes perfite be-
fore God.
3 Remember therefore, howe thou haſt re-
ceiued and heard, and holde faſt, and re-
pent. * If therefore thou wilt not watch,
I

g These were heretikes which helde that wiues ſhould be common, &c, as ſome thinke, were named of one called Nicolas, of whom is writtẽ, Actes 6.5. which was choſen among the Deacons.
h Meaning the life euerlaſting: thus by corporall benefites, he raiſeth them vp to conſider ſpirituall bleſſings.
i This is thought to be Polycarpus, who was miniſter of Smyrna, 86. yeeres, as hee himſelfe confeſſed before Herodes, when as he was led to be burned for Chriſtes cauſe.
k The eternall Diuinitie of Ieſus Chriſt is here moſt plainly declared, with his manhode, & victorie ouer death, to aſſure his that they ſhall not be ouercome by death.
l This was the perſecution vnder ẏ Emperour Domitian.
m In ſpirituall treaſures.
n They are not Abrahams children according to the faith.
o Here he nameth ẏ authour of all our calamitie, incouraging vs manfully to fight againſt him, in promiſing vs the victorie. p The ende of affliction is, that we may be tried, and not deſtroied. q Signifying many times, as Gen.31.41. Nom.14.22. although there ſhalbe comfort & releaſe. r The firſt death is the naturall death of the body, the ſeconde is the eternal death: from the which all are free that beleeue in Ieſus Chriſt, Iohn 5.24. ſ The word of God is the ſword with two edges, Hebr.4.12. t All townes and countreis whence Gods word and good liuing is baniſhed, are the throne of Satan, and alſo thoſe places where the word is not preached ſyncerely, nor maners aright reformed. u In the very heate of perſecution and ſlaughter of the Martyrs, they continued in the pure faith, and therefore are commended after a ſort. x All ſuch are like counſellours to Balaã, which for lucre perſwade to idolatrie or whoredome. Nomb.23.14. & 25.1. y And not common to all.

z Such a ſtone was wont to be giuen to them that had gotten any victorie or priſe, in ſigne of honour, and therefore it ſignifieth here a token of Gods fauour & grace: alſo it was a ſigne that one was cleared in iudgement.
a The new name alſo ſignifieth, renoume and honour.
‖ Or, alcamine.
b To helpe the Saints.
1.King.16.31.
c As that harlot Iezabel mainteined ſtrange religion, & exerciſed crueltie againſt the ſeruants of God, ſo are there among them that doe the like.
d They that conſent to idolatrie and falſe doctrine, commit ſpirituall whoredome, whereof followeth corporall whoredome, Hoſ.4.13.
e Them that follow her waies.
1.Sam.16.7. Pſal.7.9. Iere.11.20. & 17.10. f The falſe teachers termed their doctrine by this name, as though it conteined the moſt deepe knowledge of heauenly things, and was in deed drawen out of the deepe dungeon of hell: by ſuch termes nowe the Anabaptiſtes, Libertines, Papiſtes, Arrians, &c. vſe to beautifie their monſtrous errours and blaſphemies. g The children of Iezabel. Pſal.2.9.

a The miniſter liueth when he bringeth forth good fruits, els he is dead.
Chap.16.15. 1.Theſ.5.2. 2.Pet.3.10.

I will come on thée as a thiefe, and thou ſhalt no: know what houre I will come vpon thée.

4 Notwithſtanding thou haſt a few [a] names yet in Sardi, which haue not [b] defiled their garments: and they ſhall walke with me in white: for they are worthie.

5 He that ouercommeth, ſhalbe clothed in white aray, and I will not put out his name out of the [*] Booke of life, but I wil confeſſe his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

7 ¶ And write vnto the Angell of the Church which is of Philadelphia, Theſe things ſaith he that is Holy and True, which hath the [c] key of Dauid, which openeth and no man ſhutteth, and ſhutteth and no man openeth,

8 I know thy workes: beholde, I haue ſet before thée an open [d] doore, and no man can ſhut it: for thou haſt a litle ſtrength and haſt kept my word, and haſt not denied my name.

9 Beholde, I will make them of the Synagogue of Satan, which cal themſelues Iewes and are not, but doe lie: beholde, I ſay, I will make them, that they ſhall come and [e] worſhip before thy feete, and ſhall know that I haue loued thée.

10 Becauſe thou haſt kept the worde of my patience, therefore I wil deliuer thée from the houre of tentation, which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly: holde that which thou haſt, that no man take thy [f] crowne.

12 Him that ouercommeth, will I make a pillar in the Temple of my God, and he ſhal goe no more out: and I wil write vpon him the name of my God, & the name of the citie of my God, which is the new Ieruſalem, which commeth downe out of heauen from my God, and I will write vpon him my newe name.

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angell of the Church of the Laodiceãs write, Theſe things ſaith [g] Amen, the faithfull and true witneſſe, the [h] beginning of the creatures of God.

15 I know thy workes, that thou art neither colde nor hote: I would thou wereſt colde or hote.

16 Therefore, becauſe thou art luke warme, and neither colde nor hote, it will come to paſſe, that I ſhall ſpewe thée out of my mouth.

17 For thou ſaieſt, I am [i] rich & increaſed with goods, and haue [k] néede of nothing, and knoweſt not how thou art wretched and miſerable, and poore, and blinde, and naked.

18 I counſell thée to bye of me golde tried by the fire, that thou mayeſt be made rich, & white raiment, that thou mayeſt be clothed, and that thy filthie nakednes doe not appeare: and [l] anoint thine eyes with eye ſalue, that thou mayſt ſee.

19 As many as I loue, I * rebuke and chaſten: be [m] zealous therefore and amende.

20 Beholde, I ſtande at the doore, and knocke. If any man heare my voyce and open the doore, I will come in vnto him, and will ſuppe with him, and he with me.

21 To him that ouercommeth, will I grant to ſit with me in my [n] throne, euen as I ouercame, and ſit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

CHAP. IIII.

1 The viſion of the maieſtie of God. 2 He ſeeth the throne, and one ſitting vpon it, 8 And 24. ſeates about it with 24. elders ſitting vpon them, and foure beaſtes prayſing God day and night.

1 AFter this I looked, and beholde, a [a] doore was open in heauen, and the firſt voyce which I heard, was as it were of a trumpet talking with me, ſaying, Come vp hither, & I will ſhewe thée things which muſt be done hereafter.

2 And immediatly I was rauiſhed in the ſpirite, and beholde, a throne was ſet in heauen, and one ſate vpon the throne.

3 And [b] he that ſate, was to looke vpõ, like vnto a Jaſper ſtone, and a Sardine, and there was a rainebowe roũde about the throne in ſight like to an Emerande.

4 And round about the throne were foure and twentie ſeates, and vpon the ſeates I ſawe [c] foure and twentie Elders ſitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne [d] proceaded [e] lightnings, and thundrings, and voyces, and there were ſeuen lampes of fire, burning before the throne, which are the ſeuen ſpirits of God.

6 And before the throne there was a [f] ſea of glaſſe like vnto [g] cryſtal: & in the [a] mids of the throne, & round about the throne were foure [h] beaſtes full of eyes before and behinde.

7 And the firſt beaſt was like a lyon, and the ſecond beaſt like a calfe, and the third beaſt had a face as a man, and the fourth beaſt was like a flying egle.

8 And the foure beaſtes had eche one of them ſixe wings about him, & they were full of eyes within, and they ceaſſed not day nor night, ſaying, [i] * Holy, holy, holy Lorde God almightie, Which was, and Which is, and Which is to come.

9 And when thoſe beaſts gaue glorie, and honour, and thankes to him that ſate on the throne, which liueth for euer & euer,

10 The foure & twentie Elders fel downe before him that ſate on the throne, and worſhipped him, that liueth for euer & euer, [k] and caſt their crownes before the throne, ſaying,

Pro. 3. 11. hebr. 12. 5.

a Before that he make mention of the great afflictions of the Church, he ſetteth forth § maieſtie of God, by whoſe will, wiſdome and prouidence all things are created, and gouerned, to teach vs patiẽce.

b He deſcribeth the diuine and incomprehenſible vertue of God the Father, as chap. 5. 6. and the Sonne who is ioyned with him.

c By theſe are ment all the holy companie of the heauens.

d From § throne of the Father & the Sonne, proceedeth the holy Ghoſt, who hauing all but one throne, declare the vnitie of the Godhead.

e The holy Ghoſt is as a lightning vnto vs that beleeue, and as a fearefull thunder to the diſobedient.

f The world is compared to a ſea, becauſe of the changes and vnſtableneſs.

g It is as cleare as cryſtal before § eyes of God, becauſe there is nothing in it ſo litle that is hid from him.

h They are called Cherubims, Ezek. 10. 20.

i We are hereby taught to giue glory to God in all his workes. *Iſa. 6. 3.*

k They will chalenge no authoritie, honour nor power before God.

[a] Or, perſons.
[b] Either by conſenting to idolaters, or els polluting their conſciẽce with any euill. *Leuit. 20. 12. and 21. 27. Iude 4. Iob. 22. 12. and 11. 14.*
[c] Which ſignifieth that Chriſt hath al the power ouer the houſe of Dauid, which is the Church, ſo that he may either receiue or put out whome he will.
[d] Which is to aduance the kingdome of God.
[e] I will cauſe them in thy ſight to humble themſelues, and to giue due honour to God, and to his Sonne Chriſt.
[f] Let no man plucke them away which thou haſt wonne to God: for they are thy crowne, as S. Paul writeth, ſaying, Brethren, ye are my ioye and my crowne, Phi. 4. 1. 1. theſſ. 2, 19.
[g] That is, Trueth it ſelfe.
[h] Of whome all creatures haue their beginning.
[i] Perſwading thy ſelfe of that which thou haſt not.
[k] Thus the hypocrites boaſt of their owne power, & do not vnderſtand their infirmities to ſeeke to Chriſt for remedie.
[l] Suffer the eyes of thine vnderſtanding to be opened.

Chap.5.12.

11 Thou art * worthie, O Lord, to receiue glorie and honour, and power: for thou hast created all things, & for thy willes sake, they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 8.14 And therefore the foure beastes, the 24. elders, and the Angels praise the Lambe, and doe him worshippe, 9 for their redemption and other benefites.

a A similitude taken of earthly princes, which iudge by bookes and writings: and here it doth signifie all the counsels and iudgements of God, which are onely knowen to Christ the Sonne of Dauid, verse 5.

1 AND I sawe in the right hand of him that sate vpon the throne, a a Booke written within, and on the backside, sealed with b seuen seales.

b That is, many. Gen.49.9.

2 And I saw a strong Angel, which preached with a loude voyce, Who is worthie to open the booke, and to loose the seales thereof?

3 And no man in heauen, nor in earth, neither vnder p earth, was able to open the Booke, neither to loke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to loke thereon.

5 And one of the elders sayde vnto me, Weepe not: beholde, the * Lyon which is of the tribe of Iuda, the roote of Dauid, hath obteined to open the Booke, and to loose the seuen seales thereof.

c This vision confirmeth the power of our Lorde Iesus, which is the Lambe of God that taketh away the sinne of the world.

6 Then I beheld, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stoode c a Lambe, as though he had bene killed, which had d seuen hornes, and e seuen eyes, which are the seuen spirits of God, sent into all the world.

d That is, manifolde power.

e Signifying the fulnes of the spirit, which Christ powreth vpō all.

7 And he came and tooke the Booke out of the right hande of him that sate vpon the throne.

f The Angels honour Christ: he is therefore God.

8 And when he had taken the Booke, the foure beastes, and the foure and twentie Elders f fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the g prayers of the Saints,

g This declareth howe the prayers of the faithfull are agreeable vnto God, read Acts. 10.4. and chap. 8.3.

9 And they sung a new song, saying, Thou art worthie to take the Booke, & to open the seales thereof, because thou wast killed, and hast h redeemed vs to God by thy blood out of euery kindred, & tongue, and people, and nation,

h Our Sauiour Iesus hath redeemed his Church by his blood shedding, and gathered it of all nations. 1. Pet. 2.9.

10 And hast made vs vnto our GOD * Kings and Priests, and we shall reigne on the earth.

i Not corporally. Dan.7.10. Chap.4.11.

11 Then I beheld, and I heard the voyce of many Angels rounde about p throne, and about the beastes and the Elders, and there were * thousand thousands,

12 Saying with a loude voyce, Worthie is the * Lambe that was killed, to receiue power and riches, and wisedome, and strength, and honour, and glorie, and praise.

13 And all the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, and all that are in them, heard I, saying, Praise and honour, and glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

14 And the foure beastes said, Amen, and the foure and twentie Elders fel downe, and worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the fiue sealas, and many things follow the opening thereof, so that this containeth a generall prophesie to the ende of the world.

a The opening of the seale is the declaration of Gods will, and the executing of his iudgements.

1 AFter, I beheld when the Lambe had opened one a of the seales, and I heard one of the foure beastes say, as it were the b noyse of thunder, Come and see.

b Signifying, that there were marueilous things to come.

2 Therefore I beheld, and loe, there was a c white horse, and he that d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

c The white horse signifieth innocencie, victorie, and felicitie which should come by the preaching of the Gospel.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

d He that rideth on the white horse, is Christ.

4 And there went out another horse, that was e red, and power was giuen to him that f sate thereon, to take peace from the earth, and that they should kill one another, and there was giuen vnto him a great sword.

e Signifying the cruel warres that ensued when the Gospel was refused.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, & lo, a a blacke horse, and he that sate on him, had balances in his hand.

f Who was to tan.

6 And I heard a voyce in the middes of the foure beastes say, A h measure of wheate for a i penie, and three measures of barly for a penie, and oyle, and wine hurt thou not.

g This signifieth an extreeme famine & want of all things.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meate for one day.

8 And I looked, and behold, a k pale horse, and his name that sate on him was Death, and * Hell folowed after him, and power was giuen vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, & with death, and with the beastes of the earth.

i Which amounted about foure pence halfepeny.

9 And when he had opened the l fift seale, I sawe vnder the altar m the soules of them, that were killed for the worde of God, and for the testimonie which they maintained.

k Whereby is ment sickneſſe, plagues, pestilence, and death of man and beast.

10 And they cryed with a loud voyce, saying, How long, Lord, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

* Or, the graue.

11 And long white robes were giuen vnto euery one, and it was saide vnto them, that they should rest for a little season vntill their fellowe seruants, and their brethren that should be killed euen as they were, were fulfilled.

l The continuall persecution of the Church tested by the fift seale.

12 And I beheld when he had opened the first seale, & loe, there was a great * earthquake, and the o sunne was as blacke as p sackecloth of heare, and the moone was like blood.

m The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. n Which signifieth the true doctrine, which is the greatest cause of moūions, and troubles that come to the worlde. o That is, the brightnesse of the Gospel. p The traditions of men. q The Church miserably defaced with idolatrie, and afflicted by tyrants.

13 And

r Doctours and preachers that depart from the truth.
ſ The kingdom of God is hid, & withdrawne from men, and appeareth not.
t Realmes, kingdomes and persons, that did seeme to be as stable in ÿ faith as mountaines.
Isa.2.19. hose.10. Luke 23.30.
u Such men afterward, of what estate soeuer they be, shall be desperate, and not able to susteine the weight of Gods wrath, but shall continually feare his iudgements.

13 And the r starres of heauen fel vnto the
earth, as a figge trée casteth her gréene
figs, whẽ it is shaken of a mighty wind.
14 And ſ heauen departed away, as a
scrole when it is rolled, & euery moun-
taine and yle were moued out of their
places.
15 And the kings of the earth, and the
great men, and the riche men, and the
chiefe captaines, and the mightie men,
and euery bondman, & euery frée man,
hid them selues in dennes, and among
the rockes of the mountaines,
16 And said to t the mountaines & rockes,
* u Fall on vs, and hide vs from the pre-
sence of him that sitteth on the throne,
and from the wrath of the Lambe.
17 For the great day of his wrath is come,
and who can stand?

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheads out of all nations and people, 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water, 17 And God shall wipe away all teares from their eyes.

a The Spirit is compared to winde, and the doctrine also: and though there be one spirit and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spred, and for the foure writers thereof, and the preachers of the same through the whole world.
b Meaning, the men of ÿ earth.
c That is, the ylands.
d Signifying all men in generall, who can no more liue without this spiritual doctrine, then trees can blossome & beare, except the winde blowe vpon them.
¶ *Or, Christ.*
e God preuenteth the dangers and euils, which otherwise would ouerwhelme the elect.
f Those that are sealed by the Spirit of God, & marked with the blood of the Lambe, and lightened in faith by the worde of God, so that they make open profession of ÿ same, are exempted from euil.
g Though that this blindenesse be brought into the worlde by the malice of Satan, yet the mercies of God reserue to himselfe an infinite nomber which shall be saued, both of the Iewes and Gentiles through Christ.
h Hee omitteth Dan, and putteth Leui in, whereby he meaneth the twelue tribes.

1 AND after that, I sawe foure Angels
stande on the foure corners of the
earth, holding the foure a windes of
the b earth, that the windes shoulde not
blowe on the earth, neither on the c sea,
neither on any d trée.
2 And I sawe another ¶ Angel come vp
from the East, which had the seale of the
liuing God, and he cryed with a loude
voyce to ÿ foure Angels to whom power
was giuen to hurt the earth, and the sea,
3 Saying, e Hurt ye not the earth, neither
the sea, neither the trées, til we haue f sea-
led the seruants of our God in their fore-
heads.
4 And I heard the nomber of them, which
were sealed, and there were sealed g an
hundreth & foure and fourtie thousande
of all the tribes of the children of Israel.
5 Of the tribe of Iuda were sealed twelue
thousand. Of the tribe of Ruben were
sealed twelue thousand. Of the tribe of
Gad were sealed twelue thousand.
6 Of the tribe of Aser were sealed twelue
thousand. Of ÿ tribe of Nephthali were
sealed twelue thousand. Of the tribe of
Manasses were sealed twelue thousand.
7 Of the tribe of Simeon were sealed
twelue thousand. Of the tribe of h Leui
were sealed twelue thousande. Of the
tribe of Issachar were sealed twelue
thousand. Of the tribe of Zabulon were
sealed twelue thousand.
8 Of the tribe of i Ioseph were sealed
twelue thousand. Of the tribe of Benia-
min were sealed twelue thousand.
9 After these things I behelde, and loe, a
great multitude, which no man coulde
nomber, of all nations and kinreds, and
people, and tongues, stoode before the
throne, and before the Lambe, clothed
with long k white robes, and l palmes in
their handes.
10 And they cryed with a loude voyce,
saying, m Saluation commeth of our
God, that sitteth vpon the throne, and of
the Lambe.
11 And all the Angels stoode round about
the throne, and about the Elders, and the
foure beasts, & they fell before the throne
on their faces, and worshipped God,
12 Saying, Amen. Praise and glorie, and
wisdome, and thankes, and honour, and
power, and might, be vnto our God for
euermore, Amen.
13 And one of ÿ Elders spake, saying vn-
to me, What are these which are araped
in long white robes? and whence came
they?
14 And I said vnto him, Lord, thou know-
est. And he saide to me, These are they,
which came out of great tribulation,
and haue washed their long robes, and
haue made their long robes white in
n the blood of the Lambe.
15 Therfore are they in the presence of the
throne o of God, and serue him day and
p night in his Temple, and he that sitteth
on the throne, will dwell among them.
16 * They shall q hunger no more, neither
thirst any more, neither shall the sunne
r light on them, neither any heate.
17 For the ſ Lambe, which is in the t mids
of the throne, shall gouerne them, & shall
leade them vnto the u liuely fountaines
of waters, and * God shal wipe away all
teares from their eyes.

i That is, the tribe of Ephraim, which was Iosephs sonne.
k In signe of puritie.
l In token of victorie and felicitie.
m All that are saued, attribute their saluation vnto God onely & to his Christ, and to none other thing.
n There is no puritie nor cleannes, but by the blood of Christ onely, which purgeth our sinnes, and so maketh vs white.
o That is, of the maiestie of God the Father, the Sonne, and the holy Ghost.
p Meaning continually: for els in heauen there is no night.
Isa.49.10.
q For all infirmitie and miserie shalbe then taken away.
r They shall haue no more griefe & paine, but still ioy and consolation.
ſ Iesus Christ the mediatour and redeemer.
t Which is very God.
u He shall giue them life and conserue them in eternall felicitie.
Isaiah 25.8. chap.21.4.

CHAP. VIII.

1 The seuenth seale is opened: there is silence in heauen. 6 The foure Angels blowe their trumpets, and great plagues followe vpon the earth.

1 AND when he had opened the a se-
uenth seale, there was b silence in
heauen about halfe an houre.
2 And I sawe the seuen Angels, which
stoode c before God, and to them were
giuen seuen trumpets.
3 Then another Angel came and stood be-
fore the altar hauing a golden censer, and

a vnder the sixt seale he touched in generall the corruption of the doctrine: but vnder the seuẽth he sheweth the great danger thereof, and what troubles, sectes, and heresies haue bene and shalbe brought into the Church thereby.
b That the hearers might be more attentiue.
c He sheweth the onely remedie in our afflictions, to wit, to appeare before the face of God by ÿ meanes of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar and diuine maiestie of God.

much odours was giuen vnto him, that
he shoulde offer with the prayers of all
Saints vpon the golden altar, which is
before the throne.
4 And the smoke of the odours with the
prayers of the Saintes, went vp before
God, out of the Angels hand.
5 And the Angel tooke the censer, and fil-
led it with [d] fire of the altar, and cast it
into the [e] earth, and [f] there were voyces,
and thundrings, and lightnings, and
earthquake.
6 Then the seuen Angels, which had the
seuen trumpets, prepared them selues to
blowe the trumpets.
7 So the first Angel [g] blewe the trumpet,
and there was haile & fire, mingled with
blood, and they were cast into the earth,
and the third part of [h] trees was burnt,
and all greene [i] grasse was burnt.
8 And the second Angel blewe the trum-
pet, & as it were a great [k] mountaine, bur-
ning with fire, was cast into the sea, and
the third part of the sea became blood.
9 And the thirde part of the creatures,
which were in the sea, & had life, died, and
the third part of [l] ships were destroyed.
10 Then the third Angel blewe the trum-
pet, and there fell [m] a great starre from
heauen burning like a torche, and it fell
into the third part of the riuers, and into
the fountaines of waters.
11 And the name of the starre is called
wormewood: therefore the third part of
the waters became wormewood, and
many men dyed of the [n] waters, because
they were made bitter.
12 And the fourth Angel blewe the trum-
pet, and the thirde part of the [o] sunne
was smitten, and the thirde part of the
[p] moone, & the third part of the [q] starres,
so that þ third part of them was [r] dark-
ned: and the day was smitten, that the
third part of it could not shine, and like-
wise the night.
13 And I behelde, and heard one Angel
flying through the middes of heauen,
saying with a loude voyce, [s] Wo, wo,
wo to the inhabitants of the earth, be-
cause of the soundes to come of the trum-
pet of the three Angels, which were yet
to blow the trumpets.

d He meaneth by fire the grace of God whereby we are purged & made cleane, Isa.6.6.
e He powreth the graces of the holy Ghost into the hearts of the faithfull.
f When this grace is declared, marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offred.
g That is, proclaymeth warre against the Church, & troubles by false doctrine, and so admonisheth them to watch.
h That is, the most part of mē were seduced.
i Euen the very elect were sore tried & proued.
k Diuers sectes of heretikes were spred abroad in the world.
l Meaning, the shipmasters, and so them that had any gouernment.
m That is, some excellent minister of þ church, which shall corrupt the Scriptures.
n Which here signifie false and corrupt doctrine. o That is, of Christ who is þ sunne of iustice, meaning that men by boasting of their workes and merits, obscure Christ and tread his death vnder feete. p That is, of the Church. q Of the ministers and teachers, which haue not taught as they ought to doe. r These are plagues for the contempt of the Gospel. s Horrible threatnings against the infidels and rebellious persons.

CHAP. IX.

1 The fift and sixt Angel blew their trumpets: the starre falleth from heauen. 3 The locustes come out of the smoke. 12 The first wo is past. 14 The foure Angels that were bound, are loosed, 18 And the third part of men is killed.

1 And the fift Angel blew the trum-
pet, and I saw [a] a starre which was
fallen from heauen vnto the earth,
and to him was giuen the [b] key of the
bottomlesse pit.
2 And he opened the bottomlesse pit, and
there arose the smoke of the pit, as the
[c] smoke of a great fornace, and the sunne
and the ayre were darkned by the smoke
of the pit.
3 And there came out of the smoke [d] lo-
custes vpon the earth, and vnto them
was giuen [e] power, as the [f] scorpions of
the earth haue power.
4 And it was commanded them, that they
should not hurt the [g] grasse of the earth,
neither any greene thing, neyther any
tree: but onely those [h] men which haue
not the seale of God in their foreheads.
5 And to them was commaunded that
they should not [i] kill them, but that they
should be [k] vexed fiue moneths, and that
their paine should be as the paine that
commeth of a [l] scorpion, when he hath
stung a man.
6 * Therefore in those dayes shall men
[m] seeke death, and shall not finde it, and
shal desire to die, and death shal flee from
them.
7 * And the forme of the locustes was like
vnto [n] horses prepared vnto battell, and
on their heads were as it were [o] crownes
like vnto gold, and their faces [p] were like
the faces of men.
8 And they had heare as the [q] heare of wo-
men, and their [r] teeth were as the teeth
of lions.
9 And they had [s] habbergions, like to hab-
bergions of yron: and the sound of their
[t] wings was like the sounde of charets
when many horses runne vnto battell.
10 And they had tailes like vnto scorpi-
ons, and there were [u] stings in their
tailes, and their power was to hurt men
fiue moneths.

a That is, þ Bishops & ministers, which forsake the worde of God, & so fal out of heauen, and become angels of darknesse.
b This authoritie chiefly is cōmitted to the Pope, in signe whereof he beareth the keyes in his armes.
c Abundance of heresies and errours, which couer with darknesse Christ and his Gospel.
d Locustes are false teachers, heretikes, and worldly subtil Prelates, with Monkes, Friers, Cardinals, Patriarks, Archbishops, Bishops, Doctours, Bachelers and Masters, which forsake Christ, to mainteine false doctrine.
e False and deceyuable doctrine, which is pleasant to the flesh.
f That is, secretly to persecute and to sting with their tails as Scorpions doe: such is the fashion of the hypocrites.
g For the false prophetes cannot destroy the elect, but such as are ordeyned to perdition.
h That is, the infidels, whome Satan blindeth with the efficacie of errour, 2.Thess.2.11.
i Though the elect be hurt, yet they can not perish.
k The elect for a certaine space and at times are in troubles: for the grashoppers endure but from April to September, which is fiue moneths.
l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perish. *Isa.2.19. hos.10.8. luk. 23.30. chap.6.16.*
m Such is the terrour of the vnbeleeuing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men imbrace errour, and refuse the true simplicitie of Gods word. *Wisd.16.9.*
n Which signifieth that the Popes clergie shalbe proude, ambitious, bold, stoute, rash, rebellious, stubburne, cruel, lecherous, and authours of warre & destruction of the simple children of God.
o They pretend a certaine title of honour, which in deede belongeth nothing vnto them, as the priestes by their crownes and strange apparell declare.
p That is, they pretend great gentlenesse and loue: they are wise, politike, subtil, eloquent, and in worldly craftines passe all in all their doings.
q That is, effeminate, delicate, idle, trimming them selues to please their harlots.
r Signifying their oppression of the poore, and crueltie against Gods children.
s Which signifyeth their hardnesse of heart and obstination in their errours, with their assurance vnder the protection of worldly princes.
t For as though they had wings, so are they lifted vp aboue the common sort of men and esteemed most holy, and doe all things with rage and fiercenesse.
u To infect and kill with their venemous doctrine.

11 And they haue a king ouer them, which
is the x Angel of þ bottomlesse pit, whose
name in Hebrewe is, y Abaddon, and in
Greeke he is named Apollyon.
12 One wo is past, and beholde, yet two
woes come after this.
13 ¶ Then þ sixt Angel blew the trumpet,
& I heard a z voice from þ foure hornes
of the golden altar, which is before God,
14 Saying to the sixt Angel, which had the
trumpet, Loose the foure a Angels, which
are bound in the great riuer Euphrates.
15 And þ foure Angels were loosed, which
were prepared at an b houre, at a day, at
a moneth, and at a yere, to slay the third
part of men.
16 And the nomber of horsemen of warre
were twentie thousand times ten thou-
sand: for I heard the nomber of them.
17 And thus I saw the horses in a vision,
and them that sate on them, hauing fiery
habbergions, and of Iacinth, & of brim-
stone, & the heads of the horses were as
the heads of lios: & out of their mouths
went foorth fire and smoke & brimstone.
18 Of these three was the thirde part of
men killed, that is, of the fire, and of the
smoke, and of the brimstone which came
out of their mouthes.
19 For their power is in their c mouthes,
and in their tailes: for their tailes were
like unto serpents, & had heads, where-
with they hurt.
20 And the remnant of the men which
were not killed by these plagues, d re-
pented not of the workes of their hands
that they should not worship deuils, and
* idoles of golde, & of siluer, and of brasse,
and of stone, and of wood, which neither
can see, neither heare nor goe.
21 Also they repented not of their mur-
ther, and of their sorcerie, neither of their
fornication, nor of their theft.

x Which is Antichrist þ Pope, king of hypocrites, & Satans ambassadour.
y That is, destroyer: for Antichrist þ sonne of perdition destroyeth mens soules with false doctrine, and the whole worlde with fire and sworde.
z Which was the voyce of Christ, sitting on the right hand of the Father.
a Meaning the enemies of the East countrey, which should afflict the Church of God, as did the Arabians, Sarasins, Turkes and Tartarians.
b This signifieth the great readines of the enemies.
c Which signifieth their false doctrine and hypocrisie.
d And therefore were iustly destroyed.
Psal.115.4. and 135.15.

CHAP. X.

1 *The Angel hath the booke open. 6 Hee sweareth there shalbe no more time. 9 Hee giueth the booke unto Iohn, which eateth it up.*

1 AND I sawe another mightie a Angel
come downe from heauen, clothed
with a cloude, and the b rainebowe
upon his head, and his face was as the
c sunne, and his d feete as pillars of fire.
2 And he had in his hand a litle e booke
open, and he put his right foote upon the
sea, and his left on the earth,
3 And cried with a f loude voyce, as when
a lion roareth: and when he had cried,
seuen g thunders uttered their voyces.
4 And when the seuen thunders had utte-
red their voyces, I was about to write:
but I heard a voyce from heauen saying
unto me, *h Seale up those things which
the seuen thunders haue spoken, & write
them not.
5 And the Angel which I saw stand upon
the sea & upon the earth, lift up his hand
to heauen,
6 And sware i by him that liueth for euer-
more, which created heauen, and the
things that therein are, and the earth,
and the things that therein are, and the
sea, and the things which therein are,
that time should be no more.
7 But in the dayes of the voyce of the se-
uenth Angel, when he shal begin to blow
the trumpet, euen the k mysterie of God
shalbe finished, as he hath declared to his
seruants the Prophets.
8 And the voice which I heard from hea-
uen, spake unto l me againe and said, Go
and take the litle booke which is open in
the hand of the m Angel, which standeth
upon the sea and upon the earth.
9 So I went unto the Angel, and sayd to
him, Giue me þ litle n booke. And he said
unto me, * Take it, and o eate it up, and it
shall make thy bellie bitter, but it shal be
in thy mouth as sweete as honie.
10 Then I tooke the litle booke out of the
Angels hand, and ate it up, and it was
in my mouth as p sweete as honie: but
when I had eaten it, my belly was bitter.
11 And he said unto me, Thou must pro-
phecie q againe among the people & nati-
ons, and tongues, and to many kings.

a Which was Iesus Christ that came to comfort his Church against þ furious assaults of Satan & Antichrist: for in all their troubles, þ faithfull are sure to finde consolation in him.
b Iesus Christ beareth the testimonie of Gods loue towards vs.
c It ouercame all the darknes of the angel of the bottomles pit.
d Straight, strong, & pure from all corruptions.
e Meaning þ Gospel of Christ, which Antichrist cannot hide, seeing Christ bringeth it open in his hand.
f Which declareth that in despite of Antichrist the Gospel should be preached through all the worlde: so that the enemies shalbe astonied.
g The whole graces of Gods spirit bent them selues against Antichrist. Dan.12.4.
h Beleeue that that is written: for there is no neede to write more for the understanding of Gods children.
i That is, by God with whom Christ by his diuinitie is equal.
k The faithfull shall vnderstand and see this mysterie of the last iudgement, the damnatiō of Antichrist and infidels, and also the glory of þ iust at the resurrection.
l As S. Iohn vnderstood this by reuelation, so is the same reueiled to the true preachers to discouer the Pope, and Antichrist.
m Meaning, Christ.
n That is, the holy Scriptures which declareth that the minister must receiue them at þ hande of God, before he can preach them to others.
Ezek.3.1.
o Which signifieth þ the ministers ought to receiue þ word into their hearts, & to haue graue & deepe iudgemēt, & diligently to studie it, and with zeale to utter it.
p Signifying that albeit that the minister haue consolation by the word of God, yet shall he haue sore and grieuous enemies, which shall be troublesome unto him.
q Not onely meaning in his life time, but that this booke after his death should be as a preaching unto all nations.

CHAP. XI.

1 *The temple is measured. 3 Two witnesses raised up by the Lord, are murthered by the beast, 11 But after receiued to glory. 15 Christ is exalted, 16 And God praised by the 24. Elders.*

1 THen was giuen me a reed, like unto a
rod, and the Angel stoode by, saying,
Rise and a mete the Temple of God, & the
altar, and them that worship therein.
2 But b the court which is without the
Temple cast out, and mete it not: for it
is giuen unto the Gentiles, and the holy
c citie shall they treade under foote d two
and fourtie moneths.
3 But I will giue power unto my e two
witnesses, and they shall prophecie a
f thousand

a Which declareth that Christ Iesus will builde his Church and not haue it destroyed: for he measureth out his spirituall Temple.
b The Iewish Temple was deuided into three parts: the body of the Temple which is called the court, whereinto euery man entred: the holy places where the Leuites were: and the holiest of all, whereinto the high Priest once a yeere entred: in respect therefore of these two latter, the first is said to be cast out, because as a thing prophane it is neglected when the Temple is measured, and yet the aduersaries of Christ boast that they are in the Temple, & that none are of þ Temple, but they.
c That is, the Church of God.
d Meaning, a certaine time: for God hath limitted the times of Antichrists tyrannie.
e By two witnesses he meaneth all the preachers that should builde up Gods Church, alluding to Zorubbabel and Iehoshua, which were chiefly appoynted for this thing, and also to this saying, In the mouth of two witnesses standeth euery worde.

f Signifying a certaine time: for when God giueth strength to his ministers, their persecutions seeme, as it were but for a day or two.

g In poore and simple apparell.

h Whereby are signified the excellent graces of them which beare witnesse to the Gospel.

i Who hath dominion ouer the whole earth.

k By Gods word whereby his ministers discomfite the enemies.

l They denounce Gods iudgemẽt against the wicked, that they cannot enter into heauen.

m Which is to declare and procure Gods vengeance.

n That is, the Pope which hath his power out of hell and commeth thence.

o He shewech howe the Pope gaineth the victorie, not by Gods word, but by cruel warre.

p Meaning the whole iurisdiction of the Pope, which is compared to Sodom for their abominable sinne, & to Egypt because the true libertie to serue God is take away from the faithful: and Christ was condemned by Pilate, who represented the Romane power which should be enemie to the godly.

q The infidels are tormented by hearing the trueth preached.

r Which shall be at the last resurrection.

s For it seemed that Antichrist had chased them out of the earth.

t Of the power of Antichrist.

u When they shal vnderstande by Gods word the glory of his, and the punishment of his enemies, they shall fall from the Pope and glorifie God.

x Albeit Satan by the Pope, Turke and other instruments troubleth the world neuer so much, yet Christ shall reigne.

y Iesus Christ.

z This declareth the office of the godly, which is to giue God thankes for the deliuerance of his, and to praise his iustice for punishing of his enemies.

thousand, two hundreth, and threescore dayes, clothed in a sackcloth.

4 These are two [h] olive trees, and two candlesticks, standing before the God of the [i] earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, & deuoureth their enemies: for if any man would hurt them, [k] thus must he be killed.

6 These haue power to shut [l] heauen, that it raine not in the dayes of their prophecying, and haue power ouer waters to turne them into [m] blood, and to smite the earth with all maner plagues, as often as they will.

7 And when they haue finished their testimonie, the [n] beast that commeth out of the bottomlesse pit, shall make warre against them, and shal [o] ouercome them, and kill them.

8 And their corples shall lie in the stretes of the great [p] citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, & Gentiles shal see their corples three dayes and an halfe, and shall not suffer their carkeises to be put in graues.

10 And they that dwel vpon [p] earth, shall reioyce ouer them, & be glad, & shal sende giftes one to another: for these two Prophets [q] vexed them [p] dwelt on the earth.

11 But after three dayes and an halfe, the spirit of life comming from God, shall enter into them, and they shall [r] stand vp vpon their feete: & great feare shal come vpon them which sawe them.

12 And they shal heare a great voice from heauen, saying vnto them, [r] Come vp hither. And they shall ascend vp to heauen in a cloud, & their enemies shal see them.

13 And [p] same houre shall there be a great earthquake, and the tenth part of the citie [s] shall fall, and in the earthquake shall be slaine in nomber seuen thousand: and the remnant shall be afraide, [t] and giue glory to the God of heauen.

14 The second woe is past, and behold, the third woe will come anon.

15 And the seuenth Angel blew the trumpet, and there were great voices in heauen, saying, The [x] kingdomes of this worlde are our Lords, and his Christes, and he shall reigne for euermore.

16 Then the foure and twentie Elders, which sate before God on their seates, fel vpon their faces, and worshipped [y] God,

17 Saying, [z] We giue thee thankes, Lord God almighty, Which art, and which wast, and Which art to come: for thou hast receiued thy great might, and hast obteined thy kingdome.

18 And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, & that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy Name, to small and great, and shouldest destroy them, which destroy the earth.

19 Then the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant, and there were [a] lightnings, and voices, and thundrings, and earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

1 There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the Dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

1 And there appeared a great wonder in heauen: A [a] woman clothed with the sunne, and the [b] moone was vnder her feete, and vpon her head a [c] crowne of twelue starres.

2 And she was with childe, and [d] cried trauailing in birth, and was pained ready to be deliuered.

3 And there appeared another wonder in heauen: for beholde, a great [e] red dragon hauing [f] seuen heades, and ten hornes, and seuen crownes vpon his heads:

4 And his taile drewe the [g] thirde part of the starres of heauen, and cast them to the earth. And the dragon stode before the woman, which was ready to be deliuered, to deuoure her childe when she had brought it forth.

5 [h] So she brought forth a man childe, which should rule all nations with a [i] rod of yron: and her sonne was taken vp vnto God and to his throne.

6 And the woman fledde into [j] wildernesse where she hath a place prepared of God, that they should fede her there a thousande, two hundreth and threescore dayes.

7 And there was a battel in heauen, [k] Michael and his Angels fought against the dragon, and the dragon fought and his Angels.

8 But they preuailed not, neyther was their place found any more in [l] heauen.

9 And the great dragon, that olde serpent, called the deuil and Satã, was cast out, which deceiueth all the worlde: he was

a In this third vision is declared howe the Church, which is compassed about with Iesus Christ the seede of righteousnes, is persecuted of Antichrist.

b The Church treadeth vnder foote whatsoeuer is mutable and inconstant, with all corrupt affections and such like.

c Which signifieth God and his word.

d The Church euer with a most feruent desire longed for Christ should be borne, and that the faithfull might be regenerate by his power.

e The deuil, and all his power which burneth with fury, and is red with the blood of the faithfull.

f For he is prince of this world, and almost hath the vniuersall gouernment.

g By his flatteries and promises he gaineth many of the excellent ministers and honourable persons, and bringeth them to destruction.

h Which is Iesus Christ the first borne among many brethren, who was borne of the virgine Marie, as of a speciall member of the Church. *Psalm. 2. 9.*

i The Church was remooued from among the Iewes to the Gentiles, which were as a barren wildernesse, and so it is persecuted to and fro.

k Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithfull.

l For the dragon was depriued of all his dignitie, and had no more place in the Church,

euen

euen caſt into the earth, and his Angels were caſt out with him.

10 Then I heard a loude voyce, ſaying, Now is ſaluation in heauen, & ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the worde of their teſtimonie, and they [a] loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwell in them. Woe to the [b] inhabitants of the earth, and of the ſea: for the deuill is come downe vnto you, which hath great wrath, knowing that he hath but a ſhort time.

13 And when the dragon ſaw that he was [c] caſt vnto the earth, he perſecuted the woman which had bronght forth the man childe.

14 But to the woman were giuen two wings of a great egle, that ſhe might flie into [p] wildernes, into [r] her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the ſerpent.

15 And the ſerpent caſt out of his mouth water after the woman like a flood, that he might cauſe her to be caried away of the flood.

16 But the [q] earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the flood, which the dragon had caſt out of his mouth.

17 Then the dragon was wroth with the woman, and went [s] made warre with the [t] remnant of her ſeede, which keepe the commandements of God, and haue the teſtimonie of Jeſus Chriſt.

18 And I ſtoode on the ſea ſand.

CHAP. XIII.

1. 2 The beaſt deceiueth the reprobate, 3. 4. 13 And is confirmed by another beaſt. 17 The priuiledge of the beaſtes marke.

1 AND I ſawe a [a] beaſt riſe out of the ſea, hauing [b] ſeuen heads, and [c] ten hornes, and vpon his hornes were ten crownes, and vpon his heades the name of blaſphemie.

2 And the beaſt which I ſawe, was like a [d] leopard, and his feete like a beares, and his mouth as the mouth of a lion: and the [e] dragon gaue him his power and his throne, and great authoritie.

3 And I ſawe one of his [f] heads as it were wounded to death, but his [g] deadly wound was healed, and all the world wondered and followed the beaſt.

4 And they worſhipped the dragon which gaue power vnto the beaſt, & they [h] worſhipped the beaſt, ſaying, Who is like vnto the beaſt? who is able to warre with him?

5 And there was giuen vnto him a mouth, that ſpake great things & blaſphemies, and power was giuen vnto him, to doe [i] two and fourtie moneths.

6 And he opened his mouth vnto blaſphemie againſt God, to blaſpheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the Saintes, and to [k] ouercome them, and power was giuen him ouer euery [l] kinred & tongue, & nation.

8 Therefore all that dwel vpon the earth, ſhall worſhip him, whoſe [m] names are not [n] written in the booke of life of the Lambe, which was ſlaine [o] from the beginning of the world.

9 If any man haue an eare, let him heare.

10 He that leade into captiuitie, he ſhall goe [o] into captiuitie: he that kill with a ſwoorde, he muſt be killed by a ſwoorde: here is the patience, and the faith of the Saintes.

11 And I beheld another beaſt comming vp out of the [p] earth, which had two [q] hornes like the Lambe, but he [r] ſpake like the dragon.

12 And he did all that the firſt [s] beaſt could doe before him, and he cauſed the earth, and them which dwell therein, to worſhip the firſt [t] beaſt, whoſe deadly wound was healed.

13 And [u] he did great wonders, ſo that he made fire to come downe from heauen on the earth, in the ſight of men,

14 And deceiued them that dwell on the earth by the ſignes, which were permitted to him to doe in the [x] ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the [y] image of the beaſt, which had the woumde of a ſwoord, and did liue.

15 And it was permitted to him to giue a [z] ſpirit vnto the image of the beaſt, ſo that the image of the beaſt ſhoulde [a] ſpeake, & ſhould cauſe that as many as would not [b] worſhip the image of the beaſt, ſhould be killed.

16 And he made all, both ſmall and great, rich and poore, free and bonde, to receiue

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a They put their liues in danger ſo oft as neede required.
a Meaning them that are giuen to the world and fleſhly luſtes.
b And was ouercome of Chriſt, then he fought againſt his members.
p Which the Lorde had appointed for her.
q God giueth meanes to his Church to eſcape the furie of Sathan, making his creatures to ſerue to the ſupport thereof.
r Satan was not able to deſtroy the head nor the body, and therefore sheweth his rage againſt the members.

1 Here is the deſcription of the Romane empire which ſtandeth in cruelnie and tyranie.
b Meaning Rome, becauſe it was firſt gouerned by ſeuen kings or Emperours after Nero, and alſo is compaſſed about with ſeuen mountaines.
c Which ſignifie many prouinces.
d By theſe beaſtes are ſignified the Macedonians, Perſians, and Caldeans whom the Romanes ouercame.
e That is, the deuil.
f This may be vnderſtoode of Nero, who mooued the firſt perſecution againſt the Church and after ſlewe him ſelfe, ſo that the familie of the Ceſars ended in him.
g For the empire was eſtabliſhed againe by Veſpaſian.
h By receyuing the ſtatutes, ordinances, decrees, ceremonies, and religion of the Romane empire.
i Antichriſtes time and power is limitted.
k In their bodies, not in ſoule.
l He meaneth that vniuerſall departing wherof S. Paul ſpeaketh to the Theſſalonians.
m Antichriſt hath not power ouer the elect.
Chap. 35.
n As God ordained from before all beginning, & all the ſacrifices were as ſignes & ſacraments of Chriſtes death.
o They which led ſoules captiues, goe themſelues into captiuitie.
p As ſ kingdom of Chriſt is from heauen, & bringeth men thither: ſo ſ Popes kingdome is of the earth & leadeth to perditiõ, and is begun & eſtabliſhed by ambition, coueteouſnes, beaſtlines, craft, treaſon and tyranie.
q Which ſignifie ſ prieſthood and ſ kingdome, and therefore he giueth in his armes two keies, and hath two ſwordes caried before him. So Boniface the eight which firſt ordeyned the Iubile, ſhewed him ſelfe one day in apparell as a Pope, and the next day in harneſſe as the Emperour, and the two hornes in the Biſhops mitre are ſignes hereof.
r He ſpake deuiliſh doctrine, accuſed Gods word of imperfection, ſet vp mans traditions, and ſpake things contrary to God & his word.
s For the Pope in ambition, crueltie, idolatrie, and blaſphemie did follow and imitate ſ ancient Romanes.
t Brought them to idolatrie, & aſtoniſhed them with ſ name of that holy empire (as he termeth it.)
u The man of ſinne, according to the operation of Satan ſhalbe with all power, ſignes and miracles of lyes, 2. Theſſal. 2. 9, 10.
x Before ſ whole empyre which repreſenteth the firſt beaſt, & is the image thereof.
y For ſ firſt empyre Romane was as the paterne, and this ſeconde empyre is but an image and ſhadowe thereof.
z For except the Pope cõfirme the authoritie of the king of Romanes, he is not eſteemed worthy to be made emperour.
a The ſame things which ſ Pope, or falſe prophets inſtruct him in.
b Receiue the ordinances & decrees of the ſeat of Rome, & to kiſſe the villains foot, if he were put thereunto.

e Whereby he renounceth Christ: for as faith, the worde and the Sacraments are the Christians markes: so this Antichrist will accept none but such as will approue his doctrine: so that it is not ynough to confesse Christ, & to beleeue the Scriptures, but a man must subscribe to the Popes doctrine: moreouer their chrismatories, greasings, vowes, othes & shamings are signes of this marke, in so much as no nation was excepted that had not many of these marked beastes. d He that is not sealed with Antichrists marke, cannot be suffred to liue among men. e Such as may be vnderstand by mans reason: for about 666. yeres after this reuelation, the Pope or Antichrist began to be manifest in the world: for these characters χξς signifie 666: and this nomber is gathered of the small nomber, λατεινος which in the whole make 666. and signifieth Lateinus, or Latin, which noteth ỹ Pope or Antichrist who vseth in all things the Latin tongue, & in respect thereof he contemneth the Hebrewe and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latinum, the Italians are called Latini, so that hereby hee noteth of what countrey chiefly he should come.

a marke in their right hand or in their foreheads.
17 And d that no man might bye, or sell, saue he that had the marke, or the name of the beast, or the nomber of his name.
18 Here is wisedome. Let him that hath wit, count the nomber of the beast: for it is the nomber e of a man, and his nomber is sixe hundreth, three score and sixe.

CHAP. XIIII.

1 *The not able companie of the Lambe.* 6 *One Angel announceth the Gospel,* 8 *Another the fall of Babylon,* 9 *And the thirde warneth to flee from the beast.* 13 *Of their blessednesse which die in the Lord.* 18 *Of the Lords harueste.*

h Iesus Christ ruleth in his Church to defende and comfort it, though the beast rage neuer so much: & seeing Christ is present euer ỹ his Church, there can be no vicar for where there is a vicar, there is no Church. b Meaning a great and ample Church. c Which was the marke of their election, to wit, their faith. d Signifying that the nomber of the Church should be great, and that they should speake boldly, & aloud, and so glorifie the Lord.

1 THen I looked, and loe, a a Lambe stoode on mount Sion, and with him an b hundreth, fourtie & foure thousand, hauing his fathers c name written in their foreheads.
2 And I heard a voice from heauen, as ỹ sound of many d waters, & as the sound of a great thunder: & I heard the voice of harpers harping with their harpes,
3 And they sung as it were a new song before the throne, & before the foure beasts, and the Elders, & no e man could learne that song, but the hundreth, fourtie and foure thousand, which were bought from the earth.
4 These are they, which are not f defiled with women: for they are virgins: these folow the Lambe whithersoeuer he goeth: these are bought from men, being the h first frutes vnto God, and to the Lambe.
5 And in their mouthes was founde no guile: for they are without i spot before the throne of God.
6 ¶ Then I sawe another k Angell flie in the middes of heauen, hauing an euerlasting Gospel, to preach vnto them, that dwell on the earth, and to euery nation,

e None can praise God, but the elect whome hee hath bought. f By whoredome: & vnder this vice he comprehendeth all other: but this is chiefly meant of idolatrie, which is the spirituall whoredome. g For their whole delight is in the Lambe Iesus, & they loue none but him. h Which declareth that the faithfull ought to liue iustly & holily, that they may be the first fruits, & an excellent offring of ỹ Lord. i Forasmuch as their sinnes are pardoned, & they are clad ỹ the iustice of Christ. k By this Angel are ment ỹ true ministers of Christ which preach ỹ Gospel faithfully.

and kinred, and tongue, and people,
7 * Saying with a loude voyce, l Feare God, & giue glory to him: for the houre of his iudgement is come: and worship him that made * heauen and earth, and the sea, and the fountaines of waters.
8 And there followed an other Angel, saying, * It is fallen, it is fallen, * Babylon the great citie: for she made all nations to drinke of the wine of the * wrath of her fornication.
9 ¶ And ỹ third Angel folowed them, saying with a loude voice, If any man worship the beast and his image, and receiue his marke in his forehead, or on his hand,
10 The same shal drinke of the wine of the wrath of God, yea, of the * pure wine, which is powred into the cuppe of his wrath, and he shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.
11 And the smoke of their torment shal ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.
12 Here is the patience of m Saintes: here are they that kepe ỹ commandements of God, and the faith of Iesus.
13 Then I heard a voyce from heauen, saying vnto me, Write, n Blessed are the dead, which hereafter die o in the p Lord. Euen so saith ỹ spirit: for they rest from their labours, & their workes follow them.
14 ¶ And I looked, and beholde, a white q clonde, and vpon the clonde one sitting like vnto the Sonne of man, hauing on his head a golden crowne, & in his hand a sharpe sickle.
15 And another Angell came out of the Temple, crying with a loude voyce to him that sate on the clonde, * r Thrust in thy sickle, & reape: for the time is come to reape: for the harueste of the earth is ripe.
16 And he that sate on the clonde, * thrust in his sickle on the earth, and the earth was reaped.
17 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.
18 And another Angel came out from the * altar, which had power ouer fire, & cried with a loude crie to him ỹt had the sharpe sickle, & said, Thrust in thy sharpe sickle, & gather the clusters of the vines yard of ỹ earth: for her grapes are ripe.
19 And the Angel thrust in his sharpe sicle

Psal.145.6. 1 The Gospel teacheth vs to feare God and honour him, which is the beginning of heauenly wisdome. Act.14.15. Isa.21.9. Ier.51.8. chap.18.2. m Signifying Rome, seraphicall: much as the vices which were in Babylon, are found in Rome in greater abundace, as perfection of ỹ Church of God, oppression & flaterie, with destruction of the people of God, confusion, superstitiõ, idolatrie, impietie, and as Babylon the first Monarchie was destroyed, so shall this wicked kingdome of Antichrist haue a miserable ruine, though it be great, and seemeth to extende throughout all Europa. n By the which fornicatiõ God is prouoked to wrath, so that he suffereth many to walke in the way of the Romish doctrine to their destructiõ. o That is, of his terrible iudgement. p The faithfull are exhorted to patience. q For they are deliuered from the horrible troubles which are in the Church, & rest with God. r *Or, for the Lordes cause.* s Which are ingrafted in Christ by faith, which rest and stay onely on him, and reioyce to be with him: for immediatly after their death they are receiued into ioy. f Signifying that Christ shall come to iudgement in a cloude, euen as he was seene to goe vp. *Iorl.3.13. mat.13.39.* t The ouerthrowe of the people is compared to an harueste, Isa.19.5. also to a vintage, Isa.6.3. u This is spoken familiarly for our capacitie, alluding vnto an husbandman, who suffereth himselfe to be aduertised by his seruantes when his harueste is ripe, and not that Christ hath neede to be told when he should come to iudgement for ỹ comfort of his Church, & destruction of his enemies. x This was Christ who is also the altar, the priest and sacrifice.

kie on the earth, and cut downe the vines of the vineyarde of the earth, & cast them into the great wine presse of the wrath of God.

f That is, a certaine place appointed, & not in the heauen.

20 And the f wine presse was troden without the citie, and blood came out of the wine presse, vnto the horse bridles by the space of a thousand and sixe hundreth furlongs.

g By this similitude he declareth the horrible confusion of the tyrants and infidels, which delight in nothing but warres, slaughters, persecutions and effusion of blood.

CHAP. XV.

1 Seuen Angels haue the seuen last plagues. 3 The song of them that ouercome the beast. 7 The seuen vials full of Gods wrath.

1 This is the fourth vision, which conteineth ſ doctrine of Gods iudgements for the destruction of ſ wicked & comfort of the godly.

1 And I saw another a signe in heauen, great and marueilous, b seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 And I saw as it were a c glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stande at the glasse sea, hauing the harpes of God,

ſ Meaning an infinite number of Gods ministers, which had infinite maners and sorts of punishments.

3 And they sung ſ song of Moses the d seruant of God, and the song of the Lambe, saying, Great and marueilous are thy workes, Lord God almighty: iust and true are thy d wayes, King of Saints.

c Signifying this brittle & inconstant world mixt with fire, that is, troubles and afflictions, but the saints of God ouercome them all, and sing diuine songs vnto God, by whose power they get the victorie. *Exod.15.1. Psal.145.17. Dan. alias Iudas. Iere.10.7.*

4 Who shall not feare thee, O Lorde, and glorifie thy Name? for thou onely art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

d Which is to declare ſ Gods iudgements are cleare, iust, and without spot.

5 And after that, I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.

6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and e bright linen, and hauing their e breasts girded with golden girdles.

e As ready to execute the vengeance of God.

7 And one of the f foure beastes gaue vnto the seuen Angels seuen golden vials full of the wrath of God, which liueth for euermore.

f By the foure beastes are meant all the creatures of God, which willingly serue him for the punishment of the infidels.

8 And the Temple was full of the smoke of the glory of God, and of his power, and no man was able to g enter into ſ Temple, til the seuen plagues of the seuen Angels were fulfilled.

g God giueth vs full entrie into his Church by destroying his enemies: for the Saintes can not clearely knowe al Gods iudgements before the full ende of all things.

CHAP. XVI.

1 The Angels powre out their vialles full of wrath. 6 And what plagues follow therof. 15 Admonition to take heede and watch.

1 This was like the first plague of Egypt, which was sores and boiles, or pocks: & this reigneth commonly among Canons, Monkes, Friers, Nunnes, priests and such filthie vermine which beare the marke of the beast.

1 And I heard a great voyce out of the Temple, saying to the seuen Angels, Goe powre vpages, and powre out the seuen vialles of the wrath of God vpon the earth.

2 And the first went, and powred out his vial vpon the earth: and there fell a noysome, and a grieuous h sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.

h This is like to the first plague of Egypt, which signifieth all kindes of pestilences and contagious diseases.

3 And the second Angell powred out his vial vpon the sea, and it became as the i blood of a k dead man: and euery liuing thing died in the sea.

i That is, corrupt and infect.

4 And the third Angell powred out his vial vpon the riuers and fountaines of waters, and they became l blood.

5 And I heard the Angell of the m waters say, Lorde, thou art iust, Which art, and Which wast, and Holy, because thou hast iudged these things.

k The first plague of Egypt was like vnto this.

6 For they shed the blood of the Saintes, and Prophets, and therefore hast thou giuen them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuarie say, Euen so, Lord God almightie, n true and righteous are thy iudgements.

l He bringeth forth these two Angels: the one which is gouerner of the waters, and the other from vnder the altar, as witnesses and commenders of Gods iust iudgements.

8 And the fourth Angell powred out his vial on the Sunne, and it was giuen vnto him to torment men with o heate of fire,

9 And men boiled in great heat, and p blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.

f For as much as thou destroyest the rebels, and preseruest thine.

10 And the fift Angell powred out his vial vpon the throne of the q beast, and his kingdome waxed darke, and they r gnewe their tongues for sorowe,

11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.

g Signifying famine, drought, and hote diseases which proceede thereof.

12 And the sixt Angel powred out his vial vpon the great riuer s Euphrates, and the water therof dried vp, that the way of the Kings of the East should be prepared.

h The wicked were hard hearted & stubberne when God punished them.

13 And I sawe three t vncleane spirits like frogges come out of the mouth of the dragon, & out of the mouth of the beast, and out of the mouth of the false prophet.

i This answereth to the ninth plague of Egypt, which signifieth that the Popes doctrine is an horrible plague of God, which keepeth mē still in darke ignorance and errours.

14 For they are the spirits u of deuils, working miracles, to goe vnto the x Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God Almightie.

15 (y Beholde, I come as a theefe. Blessed is he that watcheth and keepeth his z garments, least he walke naked, and men see his filthinesse)

16 And they gathered them together into a

k They shal shew their furie, rage and blasphemie against God, when the light of his Gospell shal shine.

l By Euphrates which was the strength of Babylon, is ment the riches, strength, pleasures & commodities of Rome the secōd Babylon, which the faithful which are the true kings & priests in Christ, haue taken away by disclosing their wicked deceit.

m That is, a strong nomber of this great deuill the Popes ambassadours which are euer crying and croking like frogs and come out of Antichristes mouth, because they shoulde speake nothing but lies, and vse all maner of craftie deceit to maintaine their rich Euphrates against the true Christians.

n Albeit they call them selues spirituall and holy fathers.

o For in all kings courts the Pope hath had his ambassadours to hinder the kingdome of Christ. *Chap.3.3. matt.24. 44. luke 12.39.*

p Of righteousnesse, and holinesse, wherewith we are clad̄e through Iesus Christ.

place

q As if he would say, the craftines of destruction when as Kings and Princes shal warre against God, but by the craft of Satan are brought to that place where they shalbe destroied.

r This is the last iudgement when Christ shal come to destroy the wicked and deliuer his Church.

s Meaning the whole nomber of them that shall call them selues Christians, whereof some are so in deede, some are Papistes, and vnder pretence of Christ serue Antichrist, and some are Neuters which are neither on the one side nor of the other. t Signifying all strange religions, as of the Iewes, Turkes and others, which then shall fall with that great whore of Rome, and be tormented in eternall paines. *Iere.* 25.15.

place called in Hebrew r Armagedon.

17 ¶ And the seuenth Angell powred out his viall into the aire: and there came a lowde voyce out of the Temple of heauen from the throne, saying, s It is done.

18 And there were voyces, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mighty an earthquake.

19 And the great t citie was deuided into three partes, and the t cities of the nations fell: and great Babylon came in remembrance before God, *to giue vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And euery yle fled away, and the mountaines were not found.

21 And there fell a great haile, like talents, out of heauen vpon the men, and men blaspheмed God, because of the plague of the haile: for the plague therof was exceeding great.

CHAP. XVII.

3 The description of the great whore. 8 Her flames and punishment. 14 The victorie of the Lambe.

1 THen there came a one of the seuen Angels, which had the seuen vials, and talked with me, saying vnto me, Come: I will shewe thee the damnation of the great b whore that sitteth vpon many c waters,

2 With whome haue committed fornication the Kings of the earth, and the inhabitants of the earth are dronken with the wine of her fornication.

3 So he caried me away into the wildernesse in the Spirit, and I sawe a woman sit vpon a scarlet coloured d beast, full of names of e blasphemie, which had seuen heades, and ten hornes.

4 And the f woman was araied in purple and scarlet, and guilded with golde, and pretious stones, and pearles, and had a cuppe of gold in her hand, full of g abominations, and filthinesse of her fornication.

5 And in her forehead was a name written, h A mysterie, great Babylon, the mother of whoredoms, and abominations of the earth.

6 And I sawe the woman dronken with the blood of Saints, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great marueile.

7 Then the Angell sayde vnto me, Wherefore marueilest thou? I will shewe thee the mysterie of the woman, and of the beast that beareth her, which hath seuen heades, and ten hornes.

8 The i beast that thou hast seene, was, and is not, and shal ascend out of the bottomlesse pit, and shal goe into perdition, and they that dwell on the earth, shall wonder (whose names are not written in the Booke of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

9 Here is the minde that hath wisedome. The seuen heades are k seuen mountaines, whereon the woman sitteth: they are also l seuen kings.

10 Fiue are fallen, and one is, and another is not yet come: and when he commeth, he must continue a short space.

11 And the beast that was, and is not, is euen the m eight, and is one of the seuen, and shall goe into destruction.

12 And the ten hornes which thou sawest, are ten kings, which yet haue not receiued a kingdome, but shall receiue power, as kings at one houre with the beast.

13 n These haue one minde, and shall giue their power, & authoritie vnto the beast.

14 These shall fight with the Lambe, and the Lambe shal o ouercome them: *for he is Lorde of Lordes, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 And he sayde vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.

16 And the p ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesh, and burne her with fire.

17 For God hath q put in their hearts to fulfill his will, and to do with one consent for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

18 And the woman which thou sawest, is the great citie, which reigneth ouer the Kings of the earth.

i This is the Romane empire, which being fallen into decay, the whore of Rome vsurped authoritie, and proceeded from the deuill, and thither shall returne.

k Which are about Rome.

l For after the the empire was decaied in Nero, Galba, Otho, Vitellius, Vespasian and Titus died in lesse then fourtene yeres, and reigned as Kings: Domitian then reigned, and after him Coccein Nerua which was the seuenth.

m He meaneth Traiane the Emperour who was a Spanyard and adopted by Nerua, but because hee persecuted the faithfull, hee goeth also to perdition.

n He signifieth the horrible persecutions which haue bene vnder the empire of Rome, and in al other realmes subiect to the same. o And breake them to shiuers as a potters potte. 1. *Tim.* 6.15. *chap.* 19.16. p Diuers nations as the Gothes, Vandales, Hunnes and other nations, which were ouer subiect to Rome, shall rise against it, and destroy it. q That is stead of doing homage to Christ Iesus, they should be cast into a reprobate sense to serue Antichrist, & to dedicate their selues and theirs wholy vnto him.

a Which woman is the Antichrist, that is, the Pope with the whole body of his filthy creatures, as is expounded, verf. 18. whose beauty onely standeth in outward pompe and impudencie, and craft like a strumpet. g Of false doctrines and blasphemies. h Which none can know to auoide, but the elect.

CHAP. XVIII.

3. 9 The louers of the worlde are sorie for the fall of the whore of Babylon. 4 An admonition to the people of God, to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

AND after these things, I saw another Angell come downe from heauen, hauing great power, so that p earth was lightened with his glory.

2 And he cried out mightily with a lowde voyce, saying, * a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of b deuils, and the holde of all foule spirites, and a cage of euery vncleane and hatefull birde.

Isa. 21.9. *ier.* 51.8. *chap.* 14.8.

a This description of the ouerthrowe of the great whore, is like to *f* where by the Prophets vse to declare the destruction of Babylon. b He describeth Rome to be the sinke of al abomination and diuelishnesse, and a kinde of hell.

18. vol. Angl. con 13.

a The greatest part of the worlde hath bene abused and seduced by this spirituall whoredome.

d When God threatneth the wicked, he euer comforteth and counselleth his what they ought to doe, that is, that they doe not communicate with the sinnes of the wicked.

e The Greeke word is, that her sinnes so followe one another, and so rise one after another, that they grow to such an heape, that at length they touch the very heauens.

f Blessed is he that can repaire in the whore the lyke, as is written, Psal.137.8,9. Iob.47.8.

g The glorious boasting of the trumpet.

h But full of people and mightie.

i Both they that temporally haue had profite by the strumpet, & also the spirituall marchants shal lie sorowe and want of their gaine, crie out and despaire.

k Which is very odoriferous and precious.

l Such as the wantons vse at Rome.

m This is the vilest ware that these marchants sell, and best cheape, which soules notwithstanding † Sonne of God redeemed with his precious blood, 1.Pet.1.19.

n That is, the things which thou louedst best.

3 For all nations haue dronken of the
wine of the wrath of her fornication, and
the kings of the earth haue committed
fornication with her, & the marchants
of the earth are waxed rich of the abun-
dance of her pleasures.

4 And I heard another voyce from hea-
uen say, d Goe out of her, my people, that
A pe be not partakers in her sinnes, and
that ye receiue not of her plagues.

5 For her sinnes are e come vp vnto hea-
uen, and God hath remembred her ini-
quities.

6 f Rewarde her, euen as she hath reward-
ed you, and giue her double according
to her workes: and in the cuppe that she
hath filled to you, fill her the double.

7 In asmuch as she glorified her selfe, & li-
ued in pleasure, so much giue ye to her
torment and sorow: for she saith in her
heart, g I sit being a Queene, and am
no h widowe, and shal se no mourning.

8 Therefore shall her plagues come at one
day, death, and sorowe, and famine, and
she shalbe burnt with fire: for strong is
the Lord God which will condemne her.

9 And the kings of the earth shall bewaile
her, & lament for her, which haue com-
mitted fornication, and lined in pleasure
with her, when they shall se the smoke
of her burning,

10 And shall stande a farre off for feare of
her torment, saying, Alas, alas, the great
citie Babylon, the mightie citie: for in
one houre is thy iudgement come.

11 And the i marchants of the earth shall
weepe and waile ouer her: for no man
buyeth her ware any more.

12 The ware of golde & siluer, and of pre-
cious stone, and of pearles, and of fine
linen, and of purple, and of silke, and of
skarlet, & of all maner of Thyne k wood,
and of all vessels of yuorie, and of all ves-
sels of most precious wood, & of brasse,
and of yron, and of marble,

13 And of cinnamom, and odours, and
ointments, and frankincense, and wine,
and oyle, and fine flour, and wheat, and
beasts, and sheepe, and horses, and l cha-
rets, and seruants, and m soules of men.

14 (And the n apples that thy soule lusted
after, are departed from thee, and all
things which were fat and excellent, are
departed from thee, and thou shalt finde
them no more)

15 The marchants of these things which
were waxed rich, shall stande a farre off
from her, for feare of her torment, weep-
ing and wailing,

16 And saying, Alas, alas, the great citie,
that was clothed in fine linen, and pur-
ple, and skarlet, and guilded with golde,
and precious stone, and pearles.

17 For in one houre so great riches are
come to desolation. And euery shipmas-
ter, & all the people that occupie ships,
and shipmen, and whosoeuer trauaile
on the sea, shall stand a farre off,

18 And crie, when they see the smoke of
her burning, saying, What citie was like
vnto this great citie?

19 And they shall cast o dust on their heads,
and crie weeping, and wailing, and say,
Alas, alas, the great citie, wherein were
made rich all that had shippes on the sea
by her p costlinesse: for in one houre she is
made desolate.

20 O heauen, reioyce of her, and ye holy
Apostles and Prophets: for God hath
q giuen your iudgement on her.

21 Then a mightie Angel tooke vp a stone
like a great milstone, r and cast it into the
sea, saying, With such violence shall the
great citie Babylon be cast, and shall be
s founde no more.

22 And the voyce of harpers, and musici-
ans, and of pipers, & trumpetters shall
be heard no more in thee, and no crafts
man, of whatsoeuer craft he be, shall be
found any more in thee: and the sound of
a milstone shal be heard no more in thee.

23 And the light of a candle shall shine no
more in thee: and the voyce of the bride-
grome and of the bride shall be heard no
more in thee: for thy t marchats were the
great men of the earth: & with thine in-
chantments were deceiued all nations.

24 And in her was found the blood of the
Prophets, and of the Saints, and of all
that were slaine vpon the earth.

CHAP. XIX.

1 *Praises are giuen vnto God for iudging the whore, and for auenging the blood of his seruants.* 10 *The Angel will not be worshipped.* 17 *The fowles and birdes are called to the slaughter.*

1 AND after these things I heard a
great voyce of a great multitude in
heauen, saying, a Hallelu-iah, salua-
tion, and glory, and honour, and power
be to the Lord our God.

2 For b true and righteous are his iudge-
ments: for he hath condemned the great
whore, which did corrupt the earth with
her fornication, and hath auenged the
blood of his seruants shed by her hand.

3 And againe they said, Hallelu-iah: and
her c smoke rose vp for euermore.

4 And the foure and twentie Elders, and
the foure d beastes fell downe, and wor-
shipped God that sate on the throne,
saying, e Amen, Hallelu-iah.

5 Then a voyce came out of f throne, say-
ing, Praise our God, all ye his seruants,
and ye that feare him, both smal & great.

6 And I heard like a voice of a great mul-
titude, & as the voice of many waters,
and as the voyce of strong thundrings,
saying, Hallelu-iah: for our Lord God
almightie hath reigned.

7 Let vs be glad and reioyce, and giue glo-
rie to him: for g marriage of the Lambe
is come, and his wife hath made herselfe
readie.

8 And to her was granted, that she should
be arayed with pure fine linen and shi-
ning: for the fine linen is the righteous-
nesse of Saintes.

9 Then h he said vnto me, Write, Bles-
sed are they which are i called vnto the
with our head. g That is, † Angel. *Mat.22.2.cha.24.13.* h Who
God of free mercy calleth to be partakers of his
ces, and deliuereth from the filthy pollutions of

o And so shewe
signes of great
sorowe.

p Or, noble estate.

p And hath re-
uenged your
cause in puni-
shing her.
Ier.51.63.

q It shall not be
like to other ci-
ties which may
be builded a-
gaine, but it shal
be destroyed
without mercie.

r The Romish
prelates & mar-
chants of soules
are as kings and
princes: so that
their couetous-
nesse and pride
must be puni-
shed: secondly
their crafts and
deceites: and
thirdly their
cruelties.

a That is, praise
ye God, because
the Antichrist
and all wicked-
nes is taken out
of the world.

b So that all the
Saints are con-
firmed & ought
nothing to doue
of the saluation
of the faithfull.

c The wicked
shalbe burned
in cõtinuall fire
that neuer shall
be extinguished.

d By the foure
beasts are meant
all creatures.

e Signifying †
his iudgements
are true & iust,
and † we ought
to praise him
euermore for
the destruction
of the Pope.

f God made
Christ † bride-
grome of his
Church at † be-
ginning, & at the
last day it shalbe
fully accompli-
shed when we
shall be ioyned
heauenly glo-
Antichrist.

Lambes

Lambes supper. And he saide vnto me, These wordes of God are true.

10 And I fell before his feete * to worship him: but he said vnto me, See thou doe it not: I am thy fellow seruant, and one of thy brethren, which haue the l testimonie of Iesus. Worship God: for the k testimonie of Iesus, is the Spirit of prophecie.

11 And I sawe heauen open, and behold, a white l horse, and he that sate vpon him, was called, m Faithfull and true, and he n iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were o many crownes: and he had a name written, that no man p knewe but himselfe.

13 And q he was clothed with a garment dipt in q blood, and his name is called, THE r WORD OF GOD.

14 And the s warriers which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe t sworde, that with it he shoulde smite the heathen: for he u shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenesse and wrath of almightie God.

16 And he hath vpon his garment, and vpon his x thigh a name written, x THE KING OF KINGS, AND LORD OF LORDS.

17 And I sawe an Angel stand in y x sunne, who cried with a loude voyce, saying to all the fowles that did flie by the midst of heauen, Come, and gather your selues together vnto the supper of y great God,

18 That ye may eate the flesh of Kings, and the flesh of hie Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I sawe the beast, and the Kings of the earth, and their y warriers gathered together to make battel against him, that sate on the horse, and against his souldiers.

20 But the beast was z taken, and with him that false prophete that wrought miracles before him, wherewith he deceiued them that receiued y beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, & all the fowles were filled ful with their flesh.

CHAP. XX.

2 Satan being bound for a certaine time, 7 And after let loose, vexeth the Church grieuously. 10. 14 And after the worlde is iudged, hee and his are cast into the lake of fire.

1 AND I sawe an a Angel come downe from heauen, hauing the b key of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that olde serpent, which is the deuil and Satan, and bounde him c a thousand yeres,

3 And cast him into the bottomles pit, and shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the d thousand yeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw e seates: and they sate vpon them, and iudgement was giuen vnto them, and I sawe the soules of them that were beheaded for the witnesse of Iesus, and for the worde of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their handes: and they liued, and reigned with Christ a f thousand yere.

5 But the rest of the g dead men shall not liue againe, vntill the thousand yeres be finished: this is the h first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such i second death hath no power: but they k shall be the Priestes of God and of Christ, and shall reigne with him a l thousand yere.

7 And when the thousande yeres are m expired, Satan shal be loosed out of his prison,

8 And shall goe out to deceiue the people, which are in the foure quarters of the earth: euen n Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, & compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heauen, and deuoured them.

10 And the deuil p deceiued them, was cast into a lake of fire and brimstone, where the beast & the false prophet shall be tormented euen day & night for euermore.

11 And I sawe a great white throne, and o one that sate on it, from whose face fled away both the earth and heauen, and their place was no more found.

12 And I sawe the dead, both great and small stand before God: and the bookes

a This Angel representeth the order of the Apostles, whose vocation and office was from heauen: or may signifie Christ, which should tread downe the serpents head.

b Hereby he meaneth the Gospel whereby hel is shut vp to the faithful, and Satan is chained that he cannot hurt them, yea & the meanes hereby open it to the rebels, but through their impietie & stubbornesse.

c That is, from Christs nativitie vnto the time of Pope Sylvester the second: so long the pure doctrine should be after a sort remaine.

d After this terme Satan had greater power then he had before.

e The glory and authoritie of them that suffer for Christs sake.

f That is, whiles they haue remained in this life.

g He meaneth them, which are spiritually dead for in whome Satan liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, and to rise from sinne in newnesse of life.

i The death of the soule, which is eternal damnation.

k Shal be true partakers of Christ and of his dignity.

l That is, for euer.

m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are ment diuers and strange enemies of the Church of God, as the Turke, the Sarazins and others, reade Ezek. 38.2. and 39.1,2. by whome the Church of God shoulde be grieuously tormented.

o Which was Christ, prepared to iudgement with glorie and maiestie.

p Euery mans conscience is as a booke wherein his deedes are written, which shall appeare when God openeth the bookes,

Cha.22.8,9.

i Who am charged to testifie of Iesus, or which am partaker of the same Gospel and faith.

k He sheweth that none ought to be worshipped but onely God: and that he is of their nomber whome God vseth to reueile his secretes by, to the Prophets, that they may declare thē to others, also ỹ we must beleeue no other spirit of prophecie, but ỹ which doeth testifie of Iesus, & leade vs to him.

l Whereby is signified that Iesus Christ our iudge shal be victorious, & shall triumph ouer his enemies.

m He meaneth Christ.

n So that the wicked shall tremble before his face.

o To shew that he was ruler of all the world.

p That is, none can haue so full reuelation howe Christ is very God, eternal, infinite & almightie, as he himself.

Isa.63.1,2.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying that Iesus Christ, which is the worde, is made flesh, and is our Lord, our God, and the iudge of the quicke & dead.

s This declareth that his Angels shall come with him to iudge the world.

t Which driueth the wicked into eternal fire. Psal.2.9.cha.2.27.

u Which declareth his humanitie, wherein he is Lord of all, and shall iudge the world. 1.Tim.6.15.chap.17.14.

x This signifieth that ỹ day of iudgement shal be cleare and euident, so that none shal be hid: for the trumpet shall blowe aloude and all shall vnderstand it.

y For the Pope & the worldly princes shal fight against Christ, euen vntil this last day.

z The ouerthrow of ỹ beast, & his, which shalbe chiefly accomplished at the second comming of Christ.

were opened, and * another booke was
opened, which is the booke of life, and the
dead were iudged of those things, which
were written in the bookes, according to
their workes.
13 And the sea gaue vp her dead, which
were in her, and q death and hell deliue-
red vp the dead, which were in them: and
they were iudged euery man according to
their workes.
14 And r death and hell were cast into the
lake of fire: this is the second death.
15 And whosoeuer was not found written
in the booke of life, was cast into the lake
of fire.

Phil.4.3. chap.3.5 & 21.27.
q Vnderstanding all kindes of death, whereby men haue bene slaine.
r Hell & death which are the last enemies, shal be destroyed.

CHAP. XXI.

3. 24 The blessed estate of the godly, 8. 27 And the miserable condition of the wicked. 11 The description of the heauenly Ierusalem, and of the wife of the Lambe.

1 AND I sawe * a new heauen, & a new
earth: a for * the first heauen, and the
first earth were b passed away, and
there was no more sea.
2 And I Iohn sawe the c holy citie newe
Ierusalem come d downe from God out
of heauen, prepared as a bride trimmed
for her husband.
3 And I heard a great voice out of heauen,
saying, Behold, the Tabernacle of God is
with men, and hee will dwell with them:
and they shalbe his people, and God him
selfe shalbe their God with them.
4 * And God shall wipe e away all teares
from their eyes: and there shall be no
more death, neither sorowe, neither cry-
ing, neither shall there be any more paine:
for the first things are passed.
5 And hee that sate vpon the throne, sayde,
* Beholde, I make all things newe: and
he sayd vnto me, Write: for these wordes
are faithfull and true.
6 And he sayd vnto me, It is done, * I am
Alpha and Omega, the beginning & the
ende. I will giue to him that is a thirst, of
the f well of the water of life freely.
7 Hee that ouercommeth, shall inherite all
things, and I will be his God, and he shal
be my sonne.
8 But the g fearefull and vnbeleeuing, and
the h abominable and murtherers, and
whoremongers, and sorcerers, and idola-
ters, and all liers shall haue their part in
the lake, which burneth w fire and brim-
stone, which is the second death.
9 And there came vnto me one of the seuen
Angels, which had the seuen vialles full
of the seuen last plagues, and talked with
me, saying, Come: I will shewe thee the
i bride, the Lambes wife.
10 And he caried me away in the spirite to
a great & an hie mountaine, and he shew-
ed me the great k citie, holy Ierusalem,
l descending out of heauen from God,
11 Hauing the glorie of God: and her shi-
ning was like vnto a stone most precious
as a m Iasper stone cleare as crystall,
12 And had a great n wal and hie, and had
twelue o gates, and at the gates twelue
Angels, and the names written, which
are the twelue tribes of the children of
Israel.
13 On the East part there were three gates,
and on the Northside three gates, on the
Southside three gates, and on the West-
side three gates.
14 And the wall of the citie had twelue
foundations, and in them the names of
the Lambes twelue p Apostles.
15 And hee that talked with me, had a gol-
den reede to measure the citie withal, and
the gates thereof, and the wall thereof.
16 And the citie lay foure square, and the
length is as large as the breadth of it,
and he measured the citie with the reede,
twelue thousand furlōgs: and the length,
and the bredth, and the height of it are
equall.
17 And he measured the wal therof, an hun-
dreth, fourtie and foure cubits, by y mea-
sure of man, that is, of the Angell.
18 And the building of the wal of it was of
Iasper: and the citie was pure golde like
vnto cleare glasse.
19 And the foundations of the wall of the
citie were garnished with all maner of
precious stones: the first foundation was
Iasper: the second of Saphire: the thirde
of a Chalcedonie: the fourth of an Eme-
raude:
20 The fifte of a Sardonix: the sixt of a
Sardius: the seuenth of a Chrysolite: the
eight of a Beryll: the ninth of a Topaze:
the tenth of a Chrysoprasus: the eleuenth
of a Iacinth: the twelfth an Amethyst.
21 And y twelue gates were twelue pearles,
and euery gate is of one pearle, and the
streete of the citie is pure golde, as shining
glasse.
22 And I sawe no Temple therein: for the
Lord God almightie and the q Lambe are
the Temple of it.
23 * And y citie hath no neede of the sunne,
neither of the moone to shine in it: for the
glory of God did light it: and the Lambe
is the light of it.
24 * And the people which are saued, shall
walke in the light of it: and the r Kings of
the earth shall bring their glory and ho-
nour vnto it,
25 * And the gates of it shall not be shut by
day: for there shalbe no night there.
26 And the glory, and honour of the Gen-
tiles shall be brought vnto it.
27 And there shall enter into it none vn-
cleane thing, neither whatsoeuer worketh
abomination or lies: but they which are
written in the Lambes * Booke of life.

Isa.65.17. 2.Pet.3.13. Reu.21.1 Isa.66.22.
a All things shal be renued and restored into a most excellent & perfect estate, & therefore the day of the resurrection is called, the day of restauration of all things, Actes 3.21.
b For all things shall be purged from their corruption, & the faithful shal enter into heauen with their head Christ.
c The holy company of y elect.
d Meaning, that God by his diuine maiestie wil glorifie and renewe his, and take them vnto him.
Isa.25.8. Reu.7.17.
e All occasions of sorowes shall be taken away: so that they shal haue perpetuall ioy.
Isa.43.19. 2.Cor.5.17.
Reu.1.8. & 22.13
f I that am the eternall life, will giue vnto mine to drinke of y liuely waters of this euerlasting life.
g They which feare man more then God. h They which mocke and iest at religion. i Meaning the Church, which is maried to Christ by faith. k By this descriptiō is declared the incōprehensible excellēcy, which the heauenly cōpany do enioy. l It is said to come downe frō heauen, because al the benefits that the Church hath, they acknowledge it to come of God through Christ.

m Euer greene and flourishing.
n Signifying that the faithful shall be surely kept in heauen.
o That is, place inough to enter: for els we know there is but one way & one gate, euē Iesus Christ.
p For the Apostles were means whereby Iesus Christ the true foundation was reuciled to the worlde.
q This declareth that Christ is God inseperable with his Father.
Isa.60.19.
Isa.60.3.5.
r Here we see as in infinite other places, y Kings and princes (cōtrary to that wicked opinion of the Anabaptists) are partakers of the heauenly glory, if they rule in the feare of the Lorde.
Isa.60.11.
Phil.4.3. cha.3.5. & 20.12.

CHAP. XXII.

1 The riuer of the water of life. 2 The fruitfulnes & light of the citie of God. 6 The Lorde giueth euer his seruants warning of things to come. 9 The Angel wil not be worshipped. 18 To the word of God may nothing be added nor diminished therefrom.

1 And

a He alludeth to the visible paradise, to set forth more sensibly the spiritual: and this agreeth with that which is wrytten, Ezek. 47.1.

b Meaning, that Christ who is ¶ life of his church is common to al his, & not peculiar for any one sort of people.

c For there are al things pleasant & ful of all contentation continually.

d Which sometime were vnpure as Gentiles, but nowe are purged & made whole by Christ. *Isa.60.19,20.*

e The light shal be vnchangeable, and shine for euer.

Chap.19.10.

f Nowe this is the second time that he suffered himself to be caried away with the excellencie of the person: which is to admonish vs of our infirmitie and readinesse to fall, except God strengthen vs miraculously with his Spirit.

g This is not then as the other prophecies which were commaunded to be hid till the time appointed, as in Daniel 12.4. because that these things shoulde be quickly accomplished, and did nowe begin.

AND he shewed me a pure a riuer of waters of life, cleare as crystall, proceading out of ᵇ the throne of God, and of the Lambe.

2 In the ᶜ middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue maner of fruites, and gaue fruite euery ᵈ moneth: and the leaues of the trees serued to heale the ᵉ nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shall be in it, and his seruants shall serue him.

4 And they shal se his face, and his Name shalbe in their foreheads.

5 * And there shall be no ᵍ night there, and they nede no candle, neither light of the Sunne: for the Lorde God giueth them light, and they shall reigne for euermore.

6 And he sayd vnto me, These wordes are faithful and true: and the Lord God of the holy Prophets sent his Angell to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that keepeth the wordes of the prophesy of this booke.

8 And I am John, which sawe and heard these things: and when I had heard and seene, * I fell downe to worship before the feete of the Angell, which shewed me these things.

9 But he sayde vnto me, See thou doe it not: for I am thy fellowe seruant, and of thy brethren the Prophets, and of them which keepe the wordes of this booke: worship God.

10 And he sayde vnto me, ʸ Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: and he which is filthie, let him be filthie still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with me, ᵏ to giue euery man according as his worke shalbe.

13 I am * Alpha & Omega, the beginning and the end, the first and the last.

14 Blessed are they, that doe his commandements, that their right may be in the ˡ tree of life, and may enter in through the gates into the citie.

15 For without shalbe dogges and enchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth & maketh lies.

16 I Jesus haue sent mine Angell, to testifie vnto you these things in the Churches: I am the roote and the ᵐ generation of Dauid, and the bright morning ⁿ starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, ᵐ Come: And let him that is a ˣ thirst, come: and ʸ let whosoeuer ˣ will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophecie of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues, that are wrytten in this booke.

19 And if any man shall diminish of the wordes of the booke of this prophecie, God shall take away his part out of the Booke of life, and out of the holy citie, and from those things which are wrytten in this booke.

20 He which testifieth these things, saith, ʸ Surely, I come quickly, Amen. Euen so ᵠ come, Lord Jesus.

21 The grace of our Lorde Jesus Christ be with you all, Amen.

Jon.3.8.
Isa.42.4.& 44.6 chap.21.6.
h They shal liue eternally ¶ the sonne of God.
i That maintaine false doctrine, & delight therein.
k That is, a true and natural sil, and yet God equall with my Father.
l For Christ is ¶ light that giueth light to euery one that cometh into this worlde.
m Let them be afraide of Gods horrible iudgements, and al- soone as they heare the Lords cal, let them come.
n He ¶ feeleth himselfe oppressed with infirmities, and desireth the heauenly graces and comfort.
Isai 55.1.
o That is, when God beginneth to reforme our will by his spirit.
Deut.4.2.& Pr. 30.6.
p Seeing ¶ Lord is at hande, we ought to be constant & reioyce, but we must beware we esteeme not the length nor shortnes of the Lords comming by our owne imagination, 2.Pet.3.9.
q This declareth the earnest desire ¶ the faithfull hane to be deliuered out of these miseries, & to be ioyned with their head Christ Iesus.

The ende.